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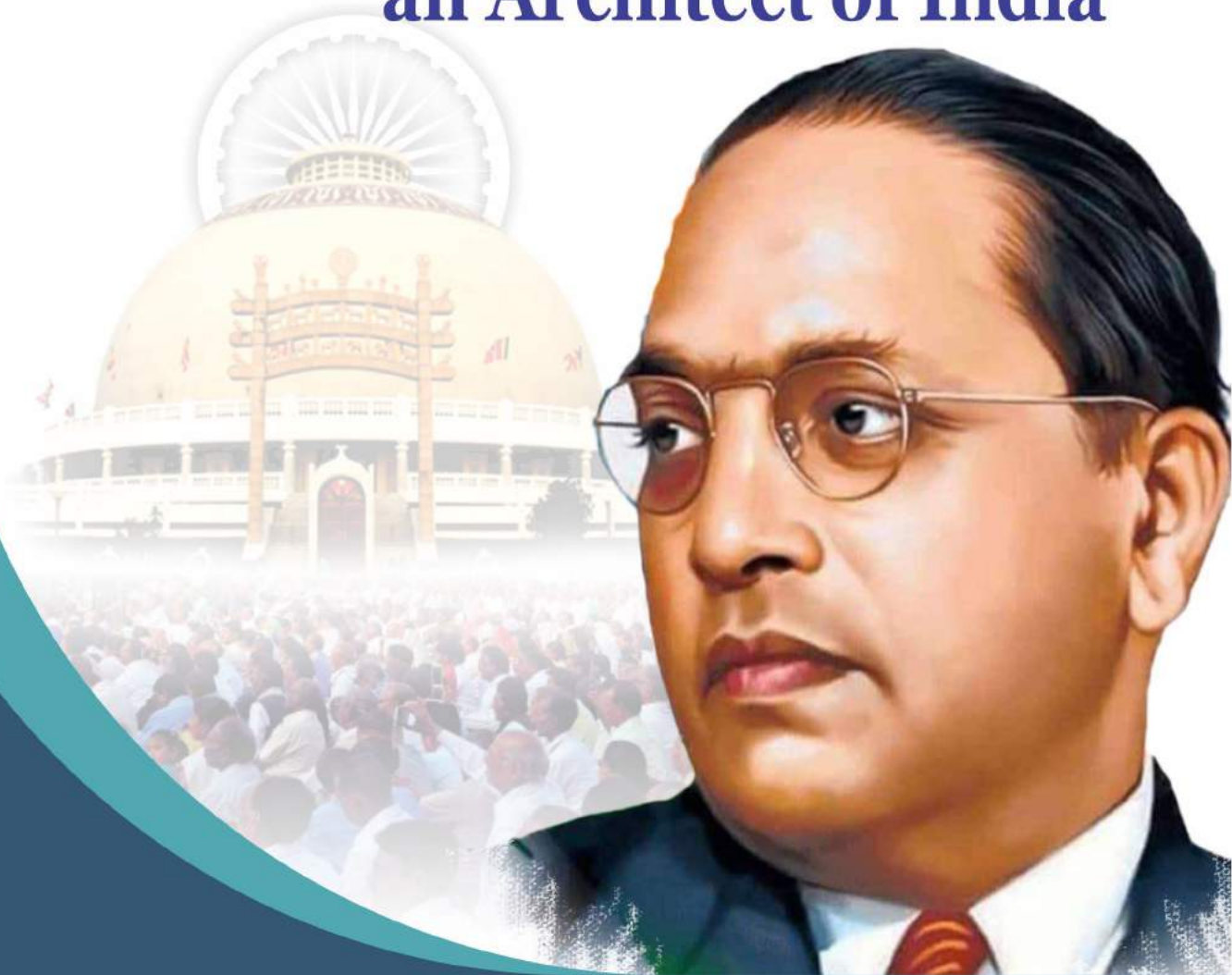
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Special issue No. 84

Dr. Babasaheb Ambedkar an Architect of India



Chief Editor

Mr. PRAMOD TANDALE

Editor

Ms. MEGHAVEE G. MESHAM

Mr. NARESH W. PATIL

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EDITORIAL MESSAGE

It is our immense pleasure to pay a tribute to Nation's Great Man and an Architecture of Constitution of India Dr. Babasaheb Ambedkar by publishing a Special issue in "Aayushi International Interdisciplinary Peer Reviewed Research Journal (AIIRJ)" on the Special Occasion of his 130th Birth Anniversary on 14th April 2021.

Dr. Babasaheb Ambedkar dedicated his whole life for the securing the human rights to all classes of the society. We all pledge to spread his thoughts and principles among everyone on the occasion of his birth anniversary through this journal.

We invited all research scholar and academician to send their original and unpublished research papers/articles for publication for this special issue. The authors gave overwhelming response to our request for contribution of their original and unpublished research papers/articles. We are very grateful to receive the original and unpublished research papers/ articles across the disciplines from experts in the field of education. We express our sincere thanks to all the contributors for their interest and support.

We are very glad to express our sincere gratitude towards all editors i.e. the scholars on the editorial board for their cooperation, collective effort and dedication towards this "Aayushi International Interdisciplinary Peer Reviewed Research Journal (AIIRJ)" on the Special Occasion of Dr. Babasaheb Ambedkar's 130th Birth Anniversary on 14th April 2021. Our Editorial board has taken efforts to review each and every research paper/article contributed for publication with suitable and necessary changes. The reviews performed by the editors are extremely impressive which have improved the quality of published research papers/articles. We are very obliged to each and every person who takes the efforts for successful completion of the work of publishing this special issue. We are very indebted towards you to be a part of this insightful journey.

Dr. Babasaheb Ambedkar worked of uplifting the underprivileged classes from different walks of the life are admired all over the world. He struggled a lot to secure human rights of untouchables, women and labourers. It will be worth to spread his great work to each strata of the society by publishing this Special issue on Dr Babasaheb Ambedkar. Dr. Babasaheb Ambedkar struggled for a society based on justice and equity. He is equated with the symbol of warfare for Social Justice. We

must take the inspiration from the vision and values of Dr. Babasaheb Ambedkar and must implement his ideals in our lives; this will be a real tribute to him.

We are grateful to the Hon'ble Late Prof. Vilas Wagh (Secretary, Samta Shikshan Sanstha, Pune), Hon'ble Prof. Ushatai Wagh (President, Samta Shikshan Sanstha, Pune), Hon'ble Mr. Yugant Kumbhalkar (Secretary, RTM Technical Education Society, Nagpur), Hon'ble Mrs. Vanitatai Yogeshji Kumbhalkar (President, RTM Technical Education Society, Nagpur), Hon'ble Dr. Jalindar Adsule (Principal, Dr. Babasaheb Ambedkar College of Social Work, Morane, Dhule), Hon'ble Dr. Chandu Popatkar (Principal, Kumbhalkar College of Social Work, Wardha), Ad. Bhupesh Patil (High Court Nagpur), Dr. Keshav Walke (Principal, MSS Institute of Social Work, Nagpur), Dr. Atul Pratap Singh (Assit. Professor, Dr Babasaheb Ambedkar University, New Delhi), Dr. Keshao Patil (Ex-Principal, Tirpude College of Social Work, Nagpur), Dr. Jyoti Niswade (Associate Professor, MSS Institute of Social Work, Nagpur), Mr. Pramod Tandale (Chief Editor, AIIRJ), Dr. Pranali Patil (Nagpur), Mr. Shashipal Bhowte, Mr. Rahul Shende for their needed co-operation. Once again we are so thankful and gratitude for editors and the board of editors of the journal. We thank each one of them for their active participation.

Special thanks again to all the Professors, Researchers, Research Scholars for sending a total of 163 papers in English, 128 papers in Marathi and 37 papers in Hindi from 23 states of India for sending research papers on Dr. Babasaheb Ambedkar in this special issue. Special thanks to all the Professors, the Research community and all our esteemed Faculty Members of the Review Committee.

Editor

Prof. Meghavee G. Meshram

Prof. Naresh W. Patil

संपादकीय

डॉ. बाबासाहेब आंबेडकर हे आधुनिक भारताचे प्रमुख शिल्पकार... भारतीय स्त्रीला कायदेशीररित्या सर्वांगाने सक्षम करणारे “बाबा”.. भारतातल्या मानवी स्वातंत्र्याचे शिल्पकार... आजपर्यंत भारतीय नेत्यांनी डॉ. आंबेडकरांची ओळख जगाला होऊ दिली नाही. परंतु त्यांच्या विचार आणि कर्तृत्वामुळे त्यांची जगाला ओळख झाली वॅलेरी मॅसोन जॉनच्या मते, “डॉ. आंबेडकर हे आधुनिक भारतातील सम्राट अशोक आहेत.” इंग्लंडमधील मजूर पक्षाचे माजी नेते मायकेल फुट यांनी डॉ. आंबेडकराबद्दल एक अतिशय महत्वाचे विधान केले आहे. ते म्हणतात की, “गांधी, नेहरू सारखे भारतीय नेते फारच महान होते. परंतु डॉ. आंबेडकर हे त्या महान नेत्यांमध्ये महानतम होते.” त्यांचे हे विधान आज सत्य ठरले आहे. 9 डिसेंबर 1956 च्या ‘द टाइम्स ऑफ इंडिया’ ने डॉ. आंबेडकरांना श्रद्धांजली अर्पण करतांना लिहिले होते की, “जेव्हा लोक आपल्या देशातील आमच्या समकालीन तथाकथित महान नेत्यांना विसरतील, तेव्हा डॉ. आंबेडकरांचीच आठवण केली जाईल’

भारतीय राज्यघटनेचे शिल्पकार, प्रज्ञासूर्य, बोधिसत्व, भारताच्या सामाजिक, राजकीय, शैक्षणिक, आर्थिक व धार्मिक व्यवस्थेवर कायमचा ठसा उमटविणारे कृतिशील विचारवंत डॉक्टर बाबासाहेब आंबेडकर यांना 130 व्या जयंतीनिमित्त विनम्र अभिवादन.

भारतीय राज्यघटनेचे शिल्पकार भारतरत्न डॉ. बाबासाहेब आंबेडकर यांच्या 130 व्या जयंतीनिमित्त डॉक्टर बाबासाहेबांच्या विचारांचे विचारमंथन व्हावे या दृष्टिकोनातून डॉ. बाबासाहेब आंबेडकर -- आर्किटेक्ट ऑफ इंडिया या नावाने विशेषांक प्रकाशित करित आहोत याबद्दल मला मनस्वी आनंद होत आहे. या विशेषांकाकरिता भारतातील 23 राज्यातून विविध लेखक, प्राध्यापक, प्राचार्य, संशोधक, पीएचडी स्कॉलर यांनी बाबासाहेबांचे मौलिक विचार त्यांच्या संशोधन पेपर मधून व्यक्त केले आहे ही निश्चितच अभिमानाची बाब आहे त्या सर्वांचे मनःपूर्वक अभिनंदन.

या देशातील सामाजिक, आर्थिक, शैक्षणिक व राजकीय लोकशाही रुजावी यासाठी सदैव धडपडणारे आणि विचार मांडणारे व्यक्तिमत्व म्हणजे डॉक्टर बाबासाहेब आंबेडकर. राजनीतीतज्ञ, प्रकांड पंडित, थोर समाजसेवक आणि श्रेष्ठ विचारवंत म्हणून ते जगाला परिचित आहेत. आपल्या स्वतंत्र बुद्धीने निर्णय घेण्याची त्यांची क्षमता उच्च प्रतीची होती. त्यांनी निर्भयपणे घेतलेले निर्णय, परिश्रमी आणि वाईट रूढी विरुद्ध दंड थोपटून उभा राहिलेला श्रेष्ठ महामानव म्हणून इतिहासात त्यांचे नाव सुवर्णाक्षरांनी लिहिले गेले आहे.

भारतरत्न डॉक्टर बाबासाहेब आंबेडकरांनी सामाजिक, आर्थिक, राजकीय, शैक्षणिक अशा सर्वच क्षेत्रात आपले विशेष योगदान दिले आहे.. डॉ. बाबासाहेब आंबेडकर यांनी केलेले महिलांच्या विकासातील योगदान विशेष उल्लेखनीय आहे कारण हिंदू कोड बिल आणी ओबीसीच्या जनगणनेसाठी आपल्या कायदेमंत्री पदाचा दिलेला राजीनामा ही वास्तविकता आजही जाणीवपूर्वक लपविल्या जाते. बाबासाहेबांनी अतिशय महत्प्रयासाने लिहिलेली

भारतीय राज्यघटना, युद्धकाळातील मजूरांना न्याय मिळावा म्हणून केलेले प्रयत्न, महिलांसाठी हिंदू कोड बिल, कामगारांसाठी केलेल्या विविध तरतुदी, शेतकऱ्यांच्या हितासाठी केलेले कार्य, समाजातील शोषित, पीडित, वंचित, दलितांच्या हक्कासाठी आणि स्वाभिमानासाठी केलेला संघर्ष, सर्वांना संविधाना द्वारे दिलेला मतदानाचा अधिकार, आर्थिक लोकशाहीचे खरे पुरस्कर्ते व अर्थतज्ञ म्हणून परिचित असलेल्या डॉक्टर बाबासाहेबांनी विविध क्षेत्रात दिलेले योगदान कधीही विसरता येणे शक्य नाही. भारतीय राज्य घटनेच्या माध्यमातून सर्व समाजाला नागरिकांना आर्थिक समता व न्याय याची भूमिका त्यांनी मांडली. समाजातील तळागाळातील व्यक्तीला समान प्रमाणात आर्थिक न्याय मिळाला पाहिजे याकरिता बाबासाहेबांनी शोषित, वंचित आणि त्यांना समान न्याय देण्याची मांडलेली भूमिका अतिशय महत्त्वपूर्ण अशी आहे.

भारताच्या किर्तीवंतमध्ये डॉक्टर बाबासाहेब आंबेडकर यांचे नाव अग्रस्थानी आहे. कारण त्यांचे व्यक्तिमत्त्व अनेक पैलूंनी युक्त असून धार्मिक व नैतिक तत्त्वावर आधारित असलेली जातीव्यवस्था आणि अस्पृश्यता हे सामाजिक आजार असून ते उलथवून टाकण्यासाठी आर्थिक विकासाची मांडणी त्यांनी केली. श्रमविभाजन आणि भांडवलाची गतिशीलता कमी असल्यामुळे देशाच्या अर्थव्यवस्थेवर त्याचा प्रतिकूल परिणाम होत असल्याचे त्यांनी प्रतिपादन केले. डॉक्टर बाबासाहेब आंबेडकर हे भारतातीलच नव्हे तर जगप्रसिद्ध अर्थतज्ञ म्हणून प्रसिद्ध आहेत. अर्थतज्ञ म्हणून त्यांनी अत्यंत मोठे व व्यापक योगदान दिलेले आहे. डॉक्टर बाबासाहेबांचे व्यक्तिमत्त्व अनेक पैलूंनी युक्त असले तरी त्यामध्ये एक समान धागा होता तो म्हणजे बहुजन हिताय बहुजन सुखाय. त्यांनी दिलेल्या मंत्रातून हेच त्यांचे आर्थिक विचार स्पष्टपणे दिसून येतात. अशा या व्यक्तिमत्त्वाचे उपकार तमाम भारतीयांवर आहेत

डॉक्टर बाबासाहेब आंबेडकर यांची सामाजिक शैक्षणिक, राजकीय, आर्थिक विचार, शैक्षणिक विचार त्यांची ग्रंथसंपदा, महिला सक्षमीकरण, भारतीय राज्यघटना यासारख्या विविध अशा त्यांच्या कार्यकर्तृत्वाला व्यापकपणे मांडणारे अभ्यासपूर्ण विषय भारतातील विविध राज्यातील एकूण 25 राज्यातील प्राध्यापक संशोधक लेखक विचारवंतांनी हाताळले आहे. त्यांनी दिलेल्या सहकार्याशिवाय हा विशेषांक पूर्णत्वाला येऊ शकला नसता. त्यामुळे सर्वप्रथम सदर विशेषांका करिता शोधनिबंध पाठविणाऱ्या सर्वांचे, सर्व प्राध्यापक मित्र मैत्रिणींना मनापासून धन्यवाद.

यासोबतच सदर विशेषांकाकरिता सहकार्य करणारे रिव्ह्यू कमिटीचे सर्व सदस्य, प्राध्यापक मित्रमंडळी यांचे विशेष आभार. यासोबतच सुगावा प्रकाशन चे संस्थापक संचालक स्मृतीशेष प्रा. डॉ. विलास वाघ,, अध्यक्षा प्राध्यापिका उषाताई वाघ, राष्ट्रसंत तुकडोजी महाराज टेक्निकल अँड एज्युकेशन सोसायटी नागपुरचे सचिव मा. युगांत कुंभलकर, अध्यक्षा वनिताताई कुंभलकर, प्राचार्य डॉ. जालिंदर अडसुळे, प्राचार्य डॉ. चंदू पोपटकर, एडवोकेट भूपेश पाटील, उच्च न्यायालय नागपूर, डॉक्टर आशिष पाटील चिमूर, डॉ. अतुल प्रताप सिंग डॉ. बाबासाहेब आंबेडकर युनिव्हर्सिटी न्यू दिल्ली, डॉ. केशव पाटील, माजी प्राचार्य तिरपुड कॉलेज ऑफ सोशल वर्क नागपुर,

आयुशी इंटरनॅशनल जर्नलचे मुख्य संपादक प्रमोद तांदळे, डॉक्टर प्रणाली पाटील नागपूर, मा शशीपाल भोवते मा. राहुल शेंडे या सर्वांचे विशेष आभार.

पुनश्च एकदा सदर विशेष अंकामध्ये डॉक्टर बाबासाहेब आंबेडकरांवरील रिसर्च पेपर पाठवणाऱ्या भारतातील 25 राज्यातून इंग्रजी भाषेमध्ये एकूण 163 पेपर पाठविणाऱ्या, मराठी भाषेमध्ये एकूण 128 पेपर पाठविणाऱ्या आणि हिंदी भाषेमध्ये एकूण 37 पेपर पाठवणाऱ्या सर्व प्राध्यापक, संशोधक, रिसर्च कॉलर मंडळींचे विशेष आभार. सर्व प्राध्यापक, संशोधक मंडळी आणि रिव्ह्यू कमिटीचे माझे सर्व सन्माननीय प्राध्यापक सदस्य यांचे विशेष आभार.

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Ground-breaking path towards Social Reconstruction: Dr Ambedkar on Women Empowerment

Dr. Jyoti Niswade

Associate Professor

Matru Sewa Sangh Institute of Social Work, Nagpur

Abstract

Dr. B.R. Ambedkar was a feminist at heart. His commitment of social change and development was constant and he was restless in giving social justice and dignity to the marginalised sections of the society. Dr Ambedkar's role is significant in shaping the social and political delineation and advancement of women in Indian society. He challenged the orthodox Hindu social order and stepped in to reconstruct the society with the ideas of justice, equality, fraternity, liberty and respect for the dignity of women. In his quest to ensure freedom, equality, and individuality of Indian women, he resorted to the legalized mechanism and proposed sweeping constitutional provisions, famous as the Hindu code Bill, placing women at par with men in matters of inheritance and allowing them freedom to marry outside their caste. Dr Ambedkar decisively alleged that extermination of the bigoted gender relations and elevating status of women was fundamental obligation in the process of social reconstruction. Consequently, his tireless effort for inclusion of women's rights in all the spheres is a step towards strengthening women empowerment. Present paper is the effort to understand the role of Dr. B R Ambedkar in empowerment of women, the deprived and marginalised section of the society.

Key words: Social reconstruction, women empowerment, status of women

Introduction

Dr. Babasaheb Ambedkar had a substantial and unprecedented contribution to the empowerment of Indian women through enshrining women's rights in the Indian Constitution and challenging religious and socio-cultural norms and instigating women's political consciousness. He promoted true equality including equal socio-cultural, political and economic status for women. These ideals were espoused through political activism and his input to the Constitution and other legislation. Therefore, Dr Ambedkar's instrumental contributions to the empowerment of Indian women must be recognised as unprecedented. His activism and legal contributions clearly enhanced female agency, as he advocated egalitarianism. By challenging socio-cultural and religious norms, Dr Ambedkar weakened structural obstacles. This simultaneously improved the education, economic and labour rights of women and undermined situational obstacles such as dependency on males. It is clear therefore, through his address of the multi-faceted nature of empowerment; Dr Ambedkar significantly contributed to the empowerment of women.

Empowerment may be considered enabling "those who have been denied the ability to make strategic life choices" (Kabeer 1999). Hence, it may be measured in terms of "access" and "future claims" to human and social resources, agency, and achievements (Kabeer 1999). Empowerment can also be measured by the overcoming of situational and structural obstacles (Narasaiah 2004). According to the Country Report of Government of India, 'Empowerment means moving from a position of enforced powerlessness to one of power'. Women's empowerment is a process in which women gain greater share of control over resources. These are material, human and intellectual like knowledge,

information, ideas and financial resources like money and access to money and control over decision-making in the home, community, society, and nation and to gain 'power'. Present paper is an attempt made to highlight the root cause for the low status of women in Indian society; Indian Women question ; Dr Ambedkar's reformative measures ; initiatives in elevating their position and relevance of his contribution in present days. Methodology adopted was secondary sources of existing literature through descriptive approach.

Root causes of low status of women in Indian society

In ancient India, women enjoyed a very high position but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. In 'Manusmriti' the ancient Hindu Code-book, the status granted to women is quite visible and she was put to the lowest place of humanity. Manu, in his book Manusmriti, 'codified all the social evils as social ethos instead of their eradication' (Kumar, 2016, p. 214). Under the influence of Manusmriti, women had to face various deprivations in matters of acquiring property, education and studying religious scriptures. The notion that women should not be given freedom and be made subservient to male domination got deep-rooted. They lost their individual identity and even their basic human right. Dr Ambedkar held Manusmriti responsible for the plight of Indian women (Kavitakait, 2013). Through his literary contributions, he raised his voice against that social order which taught submission to women and forced her to remain subservient to male domination and adhere to a typical feminine behaviour.

The Indian Women Question and Dr Ambedkar

Dr Ambedkar involved women in all of his programmes and mobilized them to demand equal status with men. Dr Ambedkar's appeal to Indian women to develop consciousness of their humiliation is an epistemological break. Since he was an intellectual with a vision, he realized that such inspiration might fall flat unless there is a constitutional mechanism to ensure their upliftment. Thus, he laboured incessantly to design a common civil code through the Hindu Code Bill, whereby Indian women were considered an equal individual politically, socially, and constitutionally. In framing the Hindu Code Bill, he proposed a complete overhauling of the Hindu social system. The Bill sought to codify the legal mechanism to address various laws concerning men and women and alter the order of succession and designed new laws on maintenance, marriage, intercaste marriages, divorce, adoption, and minors and their guardianship. Emphasizing on women's position and the need to guarantee freedom, equality, and dignity to them, he framed the rules of the abolition of the birth right to property, half share for daughters, conversion of women's limited estate to absolute estate, the abolition of caste in marriage matters, and adoption and the principle of monogamy and divorce (Ambedkar, Vol 14, part one, p 5-11). Dr Ambedkar identified so much with the Indian women's cause that he resigned from Nehru's Cabinet when the conservative members rejected the Bill.

Dr Ambedkar's Reformative Measures: An Initiative in Elevating Women's Position

The vision of Dr. Ambedkar about women is explicitly depicted in Indian Constitution. Equality of sexes is strongly backed by the constitution through articles 14, 15 and 16. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. He laid down the foundation of social justice and that there can be no social justice without gender equality.

Dr. Ambedkar extensively studied the position of women in religions and threw light on denial of rights to her and ultimately the status of individual. Dr Ambedkar considered education as an

important tool for the emancipation of women. It is evident from his speeches that 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." He wanted to liberate women from their suffering and economic dependency. In order to give economic rights and freedom to women, Dr Ambedkar demanded educational rights, equality and right to property for women. To educate women, he asked co-education for women with men. Through education, he believed, that women would think independently which will lead to their intellectual and mental development.

Dr Ambedkar made his view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Dr. Babasaheb Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Dr Ambedkar's contribution. In the preamble it is mentioned: (i) social, economic and political justice, (ii) freedom of thought, expression, belief, faith and worship, (iii) equality of status and opportunity and (iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

In Constitutional Rights and Women in Indian Constitution, there are few articles which exist that help the women of Indian society to improve their position and to compete with their male counterparts. For example Article 14 – 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. Article 15 prohibits discrimination on the ground of sex. Article 15(3) enables positive discrimination in favour of women. 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. Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment. Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work. As per 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. Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System. Dr Ambedkar's espousal of increased economic and labour rights for women in addition to the challenge of socio-cultural and religious norms curtailed situational obstacles, increasing the presence of women in the public domain. Moreover, as the economic independence of women and their societal prosperity is interlinked, Dr Ambedkar's legal pursuit of women's economic independence ultimately improved their

welfare (Nandal and Rajnish 2014). This was illustrated in the 1930's where Dr Ambedkar endeavoured for increased labour rights, particularly for women.

Dr. B.R. Ambedkar, as the Chairman of the Drafting Committee, tried an adequate inclusion of women's and depressed classes' rights in the Constitution of India. He looked upon law as the instrument of creating a just social order. He incorporated the values of liberty, equality and fraternity in the Indian Constitution.

The Hindu Code Bill and Women Empowerment

In 1948 when the Hindu Code Bill was introduced in parliament and debated on the floor of the house, the opposition was strong against the Bill. The Hindu code bill is the first document to give rights to women. These rights were not only for Dalit women but to other Hindu women also the Manu followers who opposed this bill. The objectives of bill are codification of the Hindu Law and the possible amendment in it. There are seven subjects of codification of the Hindu law these are Right to Property, Order of Succession to property, Maintenance, Marriage, Divorce and Adoption, Minority and Guardianship but it was withdrawn. Dr. B. R. Ambedkar tried his level best to defend the Bill by pointing out the Constitutional principles of equality, liberty and fraternity and that in the Indian society characterized by the caste system and the necessary for a social change in which women have equality in a legal system. The women are deprived of equality and to bring equality a legal framework is necessary for a social change in which women have equal right with men. In reality, the Bill was a threat to patriarchy on which traditional family structure, was bounded and that was the major reason behind the opposition. Therefore, on the eve of the first elections in 1951, Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was too much opposition. On this issue the then Law Minister Dr. Ambedkar resigned. His explanations for resignation dated 27th September 1951 show how the parliament of independent India deprived its women citizens of even basic rights. Although most of the provisions proposed by Dr Ambedkar were later passed during 1955-56 in four bills on Hindu 'marriage' succession, minority and guardianship and maintenances and later in 1976 some changes were made in Hindu law it still remains true that the basic rights of women have yet to be restored to them even after years of the working of the Indian Constitution based on the principle of liberty, equality and justice to all Indian citizens. However, the Hindu code Bill helped the resurgence of feminist movement in India. This is crusade of Dr Ambedkar to emancipate women from injustice which inspired the women leader in parliament to keep the issue alive until its enactment. It was the starting point for women to recognize their position and pursue rights movement by acquiring strength from second wave feminism started in the early 1960s. Women are still fighting issues such as rape, dowry death, communalism, fundamentalism, sexual harassment, poverty, fundamentalism, sexual harassment and domestic violence.

Relevance of Dr Ambedkar's contribution

Dr Ambedkar insisted on the reconstruction of Hindu society on the basis of equality. His writings and activities as a social reformer went a long way in the empowerment of women. The National Policy for the Empowerment of Women, 2001, admitted that social and economic structure is largely responsible for gender inequality, as visualized by Dr Ambedkar long ago (Shukla, 2011). The ideal of equal status for women is reflected in our Constitution. The state provides for positive discrimination. Although certain degree of progress has been achieved by Indian women, they are still victims of various social evils such as kidnapping, violence, crime, humiliation, dowry, acid attacks, eve

teasing, rape and honour killing.¹ Rising incidents of harassment by spouse and other relatives, both in father's house and in-laws' house, occupies the highest position as per data. Data also reveals that 46 per cent of women are illiterates in India. It will take several decades to rectify the imbalances and discriminations. A greater clamour for women's rights shows that vast is undone. Although they have been empowered socially, economically, legally and politically, there has been a dearth of adequate awareness regarding women's rights. They are not treated as equal to men. Although they have been empowered socially, economically, legally and politically, there has been a dearth of adequate awareness regarding women's rights. They are not treated as equal to men (Tiwari & Meshram). To stop sexual harassment at workplace, a bill was passed in the Lok Sabha on 2 September 2012, entitled the Sexual Harassment at Workplace Bill. It became an act in 2013 and is named the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. It incorporates the guidelines and norms suggested by our honourable Supreme Court in the Vishakha vs. State of Rajasthan Case.²

Conclusion

Much is talked about women empowerment today but it is more economic, political and health related. The issue of social empowerment of women need to be raised higher and given utmost importance then only it could complete phenomena. Women empowerment has five components: women's sense of self worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives; both within and outside the home; and their ability to influence the direction and social change to create a more just social and economic order, nationality and internationally. Dr. Ambedkar strongly believed that women empowerment can be achieved by welfare of women.

Notes:

1. The killing of women in the name of honour when she dares to choose her life partner against the accepted social mores, a step taken to punish her collectively by the family and the community (Haile, 2007).
2. See Vishakha Guidelines (2010, November 4).

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Dr. Babasaheb Ambedkar- An Architect of the Constitution of India

Dr. Aparajita Dutta

Assistant Professor

Centre for Juridical, Studies Dibrugarh University, Assam, 786004

Abstract

The Constitution of India is a dynamic document. It grows with the growth of the society and should ensemble the changing needs of the dynamic society. Dr. B. R. Ambedkar was an architect of the Constitution of India. His perception of social justice stands for liberty, equality and fraternity of all human beings. He stood for a social system that is based on accurate relations between members of the society. He strappingly believed that political independence cannot initiate either social harmony or national amalgamation in the absence of social justice and individual dignity. Being a democratic socialist, he proliferated that fundamental rights have little meaning to people in the absence of social democracy in society. The main focus of this research paper is to analyze the contribution and involvement of Dr. Baba Saheb Ambedkar in making of the Constitution of India.

Keywords: Dignified life, Dr. B. R. Ambedkar, societal restructuring

Objectives of the research paper

The main objectives of this research paper are:

- 1) To analyze the contribution of Dr. B. R. Ambedkar in making of the Constitution of India
- 2) To analyze his skirmish for founding of egalitarian society in India where everybody may enjoy a dignified life.
- 3) To analyze the philosophy of the Constitution and the enthusiasm and fervor made by Dr. B. R. Ambedkar to provide social, political and economic justice for everyone.

Research methodology

Research methodology is sine qua non for scientific research. The doctrinal method is used for this research paper.

1. Introduction

Peaceful society is universal demand. Dr. Bhimrao Ramji Ambedkar, popularly known as Babasaheb Ambedkar, was one of the foremost architects of the Constitution of Indian. Dr. Ambedkar had a fascinating personality and never allowed himself to be persuaded by intangible ideas and ideals. He was a very eminent political leader, philosopher, writer, economist, scholar and a social reformer who dedicated his entire life to exterminating untouchability and other social disparity in India. He was born on 14th April 1891 in Madhya Pradesh in a Hindu "Mahar Caste". He had to face severe discriminations from every crook of the society as the "Mahar caste" was viewed as "untouchable" by the upper class at that time.

The Constitution of a country will be in the format of law emanating directly from the inherent authority of the people themselves binding all organs of government and all sections of the society to its principles and provisions, as it is fundamental law of the land. Dr. Ambedkar was one of the very few Indian statesmen-politicians who actively participated in the discussions on constitutional matters from the Mont-Ford Reforms (1919) to the Cabinet Mission (1946) proposals. He was the first and

foremost leader of the depressed classes, and the struggle of the depressed classes for human rights and socio-political equality from the twenties to the fifties of the 20th century is intertwined round his name being elected Chairman of the Drafting Committee of the Constituent Assembly.

The concept of Constituent Assembly and of the written Constitutions is like twins in political philosophy. If the Constitution is to be drafted, codified and enacted, there must be a person or some "body of persons" to draft it, and get it approved by the people or their representatives. Under the terms of the Cabinet Mission Plan, the members of the Constituent Assembly were elected in July 1946. On 29th August, 1947 passing one resolution the Constituent Assembly appointed a "Drafting Committee" with the seven members including Dr. Ambedkar for preparing a draft of the Constitution of independent India. It is said when drafting of the Constitution of India was embarked upon, Pandit Nehru and Sardar Vallabhbhai Patel thought of inviting and consulting Sir Ivor Jennings who was the renowned constitutional expert and eminent jurist of those times. When approached for guidance in the matter Mahatma Gandhi was informed to have told them why they should be looking for foreign experts when they had the right within India an excellent legal and constitutional expert in Dr. Ambedkar who ought to be assigned with the role and he so splendidly and accurately deserved.

In the Constituent Assembly Dr. Ambedkar played a very significant role with a lofty responsibility of drafting the Constitution. The whole scheme of the Constitution of India aims at to secure social and economic justice.

2. Significant aspects of making of the Constitution of India

The Round Table Conference was a momentous in the history of the Constitution of India. Being invited to discuss on constitutional matters Dr. Ambedkar necessitated in requirement and anticipated that the people of India would be able to redress their gripes by political power and this political power will come to them under the "Swaraj" Constitution. He advocated for a responsible government formed by the representatives of the people only. Dr. Ambedkar did not want to execute a Constitution on the Indians, but he succumbed that the opinion of the people about the manner in which they desired to be governed must be accepted because he strongly believed that power lies with the people and government should derive the power from people.

Following are the significant aspects of the Constitution where Dr. Ambedkar had taken vital role to bring the areas relates to a complete life full of dignity and approval of common good as a part of the Constitution:

a) Making of Preamble to the Constitution of India

The preamble is the introductory part of the Constitution and it contains entire philosophy of the Constitution of India. Preamble is the blood vessels of the body of the Constitution. The Drafting Committee of the Assembly while articulating the Preamble in the light of the "Objectives Resolution" felt that the Preamble should be circumscribed to defining the important features of the new independent state and its basic socio-political aims and that the other matters dealt with in the resolution could be more aptly provided for the substantive parts of the Constitution. Expressing his disappointment with the "Objective Resolution" Dr. B. R. Ambedkar expected it in a clear enumeration of the "doctrine of socialism".

The Committee had adopted the expression "Sovereign Democratic Republic" in place of "Sovereign Independent Republic" as used in Objective Resolution, for it thought that independence

was implied in the word “Sovereign”. However Dr. Ambedkar examined the functioning of a democratic government on the basis of steadiness and accountability.

b) Distinctive Federalism

Dr. Ambedkar’s concept of federalism meant that the State was a federation in normalcy, but unitary in emergency. He argued for a strong central government because the federation of India is a result of centrifugal force and not centripetal force. In the Draft Constitution Dr. Ambedkar offered more powers to the Centre and wanted to make it strong. Some members of the Constituent Assembly censured him for that reason. Justifying the provisions for a strong Central authority Dr. Ambedkar said that he made the Union Government strong and proficient enough to keeping of residuary power not only to “save minorities from the tyranny of majority” but also “for it is only the Centre which can work for a common end and for the general interests of the country as a whole.” He assumed sturdily that strong Union Government was a need and not a luxury for Independent India. The Indian federation is fundamentally founded on strong Centre, stretchy federalism and Cooperative Federalism. He argued that the character of the Constitution, it was “Federal in form and Unitary in Spirit”. It established a dual polity with the Union at the Centre and the States at the edge, each gifted with sovereign powers to be exercised in the field assigned to them correspondingly by the Constitution.

c) Fundamental Rights

Fundamental rights are very significant for dignified human life. In the Draft Constitution the “Fundamental Rights”, prescribed were justifiable in the Court of Law. A. V. Dicey assumed that omnipotence of the Central Government in the state, and the supremacy of law with respect to the rights of the individual. Dr. Ambedkar observed “equality of opportunity” as the most vivacious one.

All fundamental rights are enforceable human rights. Provisions for enforceability are there in Article 32 and 226 of the Constitution of India. He described Article 32 as the “very soul of the Constitution and the very heart of it” and stalwartly believed, fundamental rights would mean establishment of equality and liberty in order to transformation our social system, which is so full of disparities discernments, and other which skirmish with our fundamental rights and were based on the concept unreasonableness. By visualizing the need and importance of fundamental rights under the Resolution, Dr. S. Radhakrishnan said that it was the ‘socio-economic revolution’ which they were attempting to bring about. Therefore, it was necessary to remark the material conditions’ but while doing so, liberty of the human spirit must be safeguarded.

d) Directive Principles of State Policy and socio-economic justice

Part VI of the Constitution is dealing with the Directive Principles of State Policy which contains the positive obligations of the state towards its citizens. The Directives were meant to ensure social and economic justice. 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.”

A realist to the core, Ambedkar thought that in the absenteeism of economic and social justice political freedom would not bring about their social harmony or national integration. He encouraged the abolition of privileges on the basis of caste or status and dynamically struggled for the liberty and dignity of each individual.

e) Defensive discrimination

The tangible input of Ambedkar is echoed in the 'defensive discrimination scheme' or the 'reservation policy' of the government envisioned under various provisions of Part III and Part IV of the Constitution of India. There are the constitutional order to upgrade the condition of the Scheduled Castes and Scheduled Tribes and the other backward classes residing in India. It was for accomplishing desired goal the reservation policy or the scheme of defensive discrimination was advocated and accomplished by him for ten years at least to enrich the living standard and surroundings of the various dejected and browbeaten sections of society.

f) Single citizenship and integrated judiciary

In the Draft Constitution Dr. Ambedkar prescribed single citizenship and an integrated judicial system unlike US and consistency in fundamental laws to assimilate Indian society which was not only disaffected into caste and class, but also into regions, religions, languages, traditions and cultures. Therefore, a strong Centre was very essential and crucial to maintain territorial veracity and administrative discipline.

g) Unique blend of rigidity and flexibility in the Constitution

To make the Constitution feasible and practicable enough Dr. Ambedkar encouraged adopting a mixed approach regarding amendment. It helps to clutch the country together both in peace or normal time and in war time. Therefore, during emergency the Constitution is behaving like a unitary Constitution.

h) Parliamentary Democracy

Ambedkar was an activist of parliamentary form of government exactly from the commencement of the Government of India Act of 1935. He decisively believed that the parliamentary form of government alone can escort in an democratic society.

i) Preventive detention

Preventive detention is one of the significant features of the Constitution of India. Dr. B. R. Ambedkar was the supporter of the laws of preventive detention which has been incorporated in Article 22 of the Constitution.

Conclusion

Sant Gadge Baba Said "Janata is Janardan" which means people are God. All human being are precious and special invention of Almighty God. Mahatma Gandhi gave path and message of morality. Dr. B. R. Ambedkar gave shape to social aspect without discrimination and mistreatment. Dr. Ambedkar is still relevant to the realization of social justice in India for the most disadvantaged groups. In the present context of the polarized political environment, the political teachings of Dr. Ambedkar hold more relevance than ever. He was the most determined leader, chaser of the goal, strong willed, determined, inconspicuous, daring, painstaking, scholarly, self-respecting, proficient in work, submissive, enthusiastic recipient of the highest degrees, and diverse knowledgeable, virtuous user of the knowledge for the well-being of the society.

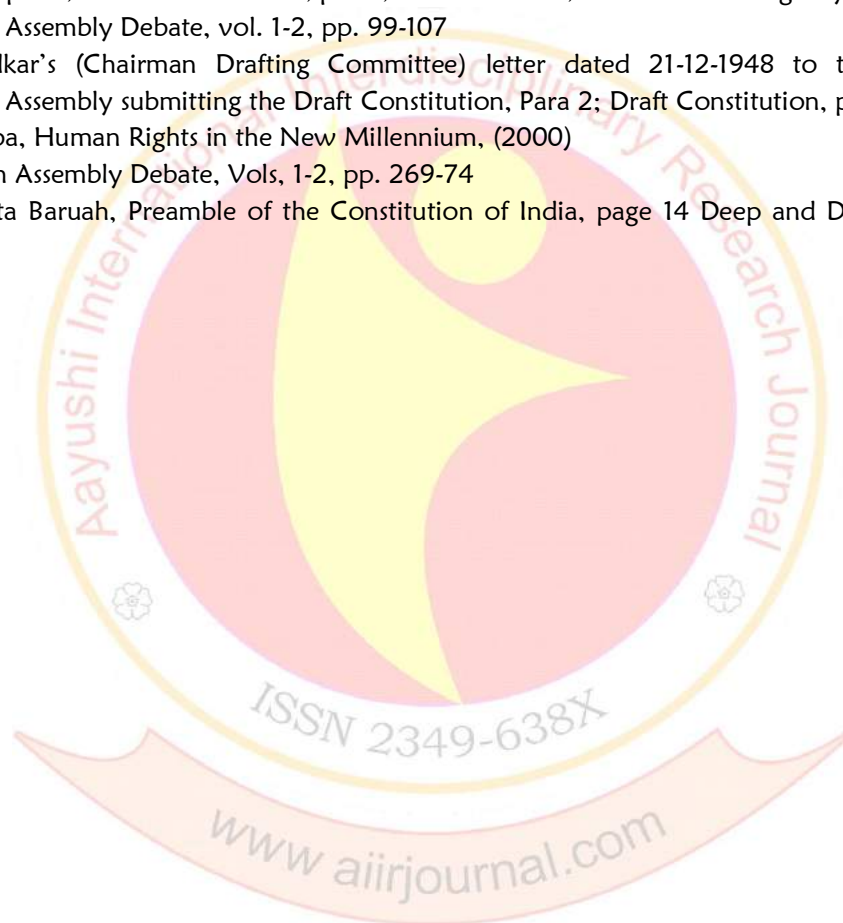
The contribution of Dr. Ambedkar in Indian democracy is not to be elapsed. As a chairman of the Drafting Committee he gave a shape to our country of a complete Sovereign, Democratic and Republic based on adult franchise. Baba Saheb Ambedkar's name will be written in golden letters in the history of India as an architect and originator of social justice. He was the most eminent person of age and

chief manufacturer of the Constitution of India. He was one of the few sons in the history of India that he can be said to the gift of Indian freedom movement.

He spent his whole life for the betterment of the deprived, browbeaten, untouchables and anxious classes of people in our society. Undoubtedly Dr. Ambedkar's role and involvement to the making of the Constitution of India is of the uppermost order. Definitely he earned to be called the "father or the Chief Architect" of the Constitution of India.

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An inquiry on Dr. Babasaheb Ambedkar long-lasting socio-economic vision for the foundation of Modern India.

Dr. Rajesh Harichandra Bhoite

HOD- Business Economics

Anjuman-i-Islam's Akpar Peerbhoy Collge of Commerce and Economics
Maulana Shaukat Ali Road, Grant Road, Mumbai- 08.

Abstract

Many Economists have mentioned their theories and visions towards the development of developing nations since years. The relevance and application of those vision and theories play an important role to change the state of conditions of these nations. India, is one of the developing countries in the world with largest population is more in need of fruitful socio-economic vision and its application. Dr. Bhimrao Ambedkar's vision for economy was more socio-economic in nature as he not only gave views for problem of rupee to improve international trade and develop it but also he gave number of solution to solve the social problems in the nation. Being a social economist, he always gave a thought on the welfare of labor, women, and children and backwards classes the country. His contribution in the welfare of these communities is still visible in the nation and has been safeguarding their interest over a period of times.

When economy is not in so developed state and still facing socio-economic problems, there is a need to restate vision of Dr. Ambedkar to frame strong policies and execute them to have a strong moral economy contributing well being of its people. This paper shows the empirical views of the people towards vision of Dr. Ambedkar to have a strong foundation of modern state.

About Dr. Babasaheb Ambedkar.

Dr. Babasaheb Bhimrao Ambedkar was one of the most influential personalities who changed outlook of society. He was not architecture of Indian constitution, pioneer of RBI set up but also a great socialist and economist. He gave respect and status to the exploited class and weaker of the society. He not only protected lower communities, but also made a way for women empowerment, labour welfare. He was a visionary man who contributed in disciplines like economics, sociology, law, environmental sciences. Though he was born in the family of untouchable, his thoughts and actions were always considered superior. He fought against social evils and stratification. He believed in humanity, equity and equality. He is the highly qualified person in the history of traditional India. He wrote about international trade, devaluation of rupee and many economic issues. Somewhere Indian policy makers missed him while framing socio-economic policies to have better condition today.

1. Concept of Socio-economic development

Socio economics is a social science that studies how economics and social progress are related. It shows how modern societies progress because of economic decisions and policy and development of global economy. It is a comprehensive area which covers every social and economic factor. Not only economic growth in quantitative measure is adequate to call a nation developed, but social welfare has to be the associated attribute to it. Looking into India's today's condition, economic decisions are not

so well working and also the social condition of the people is so satisfactory. It is easier to understand through the economic standard of living of people and creation of human capital.

2 Economic thoughts of Dr. Babasaheb Ambedkar

- He was the prolific economist who contributed the best economic thoughts which had been in the tune of Austrian economists and are still relevant.
- He gave his views on problem of rupee in his book.
- RBI is based on the ideas of Dr. Ambedkar given to the Hilton commission
- His theory was based on economic equity.
- He first opposed Keynes and support gold standards system to solve the problem of rupee
- He wrote in center-state financial relationship
- He was against total capitalism as it leads to exploitation
- Agriculture is the core industry of state and not private firms
- Monopoly of the state should be on insurance sector what he believed in.
- Basic industries should be in the hand of government and should never be privatized.
- Rural development leads to better social life
- Land reform is necessary to avoid exploitation.

3 Social Thoughts of Dr. Babasaheb Ambedkar

- Labour welfare should be main role of business class
- Women empowerment should be given priority to have gender equality.
- Better of backward classes should be done through social policies
- Social equality should be encouraged as discrimination gives rise to social conflicts.
- Farmer welfare should be provided as they are the main contributor in social progress.
- Non discriminating should be the feature modern society.
- support to economically backward classes irrespective to caste, class and creed.

4 Today socio-economic problems in India

- Farmer's agitation against farmer's bill?
- Concern of Insurance sector as LIC in threat of partial privatization.
- Merger of banks on large scale
- Rise in extreme unemployment
- What is accountability of government if all is sold in private hands?
- Why nationalization of industries and banks is under threat?

Need Of The Study

We are in the era of modern state and still suffering from so many socio-economic issues in India. Income inequality is server, inter-class conflicts are on rise, capitalism is being observed in new from in service sector, there is social disharmony due to religious conflict, violence against women, and problem of devaluation of rupee and so on. There for a question arises on our policies and strategies. Can we take into consideration thoughts of Dr. Ambedkar and frame polices to have better socio-economic status of India? It is the main idea behind this paper. The enquiry is made to young minds regarding their opinion stating how Dr. Ambedkar is relevant today and how his thoughts if implemented in action can change the society and its outlook. The paper narrated significance of his great thoughts to have welfare state.

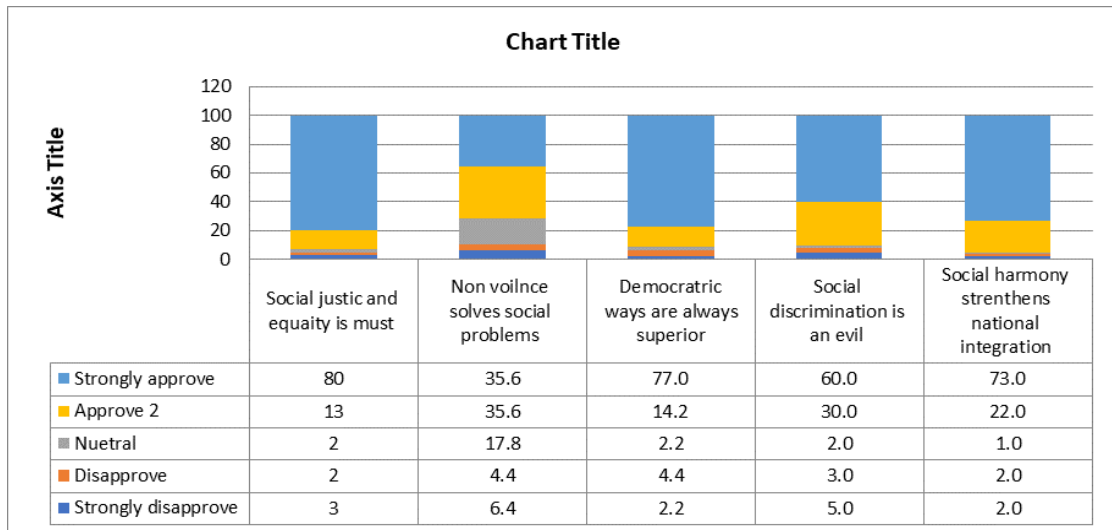
Objectives Of The Study

1. To highlight the socio-economic thoughts of Dr. Babasaheb Ambedkar for modern India.
2. To mention the opinion of respondents on the relevance of socio-economic vision of Dr. Babasaheb Ambedkar today.
3. To state the significance of these visions towards modern India.

Analysis Of The Data

Questionnaires were filled from more than 200 respondents using convenient sampling to understand their views on Dr. Babasaheb Ambedkar's contribution towards socio-economic development of India. Following is the analysis of data collected.

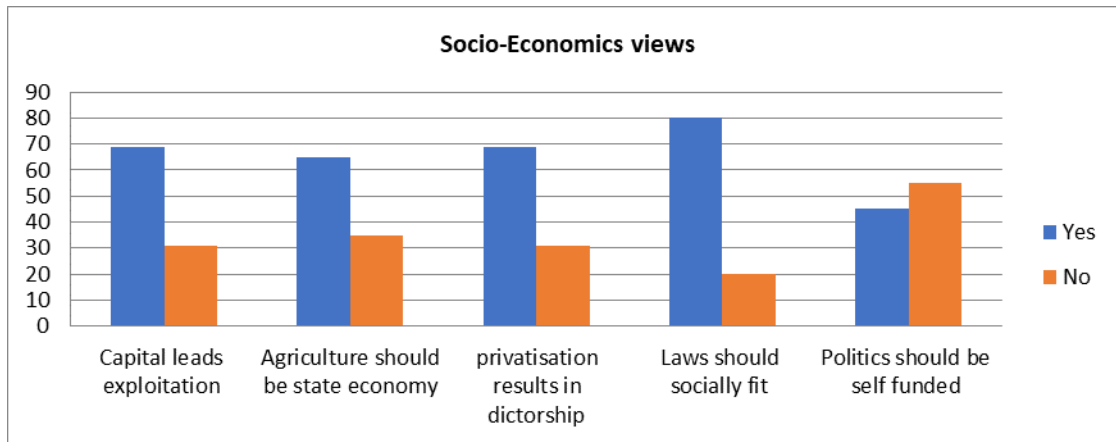
1. Social Views:



- Nearly 80 percent respondents strongly approved and 13 percent respondents approved that social justice and equity is must for the development of India.
- 35 percent respondents strongly approve and the same number approve that non-violence can solve the social issues.
- Nearly 62 percent respondents strongly approve that democratic ways are the best way to have modern India. It is approved by more 31 percent.
- Almost 90 percent respondents strongly approve and approve that social injustice is an evil to the society.
- Social harmony bring national integration is strongly agreed and agreed by almost 92 percent people.
- 90 percent respondents believe public revenue should be used to maximize social welfare
- To achieve equity progressive tax system is followed. Nearly 83 percent agree on taxing high to rich and less to poor
- Only 68 percent agree that industrialization is the core of economic development. Whereas 20 percent neither agreed nor disagreed on it.
- 98 percent respondents feel that equity if provide, social capital will always be high and it will to a welfare state
- 86 percent respondents agree that there should be equal pay irrespective of gender; where as 14 percent disagree on equal pay.

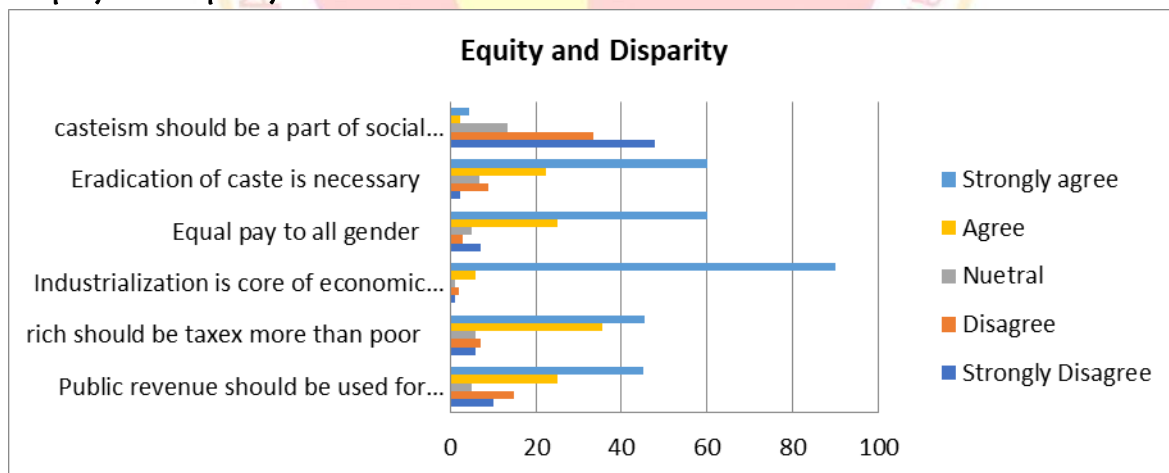
- Nearly 92 percent respondents believe that women empowerment is must for good socio-economic status.

2. Socio-economic Views



- Capitalism is never ending system and so 69 percent respondents' believe that it not only exist but increase exploitation of the labour.
- Agriculture falls under private sector but the role of state is important to safeguard the interest of farmers and so 65 percent respondent believes that, it should be a state economy.
- Privatisation to the some extent is good but privatizing all the public sector companies and units is dangerous as it creates dictatorship. Nearly 69 percent agreed on it.
- Laws are framed for social welfare and so they should be socially fit is what agreed by 80 percent of are respondents
- Politics should be self funded and not on people's source is agreed by only 45 percent.

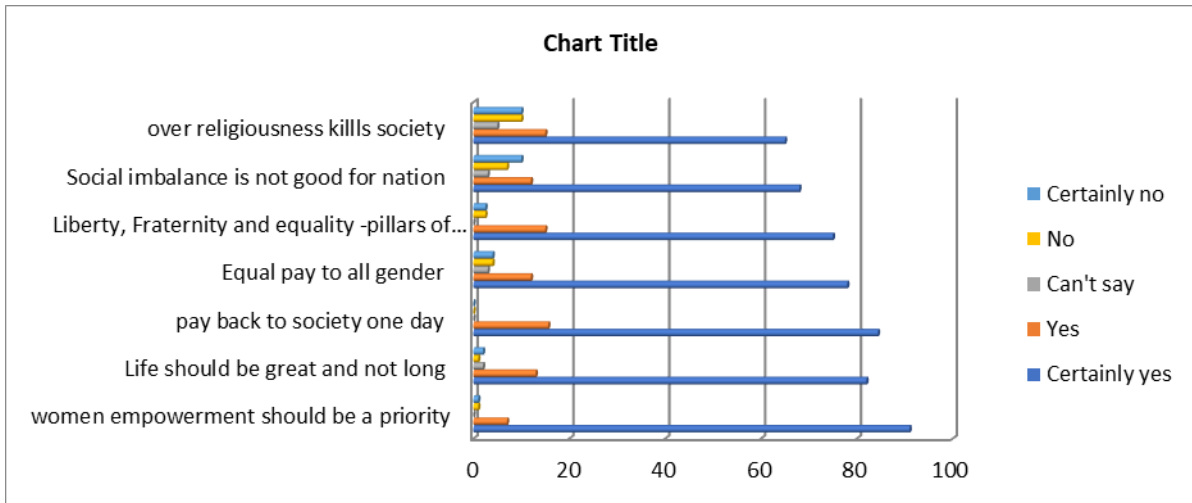
3. Equity and disparity



- Public revenue collected through tax and non tax revenue should be used for maximizing social welfare is strongly agreed by 45 respondents and agreed by 25 respondents .whereas 10 percent disagreed on it.
- To remove the disparity of income, rich should be taxed high and poor should be taxed less is the opinion of 81 percent people.

- Industrialization brings economic growth and development. It brings urbanization. It is agreed by 90 percent respondents.
- There should not be disparity between men and women regarding equal pay. 75 percent believe that they should be paid equal
- Caste is a blot on social system and more than 82 percent respondent believe that it should be eradicated and modern India should be the identity
- More than 81 percent people feel that Casteism should not be based on social system

4. Virtues and Values



- Religion is being used to create caste and social discrimination, so 80 percent respondents agreed that over religiousness kills social spirit.
- Women empowerment is a need of an hour and almost 91 respondents believe that women should be empowered and must be given priority everywhere.
- Living good life is important than long life, this thought is supported by 95 percent respondents. It means they look for betterment of self and others lives.
- We are society and we are given by society, so we must pay to our society banks is 100 believed by respondents
- We believe in liberty, fraternity and equality as a attributes mentioned in the Constitution and also are the pillars for nation building, it is supported by 90 percent respondents.
- Nation suffers when society is fragmented and divided; it is believed by 80 percent of respondents. 17 percent supported fragmentation.

5. Presence and relevance of Dr. B.B. Ambedkar

Socio-economic thoughts of Dr. Ambedkar are more relevant is agreed by 89 percent people. Whereas 11 feel that it is relevant to the some extent. Almost 93 percent respondents agreed on his way of thinking towards socio-economic status of India is most relevant and appropriate and gives positive nod for social reforms.

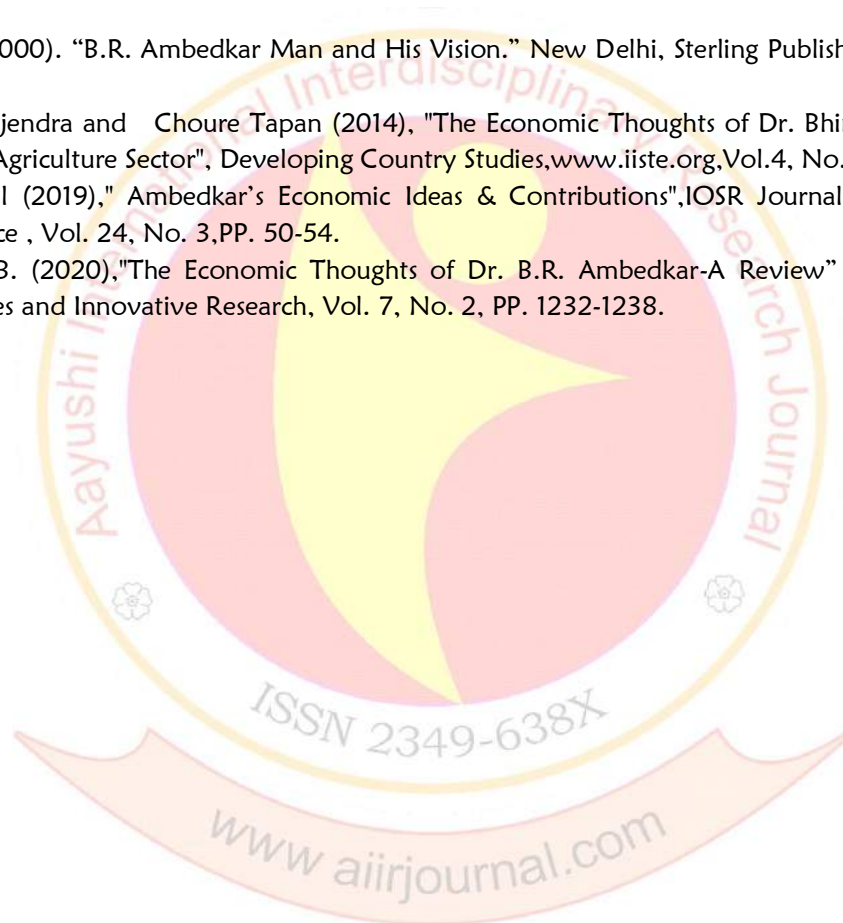
Conclusion

It is concluded that majority of the people believe in the socio-economic thoughts of Dr. Ambedkar and wish to have policies framed on his thoughts. The last longing visions of him can make

India a truly modern and welfare state. To have better society and strong economic base, his views should be followed in consensus and change the socio-economic system in India. It will help in removing the mentioned social problems and issues creating hindrance in the growth and development of India.

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Atta Deep Bhav ! : Rethinking Social Work in the light of Ambedkar's Thought

Dr Mali Devi Sawariya

Assistant Professor, Department of Social Work,
Aditi Mahavidyalaya, University of Delhi

Abstract

Most of the social work curriculum in India have inadequately addressed by just narrowing his thoughts as a social reformer and hence by not providing adequate space to the significant role of emancipator thoughts and critical outlook of Ambedkar. The present article examines this exclusion and aims to revisit social work with Ambedkar's thought and vision for annihilation of caste and evolution of new social order that truly attends the systematic factors leading to human problems. This article is significant as it aims to address these issues and concerns so that our academic spaces, methodology, content, training and practice can become 'inclusive' in reality in the light of Ambedkar's thought.

Keywords: Radical Social Work, Critical Thought, Ambedkar, Emancipatory practice

Introduction: Decolonizing Social Work

Be Your Own Light! - Dr Bhim Rao Ambedkar (Ambedkar, 2014, p.382)

Social Work as a discipline and practice in Indian context historically has been looked as deeply rooted in various approaches beginning from charity - welfare- ecological- clinical- evidence-rights based and now as we know it - rights based empowerment approach. These approaches guided social work professionals in diverse time, places and context in providing human services to individuals, groups and communities. In Indian context, social work altogether remained focused on the diverse social issues, undoubtedly significant, but there has been major negligence in inclusion of critical social thoughts of Dr Bhim Rao Ambedkar, both in discipline as well as professional training of social workers. This structural exclusion of Ambedkar's vision and his critical reflections from the mainstream Indian social work education - origins, theories and ideologies highlights that still the intersectional oppressive elements of Indian social order have been inadequately addressed. The contemporary trend of indigenizing social work profession is also narrow in nature as it has limited itself on building its consistent identity from traditional Hindu philanthropies and chosen ideologies. That is the major reason behind the weakened state of politicized social work and the declining practice of 'social action' as a method of social work. Bailey and Brake (1975) highlighted that the negligence of structural factors behind social inequalities has limited the practice of radical social work. For its effective practice, it is necessary to understand that every domain of social work practice must be critical in nature i.e., 'essentially based on understanding the position of the oppressed in context of the social and economic structure they live in' (Bailey and Brake, 1975). Desai (2002) in his work on 'ideologies and social work' mentions the various philosophies, critique and implications of social change theories but laid no emphasis on Ambedkar's ideologies and its significant relationship with principles of social work and its methods. In doing so, the theoretical orientation and critical social thoughts to understand voices of the oppressed in dominant social order were consequently left unattended. This absence can be observed in significant work on 'Road to Reform: Saansi Tribe with a Criminal Tradition' in Taber and Batra (1996) as it lacks the theoretical analyses and critical social thoughts from Ambedkar's ideology to address the

structural violence that *Saansi* community witnessed in its everyday social life by being labelled as ‘criminals’ historically. This orientation is necessary in contemporary social work practice so that the genesis of social pathologies can be contextualized and further based on this contextualization, the principles of self-determination, equality and liberty can be reclaimed by oppressed masses in social as well as public spaces. Globally, it was in 2014 that the following definition of social work was reconstructed in such a manner that it navigated spaces for collective voices to eradicate oppressive structures in indigenous social contexts:

Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. (IASSW & IFSW - 2014)

Above definition reveals that social order is not static, it is subject to the collective action and social movements that emerge from cognitive processes working behind empowerment and liberation of oppressed communities.

Knowledge is Power: Some reflections

Much of the social thought of Ambedkar is also situated in the identification of pathologies in social environments and its oppressive nature. These thoughts not only are reflective and critical, but are also suggestive of the nature of interventions necessary to establish egalitarian society. Ambedkar’s thought in social work guides on how human agency can intervene in bringing social change through working on the centrality of inter-personal action as political (Adams, Dominelli & Payne, 2002). Social Work needs to be re-discovered by examining the spaces of representation as well as representational spaces it has produced in the domain of opportunities to produce knowledge that belongs to oppressed castes (Lefebvre, 1991). In the west, Frankfurt School proponents like Adorno (2000), Horkheimer (1974), Fromm (1973), Marcuse (1964), Benjamin (1969) and Habermas (1989) actively contributed in development of such social thoughts. But in Indian context, such developments were left unattended. In the light of above discussion, the present paper aims to address these limitations by reflecting explicitly upon Ambedkar’s reforms through his critical social thoughts as the means of production of knowledge that challenges social oppression. He advocated for a legislation that must ban the practice of superstitious belief because its prevalence reduces scientific temper, critical rationality and argumentative ability of people as it restricts production of dialogue, knowledge and ideas. As per this thought, Ambedkar (2014) connotes that the whole society can be effectively seen as a client system in social ecology where individual behavior shapes the collective practices and goals. For an effective community change, he identified blind faith in superstitions as one of the parasites which damaged the vital sub-systems of the client system which consequently degrades the functioning of interpersonal relationships and behaviors. During planning of intervention for such reform-oriented legislations, it is significant to note that the struggle for bringing transformation shall not be based on ‘survival of the fittest’. Very much in congruence to social work ethics, Ambedkar (2014) argues that ‘*the question is, not whether a community lives or dies ; the question is, on what plane does it live*’. Hence, his view reflects that the focus of rationally planned interventions must be on ensuring ‘quality of survival’ rather than meagre survival. This quality of survival can be worked upon by enhancing knowledge and means of its production. In his own words:

I have always held that Knowledge is Power in every field of life. The Scheduled Castes will not attain their goal of freedom and liberty until they drink deep of all knowledge. (Ambedkar, 2014, p.72)

Hence, it is the control of means of production of knowledge that social workers working with oppressed communities shall focus with aim to further establish and sustain the controlling impact on the State. The success of this intervention will play a crucial role in giving a direction to the legislations, policies and programmes of the State and thus development of communities will be made possible through controlling the ecology of subsystems of the State.

Human Dignity: Centrality of Thought

Another significant learning from Ambedkar's ideas that can be crucial for contextualizing social work was the chosen glorification of women in Indian epics troubled him. He expressed in his writings on how these epic texts propagated myths and distanced themselves with social injustice that women faced as human agencies in those texts. Critical rationality based on education derived from reason and experience was an important for principle through which he analyzed all the religious texts and scriptures and found that:

Buddhist women were the first in India who made a substantial and independent contribution to the religious literature and who were recognized as equals to the best authors of their time. This is shown by the fact that the songs of the Buddhist Sisters (under the title "Therigatha") were given the honoured position of Canonical Scriptures and thus placed beside the words of the Buddha and His most prominent disciples. (Ambedkar, 2014, p.498)

His thoughts on therigatha suggests the principle of equality across gender, castes and classes by signifying a poetic compilation of the collective community of Buddhist women from diverse social locations and vulnerable groups writing on their journey towards shared humanitarianism for all through self-abnegation. He offered interventions as he actively institutionalized and organized collective emancipatory efforts through formation of *Bahishkrit Hitkarini Sabha* in 1924. Its rise was based on value-oriented perspective to annihilate caste from social order. He envisioned that the values of respect for human dignity and worth was the core principle of Mahad Satyagraha. It was not for water, it was aimed to achieve humanhood and the collective human rights for oppressed castes. The Nashik Satyagraha for entry into Kalaram temple was again for human dignity and social equality. He emphasized it as 'triumph of justice' in the following words:

Ours is a movement which aims at not only removing our own disabilities, but also at bringing about a social revolution, a revolution that will remove all man-made barriers of caste by providing equal opportunities to all to rise to the highest position and making no distinction between man and man so far as civic rights are concerned. The bonfire of Manusmriti was quite intentional. We made a bonfire of it because we view it as a symbol of injustice under which we have been crushed across centuries. (Ambedkar, 2014, p.24)

Dr Babasaheb Ambedkar believed that oppressed castes can achieve human dignity and self-elevation through helping our own selves, re-attaining our respect and establishing our knowledge structures. With a deep belief in Bergson (1998) that individuals '*can heighten their consciousness only by questioning every philosophical proposition*', he insisted on '*Atta Deep Bhava*' philosophy. It means

‘Be your own Light’ (Ambedkar, 2014, p.382). As Social Workers, these thoughts can be contextualized as attaining our right to self-determination with our values to bring human dignity and wellbeing for our people. It was during Nagpur Satyagraha that the Satyagrahis reclaimed this right to self-determination by establishing their own movement slogans - ‘*Jai Bheem is my name, Scheduled Caste Federation is my Caste and Dalitsthan is my abode*’. These structures of Dalit Satyagraha distinctively defined their idea of social justice and collective hope for new social order. His letters are also reflective his critical abilities to work for establishing ‘truth and social justice’ by criticizing the legal injustice faced by Dalit Women. In one such letters, he writes directly and fearlessly to the Editor of Times of India about the unjustified action of Home Minister of Bombay as he suspended action against perpetrators of crime against Dalit women. He responds that it was due to the lack of our control over the social-political hegemony due to which justice was denied to Dalit women.

Partition of India (1947): The Dawn

Further he relentlessly offered an inevitable and direct critique of the decision of Partition of India during 1947 by insisting that it was ‘unsatisfactory’ due to its immediate damaging impact on lives of human settlements living on the frontier which was to be divided. He stated that only ‘*wisdom and statesmanship will dawn to prevent India from being divided into two parts*’. He was troubled by the state of Muslims who distinguished themselves from Muslim league and as now their dignity and loyalty was under suspicion by their own fellow citizens. In the similar context, he asked critical questions from the State about the depressed condition of Scheduled Castes whose category was forcibly regulated under ‘essential services’ and hence were not permitted to represent their choices. He also wrote about concerns expressing lack of economic and social rehabilitation provision for Scheduled Caste in the exchange of population in both new Hindu and Muslim Zones after partition.

Research Orientation towards Social Conditions of Oppressed

In the context of research, his writings reflect a hope that there will be a time when the scholars belonging to oppressed castes and classes will work extensively in researching the lives of oppressed castes in their social conditions and this research work will further become a milestone in bringing social change in discipline as well as training based on emancipatory approach.

The Way Ahead: Implications for Social Work Practice

The inclusion of Ambedkar’s thought in social work discipline and practice will promote the values of social equality, self-abnegation, cultivation of collective will-power, respect for human dignity and worth, non-judgmental attitude and critical social thinking and conscience that can create mass mobilization against hegemonic social structures and make social transformation a reality. Ambedkar’s thought critiques the role of state and its legal -judicial sub-systems so that we can address the presence of systematic violence inside institutions of public welfare. For all of the above, the centrality lies in bringing knowledge related means under the control of oppressed castes and classes. This is the hope with which decolonization of social work knowledge systems has been the core intent of this paper.

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Dr. Babasaheb Ambedkar's Social Movement Poona Pact**Mr. Mehulkumar Manubhai Rathod**

Assistant Teacher, Research Scholar

P.G. Department Of Education, Sardar Patel University Karmasad-388325

Abstract

The joy of writing about dr. ambedkar's life event is unique. In India, whether it was the British rules or raja maharaja rules, there was no change in the inhuman atrocities on women and dalit in India. This country and the so-called mahatmas of the country have also been silent witnesses of centuries of injustice and exploitation. Dr. Bhimrao ambedkar studies everything and after reading a lot, he felt that if dalits and women were not given their rights before independence in this country, the situation would be even worse. His job experience in vadodara taught him that there is an urgent need to change these evils of the society. But how does all this happen? So nowadays kejrival has jumped into politics and made improvements for Delhi public. Even years ago, ambedkar also felt that this would be possible only if there was representation of dalits in politics. So in order to get this right I have tried to present in this paper everything that they have discussed and struggled for.

KEYS WORD: - Dalit, Inhuman, Injustices, Politics, Representation

Introduction:-

His widowhood and erudition have always been a matter of remarkable resilience to the great man who has been fighting for the salvation of every member of Indian society all his life. Racism was an inhuman system linked to prejudice. Due to which women and dalits were treated worse than animals. People who have been living a life of exploitation and hell for centuries have realized that if their rights are not guaranteed before independence, then no one will listen to us after independence. Messiah ambedkar of the untouchables believed that such a system in his country would guarantee the protection of the untouchables in an independent India. And that is possible only with the law of the people's representative of the dalits.

Poona Pact:-

There was no consensus on the issue of minorities in the round table conference. Gandhiji was not ready to legally consider dalits as separate. And on September 20, 1932, gandhiji declared a fast against the separate representation of the untouchables. Anxiety spread in the community. By the time dr. ambedkar reached Mumbai, he had become a symbol of hope, aspiration and strength of the dalit community. In his large reception, he said that may was against gandhiji. But people all over the world have come to realize that what gandhiji opposed of our exploitation is terrifying violence. Future generation of Hindus will appreciate the services rendered by me when they read the history of the round table conference. Dr. "mahatmaji should not create a situation where I have to choose between his lives on the one hand and the rights of the untouchables on the other" ambedkar said in a statement. dalits were outraged that for centuries the path to liberation from inhuman life was going to be opened but gandhiji's fast would be closed forever. All sorts of efforts by the congress worked by adopting the policy of sam dham dand bheed. Such an air was created all over the country that dr. ambedkar will take gandhiji's life but will not give up his stubbornness. Today's youth and people of dalit society are reading such things and thinking about who did what for our good. Gandhiji was a

staunch opponent of dalits. Dr. bhimrav ambedkar once said in a packed meeting. If the sovition, yugoslavia, Czechoslovakia, etc are considered to be multi ethnic countries then india should seal their rights for a small group. And only then can all classes remain the same but it sadly makes sense to say that we are still far from the equality of society.

Blackmail Day 24 September : 80th Anniversary

The Poona Pact

And What Went Before It

"THE MAHATMA'S ACT WILL RESULT IN NOTHING BUT TERRORISM BY HIS FOLLOWS
AGAINST DEPRESSED CLASSES ALL OVER THE COUNTRY" – DR AMBEDKAR

ब्लैकमेल दिवस 24 सितंबर: 80वां साल

पूना पैक्ट

और उससे पहले



“महात्मा के इस कदम का परिणाम देशभर के शोषित वर्गों के खिलाफ उनके अनुयायियों के आतंकवाद के अलावा कुछ नहीं होगा।” - डॉ. अंबेडकर

Fig 1:- POONA PACT

DR. BABASHAEB PLANE FOR DALIT REPRESENTATION:-

Dr. babasaheb presented a systematic plane for a separate representation of the untouchable's dalits for election on September 21 at a conference of leaders.

- (1) In the council 30 seats are given to the untouchables in madras, 16 in Mumbai, 50 in Bengal, 10 in Punjab, 40 in uttarPradesh, 20 in bihar, orissa and madhya Pradesh and 11 in Assam.
- (2) These seats will be elected by joint election along with reserved seats.
- (3) After the first 10 years, direct election will be held by joint election system with reserved Seats.
- (4) The special representation rights of the untouchables will remain for fifteen years, even After that. It will then be decided according to the opinion of the dalits.
- (5) The right of special representation of dalits in the executive committee of the centre shall Be the same as the right of the provincial executive.
- (6) All citizen of untouchable age will have the right to vote. You will have to give them Equal votes in both the provincial and central executives.
- (7) To represent dalits according to their population in municipalities, localities, district, Taluka boards, gram sanghes, school boards and other local bodies which exist if opened.
- (8) In central and provincial government jobs, posts should be given according to the Qualifications of dalits according to their population. At the same time, arrangements Should be made to simplify the rules of law in matters like education to meet their number.

(9) The education of the untouchable should be arranged by allocating the education grant to The population of the untouchables in each province.

According to him, the Hindu superpower was ready to give 256 seats to the untouchables as per the number of 18 seats. In the minority assembly in London, ambedkar had demanded 213 seats as per the number of 15 seats. Dr. ambedkar in his plans demanded 187 seats to save gandhiji's life. But sadly, gandhiji and hindu leaders did not even accept babsaheb low key talk. The pole of love and brotherhood opened here. In which gandhiji played the role of villain. And the representation of dalits was not legally accepted. The agreement was finally signed on September 24 with 148 seats. This settlement was named the puna agreement. This is depicted as a black chapter in Indian politics. That is the result of the betrayal of Gandhi and the congress with the untouchables is the puna agreement. Circumstances may change for a while in the behavior of any person or organization but its nature does not change day by day. Congress did not abide by the pune agreement and the tradition of cheating with the untouchables continued. Even today, every political party has its own idea and continues to do injustice to the untouchable. If babasaheb had not kept humanity and had not tried to save gandhaiji's life, the scenario of our country's politics today would have been somewhat different. In view of gandhiji's health, the terms of the truce were accepted. And gandhiji signed. How we can say gandhiji's our nation father?

Accepted Terms For Dalit Representation:-

- (1) What was the reserved seat for the untouchables in the general elections in the provincial? Councils will thus be allotted. 30 in madras, 12 in Mumbai including sindh, 4 in Punjab, And 12 in Bihar and Orissa, central province 20, a total 148, and this number of the Provincial council declared by the prime minister meet. Depending on the number of Seats.
- (2) As mentioned here in general election as many persons as dalit caste participate they will Be able to select 44 persons for each reserved seat. You will have the right to give them Only one vote. The four candidates who get the most votes in the early elections will be Able to stand as candidates in the general elections.
- (3) The untouchables will be represented in the central management committee in joint Elections and in accordance with the principle of defense. And other rules. Election will Also be held in relation to the provincial councils.
- (4) The practice will be abolished within 10 years if the practice of electing candidates for the Above central as well as provincial managing assemblies is stopped as stated below.
- (5) Sects may have participated in the agreement as far as the dalit castes are represented as Per rules (1) and (2) for reserved seats for central and provincial manager's members. After meeting each other, you will continue until a decision is reached by peace.
- (6) For dalit brother, the report of the Lothian committee on suffrage will be in proportion to The central and central managing meetings.
- (7) Being of dalit casts, no person shall disqualify for election to a municipal or district local Board or appointment to any government job. Dalits will be represented as per the Education laid down in the facts.
- (8) Adequates amount is allocated separately for the education of dalit castes from the Amount to be fixed in respect of education in each province.



FIG:-2 PAPER HEDLINE FOR POONA PACT

Conclusion:-

The task of waking up dalits from sleep was done by dr. ambedkar did. Night and day hard work made efforts sweating, making dalits revolt against injustics and that is why dr. ambedkar was ready to start an agitation at any time. The contribution made by Dr. bhimrao ambedkar for the upliftment of dalits was indescribable and memorable. That is why his name was immortalized in the word.

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Question of Gender Equality in India from Ancient to Modern Era In the view of Dr. B. R. Ambedkar.

Prof Bharat Maurya

Chaudhary Bansi Lal University Bhiwani Haryana 127021.

Abstract

The whole world cannot be complete without just society. Man, and women must live together with equality, justice, and in a faire manner. This was the thought of Dr. B. R. Ambedkar. In India women rights had not been given due respect in Ancient, Medieval, and even in Modern era. Gender equality and Ambedkar views would be examined in this paper. How Ambedkar seen Gender question in India? What was the remedy in his mind for gender equality? In ancient time women was not consider fit for equal right, respect dignity equal to man. In medieval period Shariati base law couldn't consider women equal to man but in Modern era and after independence with Hindu code bill and Hindu Succession Act (1956) provide same equal rights to men. though the India constitution has provided equal rights to women and man irrespective of gender, caste, class, creed, but in Indian society political, economic, social culturally different is still relevance. In this Paper I find that there is too much difficulty for women to get equal rights for equal opportunity dignity value and respect.

Keywords- Mitakhshara school, Privy Council, Vara dakhshina, Uniform succession n law, Gender Equality.

Each human being deserves equal respect and dignity irrespective of caste, class, religion, gender, social, economic and cultural background. In Indian culture from the earliest times Hindu women's legal right to inherit property has been restricted. Manu writes; Her father protects her in childhood, her husband protects her in youth and her sons protects her in old age. A woman is never fit for independence". however, women were getting property but not on the basis of principal of equally distribution from ancestral and marital family's property either movable or immovable. Women were getting property in the name of stridhan (literally, women's property or fortune) and it mainly came from marriage gifts clothes, jewelry and in some cases landed property.

In Ancient Hindu Scripts: Women and Property –

The Sanskrit saying “Na stri swatantramrhati – Swatrantam Na Kachit Striyah” means that women were unfit for any independent existence that was the rule of ancient India for women. Women were described

As shakti (Goddess of universal power) Mahalakhami, (Goddess of wealth) Ma Sarasvati, (Goddess of knowledge) by Krishan in Mythological stories (Puranas). For an unmarried woman

The ancient scriptures not mention any property. The texts of Hindu religion were created by lord Brahma like Vedas and Smriti and sruties in which the rights of women about property also mention.

Three clauses were mention in The Mitakhshara School

- 1- The importance of block relationship in matters of in heritance.
- 2- The restrictions placed on coparcener's share in the joint family property.
- 3- The distinction between male and female heirs.

In the view of above clause, the property right of women was restricted and the widow of a deceased coparcener could not enforce partition of her husband's share against his brothers.

Dayabhaga School-

- 1-The right to inheritance arises from the spiritual offerings to the deceased ancestors.
- 2-The right over Hindu joint family property, devolves to the heir on the death of the father not by birth.
- 3-For heir of joint family property each share is definite, each brother can sell his particular fraction of the same.

The Privy council used the term property rights as “women’s estate” where by the female owner takes it as a limited owner,

1-She cannot ordinarily the corpus.

2-On her death it goes to the next heir of the last full owner i.e., the male owner from whom the woman had inherited.

The dharma shastra:

In this classical book there is mention that the wife of an absent manger, of the widow of a dead manager can alienate or transfer family property belonging to numerous

Minors who are unable to enter into contractual relationships in their own persons, especially in situations that call for maintaining dependent and carrying out the various obligations of the family. When women would be in distress then she can be manager however she can’t be manager when she wishes by themselves for their own purposes.

As full owner of property Hindu women never recognized. even women were considered a child by many texts.

Medieval Period: -

Shariyat the personal laws of Hindu community were never disturbing by believers of Islam. In the form of Varadakshina or dowry, newly wedded couples were getting jewelry and other gift that’s become a status symbol for matrimonial gift. Due to women’s estate concept and socio-cultural reasons women got landed property either by inheritance specially from the male members of the family such as the husband or the father-in-law or by share obtained by partition of the property. She was made the owner subject to law limitations – first, she could not ordinarily alienate the corpus and second on her death it devolved upon the rest.

The Modern Period: -

The Hindu women’s right to property act (1937) .It established Hindu women’s rights over landed properties inherited from male owners ,especially from husbands, Even though to a limited extent.

There was three provision about widows

- 1.intestate man’s widow
- 2.widow of a predeceased son,
- 3.window of a pre-deceased grandson.

1937 act established limited right for Hindu women in their intestate husband’s property .

Act did not say any things about share of women in agricultural lands.

The Hindu Succession Act (1956).

It was based on Hindu code bill a uniform succession law, the Hindu succession act (1956) was adapted for Hindus in free India and finally gave a death blow to the ancient practice of preventing

women from male heirs. With this act the concept of women's estate was finally discarded and the meaning of landed property and other

Movable and immovable properties. Section 14 of the legislation declare that any property a Hindu woman receives after June 17,1956, will be her absolute property. the definition of property in act includes both movable and immovable property that she receives as gift, or through maintenance or inheritance, or that she acquires by her own skill or by purchase prescriptions, partition etc., all type that were shown in text of vijnaneshwar that was nine types

- 1.gifts and bequests from relations;
- 2.gifts and bequests from relations;
- 3.property acquired by self- exertion and mechanical arts;
- 4.property purchased with stridhan;
- 5property acquired by compromise;
- 6.property obtained by adverse possession;
- 7.property obtained in lieu of maintenance.
- 8.property obtained by inheritance; and
- 9.share obtained by partition.

In Hindu code bill it was as follows:

The widow, the daughter, the widow of a pre-deceased son, all are given the same rank as the son in the matter of inheritance. the daughter also is given a share in her father's property: her share is prescribed as half of that of the son. The number of female heirs recognized how much longer than under either the Mitakshara or the Dayabhaga.

Under section 15 of the Hindu succession act (1956), the daughter in law inherits only when she is a widow .hence she cannot inherit her due share in her father in laws property when her husband is alive .Section 23 of the Hindu succession act states that the right of female heirs to claim partition of the dwelling house shall not arise until the male heirs choose to divide their respective shares therein it differentiates between married, unmarried and windowed daughters ability to claim right of residence .it does not give the right to claim partition but gives a right Of residence only if the daughter either is unmarried, has been deserted or has been separated from her husband. A married daughter who has left her husband of her own accord and is not deserted by her husband has no right to reside in the dwelling house. When a married daughter

Becomes widow or has been deserted by her husband. she can claim only residential rights in the dwelling house. The restriction on the partion is imposed only on the female heirs. if a male heir chooses to partition the dwelling house, the female heirs cannot present him, but they will be entitled to their share. The Hindu succession (Andhra Pradesh) Amendment Act (1985) made a remarkable development. According to this law the rights of the daughter are equal to that of the son in any circumstances. This law found the mitakshara system is in violation of the fundamental right of equality.

Hindu succession (amendment)

Act, 2005 section 6: - India supreme court give land mark judgement in September 2005 that women would have an equal right to a share in property as men and daughter must get share in inherit ancestral property along with male relatives. the difference between male and female was abolished.

Women can be party of rights in the coparcenary property among male and female member of a joint Hindu family.

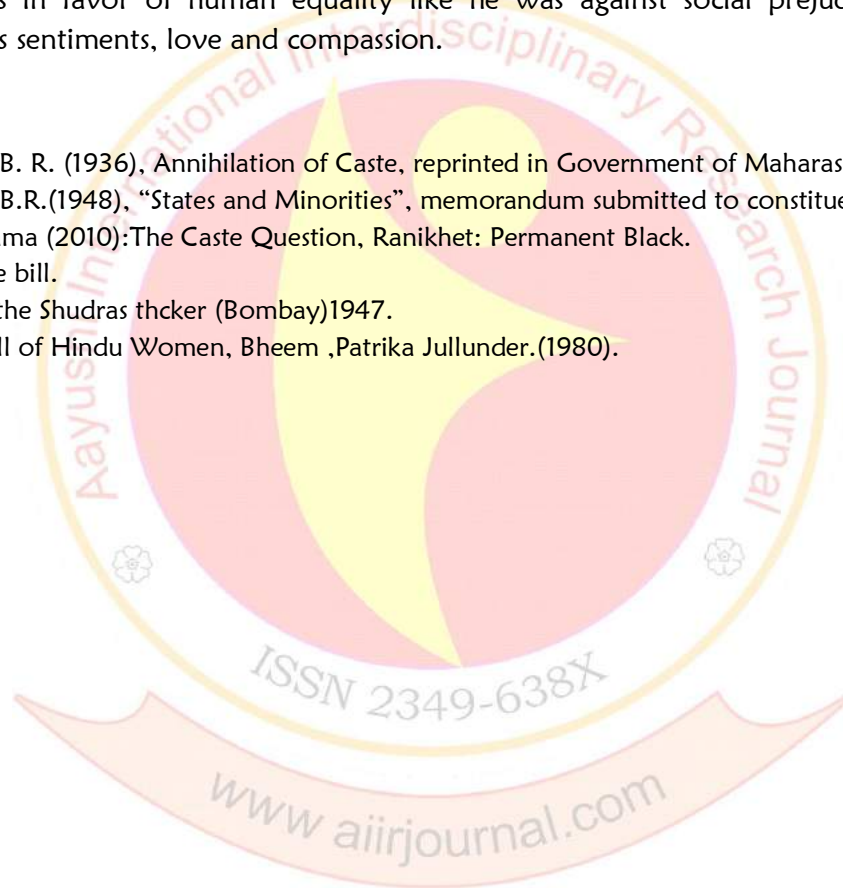
The question of gender equality has been explained in Indian constitution, in preamble, fundamental rights, fundamental duty except these provisions many laws empowered to state that they can protect women from discriminations on any ground.

Did Ambedkar's dream fulfill by Indian Constitution, Law, and Society? – The answer is no. He wanted that equality in all forms like equality in dignity, respect, identity, economic, social, education, job, decision making, social status, access to health facilities etc. He also strictly

Wish to remove discriminations like, untouchability, caste base discrimination, and unequal division of property, public place access etc. In India women were excluded from reading religious books, property, education, respect, social interaction. Practically if women get property then she would not have right to take decisions related to property such as selling, building or other related decisions. He was in favor of human equality like he was against social prejudices (race, gender, common, Feeling's sentiments, love and compassion.

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Dr. Babasaheb Ambedkar's Views on Democracy

Prof. Naresh Wasudeo Patil

Assistant Professor

Kumbhalkar College of Social Work Wardha Rashtasant Tukdoji Maharaj Nagpur University Nagpur

Abstract

Dr. Ambedkar was a revolutionist of the truest kind, not merely dreaming of setting India free from British rule but of remodeling India into a country where freedom holds meaning for everyone. He dedicated his life to the upliftment of the Dalits. Dr. B.R. Ambedkar was perhaps the first Indian political thinker who realized the inapplicability of the Western pattern of democracy to India. Ambedkar wished social reformers to create public opinion to fight the gross inequalities in the society. This paper focuses on the views on Democracy of Dr. Babasaheb Ambedkar. He was the „beacon of light“ for the millions of depressed, oppressed, and exploited people of India. The contributions of Dr. B. R. Ambedkar pervade the whole gamut of social sciences. Therefore his legacies to knowledge make him a socialist, historian, economist, political thinker and strategist, lawmaker, and cultural revolutionary. It is very sad that the media in the past, as well as the present, has projected Ambedkar mainly as a bitter critic of the Hindu religion and a great social rebel. They have ignored Dr. Ambedkar's multifaceted personality. In this paper, we tried to focus Dr. Ambedkar's role in Modern India.

Keywords: Emancipation, inequalities, humanist, Dalits, Reform, Democracy

Introduction

Dr. Babasaheb Ambedkar, was an Indian jurist, economist, politician, and social reformer who inspired the Dalit Buddhist movement and campaigned social against discrimination towards the untouchables (Dalits), while also supporting the rights of women and labor. He was the first law and justice minister, the architect of the Constitution of India, and a founding father of the Republic of India. In India or anywhere, he was often called Babasaheb, meaning "respected father" in Marathi and Hindi. Dr. Ambedkar was an excellent patriot, social thinker, political reformer, a philosophical writer with progressive ideas. He stood for all political, social, and cultural activities which increased the explanation for human progress and happiness. He was the soul for the constitution of India. He took so many efforts for the betterment of the oppressed and depressed classes. And during this struggle, he stood rare crusading spirit, carving a move into this process plays a significant role for himself among the leading architects of recent India.

Ambedkar was a prolific student earning doctorates in economics from both Columbia University and the London School of Economics and gained a reputation as a scholar for his research in law, economics, and political science. In his early career, he was not only an economist but professor, and lawyer also. His later life was marked by his political activities; he became involved in campaigning and negotiations for India's independence, advocating political rights and Social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956, he converted to Buddhism initiating mass conversions of Dalits.

Dr. Babasaheb Ambedkar was a foremost philosopher and strategist of the emancipation movement of Indian Untouchables. He viewed the problem of emancipation of humanity in general and, the untouchables in particular in terms of historical and contemporary context. According to him,

the root cause of Indian untouchability lies in the Hindu religious philosophy and the Hindu way of life. As a solution to this Dr. Ambedkar challenged the historically existing Hindu social order and counter developed his own social model in the process of developing his movement. In doing so he had to work out his strategy from time to time. The development of political action is a process of shifts and turns in views congruent with the basic goals and objectives of the movement.

Dr. Babasaheb Ambedkar had to frame his thinking in the process of giving responses to the views expressed, and the idea propounded and put forth, by the then existing movements of his time. He acted in a historically given Indian social milieu. The development of his political thought must be viewed from these angles. The changes and continuities in his political ideas in his lifetime i.e. from 1916 to 1956.

Objectives of the Study:

Every research has some objectives. Researcher does any research by keeping some particular objectives. Objectives give proper direction to the research. The present topic has been selected by keeping the following objectives.

1. To study Dr. Ambedkar's views on democracy in detail.
2. To know the democratic system.
3. To study the benefits of democratic system.
4. To make aware people about democratic system.
5. To study how democratic system is useful for social change.

Hypothesis of the Study:

- 1 All Indian citizens don't have knowledge of democratic system in detail.
- 2 Many people are not aware of democracy.
- 3 Democracy can be the medium of social change.
- 4 Some people are well familiar with democratic system.
- 5 Democracy is made for all kind of people.

Research Method

Research means search for knowledge and research of search. Research solves intellectual and professional problems and finds solutions for it. Research means a systematic study in any faculty for finding new principles and old principles. Research is an intellectual process. It removes faults of old knowledge and adds something to the new knowledge. For the present research analytical method has been used to focus the prime objective of the study

Dr. Ambedkar as a social reformer

Dr. B.R. Ambedkar was one of the very important political thinkers and social revolutionaries, Who has produced modern India. If we try to look into Dr. Ambedkar's sociological approach to abolish untouchability we find that he picked up the Nashi Kalaram temple entry, mahad water tank issue, opening of educational institutions for Dalit and Backward castes as entry points to attack Brahmanical hegemonic theory for exploitation, control and manipulation of the Dalit masses in order to Annihilation of Caste

Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought that factors like law and orders 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. 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 isn't only improper but also unscientific and immoral Dr. Ambedkar’s views the concept of Democracy

Dr.Babasaheb Ambedkar was a nationalist and patriot to the core. In the Constituent Assembly, he remarked, —We must be determined to defend our independence to the last drop of blood. Although Dr. Ambedkar was an indomitable freedom fighter, he never deviated from the democratic norms. He bitterly opposed direct action and other unconstitutional means. According to him, —Democracy is a form and method of the state whereby revolutionary changes within the economic and social life of the people are caused bloodlessly. Therefore, he neverthrew his lot with those that adopted violent and unconstitutional means. According to him, the unconstitutional means are the grammar of anarchy. He advised, —We must abandon the method of civil disobedience, non-cooperation, and Satyagraha. When there no way left for constitutional methods for achieving the economic and social objective, there was an excellent deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. || (Bhagavan)

If we look at Ancient Indian history it would be clear that India had a long tradition of Democracy. In Dr. Ambedkar’s views, the concept of Democracy, Panchsheel, and the majority have their roots in Buddhist thought. During the time of Buddha democratic practice was prevalent in India. Lord Buddha was a great supporter of the tribal democratic states. In no other part of the ancient world were the relations of man and man and of man, and of man and the state so fair and humane as it was in India. There was government by discussion. In ancient India the Tribal

Councils –Sabhas and Samit's- had a big say in the governance system, people were gathered in large numbers in open-air platforms to discuss matters of public importance and that was contained the elements of a modern Parliament. The king was primarily seen as a protector and defender of public opinion. The Buddha Jatakas cite stories of kings ousted by mass revolts. Lord Buddha was born in a ‘Sakya Clan’ which was belonged to the Republics. He was born a democrat and died as a democrat. At the time he lived there were 14 Monarchial states and 4 Republics. He belongs to the clan of Sakya and the Sakya kingdom was a Republic. He was extremely loved by Vaisali which was his second home just because it was Republic.1 The Buddhist texts reveals that after the death of Lord Buddha, the 1st Buddhist Council was held at Raja-giha, the 2nd Buddhist Council was held at Vaishali, the 3rd Buddhist Council was 260 summoned by king Ashoka at Pataliputra, and the 4th Council was held under king Kaniska, and all the four Councils were large public Assemblies based on the democratic pattern.

In the Sakya Parliament the young and the old assembled-father, son, and younger brother all were possessing franchise. They had the right to speech and vote and each one could aspire guarded. Siddhartha Gautam was initiated into the Sakya Parliament at the age of twenty. Most of the modern Parliament procedures were adopted by the Sakya Parliament. It was the rule of procedure in the Sakya Parliament that there could be no debate without a motion and no motion could be declared carried unless it was passed three times. The Republican society functioned in an atmosphere of equality and mutual respect. Moreover, the social organization was free from sectional barriers. The Republican Constitutions were really laying the foundation of “social democracy”. The Buddhist Sangha was

fashioned on the secular and democratic procedures of the political Sangha.² Supporting the historical evidence of the past.

Dr. Babasaheb Ambedkar viewed that ancient India was the master of the World. There was such intellectual freedom in Ancient India as was nowhere else to be found. There was a time when India was studded within Republics and where there were monarchies, they were either elected or limited. But they were not absolute. Parliamentary democracy is unknown to us at present. But India, at one time had Parliamentary institutions. If one goes through the 'Suktas' of Mahaprinibbana, one can find ample evidence of the democratic method in Buddhism. The Buddhist Bhikshu Sanghas were nothing but Parliament and the Sanghas knew and observed all the rules of Parliamentary procedures known to modern times. It is stated that the system of secret ballot paper was followed in the Buddhist Sanghas. The ballot paper is called, 'Salapatraka Grahakas'. Unfortunately, we have lost all these past heritages.

Every individual in a Sangha was equal by birth and every family was equal for political purposes. These Republican principles of Buddha's Constitutional pattern of Sanghas had a tremendous impact on Ambedkar. He strived hard for the establishment of democracy in post-independence India. He expressed his anguish over the loss of the entire past heritage. To him, the Hindu Social System divided the society into Varnas and Castes and also denied the existence of liberty, equality, and fraternity which are the deepest concern of democracy. If in democracy liberty does not destroy equality and equality does not destroy liberty, it is because at the base of both there is a fraternity. Fraternity is, therefore, the root of democracy.⁵ The Hindu social system raised all barricades against democracy. It did not teach fraternity.

Dr. Babasaheb Ambedkar interpreted the concept of democracy in the Indian context. In his opinion, democracy is not a fixed dogma, it always changes its form, it is not always the same in the same country, and that it always undergoes changes in purpose. Indian democracy was quite different from the Western democracy of Athens, England, and America. Hence, it is pertinent to understand the meaning of democracy known to the West. Aristotle, the father of Political Science, defined democracy in terms of the roots of the Word; 'demos' means people, 'Kratein' means the rule. To him, democracy is a form of government in which supreme power is in the hands of freemen.

Aristotle's definition was that democracy was a Constitution for those who are free and owners of the property- that is, all citizens except the serfs. The people form a majority in an elected sovereign government and exercise some role in decision-making and in judging in disputes. This classical definition of democracy found echoes in John Stuart Mill and Thomas Jefferson. Jefferson preferred that form of democracy which provided a "government by its citizen in mass, acting directly and personally, according to rules established by the majority".⁶ J.S. Mill, democracy was the "ideally best form of government" in which every citizen is "at least occasionally called on to take an actual part in the government by the personal discharge of some public function, local or general".⁷ To Walter Bagehot democracy as "Government by discussion". Abraham Lincoln defined democracy as a government of the people, by the people, and for the people. In the views of Anthony Arblaster, "for democracy is a concept before it is a fact because it is a concept it has no single precise and agreed to mean".⁸ It shows his deep insight into the real problems of democracy. Because as it is argued in recent times, democracy cannot be used as a plain and simple, uncomplicated term of description at all.

In fact, Dr.Ambedkar understood it very well that the Western pattern of democracy is not applicable to the Indian scenario. Dr.Ambedkar's thought in democracy is not limited to what he thought about political democracy, and the machinery for its implementation,-like franchises, election, political power, and electorates, but is reflected in all his writings, lectures, speeches, conferences, and above all, in his lifetime struggle against the Hindu caste system, his knowledge of the western political literature on democracy was astounding and by his thorough research in this field, he could see very well that the enlightened citizenship of western democracies was based on the pillars of equality and fraternity which could not even be conceived of in the caste-ridden Indian socio-political context. Even the early western aversion to the rule of the multitude that goes by the name of "people" was carefully studied by him when he contemplated the possibility of a post-independence democratic government in India. Remembering Edmund Burke, he warned against the tyranny of the majority. Nowadays, it has become a well-known problem of democracy that a majority of votes can be questioned on many grounds and can, sometimes, place one before very uncomfortable questions. That is to say, in the democratic process of adult franchise, elections of the electorate can be very undemocratic because of a number of wrong rhetorics linked with it that usually go unquestioned.

Ambedkar realized that a mere distinction between state and society, state and government, and the state and nation are not enough to serve the purpose. The views of J.S.Mill, Harold J. Laski, and MacIver on democracy were not appropriate in the Indian social system because they failed to focus on the social relationship between the people who form a society. Indian society, to Ambedkar, is based on Castes and everything is organized on the basis of caste. The Indian society does not consist of individuals; it consists of a collection of castes with an utter lack of bond of sympathy or cooperation. The existence of the Caste is a standing denial of the ideals of democracy.

He expressed his firm belief and said —Constitution is not a mere lawyer's document, it is a vehicle of life, and its spirit is always the spirit of the age || . The greatness of his life and mission indicates conspicuously, his prophetic zeal and burning love for suffering humanity made a deep impression on his contemporaries.(Bhagavan; B. R. Ambedkar) He expressed his grave concern regarding the mentality of Indians. In his Radio talk, he said, —Indians today are governed by two different ideologies. Dr. Babasaheb Ambedkar set out their political ideal in the preamble of the Constitution affirms a life of liberty, equality, and fraternity.. (Bhimrao Ramji Ambedkar, Dr. Ambedkar, and Democracy: An Anthology)

The Constitution of India has abolished Untouchability. But what Dr. Ambedkar had visualized, —If social consciousness is such that it is prepared to recognize the rights which law has chosen to enact, rights will safe and secure. But if the fundamental rights are opposed by the community, no law, no parliament, no judiciary can guarantee them in the real sense of the word, || appears to be true.(Bhimrao Ramji Ambedkar, Dr. Ambedkar, and Democracy: AnAnthology; Ambedkar and Moon)

Conclusion

In his short life, Dr. Babasaheb Ambedkar's was a one of the most remarkable person in India. He rose up from the dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. Ambedkar was truly a multi-faceted personality. A veritable emancipator of

Dalits and marginalized groups , a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide, and above all a great humanist without any parallel among his contemporary. Dr.Ambedkar gave inspiring self-confidence to the untouchables who were blind, deaf, and dumb. Some called him Moses, some Abraham Lincoln, and some Booker T.Washington. He was a splendid organizer. He began movements to give an identity to the untouchables. Then he built up organizations of land labor and industrial workers. He was democratic to the core, so when he prepared announcements, it was through his party that he published them. He practiced equality of human beings. Hence, he has been regarded as „A Ray of Hope” for the downtrodden in India

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Dr. Ambedkar And His Approach to Water Problems in India

Dr. P. Charles Christopher Raj

Assistant Professor Of History Department Of History
Kasthurba College For Women Villianur, Puducherry 605 110

Abstract

Dr. Bhimrao Ramaji Ambedkar (1891-1956) contribution to water crisis in India was highly remarkable. He was a member of the Central Cabinet in charge of the Department of Irrigation and Electric Power between 1942 and 1946 formulated many policies and the planned development of irrigation and electric power resource can be undeniable as one comes across and visualize the splendid outcome after India crossed more than seven decades of independence. The multi-purpose large dams and reservoirs have made a significant contribution towards meeting water demand of various States both Urban and Rural areas in the country, realising the vision of Dr B. R. Ambedkar.

This paper, as a mark of commemoration to his birth anniversary and whole-hearted gratitude to the services he rendered towards the upliftment of Indian society in all jargons.

Keywords: Policies and Planning, Damodar Valley Project, Sone Project, Mahanadi Valley Project, Multi-Purpose Reservoir

Introduction

Dr. Bhimrao Ramaji Ambedkar (1891-1956) contribution to water crisis in India was highly remarkable. He was a member of the Central Cabinet in charge of the Department of Irrigation and Electric Power between 1942 and 1946 formulated many policies and the planned development of irrigation and electric power resource can be undeniable as one comes across and visualize the splendid outcome after India crossed more than seven decades of independence. When Ambedkar placed as charge of irrigation and electricity, those years were the crucial period for the evolution and adoption of the concept of economic planning at an all -India level. Meticulously all the problems were solved as he took a positive alternative policies which were in existence from the British era and formulated them in action¹.

This paper, as a mark of commemoration to his birth anniversary and whole-hearted gratitude to the services he rendered towards the upliftment of Indian society in all jargons.

Dr. Babasaheb Ambedkar: Writings and Speeches, Vasant Moon (ed.) Vol. I (1979), Vol. II (1982), Vol. III(1987), Vol. IV (1988), Vol. V (1989), Vol. VI (1989), Vol. VII(1990), Vol. VIII (1990), Vol. IX (1990), Vol. X (1991), Vol. XI (1992). Bombay: Education Department, Government of Maharashtra.

Policies and Planning for water

Dr. Ambedkar involvement in the formulation of certain development policies and planning are very less known by the young generation. He was involved in framing the policies on two important occasion --- one as Law Minister in the Central Cabinet of independent India during 1947-1951 and another as a member of the Viceroy's Executive Council incharge of the labour, irrigation and power portfolio during 1942-1946. In July 1942 irrigation and electricity became the earmarked subjects and major concern of the labour portfolio to frame policy and planning for it².

The Labour Department from the scratch started all - India planning for the development of irrigation, waterways and navigation. During this period, very first time that the Centre began to consider planning as a fundamental subject for water, mineral resources, power etc., on a wide-scale and against all India background.

Dr. Ambedkar, foremost in the frontier of the affairs of the Labour Department was the backbone in initiating many steps such as :

(a) the emergence of a definite all-India policy with regard to the development of "water and electric power resources" of the country; "States and Minorities" (1947), "Communal Deadlock and the Way to solve it" (1945), "Evidence before the Southborough Committee on Franchise" (1919), in Dr. Babasaheb Ambedkar: Writings And Speeches, op. cit., Vol. 1, 1979.

(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 Deccan³.

In 1943 he emphasised that, *We must be prepared for the revaluation of the value. It will not be enough to make industrial development of India as a goal. We shall have to agree that any such industrial development shall be maintained at a socially desirable level. It will not be enough to bend our energies for the*

3. File No. DW-1-25 CWINC/47, Labour Department, "Setting up of the Central Water, Irrigation and Navigation Commission on Permanent Basis", National Archive, New Delhi.

*production of more wealth in India. We shall have to agree not merely to recognise the basic right of all Indians to share in that wealth as a means for a decent and dignified existence, but devise ways and means to ensure him against insecurity*⁴. This view was emphasised in the formulation of an irrigation and hydroelectric policy for India. In October 1943, in his presidential address to the Policy Committee on electric power, Ambedkar pointed out the significance and the ultimate objective behind the need for electrical development in India and said: *Before I conclude may I make a few observations pointing out the significance and the ultimate objective that lies behind the need for electrical development in India? It is necessary that those who are placed in charge of the subject should have the fullest realisation of the significance and its objectives. If you agreed with me in this I will request you to ask yourself a question, Why do we want cheap and abundant electricity in India? The answer is that without cheap and abundant electricity no effort for the industrialisation of India can succeed. Ask another question, Why is industrialisation necessary? and you will have the full significance made clear to you at once, for the answer to the*

4. B.R. Ambedkar (1943), "First Session of Plenary Labour Conference: Dr. Ambedkar on Social Security", Indian Information, September 15, p. 105.

5. B.R. Ambedkar (1945), "Multipurpose Development of the Damodar Valley", August 23, 1945, *Indian Information*, Delhi, October 10. Also see. B.R. Ambedkar (1945), *Damodar Valley Scheme, Presidential Address, First Calcutta Conference, January 3, 1945, Indian Information, February*. Also.. The Conference addressed by Dr. Ambedkar during 1943-45 include chronologically:

- a) *Post-War Development of Electric Power in India, October 25, 1943;*
- b) *Damodar Valley Scheme, First Calcutta Conference, January 3, 1945;*
- c) *Post-War Electric Development February 2, 1945;*
- d) *Multi Purpose Development of Damodar Valley Second Calcutta Conference, August 23, 1945;*
- e) *Multi-Purpose Plan for Development of Orissa Rivers, November 8, 1945.*

question is, we want industrialisation of India as the surest means to rescue the people from the eternal cycle of poverty in which they are caught. Industrialisation of India must; therefore be grappled with immediately. He went on to add that India would have to tackle the problem connected with electricity in an earnest, statesman-like manner, thinking in terms of human life and not in terms of competing claims of the Centre versus the Provincial Government⁵.

A similar emphatic was accorded in planning to the development of irrigation. In his Presidential address to the Conference on Multipurpose Development of Damodar Valley Ambedkar stress that the project should get ensuring benefits not to the high level people but down to the grass roots i.e. everyone living in the vally and some of those in the vicinity as all have to share the prosperity of the project as it was being implemented⁶.

To uproar the view, he brought out the essentials of establishment of some agencies so that the agency can set about planning and the waterways becomes the solution to most of the poverty-stricken millions of the country.

The key elements of the new water policy as advocated by him constitutes (a) adoption of a multipurpose approach for water resources, development on the basis of river valley basin, (b) introduction of the concept of river valley authority and (c) Creation of technical expert bodies at the centre to promote development of water and power resources.

6. B.R. Ambedkar (1945), "Multi-Purpose Plan for Development of Orissa Rivers," *Presidential Speech at Cuttack Conference, November 8, 1945, Indian Information, December 15, p. 304*

On every aspects Ambedkar expressed his views in all the discussions and put everyone of them during his lecturers. Between November 15, 1943 and November 8, 1945 he addressed 5 conferences and two of which were on Damodar Valley Project both held at Calcutta (January 3 and August 23, 1945) one on the Mahanadi Valley Project and two on electric power. In the conference on Orissa rivers, Ambedkar expressed his views about the conservation and use of water resources. He referred to the recommendations given by the various committees starting from the first Committee in 1872 to the Orissa Flood Advisory Committee of 1945⁷.

Criticising the remedies suggested by these committees, he observed: *With all respect to the members of these Committees, I am sorry to say that they did not bring the right approach to bear on the problem. They were haunted by the thought that water in excessive quantity was an evil, that when water comes in excessive quantity, what needs to be done is to let it gush into the sea in an orderly flow. Both these views, are now regarded as grave misconceptions, as positively dangerous from the point of view of the good of the people*⁸.

7. B.R. Ambedkar (1944), *First Calcutta Conference*, p. 223. See also B.R. Ambedkar, *op.cit.*, 1945 p. 304, *First Orissa Conference, Cuttack*. 18 *ibid.*, pp. 305-6.

8. B.R. Ambedkar (1945), "Multi-Purpose Plan for Development of Orissa Rivers," *Presidential Speech at Cuttack Conference, November 8, 1945, Indian Information, December 15, p. 306.*, See also B.R. Ambedkar, *op.cit.*, 1945 p. 311, *First Orissa Conference, Cuttack*. 18 *ibid.*, pp. 307-9.

In the Conference on Orissa Rivers (November 8, 1945) he observed: *Navigation in India has had a very chequered history. During the rule of the East India Company, provision for international navigation occupied a very prominent part in public works budget of the Company's government. Many of the navigation canals we have in India today.... are remnants of that policy. Railway came later, and for a time the policy was to have both railways and canal navigation. By 1875, there arose a great controversy in which the issue was railways versus canals. The battle for canals was fought bravely by late Sir Arthur Cotton..... Unfortunately supporters of railways won. He added: I am not quite happy about this victory of railways over canals. Much more annoying is the opinion of supporters of railways that canals must go because they do not pay without knowing that if the canals do not pay it is not because they cannot pay but because their capacity to pay has been altered radically leaving them uncompleted. I am sure that internal navigation cannot be ignored in the way in which it has been in the past. We ought to borrow a leaf from Germany and Russia in this matter and not only revive reconstruction of our old canals but make new ones also and not to sacrifice them to the exigencies of railways¹¹.*

10. *Proceedings of meeting on March 10, 1945 reg. Sone Valley, File D.W./IRI/336-p/45, Finance Dept., Planning Branch.*

11. B.R. Ambedkar (1944) *Second Calcutta Conference on Damodar, January 3, 1945, p.97* See also *Reconstruction Committee of Council, "Planning of Post-war Development: Note by Secretary R.C.C.", January 4, 1944, File No. DW-1-1(25) CWINC/47, Labour Department.* 3 *Reconstruction Committee of Council, "Minutes of the meeting held on January 22, 1944 to discuss the Appointment of Development Officers and Experts," File No. II/B/76/44, Labour Department.* 4 *"Setting up of the Central Water, Irrigation and Navigation Commission on permanent basis". File No. DW.1-1(25) CWINC/47, p. 16, Labour Department.*

Thus the storage scheme that Ambedkar emphasised would not only give voluminous approach to irrigation and electricity but also provide a long line of internal navigation. He proposed that the multipurpose use of water would convert the forces of evil into powers of good. He stated that the project could become a success if only it was treated as regional project. It need local treatment. The systematic approach towards the introduction of the concept of River Valley Authority for Projects on inter-state rivers and creation of two technical expert bodies at the centre namely the Central Waterways, Irrigational Navigation Commission and the Central Technical Power Board¹².

Conclusion

Ambedkar --- the visionary of future India, who wants his country and people to live forever advised the multipurpose use of water resources for the regional development of the entire river valley basin and the key factor of new water policy. The adoption of the concept of River Valley Authority and creation of two technical expert bodies at the Centre were means to achieve this objective.

12. Note by Dr. Ambedkar, dated March 15, 1944, File No. DW-1-1(25) CWINC/47. See also Note by the Labour Department, dated May 16, 1944, File No. DW-1-1(25) CWINC/47, P.24., Note by the labour Department, August 4, 1945. File No. DW 1-1(25/CWINC), pp.16-17.18. Office Order, Deputy Secretary, Ministry of Works, Mines and Power dated October 14, 1947. File No. DW 1-1(25) CWINC. pp. 157-8.

He inculcated and solved the waterways problems as he approved the draft on the proposed Central Waterways, Irrigation and Navigation Commission. The response was overwhelmingly positive with nine out of eleven provinces and most of the States welcomed it except Madras and Bengal.

Hence, Dr. B. R. Ambedkar known widely for the contributions to the making of the modern India went one step ahead to solve the water problems and if he is to be alive the recent project the State of Tamilnadu --Cauvery-Gundaru river link would have taken a different curve as the young generation miss him greatly for the further development of India.

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Contribution Of Dr.Babasaheb Ambedkar Towards Improvements In Economical Sector

Dr. Mahendra Kailas Sonawane

(Vice Principal)

Institute of Science, Poona College of Computer Sciences Wakad Pune-57

I. Introduction:-

Dr. Bhim Rao Ambedkar is known as the father of Indian constitution as he was the foremost draftsman of Indian constitution which was adopted on 26th November 1949 and got implemented on 26th January 1950. Because of his noteworthy works and contributions in the various fields he is also known as a great leader of freedom movement, a high-calibre lawyer, a great dalit leader and a distinguished economist. Babasaheb was a highly intellectual person of his time. He was the first person to pursue PhD in economics from abroad. 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 in economics were diminished. 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 De centralization of Imperial Finance”, “Administration and Finance of the East India Company”, “Small Holdings in India and their remedies”. The Department of Education, Government of Maharashtra has published many speeches and writings of Babasaheb in different volumes.

This paper discuss about the contributions of Bharat Ratna awardee 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, problem of caste system in economic development, 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:

1. Problem of Rupee: Gold Standard versus Gold Exchange Standard
2. Contributions in Public Finance
 - a. Evolution of Provincial Finance in British India
 - b. Abolition of Khoti System
 - c. Ambedkar’s Canons of Public Expenditure
3. Contribution in Agriculture Economics: Problem of Small Holdings in India
4. Caste system as the major hurdle in economic development of India
5. Other Contribution in the Economic Development of India
 - a. New water and power policy
 - b. Contributions in labour laws
 - c. State Socialism

1. Problem of Rupee: Gold Standard versus Gold Exchange Standards:-

Before 1835 in India multiple coins were in circulation and this was quite confusing. East India Company (EIC) tried to solve this problem by unifying all the currencies. An act was passed to introduce the bimetalism (Gold & Silver). Due to the discovery of gold in various parts of Australia and California gold coins (Bad currency) were overvalued and drove the silver coins (Good currency) out of the market. In 1853, EIC stopped receiving any gold coins and tried to demonetize the gold currency. This led to liquidity crisis and at the same time demand for silver coins aggravated. Government of India was not in favour of introducing gold currency and preferred paper currency to improve the situation. So, in 1861 paper currency act was passed and paper currency was made the legal tender. But these paper and silver currencies were not enough to cope up with the increasing monetary demand. In 1870's silver metal was discovered in South America and Mexico, due to this in 1873 the value of silver drastically fell down in terms of gold. Consequently there was a fall in the exchange rate and British imports got expensive. Large scale minting of rupee at that time gave rise to high inflation. Suggestion was made to adopt the gold standard and stop minting of silver coins. In 1893, minting of silver coins was stopped and Indian rupee was adopted as the legal tender. In the period 1898 to 1916, gold exchange standard were adopted and more emphasis was given to the external stability i.e. exchange rate stability. In 1914-15, the exchange rate got weak and India was running out of gold to pay back its remittances. Leading to an increase in the demand of rupee, as a result government of India started minting rupee to tackle the situation.

Ambedkar questioned about what could be the right size of the land holding to increase the land productivity. He pointed out that land is only one factor of production, in order to increase the farm productivity other factors like capital and labour should be rightly mix with the land. Every factor is responsible for the low productivity of land. Because of insufficient capital, surplus labour, and deficient irrigation there is low agriculture productivity in India. Ambedkar in his paper on "Small Holdings in India and their Remedies (1918)" has suggested state owned cooperative farming and industrialization as the remedial measures. Cooperative farming is a consolidation of land holdings by the farmers who collectively are willing to cultivate the land, but it should be under the rule and regulation of the government. This kind of practice not only increases the productivity it will also reduce the cost of production. According to Ambedkar, industrialization can be an alternate solution for the vast disguised unemployment in Indian agricultural sector. Surplus labour in the agriculture sector can be transferred to manufacturing sector. This will not only increase the productivity in agricultural sector it will also increase the production of the capital goods. This will indirectly help in the reduction of poverty and inequality. In 1950's, Noble Laureate Prof. Arthur Lewis formulated a dual economy model in which he tried to explain the same concept of shifting the idle labour from one sector (capitalist) to another (non-capitalist) which Babasaheb had already discovered as a solution for the idle labour in agriculture sector in the year 1918.

2. Contributions in Public Finance:-**2.1 Evolution of Provincial Finance in British India:-**

In 1925, Dr. B.R. Ambedkar wrote a book on "The Evolution of Provincial Finance in British India". In this book he has discussed about the origin, development and mechanism of provincial

finance. He has also mentioned about the provincial finance under government of India act 1919. The period which he has covered in this book is from 1833 to 1921. Babasaheb has talked about the problem with the centralization of government finance in India from 1833 to 1871. He showed that in this period the fiscal system was defective with destructive taxes and the expenditure done by the government was unproductive. After 1858, it was noticed that imperial government as the law maker did not administer the country whereas provincial government who administered the country did not have the power to make the laws. Provincial government used to make the budgets and imperial government had the right to finance these budgets.

Practically speaking provincial government did not have power to raise its own funds and to create appointments in services. This gave the opportunity to the government of India to interfere in the provincial administrative works. By this Government of India started misusing its expenditures, as a result they came under a terrible financial strain. Ultimately, in 1871, it was decided that provincial government should prepare its own revenue and expenditure budget. There onwards from 1871 to 1876 provincial finance was introduced in the form of a budget. Under this Diarchy system financial responsibilities were divided among the provincial government and the centre. Ambedkar analyzed that this kind of scheme led to high taxation which was more dangerous. Period from 1877 to 1881 was considered as the second phase of provincial finance. In this period the provincial government used to produce the budget based on the assigned revenue. In the third phase of the provincial finance the budget was based on the shared revenue. According to Babasaheb earlier style of budgeting had a very little room for the expansion of revenue, but this new style of budgeting based on shared revenue does not possess this kind of drawback.

2.2 Ambedkar's Canons of Public Expenditure:-

In 1945, while discussing about the functions of Comptroller and Auditor General of India Ambedkar pointed out that government should responsibly spend the public funds. The revenue which is collected from the public should be spend according to rules & regulations and due respect should be given to faithfulness, wisdom and economy. These principles of spending the public fund are known as Ambedkar's Canon of Public Expenditure. The dictionary meanings of faith are duty, commitment and promise. It's the duty of the government to provide the basic amenities to the tax payers. We know that it is easy to deceive the public as the public investment has a long gestation lag period. So, every government should keep in mind that public has an immense faith in them and they should be committed to provide roads, medical facilities, law and order to its citizens. Ambedkar pointed out that even though the intention of spending the public funds may be correct but still if it is not used wisely then also the planning fails. In this context he has talked about wisdom of Government to spend the public money. By wisdom he was indicating about the knowledge and experience which should be used while spending the public funds in a better way. Another important principle of Ambedkar's canon was economy. By economy he didn't mean less public spending, it basically means how the government should spend the public funds so that they are used optimally.

3. Contribution in Agriculture Economics: Problem of small holdings in India:-

The major problem of Indian agriculture is low productivity of land. One of the main reasons of low productivity is the small land holdings by the farmers. In 1917, a committee was formed to give

suggestions on the problem of small holding in the Baroda state. The committee gave a suggestion to consolidate the holding which can be cultivated by an individual farmer under the administrative measures. Dr. B. R. Ambedkar was in favour of consolidation of land holdings but according to him it should be state owned. State should acquire all the agricultural land from the private players, owners, tenants or mortgagers and pay them the right compensation, after consolidating the acquired land it should allocate this land in a standard size to the original cultivators without any discrimination based on caste, creed and religion.

Ambedkar questioned about what could be the right size of the land holding to increase the land productivity. He pointed out that land is only one factor of production, in order to increase the farm productivity other factors like capital and labour should be rightly mix with the land. Every factor is responsible for the low productivity of land. Because of insufficient capital, surplus labour, and deficient irrigation there is low agriculture productivity in India. Ambedkar in his paper on "Small Holdings in India and their Remedies (1918)" has suggested state owned cooperative farming and industrialization as the remedial measures. Cooperative farming is a consolidation of land holdings by the farmers who collectively are willing to cultivate the land, but it should be under the rule and regulation of the government. This kind of practice not only increases the productivity it will also reduce the cost of production. According to Ambedkar, industrialization can be an alternate solution for the vast disguised unemployment in Indian agricultural sector. Surplus labour in the agriculture sector can be transferred to manufacturing sector. This will not only increase the productivity in agricultural sector it will also increase the production of the capital goods. This will indirectly help in the reduction of poverty and inequality. In 1950's, Noble Laureate Prof. Arthur Lewis formulated a dual economy model in which he tried to explain the same concept of shifting the idle labour from one sector (capitalist) to another (non-capitalist) which Babasaheb had already discovered as a solution for the idle labour in agriculture sector in the year 1918.

4. Other Contributions in the Economic Development of India:-

4.1 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 utilize the water resources of the country in an optimal way. Ambedkar had a vision about the projects keeping in mind the Tennessee Valley Scheme of USA. He was a great visionary and rightly perceived that it is only the multipurpose projects which can solve the problems of floods, famines, power shortage, and irrigation. 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 was 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. Dr. B. R. Ambedkar wanted that water resources and their management should be controlled by the centre, so that the problem of water disputes, water starving etc could be resolved. 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 organizations “Central Water Commission” and “Central Electricity Authority”. These two organizations 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.

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 recognized 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. He discussed about the evolution of provincial finance under the British rule. 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 thus 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. He was a strong supporter of State Socialism. Caste system according to him acts as a barrier to the labour mobility from one sector to another. This hindrance in the mobility of labour due to caste system directly impacts the economic development of India. 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.

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Dr. Babasaheb Ambedkar as a Leader of the Marginalized Group

Dr. Sunil Choudhary

Assistant Professor

Udaipur School of Social Work, JRN Vidyapeeth University, Udaipur

Abstract

Eradication of caste discrimination and untouchability were the most remarkable contributions of Dr. B.R. Ambedkar in doing away with social evils. He was strictly against the Chaturvarna system followed in Hindu religion in which Dalits occupied the lowest position whereas Brahmins the highest. Dr. Ambedkar fought as a leader for the rights and entitlement of socially marginalized classes. He himself was a survivor of caste discrimination as he belonged from Hindu Mahar, the caste among the lowest rung of the varna system, and hence was well aware of the plight of the marginalized. He believed in upliftment of the marginalized through education and began conducting campaigns, organizing conferences and publishing journals and newspapers for apprising them about their rights to claim their dignity and self-respect. This paper is an attempt to understand Dr. Ambedkar's role as a leader in empowerment and upliftment of marginalized classes of the society.

Keywords: Marginalized, Caste Discrimination, Dalits, Leader, Empowerment, Untouchability

Introduction

Dr. Ambedkar's great work for the rights of untouchables and Dalits in India has resulted in Dalit consciousness. He was a social reformer, politician and a jurist who was fondly known as Babasaheb Ambedkar. He put great efforts in eradicating social evils like caste restrictions and untouchability which helped in improving the status of the Dalits and untouchables who belonged from marginalized classes of Indian society. Dr. Ambedkar was an acclaimed jurist and a distinguished politician who was also called as the Father of Indian Constitution.

Dr. Ambedkar had a difficult childhood in which he had to face plenty of stigma associated with his caste. His family was seen as 'untouchable' as they hailed from Mahar caste which is the lowest caste among the social stratification of the Indian caste system. Despite being born in lower castes who weren't allowed to read, Dr. Ambedkar completed his studies till PhD and became the world renowned jurist, economist, politician and social activist.

He edged the consciousness of the marginalized classes and tailored them to become powerful in the contemporary political system. He gave a political identity to the voiceless marginalized classes contributing literary and political texts. Dr. Ambedkar linked political and social aspiration of the Dalits. He believed that Hindu imperialism to untouchables was similar to the British imperialism to India. He opposed imperialism and injustice in all their forms.

Dr. Ambedkar urged the untouchables to embrace the religion of Buddhism in order to liberate themselves from the subjugation of Caste Hindus. He extensively wrote about the ideas of fraternity, equality and liberty from the French revolution as according to him philosophical justification was lacking in the Dalit movement.

Various constitutional provisions have been provided by Dr. Ambedkar as a Chairman of Indian Constitution's Drafting Committee for protecting the social, political, and educational and employment

rights of the Dalits in the form of reservation policy, positive discrimination and/or preferential treatments.

He made great efforts in bringing educational awareness among the marginalized leading to their improved sensitization about the situations and social problems of caste discrimination and untouchability faced by them. He also launched a movement for social liberation of the Dalits for opportunities and social rights of the marginalized sections of the society

Testimony before Southborough Committee in 1919

Dr. Ambedkar demanded for a separate electorate for untouchables when Government of India Act was being prepared before Southborough Committee . He argued that had there been a majority of Dalit votes in a particular constituency, he wouldn't have asked for a communal representation. But since untouchables were in minority and would stay with the same status forever, it was important to ask for a separate electoral system. He opposed the idea of choosing a representative of depressed classes from other castes. He said that the untouchables were deprived of the property, they weren't allowed to trade and even if they did no one bought from them. Untouchables were defined as people whose mere touch would pollute the other person. It wasn't such that some castes belonged to untouchable in some districts while touchables in another. The ones who were untouchables have been the same in the entire country which made the testimony of Dr. Ambedkar before the committee satisfactory.

Newspapers and Magazines edited by Dr. BR Ambedkar

Various magazines and newspapers have been launched and edited by Dr. Ambedkar for sensitizing the Dalit community. These periodicals played a crucial role in elevating his movement for the upliftment and empowerment of untouchables and launched the foundation for Dalit journalism. Dr. Ambedkar was the first editor as well as publisher of these journals. He launched '*Mooknayaka*' in 1920 along with Shahaji II and the Maharaja of Kolhapur, '*Bahishkrit Bharat*' in 1927, '*Samta*' in 1928 and '*Janata*' in 1930.

1. *Mook Nayak* – Dr. Ambedkar was the driving force behind the publication. Its editor was from Mahar caste, named Panduram Nandram Bhatkar. The publication meant the voice of the voiceless Dalits which put forth their pain, urged agitation among them and served for creating a new conscious among the Dalits. It didn't last much because of the financial constraints but it successfully created consciousness among the untouchables.
2. *Bahishkrit Bharat* – With the discontinuation of Mook Nayak, another fortnightly was launched by Dr. Ambedkar on 3rd April, 1927. This newspaper was edited and published by Dr. Ambedkar himself which highlighted the complaints and problems faced by the untouchables. Even Dr. Ambedkar utilized this platform to give replies to his critics. A seminal role was played by this newspaper in the awakening of the Dalits.
3. *Samata* – This newspaper was the organ of the Samta Sangh which was Dr. Ambedkar's organization for social reforms. Devarao Vishnu Nayeek was the editor if this publication which began from 29th June 1928.
4. *Janata* – Dr. Ambedkar started Janata after the shutdown of Samta whose 1st issue was published on 24th November 1930. Problems of Dalits was highlighted through this newspaper which had a life of 26 years, i.e. till February 1956.

5. *Prabuddha Bharat* – With the embracement of Buddhism, Janata was renamed as Prabuddha Bharat by Dr. Ambedkar. This was the organ of Akhil Bhartiya Dalit Federation.

Since Marathi was the mother tongue of the people for whom these papers were published, all the newspapers by Dr. Ambedkar were written in that language. Though Dr. Ambedkar had remarkable command over English language because the Dalits in Maharashtra were unable to read and understand English as they were not educated.

Bahishkrit Hitkarni Sabha

Dr. Ambedkar formed a central institution called *Bahishkrit Hitkarni Sabha* for the purpose of placing the grievances of the untouchables before government and removing the difficulties they face. It was established for bringing fresh socio-political awareness among Dalits on 20th July 1924 in Bombay. 'Educate, Organize and Agitate' are the founding principles of the Bahishkrit Hitkarni Sabha whose objectives include promoting and spreading education among the untouchables by opening hostels and providing them the employment, representing their issues and improving their economic conditions.

Full-fledged movement for Dalit rights in 1927

Dr. Ambedkar launched active movements by 1927 against untouchability. He started with marches and public movements for opening water resources available for public use. He also initiated a struggle against the restriction imposed on untouchables for entering Hindu temples. A satyagraha was led by him in Mahad for fighting for the rights of the Dalit community for drawing water from the town's main water tank. Manusmriti, the classic Hindu text, has been publicly condemned by Dr. Ambedkar during a conference in second half of the year 1927 because it ideologically justified the practice of untouchability and caste discrimination. He burned several copies of Manusmriti which was followed by thousands of his followers on 25th December 1927 which is now celebrated as Manusmriti Dahan Din by Dalits an Ambedkarites.

Poona Pact in 1932

Poona Pact was negotiated by Dr. Ambedkar with Mahatma Gandhi in 1932. It was the Communal Award of 1932 August and its background created a separate electorate for the Dalit communities. The pact reflects a solution which is derived by mixing two separate ideologies of Gandhi's social approach and Dr. Ambedkar's political approach for achieving a usual goal for the emancipation of untouchables.

The history of Indian polity and fate of millions of untouchables has been changed by the Poona Pact. With the help of this pact, untouchables became the formidable political force in Indian history for the first time. Dr. Ambedkar believed that the question of caste was a political issue which needed a political solution. He held the view that if the untouchables weren't provided with equal participation in the nation, political democracy was meaningless.

Founder of three Political Parties

Dr. Ambedkar founded three political parties which significantly raised the voices in favor of the untouchables and organized their community. These parties are Independent Labor Party (ILP), All India Schedules Caste Federation and the Republican Party of India.

In 1936, Dr. Ambedkar formed Independent Labor Party (ILP) with the idea of bringing a program which meets the grievances and needs of the poor, landless tenants, workers, and agriculturists. The first elections in 1937 after newly formed Government of India Act, 1935 saw spectacular success of ILP which won 15 seats out of 17 for Bombay Legislative Assembly. Under the

party, Dr. Ambedkar introduced a bill demanding abolition of the Khoti system in Konkan on land tenure and also opposed Industrial Disputes Bill, 1937 as it curbed the rights of workers to strike.

Chairman of Drafting Committee

Dr. Ambedkar played an eminent and leading role in framing the Constitution of India. Being a Chairman of the Drafting Committee, he appropriately tossed the idea of removing inequalities from the Indian caste system. He was a constitutional expert who studied constitutions of more than 60 countries. He is renowned as the 'Father of the Constitution of India'. Constitutional guarantees and protection against civil liberties to individual citizens, including freedom of outlawing all discrimination and religion are mentioned in the constitution. He extensively advocated for the social and economic rights of women and won Assembly's support in introducing a reservation system for scheduled castes, tribes and other backward classes in colleges, civil services and schools. He emphasized on caste, religious and gender equality. He also recommended to adopt Universal Civil Code for bringing reform in the society.

Conclusion

Dr. Ambedkar wrote and advocated to a great extent for the marginalized classes between 1920 and 1956. Being a perfect democrat at heart, he launched an ardent crusade against untouchability and caste system. He wished to recreate the Indian society on the values of equality, liberty and fraternity. He believed in building an egalitarian and just society by questioning the social order of Indian society. His efforts, speeches, message and statements in setting up educational institutions and organization for sensitizing and educating the marginalized sections empowered the downtrodden to realize self-confidence, self-respect and self-dignity helping them to root out the inferiority complex. The main mission and aim of his life involved leading the marginalized towards a higher economic, social and political status and liberate them from the Dark Ages. As a Chief Architect of independent India's constitution he wanted to equip the Dalits with appropriate education, cultural conditions and political rights by providing various constitutional safeguards for their upliftment and abolition of inequalities and discrimination in all forms.

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Dr. Babasaheb Ambedkar and Untouchability

Dr. G. Sheela Edward,
Asst. Professor of History,
TBML College, porayar, Tamilnadu, India

Religion must mainly be a matter of principles only. It cannot be a matter of rules. The movement in degenerates into rules, it ceases to be a religion, as it kills responsibility which is an essence of the true religious act”- Dr. Ambedkar

Untouchability is the Achilles' heel of the Indian society. Many leaders have tried to destroy the untouchable subject from this country but unsuccessful. Even today, some peoples have been followed untouchability in India, even though India is the birthplace of the 'Father of modern India' Raja Ram Mohan Roy. In India, circumstances such as 'untouchable' or 'harijan' were replaced by the word 'Dalit' since the 1970s. The new term was earlier used by Dr. Bhimrao Ambedkar.

Dr. Bhimrao Ramji Ambedkar reminded the Indian population that only political clearness or organizational reforms could not form a country that is so varied in culture and social diversity. While Mahatma Gandhi was uniting India to go up in opposition to the cruel British government, Babasaheb Ambedkar was guiding the Indians towards a spiritual growth. Bear into a pitiable, low Mahar caste family on April 14, 1891, in Mhow, in the Central Provinces, at the present Madhya Pradesh, Babasaheb Ambedkar had hard-hitting early days. His family was treated as untouchables and was subjected to socio-economic bias. Hailing from the 'untouchable' caste of Mahars in Maharashtra, Ambedkar was a communal recluse in the early hour's days. Even in his school, he was treated as an 'untouchable'.

His schoolmates would not eat beside him. His teachers did not touch his copies as he came from a family that was considered 'unclean' by the orthodox Hindus. Later in time, Ambedkar became the representative of the backward classes and castes in India. Much like African-American reformers such as Martin Luther King Jr and Frederick Douglas in the United States, Ambedkar expounded the significance of a social transformation that would stop caste unfairness and the idea of untouchability in India. He too connected hands with Gandhi in the Harijan movement, which protested against the social injustices faced by people belonging to backward castes in India. Babasaheb also keen out that the major difficulty of the Indian people was the permanent clash among Buddhism and Brahmanism.

Next to Ambedkhar was chosen as the military secretary to the Gaekwar of Bradoda after getting PhD from Columbia University he was treated as an untouchable. Peons chose to hurl files at his desk instead of handing them over to him while denying him drinking water. India's caste system did not care about his American doctoral thesis on financial federalism.

He wrote doctoral dissertation the “problem of the rupee” after all the humiliations. He was evidently amongst the most educated in the freedom movement. Nevertheless he had not beyond his experience at school in Dapoli and Bombay where untouchables were segregated in the class like American Negro. The view of learning Sanskrit was denied to Ambedkhar. Satyagraha became an expected decision.

Ambedkar had been invited to swear before the Southborough Committee, which was preparing the Government of India Act 1919. At this trial, Ambedkar argued for creating separate

electorates and reservations for untouchables and other religious communities. In 1920, with the help of Shahu of Kolhapur he began the publication of the weekly Mooknayak (Leader of the Silent) in Mumbai.

Ambedkar led the march to the Chowdhary tank in Mahad, which saw a violent clash over caste. Ambedkar pursued and burnt copies of the Manusmriti before campaigning for an entry into the temple at Nasik in 1930 and supporting the campaign in Daulatabad in 1934. Meanwhile, questions of critical significance were being raised across the country. Ambedkar went on to work as a legal professional. In 1926, he effectively secured three non-Brahmin leaders who had accused the Brahmin group of people of ruining India and were then consequently sued for vilification. Dhananjay Keer notes that "The victory was resounding, both socially and individually, for the clients and the doctor".

While practicing law in the Bombay High Court, he tried to encourage education to untouchables and boost them. His primary organized effort was his organization of the central institution Bahishkrit Hitakarini Sabha, planned to encourage education and socio-economic development, as well as the welfare of "outcastes", at the time referred to as depressed classes. For the defense of Dalit rights, he started a lot of periodicals like Mook Nayak, Bahishkrit Bharat, and Equality Janta.

He was selected to the Bombay Presidency Committee to work with the all-European Simon Commission in 1925. This commission had sparked huge protests across India, and while its statement was disregarded by the majority Indians, Ambedkar himself wrote a separate set of recommendations for the future Constitution of India. By 1927, Ambedkar had strong-willed to initiate vigorous actions in opposition to untouchability. He began with public actions and marches to open up public drinking water resources. He also began a resist for the right to go into Hindu temples. He led a satyagraha in Mahad to struggle for the right of the untouchable people to draw water from the main water tank of the town. In a conference in late 1927, Ambedkar openly condemned the classic Hindu text, the Manusmriti (Laws of Manu), for ideologically justifying caste unfairness and "untouchability", and he ceremonially burned copies of the ancient text. On 25 December 1927, he led thousands of followers to burn copies of Manusmriti. Thus annually 25 December was celebrated as Manusmriti Dahan Din (Manusmriti Burning Day) by Ambedkarites and Dalits.

In 1930, Ambedkar launched the Kalaram Temple movement after three months of preparation. About 15,000 volunteers assembled at Kalaram Temple satyagraha making one of the greatest processions of Nashik. The procession was headed by a military band and a batch of scouts; women and men walked with discipline, order and determination to see the god for the first time. When they reached the gates, the gates were closed by Brahmin authorities.

Ambedkar's political demands were prominent at the Round Table conference. Ambedkar had asked the Simon Commission for joint electorates but raised the demand for separate electorates at the Round Table conference. The Congress declared its position by asking for joint electorates during the Rajah–Moonje pact of 1932. In 1932, the "Communal Award" gave separate electorates to untouchables with Gandhi deciding to go on a fast against the decision. Ambedkar faced the choice to either capitulate or be responsible for Gandhi's death. He wrote to the Times of India that Gandhi was "not playing the honest foe". Ambedkar eventually went back to his earlier stance of joint electorates. There is an alleged blot on Ambedkar. Unable to trust the Congress on minorities, in 1940 he advocated partition in his Thoughts on Pakistan. However, he realized India was left with a

significant minority population and went on to strongly protect the interests of minorities while piloting the Constitution.

The British colonial government announced the formation of a separate electorate for "Depressed Classes" in the Communal Award in 1932. Gandhi violently opposed a separate electorate for untouchables, saying he feared that such an arrangement would separate the Hindu society. Gandhi protested by fasting while locked up in the Yerwada Central Jail of Poona. Subsequent to the fast, congressional politicians and activists such as Madan Mohan Malaviya and Palwankar Baloo organized joint meetings with Ambedkar and his supporters at Yerwada. The Poona Pact was signed between Ambedkar and Madan Mohan Malaviya on 25th September 1932. The agreement gave reserved seats for the depressed classes in the Provisional legislatures within the general electorate. Due to the agreement the depressed class received 148 seats in the legislature instead of the 71, as allocated in the Communal Award planned prior by the colonial government under Prime Minister Ramsay MacDonald. The text used the term "Depressed Classes" to indicate Untouchables among Hindus who were later called Scheduled Castes and Scheduled Tribes under the India Act 1935, and the later Indian Constitution of 1950. In the Poona Pact, a united electorate was in principle formed, but primary and secondary elections allowed Untouchables in practice to choose their own candidates.

In 1935, Ambedkar was selected principal of the Government Law College, Bombay; also he served as the chairman of Governing body of Rajas College, University of Delhi, after the death of its Founder Shri Rai Kedarnath. Ambedkar oversaw the construction of a house, and stocked his personal library with more than 50,000 books. His wife Ramabai died after a long illness the same year. It had been her long-standing wish to go on a pilgrimage to Pandharpur, but Ambedkar had refused to let her go, telling her that he would create a new Pandharpur for her instead of Hinduism's Pandharpur which treated them as untouchables. At the Yeola Conversion Conference on 13 October in Nasik, Ambedkar announced his intention to convert to a different religion and exhorted his followers to leave Hinduism. He would repeat his message at many public meetings across India.

In 1937, when the British government agreed to hold elections on the provincial strength, Dr Ambedkar's Independent Labor Party won in the Bombay province with a thumping majority. Dr Ambedkar led a lot of social, labor, and agricultural reforms in the region in the years that followed. Post-independence, Dr Ambedkar was invited by Congress to provide as the nation's first Law Minister, which he accepted. He was soon appointed the Chairman of the Drafting Committee formed to write India's new Constitution. Article 11 of the Constitution abolished untouchability in every form. Granville Austin in his famous book *The Indian Constitution: Cornerstone of a Nation* (1964) described the Constitution of India as one of the most progressive and revolutionary political documents of its time. Ambedkar published his book *Annihilation of Caste* on 15 May 1936. It strongly criticized Hindu orthodox religious leaders and the caste system in general, and included "a rebuke of Gandhi" on the subject. Later, in a 1955 BBC interview, he accused Gandhi of writing in opposition of the caste system in English language papers while writing in support of it in Gujarati language papers. Ambedkar served on the Defense Advisory Committee and the Viceroy's Executive Council as minister for labor.

In 1940 after the Lahore resolution of the Muslim League demanding Pakistan, Ambedkar wrote a four hundred page tract titled *Thoughts on Pakistan*, which analyzed the concept of "Pakistan" in all its aspects. Ambedkar argued that the Hindus should concede Pakistan to the Muslims. He planned that the provincial boundaries of Punjab and Bengal should be redrawn to separate the Muslim and non-

Muslim greater part parts. He interest the Muslims could have no opposition to redrawing provincial boundaries. If they did, they did not fairly "understand the nature of their own demand". Venkat Dhulipala states that Thoughts on Pakistan "rocked Indian politics for a decade". It strong-minded the lessons of discussion between the Muslim League and the Indian National Congress, paved the structure for the Partition of India.

Dr Ambedkar in his fifties he left from politics. His writings at this point show to be addressing the fair void Mahatma's murder had created in the Indian politics. A supporter of non-violence, satyagraha, and dhamma, Dr Ambedkar was deeply motivated by the thoughts of Buddhism. He travelled to Sri Lanka and Rangoon to be present at conferences of the World Fellowship of Buddhists. He completed his last book The Buddha and His Dhamma (1956), which existed posthumously. As promised, he converted to Buddhism after writing the book. Dr Ambedkar was a reformer whose heritage and importance continues to rise. His memorandum of social justice continues to reverberate and resound with fleeting minute.

Dr. Babasaheb Ambedkar has tried all kind of strategies during his life for eradicating caste and more particularly, for emancipating the Dalit from this cruel social systems. In the political sphere, he promoted separate electorate, party building and public policies like reservations and did not hesitate to work together with the leader of the time exist it the British or the Congress for having things done. In the social sphere, he militated in favor of reforms at the grass root level education being his primary target and reforms by the state as clear from the Hindu code bill. not any of his strategies actually succeeded through his life moment .

Dr. Babasaheb Ambedkar did not acquire retreat in religion, but looked equal opportunity and social reform in religious conviction since Buddhism was to be expected to bestow the Dalits with an original individuality and a sense of self-respect. More than sixty years later, his contribution to the making of modern India is possibly more considerable than that of any other person in charge of his generation. He has not merely geared up the view for a silent uprising, but has also played a major task in the drafting of the Constitution of India which has set the provisions for the progress of the world biggest democratic organization.

Prior to independence the social, economic and political situation of Dalits were very miserable. Nowadays we get all round development of deprived peoples in India. Untouchability has decreased also improved their socio- economic and political situation. Today Dalits have turn into a authoritative political strength in India and enjoy better way in to learning and financial system than ever before. The reservation strategy of India brought absolute transform in Dalits as they capable to reside in privileged positions in the Government sector and enjoy liberty to employ without panic discrimination. They are exercising their voting privileges. Their political awareness and consciousness about different political activities and contribution in these activities have improved greatly. Due to these facts now-a-days the Govt. is also building various decisions connecting to their privileges and constitutional rights.

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Dr. B.R Ambedkar's Views on Caste, class and labour

Mr. Uday Modak

Assistant Professor

Bhavan's Tripura College of Teacher Education Narasingarh, Agartala, Tripura

Abstract:

Dr. Babasaheb Ambedkar was a Dalit who assumed the role of social, political, and spiritual leader, first for the Dalits, and subsequently for the whole nation. He gave the country a democratic constitution, as a spiritual leader, he revived the legacy of Buddha. Ambedkar drew attention to the rigidity of the caste system and its essential features. He argued that the principle of graded inequality as a fundamental principle is beyond controversy. The four classes are not only different but also unequal in status, one stands above the other. Ambedkar analyzed the complex caste system and its essential features. He explained that the Hindu social order doesn't recognize equality, liberty, and fraternity. The Second feature of the Hindu social order is that the occupations of people are inherited. The third principle is that interaction of people is limited to the people that belong to the same caste. Inter-dining and inter-marrying are not allowed among different castes. According to Ambedkar, the basic unit of social order is neither the individual nor the family. The unit of Hindu society is the caste. If an individual suffers discrimination, it is not due to his or her conduct, but it is due to the class he or she belongs to. Hindus believe that the different castes are born from different parts of the god. The main problem is that the value of caste is associated with the location of the divine body from which it is born.

Key Words: Caste, Dalits, social order, value, democratic constitution, divine body, etc.

Introduction:

"IF I FIND THE CONSTITUTION BEING MISUSED,

I SHALL BE THE FIRST ONE TO BURN IT" – DR. BHIM RAO AMBEDKAR

Babasaheb Ambedkar (1891-1956) was a Dalit who assumed the role of social, political, and spiritual leader, first for the Dalits and subsequently for the whole nation. He gave the country a democratic constitution; as a spiritual leader, he revived the legacy of Buddha. On the other hand, Ram Manohar Lohia (1910-1967), socialist by ideology, championed the cause of the disadvantaged of India including minorities and women. Ambedkar was in touch with Lohia exchanging views through letters. In fact, both of them wanted to launch a political party with scheduled castes, scheduled tribes, women, and minorities as their base constituency.

This paper consists of the view of Babasaheb Bhimrao Ambedkar and Ram Manohar Lohia on the caste system of Indian society. It starts with a brief introduction to Ambedkar's interpretation of the Hindu social order based on the varna theory and goes on to explore his views of the genesis and spread of the caste system. The paper presents the views of Ambedkar on caste consciousness and its dysfunctional aspect. It also deals with the ideas of Ram Manohar Lohia on the dysfunctional aspects of the caste system and his vision to annihilate it.

Objectives of the Study:

1. The study will emphasize the various importances of Dr. B. R. Ambedkar's views on caste.
2. To highlight various ways to create such awareness towards B. R. Ambedkar's views on caste, class.

3. The study will elaborate on the problem of Dr. B. R. Ambedkar's views on caste and class.
4. The study will discuss the various factors associated with Dr. B. R. Ambedkar's views on caste and class.
5. The study will conduct how we can promote Dr. B. R. Ambedkar's views on caste and class.
6. The study will focus on the Genesis of the Caste System in India.
7. The study will explain the Socialists and the Caste System.

B.R. Ambedkar's views on Caste:

“A great man is different from an eminent one in that he is ready to be the servant of the society.” —
Dr. Bhim Rao Ambedkar

Ambedkar drew attention to the rigidity of the caste system and its essential features. He argued that the principle of graded inequality as a fundamental principle is beyond controversy. The four classes are not only different but also unequal in status, one stands above the other. In the scheme of many, the Brahmin occupies the uppermost rank, followed by the Kshatriya, Vaishya, and shudra. Below the Shudra is the Untouchable. This principle regulates many spheres of life. Officer distributing money and/ or other relief material to famine-stricken people, for example, would give a larger share to a person of high birth than he would to a person of low birth. The Hindu social order does not recognize the equal need, equal work, or equal ability as the basis of reward for labor. It favors the distribution of the good things of life among those who are reckoned as the highest in the social hierarchy.

The second principle on which the Hindu social order is founded is that of prescribed guarded occupations that are inherited from father to son in each class. The third feature of the Hindu social order according to Ambedkar is the confinement of interaction of people to their respective classes. In the Hindu social order, there is a restriction on inter-dining and inter-marriages between people of different classes. According to Ambedkar, there is nothing strange or peculiar in that the Hindu social order recognizes classes. There are classes everywhere and no society exists without them even a free social order will not be able to get rid of the classes completely. A free social order, however, aims to prevent isolation and exclusiveness because both make the members of the class inimical towards one another. (Ambedkar, 1987)

Genesis of Caste System in India:

Ambedkar studied the definitions of caste proposed by Senart, Nesfield, Risley, and Ketkar closely. According to Senart, “a caste is a close corporation, in theory at any rate rigorously hereditary; equipped with a certain traditional and independent organization, including a chief and a council, meeting on occasion in assemblies of more or less plenary authority and joining together at certain festival: Bound together by common occupation, which relate more particularly to marriage and food and to questions of ceremonial pollution, and ruling its members by the exercise of jurisdiction, the extent of which varies, but which succeeds in making the authority of the community more felt by the sanction of a certain penalties and above all by final irrevocable exclusion from the group”. Nesfield defines a caste as, “a class of the community which disowns any connection with any other class and can neither intermarry nor eat nor drink with any but persons of their own community”. Ambedkar quotes Risley, according to whom, “a caste may be defined as a collection of families or groups of

families bearing a common name which usually denotes or is associated with specific occupation, claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional callings and are regarded by those who are competent to give an opinion as forming a single homogenous Community". Finally, Ambedkar took note of Ketkar's definition of caste. According to Ketkar caste is, "a social group having two characteristics— I) membership is confined to those who are born of members and includes all persons so born. II), the members are forbidden by an inexorable social law to marry outside the group".

Ambedkar analyses only those elements from the definitions of castes which he regards peculiar and of universal occurrence. For Senart, the "idea of pollution" was characteristic of caste. Ambedkar refutes this by arguing that by no means it is peculiar to caste. It usually originates in priestly ceremonialism and in the general belief in purity. Its connection with caste as an essential element may be ruled out because even without it the caste system operates. He concludes that the idea of pollution is associated with caste only because priesthood and purity are old associates and it is the priestly caste, which enjoys the highest rank in the caste hierarchy.

Caste and the Division of Labour:

Ambedkar says that the caste system assigns tasks to individuals on the basis of the social status of the parents. Looked at it from another point of view, this stratification of occupations that is the result of the caste system is positively pernicious. Industry is never static. It undergoes rapid and abrupt change. With such changes an individual must be free to change his occupation. Without such freedom to adjust to changing circumstances, it would be impossible for a person to earn a livelihood. Now, the caste system does not allow Hindus to adopt occupations that do not belong to them by heredity. By not permitting readjustment of occupations, caste becomes a cause of much of the unemployment in the country. Furthermore, the caste system is based on the dogma of predestination. Considerations of social efficiency would compel us to recognize that the greatest evil in the industrial system is not so much poverty and the suffering that it involves as the fact that so many people's have callings that hold no appeal to them. Such callings constantly evoke aversion, ill will and the desire to evade. The occupations that are regarded as degraded by the Hindus such as scavenging evoke aversion for those who are engaged in them. Given the fact that people pursuing such occupations out of some compulsion want to give them up, what efficiency can there be in a system under which neither people's hearts nor their minds are in their work.

Socialists and the Caste System:

Ambedkar further analyses the steps taken by the socialists to annihilate the caste system through economic development and reforms. Ambedkar questions the wisdom of socialists who professed that acquiring economic power is the only motive by which man is actuated and economic power is the only kind of power that one can exercise effectively over others. He opined that social status of an individual by itself often becomes a source of power. He suggests that religion, social status, and property are all sources of power and authority that come into play in different situations. Ambedkar feels that without bringing reform in social order one cannot bring about economic change. He also cautioned the socialists that the proletariat or the poor do not constitute a homogeneous category. They are divided not only on the basis of their economic situation but also on the basis of caste and creed.

Annihilation of Caste:

Ambedkar explains that caste is not a physical object like a wall of bricks or a line of barbed wire that prevents the Hindus from free social interaction. Caste is a notion; it is a state of the mind. If someone wants to break the caste system, he/she has to attack the sacredness and divinity of the caste. Ambedkar believed that the real way to annihilate the caste system is “to destroy the belief in the sanctity of the shastras. How do you expect to succeed, if you allow the Shastras to continue to mould the beliefs and opinions of the people? Not to question the authority of the Shastras, to permit the people to believe in their sanctity and their sanctions and to blame them and to criticize them for their acts as being irrational and inhuman is an incongruous way of carrying on social reform. Reformers working for the removal of untouchability including Mahatma Gandhi, do not seem to realize that the acts of the people are merely the results of their beliefs inculcated upon their minds by the Shastras and that people will not change their conduct until they cease to believe in the sanctity of the Shastras on which their conduct is founded” (Ambedkar, 1978).

Ambedkar further added that the caste system has two aspects, it divides men into separate communities; and it places the communities in a graded order one above the other as discussed earlier. The higher the grade of a caste, the greater is the number of religious and social rights. Now, this gradation makes it impossible to organize a common front against the caste system. Castes form a graded system of sovereignties, high and low, which are jealous of their status and which know that if a general dissolution happened, some of them would lose more prestige and power than others. It is, therefore, not possible to organize a mobilization of the Hindus.

Can you appeal to reason and ask the Hindus to discard caste as being contrary to reason? Here, Ambedkar quotes Manu “So far as caste and varna are concerned, not only the Shastras do not permit the Hindu to use his reason in the decision of the question, but they have taken care to see that no occasion is left to examine in a rational way the foundations of his belief in caste and varna”(Ambedkar, 1978). Ambedkar argues that if one wanted to dismantle the caste system then one would have to implement law(s) to change the caste system. He proposes the following reforms within the the Hindu religion in order to dismantle the caste system. (i) There should be one and only one standard book of Hindu Religion, acceptable to all Hindus and recognised by all Hindus; (ii) it would be appropriate if priesthood among Hindus was abolished, failing which the priesthood should at least cease to be hereditary.

Conclusion:

We have come to realize that the caste situation at the grass roots presents several dimensions that are not contained in the sacred scriptures. The view from the field lays emphasis on the secular, day-to-day interactions between people belonging to the same caste. Now, while the paper classifies people into four varnas (1. Brhman, 2.Kshatriya, 3. Vaishya, 4. Shudra,) based on a theory of their origin from different parts of the body of the creator (Later the fifth varna comprising those is that presently

Having analyzed the exploitative nature of Hindu social order born out of varnas, castes and sub-castes, Ambedkar gives his own vision of an ideal social order. He looked forward to a society based on liberty, equality and fraternity. Fraternity creates more channels for association and sharing experiences. This helps in establishing an attitude of respect and reverence among the individuals

towards fellowmen. For Ambedkar, liberty benefits the people by giving them freedom of choice of occupation. Lastly, it is a fact that all men are not equal in terms of their physical and economic endowment people alike these elements were absent in a caste-ridden society.

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Dr. Babasaheb Ambedkar's Thought On Education And Labour Welfare Its Relevance In The Present Pandemic Situation

Kaustuva Banerjee

Assistant Professor (Stage 2) Loreto College, Kolkata
Address: Flat-3C, Mainaak Residency, 207 N.S.C Bose Road, Kolkata-40

Abstract

Covid 19 pandemic has made India realize that nothing much progress has taken place with regards to health and social policies and that the migrant labourers were the worst sufferers. To set up the principles of equality and justice as advocated by Dr B.R Ambedkar, education needs to infiltrate to all the sections of the society because he believed that 'Knowledge is Power in every Field of Life'. Education and health are inextricably linked and important components of social infrastructure. Dr Ambedkar thought of equitable access and rights on public goods like education and health is the need of the day. It is still in the process of execution. Historical and analytical approach is used as methodology for this study which is based on secondary sources. This paper will highlight the thoughts of Dr Ambedkar on education and labour welfare and will try to understand its relevance in the present social and economic scenario.

Keywords: Education, health, labour welfare, pandemic

Introduction

Covid 19 pandemic has made India realize that nothing much progress has taken place with regards to health and social policies and the migrant labourers were the worst sufferers. A telephonic survey was conducted on more than 3000 migrants by Jan Sahas (2020) which was documented in 'The Covid 19, Migration and Livelihood in India' and it was found that majority of them were daily wage earners and during lockdown, 42% were left with no ration, one-third of them had to stay back in their place of work with no access to food, water and money. 94% of them did not even have their identity card. Jadumany Mahanand in 24th August 2020 commented that 'Besides migrants, the lockdown proved to be a period of struggle for farmers, Scheduled Caste and Scheduled Tribe communities, as well as women and religious minorities. Thus, the condition of the 'depressed', 'downtrodden' are still the worst for whom Dr Ambedkar revolted throughout his life. 'Dr Ambedkar wanted to establish a new social order based on lofty principles of social, economic and political justice'.

To him education would enable students to 'learn and lead'. To set up the principles of equality and justice, education needs to be infiltrated to all the sections of the society because he believed that 'Knowledge is Power in every Field of Life'. Education has not been imparted to propagate knowledge though the rate of literacy has progressively increased in India since Independence. If these migrants would have been educated, they could have handled the pandemic crisis in a much better way. Education and health are inextricably linked and important components of social infrastructure. One cannot progress without the development

of the other. To establish a just and equitable society we need to reflect on the thoughts and principles of Dr Bhimrao Ambedkar on education and labour welfare.

Objectives

The objectives of the present study are

- To highlight the contribution of Dr B.R Ambedkar towards development of Education
- To understand the steps taken by Dr B.R Ambedkar for the Labour welfare and Social Security of labourers.
- To analyse the relevance of his doctrines on education and labour welfare in the current pandemic situation.

Methodology

The study was conducted by referring to secondary sources of existing literatures through historical and analytical approach. Ideas and evidences were referred from different secondary sources. Agreements were analysed and opinions expressed. The study is based on Volumes of 17 Part Series of Dr Babasaheb Ambedkar Writing and Speeches.

Discussion

Dr B.R Ambedkar, commonly known as Babasaheb by the Dalit communities, advocated for education of masses without discriminating any section of the society. He actively participated in the discussions on Bombay University Act and Primary Education Amendment Bill. In the 'On Grant for Education' he highlighted the 'very very slow progress in the matter of education of our children' and went on to say that it would take '40 years for boys and 300 years for girls of school-age children' to be educated showing the great disparity in education that existed between boys and girls. On budget allocation to Education, he asks 'Is there any hope for us to feel that money for spending on all these items will be available to us next year or the year after?' Dr Ambedkar emphasised that increase in the number of pupils does not balance with the increase in the expenditure on education which was around 39 lakhs and pleaded for spending equally on education the same amount as taken as revenue from people by the Department of Excise, thus pointing that education is the most vital and important right of common people. According to Dr Ambedkar, the objective of Primary education should be 'to see that every child that enters the portal of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life' which is thus the stage of foundation for a lifelong education. He also highlighted the huge wastage of educational effort and supported for spending more on primary education. He wanted every child to reach the fourth standard in schools. He advocated that 'Education is something which ought to be brought within the reach of everyone' and could visualize the current trend of the commercialization in education. In wanting to support the lower and middle orders of society he proposed that higher and

middle school education should be provided at the cheapest rates as possible by the Government. He portrayed the disparity of different sections of society towards educational attainment. With respect to college education, he concluded that ‘the different communities are not on a par in the matter of education.’

Dr Ambedkar also thought that the transfer of education to local bodies ‘is a wrong and mass education should be handled by the Council. He also proposed for an ‘inspecting agency ‘which would take care of the ‘depressed classes’ and scholarship schemes for the depressed class students should be monitored.

Further regarding University Education, in the Bombay University act, Amendment Bill, he emphasised the role of university by stating that university can never expand if it restricts itself only to the activities of examinations. He also observed that the relationship between college and university professors ‘are not as cordial’ and no research or knowledge can develop in such a scenario. He highlighted the overburdening situation of the then college teachers and have seen the system as ‘absolute waste’ and encouraged concepts like lecture pools which would help to better organize the teaching learning scenario. Thus, according to him to promote research and higher education, ‘the best method would be not to separate the colleges from the university’.

Dr Ambedkar was aware of India as a multi lingual country and he was in favour of linguistic states because it would help in the representation of people from all states which would reduce inequality and foster democratic principles. But to maintain the feeling of nationality he proposed not to declare regional language and said ‘One language can unite.’ He wanted to set up separate institutions for the untouchables and established People’s Education Society in July,1945.

Dr Ambedkar was one of the pioneers who introduces labour welfare measures. He emphasised on technical training and upgradation of skills. He put in great efforts to bring all the workers ‘under the protective umbrella of social security’ which is reflected in the discussions on Workmen’s Compensation Act, Maternity Benefit Act etc. On Workmen’s Compensation Bill discussion, he mentioned the Bill as ‘rectifying the injustice done to a particular class of workmen’ which needs to cover ‘State insurance, which will include sickness insurance, workmen’s compensation, maternity benefit’ and are the major social security measures. He also proposed for a same labour law for all classes of labour irrespective of Government and Private employers. He reminds that Government of India is responsible for all labourers. He proposed for a unified wage system following declared underlying principles. He also thought that all revenues whether from commercial sources or public sources earned by the government is government earning and no department has greater right which should thus be equally divided amongst all the employees. In the Mica Mines Labour Welfare Fund Bill, Dr Ambedkar proposed for a fund to promote the welfare of labour employed in mica mining industry. During the discussion in the Bill, he highlighted the lack of latrines, good

drinking water, proper housing facilities, occupational hazards and diseases like silicosis, dyspepsia, rheumatism, bronchitis, malaria and a total absence of welfare activities. The Report of Prof. Adarkar further mentions 'canteens, creches, entertainments and washing or any other facilities are things entirely unheard'. No provision was made for child or adult education. Dr Ambedkar proposed that Government of India should take up this responsibility 'to compel the employer to pay the cost of these welfare measures. The Rege Committee Reports on Social security of Labour was compiled by the Labour Investigation Committee on February12,1944, would help for future planning of social security for labour force.

Dr Ambedkar's contribution to education and labour welfare is immense and is extremely relevant in the present pandemic scenario. If quality educational opportunities would have been made accessible and equitable as voiced by Dr Ambedkar, such large differences and segregation between the labour classes would not have existed even after seventy-four years of independence. Education in true sense as means to attain skills and knowledge have not reached to all sections of the society equally. As a result, large scale migrant labourers are the reality. Even the labour welfare schemes have not been implemented because of which this large-scale migration of labour force throughout the country was observed during the lockdown. As because labourers do not get their basic needs fulfilled and in this scenario Dr Ambedkar's advice to provide periodic payments instead of lump-sum payment would have really made a difference. Most of the migrants were daily wage earners which made their conditions more deplorable.

Conclusion

We have much to learn from Dr Ambedkar's view of life and living. On Budget 1 he said regarding his opinion on retrenchment that ' I have no hesitation in asking, having regards to the needs of this Province, having regards to illiteracy, having regard to the poor health, having regard to malaria, having regard to gonorrhoea and syphilis and the other diseases that are prevalent in this Province, whether it connotes a sense of responsibility, whether it connotes a sense of adequency on the part of this government to come forward with nothing more than a paltry budget of Rs 3711000'. Through his work he has provided us an insight of all round development of life which does not differentiate between the caste, creed, race, religion, language, social classes etc. He had dreamt of an independent, equal, classless and democratic country which is yet to be fulfilled in its true sense.

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Relevance Of Dr. B.R. Ambedkar's Ideology And His Contribution To The Suppressed People

Katkuri Rajanilatha,
Principal, (FAC), Assistant Professor, Department of Physics,
Govt. Degree College, Mulugu, Telangana,

Abstract of the Paper

Dalit and suppressed people a modern term for untouchables in India, are underprivileged people in all social, economic, cultural and political fronts of our society which led to their misery, discrimination, exploitation and oppression by the caste dominated social stratification of India. The Constitution of India classifies Dalits as Scheduled Castes (SCs). They are the people who cultivate the land, mend the shoes, wash the clothes, clean the toilets, scavenge the dead animals or unknown human bodies and do all types of menial works, but share the stigmas of untouchability and are frequently denied the chance to eat, smoke and even seat with the members of upper castes. They often use separate wells and tube wells from those maintained for others. These pitiable conditions of Dalits were seen and addressed by some eminent social and political philosophers like Jyotiba Phule, Mahatma Gandhi, Dr. Bhim Rao Ambedkar and others. This is all due to the provisions of the Constitution drafted by Dr. Ambedkar. Therefore, he may be regarded as the God Father of Suppressed People in true sense.

Keywords: Upliftment of Suppressed People, Women Discrimination, Indian Constitution, equal status, Social Justice.

Statement of the People

*A great man is different from an eminent one in that he is ready to be the servant of the society. --
Dr. B.R. Ambedkar*

Main aim of Dr. BR Ambedkar is to uproot the evil of deep rooted caste system and to transform this country from uncivilized state to civilized state. The Indian constitution is evolved as a result of Dr. BR Ambedkar's relentless efforts and strategic approach to the system. The provisions made by Dr. BR Ambedkar by fighting against British rulers and the articles included in the constitution of free India enabled Dalits and Women to present day developed state. The all round development of disadvantage groups in India is only because of Dr. BR Ambedkar.

Life of Dr. B.R. Ambedkar

Dr. Bhimrao Ramji Ambedkar, also known as Babasaheb, was an Indian jurist, political leader, Dalit leader, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, women emancipator, human rights profounder, an eminent and erudite scholar, editor, revolutionist and a revivalist for Buddhism in India. He was also the chief architect of the Indian Constitution. Dr. Ambedkar made a frontal assault on caste using the brilliance of his legal expertise and his access to the political negotiating tables in London and New Delhi in the days preceding the transfer of power from imperial Britain to independent India. Dr. Ambedkar was an intellectual giant and India's great reformer. Born in a poor Mahar, then Untouchable, family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna the categorization of Hindu society into four varnas and the Hindu caste system. The leader, throughout his life, fought for the rights of the dalits and other socially backward classes untiringly. His efforts to eradicate the social evils and for the

upliftment of the deprived classes were remarkable. He was appointed as Law Minister in the first Cabinet of Jawaharlal Nehru. He was also known as the “Father of Indian Constitution”. Many Indians and even people from other countries revere him as a great social revolutionist.

Situation of Downtrodden after 72 Years of Independence

Dr. B. R. Ambedkar had a real visionary towards the upliftment of Dalits. His main aim was to uproot the evil of the deep-rooted caste system, uplift the status of downtrodden society, create honour amongst so called upper castes and to transform this country from uncivilized state to a civilized state. By fighting against English rulers and including Articles in the constitution, he tried his best to enable Dalits and women of the present day developed state. Before independence the social, economic and political conditions of Dalits and women were very grim. Today we find all round development of disadvantaged groups in India. Untouchability has reduced, their socioeconomic and political status has improved. Today Dalits have become a powerful political force in India and enjoy greater access to education and economy than ever before. They are exercising their voting rights. Their political consciousness and awareness about various political activities and participation in these activities have increased very much. Due to these facts now-a-days the Government is also making various decisions relating to their rights and privileges. Efforts are still going on to remove different discriminatory practices against them. Now votes of the Dalits have become one of the major deciding factors for winning of a candidate or a political party in elections. The honours for Dalits in high caste society have also increased. Today we are not asking the person sitting beside us which caste he belongs to? Today, at least in towns both Dalits and non-Dalits enjoy the same tea stall, hotel and cinema hall but usually nobody bothers about knowing the caste identity of a person. This is all due to the un-tired and intelligent efforts of Dr. Ambedkar. But it does not mean that the untouchability has totally abolished. Still, it is maintained in offices, colleges, ceremonies, etc. Today's tragedy is that the rulers of our nation do not want the effective implementation of constitution. There is a far gap in between their sayings and workings. Manu introduced the caste system in India. Dr. Ambedkar introduced a caste annihilation system in India. Indian, Hindu orthodoxy stood by Manu. Ambedkar stood for Dalits and women developments in India. Ambedkar defeated Manu through the Constitution by incorporating several Articles in it. Ambedkar was successful in fixing the Hindu orthodox people's attitude and behaviour as enshrined in their holy books towards others as unjust and punishable through various provisions in the India's Laws and Constitution. Recently an eminent sociologist, Prithvi Nanda in Jaipur Literature Festival, 2013 blamed that SCs and STs were mainly responsible for corruption in India. This is a totally irrelevant, irresponsible and unjust statement which caused a great controversy between Dalits and non-Dalits. This shows the prejudiced mentality of the so called elite society people. Are the people of Upper Caste are not corrupt? The question arises, who is making SCs and STs corrupt? Who have taught the lessons of purchase – sail to the leaders of SCs and STs? The rulers of Upper Caste people are basically responsible for corruption in the society because all the dominating administrative powers and forces of society are retained within them. However, unfortunately sometimes the Sc and ST peoples, who are duly established in the society, misuse the rights given to them. A special type of power demonstration is expressed indirectly by them. They try to demonstrate their special power and unity in the society due to the privileges which they obtain from the laws, sovereignty, rules and administration.

Anti Caste Movements

In this kind of society, many reformers right from the Gautama Buddha, have worked against the caste system and untouchability. He challenged the validity of caste and Brahmanism. Mean while other social reformers like Mahathma Jyothi Rao Phule, Sahumaharaj, Periyar, Kabeer , Santh Ravidas, Sri Narayanaguru in Andhra Pradesh Vemana and Pothuluri Vera Brahman are the social reformers who fought against the evils of Hinduism. The movement they led was not given required relief to the victims of the caste system and patriarchy. After studying all these experiences, Dr Ambedkar declared that it is not possible to eliminate untouchability in isolation without destroying the caste system, which in turn means destroying Hinduism, and embraced Buddhism on 1956 October 14 along with his more than 5 lakhs followers in Nagpur.

Upliftment of Suppressed People

In May 1943, Indian labor conference discussed about modalities to set up constitutional body related to minimum wages in its third convention. After 1944 and 1945, Dr. BR Ambedkar (labor member in Government of India) recognized importance of special act, introduced minimum wages bill on 11th April 1946. The minimum wages act got approval after delay due to constitutional obligations to transform from bill to an act. According to this act, minimum wages can be defined as the wages which are not only fulfilling a laborers needs but also to live with dignity, to feed his family, to meet the expenses of health and protection and education of the children gathered all together can be considered as “Minimum wages.”

Article – 17 Abolition of Untouchability

“Untouchability” is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of “Untouchability” shall be an offence punishable in accordance with law. Based on this article, the Civil rights Protection Act 1965 and the Prevention of Atrocities (Scheduled castes Scheduled tribes) Act 1989 was enacted by the Parliament for the protection of Dalit rights.

Article 13(2)

Dr. B. R Ambedkar is a great visionary towards the fundamental rights of Indian citizens. He made a provision in the constitution of India in 13(2) as **Laws inconsistent with or in derogation of the fundamental rights.**— The State shall not make any law which takes away or abridges the rights conferred by this Part and any law made in contravention of this clause shall, to the extent of the contravention, be void.

Hindu code bill

In 1948 when the Hindu Code Bill was introduced in parliament and debated on the floor of the house, the opposition was strong against the Bill. Ambedkar tried his level best to defend the Bill by pointing out the drawbacks of Indian society and arguing that the ideals in the Bill are based on the Constitutional principles of equality, liberty and fraternity and that in the Indian society characterized by the caste system and the oppression of women since women are deprived of equality, a legal frame work is necessary for a social change in which women have equal rights with men. He also pointed out that the aim of the Bill was “to codify the rules of Hindu Law which are scattered in innumerable decisions of High Courts and of the Privy Council which form bewildering motley to the common man”. However, the Bill could not withstand the opposition from the Hindu orthodoxy. Their major argument was that the Bill was an attempt at the “demolition of the entire structure and fabric of Hindu Society. The very foundations not only of one pillar but of all the pillars on which the Hindu

society rests are shaken". In reality, the Bill was a threat to patriarchy on which traditional family structure, was bounded and that was the major reason behind the opposition. Therefore, on the eve of the first elections in 1951 Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was too much opposition. On this issue, the then Law Minister Dr.Ambedkar resigned. Even he is ready to give up the status for the cause of disadvantaged.

Summing Up

The Constitution of India provides equal rights to all its citizens' right to live with equality, honour and dignity. But the caste system and untouchability somehow and others are still playing negative roles from different parts of the society. Untouchability is a crime against humanity. Untouchability against mehtar/dom sub-caste of Dalits is still prevalent in our society which is inhumane. Hence it is the right time to adopt the principles of Dr. Ambedkar. The Constitution of India is designed in such a way that all its citizens are equal before it. Our nation is facing different sorts of socioeconomic, educational and political evils in the society and only the effective implementation of the Constitution in its real spirit can overcome them. The Dalits also will have to come forward and to labour hard in all social, economical, educational and political fields to compete with the other members of the society. They should avoid power demonstration and enjoy their rights properly. Each Relevance of Dalit member will have to try to become a Second Ambedkar. God has created the entire creature, including human beings without caste identity. It is we who make all these discriminations. So the people of advanced classes will have to change their mentality. They will have to be more generous towards the Dalits regarding untouchability and the upliftment of their socio-economic, educational and political status etc. by accepting them as equal humans like themselves. The social structure of our society is based primarily on them because they are the people who perform all types of menial works which are usually avoided by the people of elite class. Without them no society has run previously, not running now and will not run in future.

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Dr. Babasaheb Ambedkar's views on Social & Dalit Movement

Assist Prof. Jaswinder Singh
Doaba College Jalandhar

Abstract:

Dr. Bhimrao Ambedkar fought against hijacking, discrimination, casteism and therefore the destruction of ships in India. He began to know the painful reality of birth as untouchable. He's best referred to as the pioneer who founded the liberation movement of 66 million people in India. Dr. Ambedkar was of the opinion that only by creating a constitutional system could volatile human rights be protected. He was a scholar as a "scholar" who instilled the inspiring faith of the Dalit's. He loved education and equal rights for people. DR. Ambedkar attended appalling conferences in London and, whenever, severely publicized his ideas by targeting the 'untouchables'. He involved raising the living standards of the downtrodden and gaining more political power. He was of the opinion that there was no alternative to Hinduism which he should change his religion if necessary. In 1935, he openly declared that i born as Hindu because I had no control over it, but i might not die as a Hindu.
Key Words: Dr. B.R Ambedkar, movement, follower, search, Devadasi religion and rights.

Introduction

Dr. Bhimrao Ambedkar, popularly referred to as Baba Saheb, was an Indian politician, writer, economic adviser, women's liberator, eminent scholar and prominent figure within the Indian Constitution. He visited North Karnataka several times; all his travels are an excellent impetus for change and development among poor groups, vulnerable areas and therefore the downtrodden. He encourages people to beat many social and economic barriers and to urge an education and study their rights. Dr. Ambedkar may be a symbol of understanding; He was little questioning the primary charm. He was a part of the oral tradition of the grassroots until he succumbed to his last and continuous efforts for the welfare of the downtrodden in Procession India. Also, his visit to Vijayapura district in Karnataka has brought tons of changes within the lives of his fans, said Dayanand Mane. When Gandhi joined the Indian subcontinent. The lucky a part of the Vijaypur region, the 2 national leaders visited the region just 4 years apart, Gandhiji came in 1933 and Dr. Ambedkar visited Vijaypur in 1937. Leaders spread and propagated the ideas of a balanced society within the region. His journey yielded many results, and Dr. Ambedkar's visit created a spark within the lives of the poorer sections of the society and Dr. The Ambedkar era began.

Objective

1. Impact of Dr. B.R. Ambedkar movement on the development of present Dalit.
2. To find out present Socio-economic and political status of Dalit's
3. To known awareness of Human Rights of Dalit 's in present time.

Ambedkar's approach to social change creates an Indian character

Ambedkar's great achievements were within the fields of ideology, politics and social change, which shaped the whole culture of the country, India and democracy.

Ambedkar's great achievements were within the fields of ideology, politics and social change that shaped the character of the country. (PTI)

History has produced some who have left their mark on society and whose lives became a logo of freedom, a logo of progress and alter. Dr. BR Ambedkar is one among these people with great knowledge, unique political power and unwavering commitment to social change.

Trained as an economist and lawyer, he's mentioned because the favorite factory in Indian-backed organizations like the Federal Reserve System Bank of India (based on ideas submitted to the Hilton Young Commission) and under which there's no national structure - the Constitution of India - he writes about it.

However, his great achievements were within the fields of ideology, politics and social change, which built the character of the state, India and democracy round the world. On the occasion of the 125th anniversary of Bhim Rao Ambedkar, popularly referred to as Baba Saheb Ambedkar in India, it's pertinent to understand his add the sector of ideology, politics and social change in order that during this perilous time, we are inspired by the source of equality and justice and to form this world a far better place.

Make peace with Solan Kalra: don't stop the incapacity. There could also be a true, fair story here, Bengal politics has changed forever.

If this is often not provided ideologically, the town makes no sense, placing Ambedkar during a left-wing culture, albeit it's not within the traditional ways. He was one among the few who developed the growing sort of Marxism and Ambedkar's homeland in modern India, and compared it to Buddhist ideas - a singular but profound combination of Indian philosophy. In his speech entitled "Buddha or Karl Marx", Ambedkar compared the overall ideas of Buddha thereupon of Marx and provided a comprehensive analysis of how one can support socialism as long as one follows the trail laid down by Buddha. Is. consistent with him, Buddhism was an excellent help in "defending power when it withdrew" and thus criticized Lenin for failing to bring "freedom and brotherhood" within the pursuit of equality. He declared: "Equality can't be achieved without organization or freedom. It seems that these three can live together as long as they follow the symbol of Buddha. Communism can provide one but not all."

It is Dr. Ambedkar's contribution that the commitment to freedom, solidarity and equality through non-violence and democratic means may be a part of our Constitution. "Political democracy doesn't exist without a ideology, that is, how of life that considers freedom, equality and fraternity due to the principles of life," he addressed the conference (November 25, 1949). This is a thought given to education institutions, which absorbs water even when it's sucked from a fertile soil well. Especially with whom Dr. Elphinstone College and Sydenham College in Mumbai, Ramjas College at the University of Delhi and round the world, Columbia University and hence the London School of Economics, Dr. Ambedkar celebrates knowledge. Days associated with them. Everywhere on the earth, when student liberal activism is related to politics, Dr. Ambedkar is usually remembered because the source of lasting inspiration.

In the political sphere, Dr. P. Keshav Kumar stated that "Ambedkar's affiliation with Ambedkar's main political currents was independent, strong, or consonant together with his writings ... at an equivalent time separating himself from these three political positions".

A summary of Ambedkar's political thinking is contained in two of his statements:

1. "Rights are protected by social and moral discretion instead of by law", and
2. ". To him, it's not surprising that society is primarily political. Why did Ambedkar not find himself so often with the Nationalists of the Indian National Congress. Continued his tenure without "classes." Political equality can't be achieved. Those that are frustrated within the political sphere won't tend equal status.

Gandhi protested while serving his sentence within the Yerwada Central Jail in Poona, but eventually had to succumb to Ambedkar's demands (which was very unusual for a Gandhi man), and led to stressful courses within the legislature. The 'Poon Agreement' was approved to offer 148 seats. In fact, organized cash heads in modern Indian history and therefore the political emancipation of organized nations depend upon Ambedkar's determination and commitment to his cause.

However, a really powerful image of DR. BR Ambedkar is usually seen in his role as a social reformer and at an equivalent time his fundamentalism often lacks ideas and freedom. After the President addressed the annual meeting of the Jat-Pat Todak Mandal, a Hindu party, he published "The Extrusion of the Cattle" at his own expense - as reflected in his untrained speech. History of Indian Civilization. Here again, he accepted only a part of the Gandhian mantra of 'eat and marry'. He found that food during a particular group was "not enough" because he agreed that "there are tons of individuals who eat together ... but eating together may be a concept of race and ethnicity". Didn't achieve killing the spirit of caste and the consciousness of caste.

According to him, the paradox is that "only a transfusion can create how of going to know one another, and until the thought of the opposite comes, it creates a sense of loneliness." "However, on further analysis, he found that the wedding proposal was also an impossible idea." The caste isn't a brick wall or an obstacle to stop the Hindus from advancing and needs to tear it down. . Caste is an idea; it's a state of mind. So destroying the caste doesn't mean destroying the physical barrier. This suggests big change. "

Finally, Ambedkar presented that "the real solution is to urge obviate the thought within the sanctity of scripture." Thus, in 1927, he took copies of the normal manuscript of Manusmriti, expressing Sir Moore's anti-Catholic stance, which was reformed by British Chancellor within the 1500s to guard Catholics.

His message to his followers was, "Teach, teach and resist!" The social and political corridors of the country extend from Central Hyderabad to the districts of Uttar Pradesh, Haryana and Rajasthan, where discrimination is administered with organized councils and in separate districts. Parts of his "eternal transformation" described in his various writings still burn in our minds as we plan to keep his teachings alive in both spirit and behavior.

Dr. Ambedkar fought fiercely for Dalit rights

Dr. Ambedkar adopted various means to guard and defend Dalit-Hanuman rights in India. Dr. B. R Ambedkar began to create popular opinion through his creations initiated for the protection of Dalits, which at various times began to guard Dalits in places like Muknayak, Bahisht Bharat, John Balan. Dr. B.R. In 1869, Mahad's ammunition supply tank was made a public tank. In 1923, the Bombay legislature passed a resolution. The municipality passed a resolution on January 5, 1927 stating that the municipality had no objection to the utilization of the tank by Dalits. Baba Saheb Bhimrao Ambedkar fought for the rights of workers and farmers. When he founded his own independent Labour

Party within the late 1920s and particularly within the 1930s, he took the explanation for tenants (from Dalit Mahars and caste Hindu Kunbi) within the Konkan region of Maharashtra. With the support of the then Radical Congress Socialist Party, the Swatantra Sramik Dal organized a huge march of 20,000 farmers in Mumbai in 1938, the most important independent peasant organization within the region. Within the same year, Dr. BR Ambedkar proposed that British government continue strike in protest of a bill to strike textile workers in Mumbai with the Communists. Dr. Ambedkar vowed to condemn the bill within the Assembly and argued that the proper to strike was another name for Assembly independence.

Conclusion:

Actually Baba Saheb Dr. B.R. Ambedkar was an excellent human rights leader. I desire the best Indian of the millennium, fighting not just for the foremost oppressed sections of the Dalits, but also for the human rights of all Indian Dalits for workers and peasants and ladies. Dr. Ambedkar was a number one human rights activist in India within the 20th century. He was a liberator, scholar, extraordinary social reformer and true champion of human rights. Dr. Ambedkar the Constitution of India gives equal rights to all or any citizens. Untouchable groups spreading caste still play a negative role from different sections of the society. Untouchability may be a crime against humanity, and therefore the Constitution of India was drafted before all citizens became equal. Our country is facing many socio-economic, educational and political evils within the society and this will only be implemented with the effective spirit of the Constitution. Dalit communities should come to the fore and add all social, economic, educational and political spheres to cater to other members of the society.

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Dr. Babasaheb Ambedkar – A harbinger of Social Justice

Baruna Kumar Behera,

Assistant Professor in Political Science,

Khallikote Autonomous College, Berhampur, Ganjam, Odisha – 760001.

Introduction:

“Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen” --- B.R Ambedkar.

On the basis of superiority and inferiority, Indian society is divided into castes and cultures, which build walls and barriers of exclusivity within the society. In India, social justice is a product of the caste system, which believes in social inequality and hierarchy. Such inequalities endanger not only society but also Indian democracy. Backward communities and women have suffered for centuries as a result of the traditional Hindu caste system, which has denied them freedom, education and other opportunities for advancement in life. In Indian culture, social justice entails providing benefits, amenities, concessions, privileges and special rights to those who have been denied such basic things for decades. If they are not given opportunities to grow their underutilized abilities, social imbalance would persist in Indian society.

The idea of social justice, according to B. R. Ambedkar, meant liberty, equality and fraternity for all human beings. He called for a social structure focused on individual equality in society in all facets of life. He gained extensive experience of every area of human behaviour as a result of his training as a social scientist and he went on to found his own independent philosophy. He was aware of the social, political, religious and economic issues that were linked to caste and the status of women in Indian society. His ideology and principles are critical for Indian society's social development and stability.

The term social justice encompasses a broader definition than justice. The term social is associated with the term society. It has a broad scope, encompassing social concerns, challenges and changes as well as social and economic progress. Steps taken for the benefit of society's depressed and deprived groups are referred to as social justice. As a result, it necessitates social modification, which is an effort to alter culture in order to address social issues. Law can bring about such socioeconomic changes. The aim of social justice is to achieve political, economic and social democracy by eliminating class and caste divisions/distinctions. It blends socialism's ideals with democracy's guarantee of personal liberty (Kataria, Kanta., 2015).

The conception of Justice:

Various views may be used to describe the definition of justice. Justice, according to the Greek philosopher Plato, is the true concept of social life. Justice was the pivot of Plato's thoughts. Plato explores the philosophy of justice in his book “The Republic” in a conversation with friends namely Cephalus, Polemarchus and Glaucon. Justice, according to Cephalus, consists of speaking the truth and paying one's debts, while justice, according to Polemarchus, consists of giving each man what is proper

for him. “Justice is the art of bestowing good upon friends while wreaking havoc on enemies.” Justice, according to Glaucon, is in the “interest of the weaker.” Justice, according to Thrasymachus, an ancient Greek sophist, is the interest of the stronger. These concepts were rejected by Plato because they viewed justice as something external and artificial. Justice, according to Plato, is the most important moral principle and it is inextricably connected to other necessary and moral attributes (IGNOU, n.d.).

Aristotle, another Greek philosopher, proposed the idea of 'distributive justice.' The theory of distribution by which goods, services, honour and offices are distributed among the people of the state is known as Aristotle's distributive justice. However, the theory of distribution is founded on an individual's worth or virtue. The theory acknowledges and maintains the distinction between the deserving and the undeserving. It prevents unjust representation and guarantees that a man's rights, responsibilities and rewards are proportional to his merit and social contribution. As a result, Aristotelian distributive justice may also be referred to as proportionate equality. The term justice refers to fair treatment of individuals as well as law founded on the principles of justice and rationality, i.e., equal rights and justice for all, regardless of class, gender, race or caste (Kataria, Kanta., 2015).

Idea of Social Justice:

The term social justice is made up of two words: social and justice. Each has a distinct meaning, and when combined, they express a distinct meaning.

- The principle of social justice, according to John Rawls, is that all social primary goods – liberty and opportunity, income and wealth, and the foundation of self-respect – should be distributed equally.
- The idea of social justice is multifaceted and scholars of law, philosophy and political science have all taken various approaches to it. The concept social justice encompasses a wide range of issues and functions as a balance wheel between the haves and the have-nots.
- The equal distribution of social, material and political capital among all people is referred to as social justice.
- It aims to eliminate all social, economic and political disparities and discriminations and to give all men and women equal opportunities in social and economic activities.
- Social justice is the result of social injustice; it aims to ensure that everyone has the same status and opportunities. It is generally described as the right of the weak, poor, elderly, destitute, children, women and other disadvantaged members of society (IGNOU, n.d.).

Ambedkar’s idea of Social Justice:

According to Ambedkar, social justice is a way of achieving an ideal society. A just society is a casteless society founded on the values of social justice and a mixture of three components namely liberty, equality and fraternity are the guiding principles of such just society. Two basic concepts underpin Ambedkar's ideal society.

The first is that the individual is an end in himself and that society's goal and object is the individual's growth and development of personality. Society is not above the individual and if the individual has to subordinate himself to society, it is because such subordination is for his betterment and only to the extent necessary. The second requirement is that the terms of associated life between

members of society should be judged on the basis of liberty, equality and fraternity. Liberty, equality and fraternity are central to Ambedkar's philosophy of social justice (Maharashtra. Government, 1987).

The first element is liberty. According to Ambedkar, who was quoting Laski, for liberty to be genuine, it must be followed by certain social conditions. First and foremost, there must be social equality. Presence of privilege denotes favoured social action in favour of those who possesses power. Equality is vital for the enjoyment of true freedom. People would be better able to use their democracy if their social rights are more equal. Without equality, liberty has no value particularly for the depressed sections of the society (IGNOU, n.d.).

All people should have access to education. Man lives at risk in today's dynamic environment and must navigate it without sacrificing his independence. There can, under these conditions, be no freedom that is worthwhile unless the mind is trained to use its freedom. The right of man to education becomes fundamental to his freedom. Deprive a man of knowledge and you will make him inevitably the slave of those more fortunate than himself. Deprivation of knowledge is a denial of the power to use liberty for great ends. An ignorant man may be free, but he cannot employ his freedom, so as to give him assurance of happiness (IGNOU, n.d.).

According to Ambedkar, three essential conditions that make liberty substantial are social equality, economic equality and access to education. Since these three conditions are missing in ancient Hindu societies, he believes that there can be no true liberty.

Equality is the second aspect of social justice. It means that all men have the same spirit, are equal and are entitled to the same basic rights and freedoms. The system of rank and gradation is simply another way of expressing the concept of inequality, allowing Hinduism to genuinely be defined as an anti-equality religion. It should be remembered that there is no equality in ancient societies since they are founded on the concept of gradation and rank. Because of the rejection of social and religious freedom, both antique culture and Hinduism contribute to the deterioration of human personality. Ambedkar believed that a new society must be based on social justice and equality.

Fraternity is the third dimension of social justice. When discussing the role of fraternity in a society, Ambedkar writes, only fraternity, according to Ambedkar, can prevent anarchy and help to maintain moral order among men. Anarchy is the product of individualism. An ideal society is impossible to imagine without fraternity, which is a crucial component of social justice. According to Ambedkar, the fundamental components of social justice are liberty, equality and fraternity. Social justice entails a complete shift in our perspective and mindset toward men and objects, as well as a complete shift in our fundamental notions of human existence (IGNOU, n.d.).

According to Ambedkar, "you cannot build anything on the foundations of caste. You cannot build up a nation; you cannot build up a morality. Anything you will build on the foundations of caste will crack and will never be a whole" (Gaub, O.P., 2018).

Ambedkar was well aware of Indian society's patterns and problems. Ambedkar's philosophy of social justice has the following values:

- Unity and equality of all human beings
- Equal worth of men and women
- Respect for the weak and the lowly placed individuals
- Regard for human rights

- Benevolence, mutual love, sympathy, tolerance and charity towards associate human beings
- Humane treatment in all cases
- Dignity of all citizens
- Abolition of caste distinctions
- Education and property for all
- Good will and gentleness (IGNOU, n.d.).

He put a greater emphasis on fraternity and emotional integration. His approach to social justice was to use law, morality and public conscience to eliminate all forms of man-made inequity. He advocated for social justice in order to create a more prosperous world (Purohit. B.R., 2003).

Ambedkar was of the opinion that the caste system in Hindu society was the root cause of social inequality against Scheduled Castes and Scheduled Tribes. He found that castes are closed units. He went on to say that the caste system was the origin of un-touchability; the caste system emerged from religion; the religion derived its roots from varnashram; the varnashram's foundation was Brahminism and the root of Brahminism was political force (IGNOU, n.d.).

In his own words, Ambedkar expresses his social vision. Untouchability is not just a system of unmitigated economic exploitation, but it is also a system of unregulated economic exploitation as an economic system that permits exploitation without obligation. That is because there is no unbiased public opinion to denounce it and no neutral administrative machinery to restrain it; there is no check from the police or the courts because they are all Hindus who side with the exploiters. (IGNOU, n.d.)

B. R. Ambedkar was well aware of the pitiful and pathetic condition of women in Indian society, as well as their low status. He made an effort to empower women in general and Hindu women in particular. Women were seen as mere instruments to bear the burdens of the family, according to Ambedkar, and were limited to the roles of bearing children and performing the duties of a wife or mother. Since the division of labour does not favour them, Indian women have lost their identity. They are subjected to discrimination based on gender and equal opportunity remains an illusion for them. Poverty, illiteracy, a lack of sanitation, deprivation and powerlessness are among the challenges that women face in daily life. Traditional views hold them to be biologically, mentally, and socially inferior to men, subjecting them to male abuse and unjustified labour division. Women have no power over material and social wealth, which has resulted in a society where women, who account for half of the population, have a low status. This is exacerbated by the lack of resources for women to participate in the family decision-making process (IGNOU, n.d.).

The Indian Constitution recognizes the principle of social justice. The founders of the Indian Constitution envisioned a new social, economic and political order, with social justice at its core. The Indian Constitution was drafted by Ambedkar, who was also its chief architect. He was well aware of the Indian society's trend and issues as well as the competing interests. The Indian Constitution makes no mention of social justice. It's a relative term, with time and circumstance, people and their backwardness, blood, sweat and tears all playing a role in defining it. It is said that the Preamble, fundamental rights and directive principles of state policy together constitute the commitments towards social revolution. The Preamble, the directive principles of state policy and the fundamental rights all clearly demonstrate the ideology of social justice, despite the fact that it is not specified in the Constitution. These three parts are crucial for social change and social transformation in India. Social

justice is crucial for the operation of social harmony, social stability and patriotic feelings (IGNOU, n.d.).

The time of adaption of Indian constitution, in his last speech in Constituent Assembly debates, Ambedkar cautions that political democracy alone is not sufficient for India. India needs to be transformed into social democracy in order to survive as a nation. He opines that political democracy should comprise of social democracy as well. For him, social democracy means a way of life which recognizes liberty, equality and fraternity as the principles of life. In his final speech in the Constituent Assembly, Ambedkar said that political democracy alone will not suffice for India. In order to achieve substantial democracy in India, political democracy must accompany with social and economic democracies. Social democracy is the most pre-requisite condition for the implementation of ideal of social justice. Social justice denotes the trinity of liberty, equality and fraternity. Separation of one part from the other is equal to the negation of democracy. According to former Chief Justice of India, P.B. Gajendragadkar, Ambedkar is the lawmaker of the twentieth century and is regarded as modern Manu, however unlike old Manu, this new Manu favoured human equality and social justice (Raghavendra R.H., 2016).

Conclusion:

To Ambedkar, social justice is the foundation, upon which other super structures of the society should be created. Social justice is synonymous with the prevalence of social democracy, where there will be no discrimination on any grounds among fellow human beings. Political democracy without social democracy cannot be considered as a substantial form of democracy. Social justice is a means for the achievement of social democracy. We need a regime of democracy, where values of equality, liberty and fraternity will be supreme in letter as well as in spirit. To achieve this ideal, Ambedkar's philosophy of social justice is the only practical solution.

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Dr. Babasaheb Ambedkar And Social Reformation

Dr. Monika Bramhne

Asst. Prof.,

Govt. College Bichhua District Chhindwara

We are also known as Babasaheb Ambedkar was an Indian jurist, economist, politician and social reformer, who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits). He was a member of the Constituent Drafting committee. He was independent India's first Minister of Law and Justice, and considered the chief architect of the Constitution of India.

In 1990, the Bharat Ratna, India's highest civilian award, was posthumously conferred upon Ambedkar. Ambedkar's legacy includes numerous memorials and depictions in popular culture.

As Ambedkar was educated by the Princely State of Baroda, he was bound to serve it. He was appointed Military Secretary to the Gaikwad but had to quit in a short time. He described the incident in his autobiography, *Waiting for a Visa*. Thereafter, he tried to find ways to make a living for his growing family. He worked as a private tutor, as an accountant, and established an investment consulting business, but it failed when his clients learned that he was an untouchable. In 1918, he became Professor of Political Economy in the Sydenham College of Commerce and Economics in Mumbai. Although he was successful with the students, other professors objected to his sharing a drinking-water jug with them.

Ambedkar went on to work as a legal professional. In 1926, he successfully defended three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for libel. Dhananjay Keer notes that "The victory was resounding, both socially and individually, for the clients and the doctor".

While practising law in the Bombay High Court, he tried to promote education to untouchables and uplift them. His first organised attempt was his establishment of the central institution Bahishkrit Hitakarini Sabha, intended to promote education and socio-economic improvement, as well as the welfare of "outcastes", at the time referred to as depressed classes. For the defence of Dalit rights, he started many periodicals like *Mook Nayak*, *Bahishkrit Bharat*, and *Equality Janta*.

He was appointed to the Bombay Presidency Committee to work with the all-European Simon Commission in 1925. This commission had sparked great protests across India, and while its report was ignored by most Indians, Ambedkar himself wrote a separate set of recommendations for the future Constitution of India.

By 1927, Ambedkar had decided to launch active movements against untouchability. He began with public movements and marches to open up public drinking water resources. He also began a struggle for the right to enter Hindu temples. He led a satyagraha in Mahad to fight for the right of the untouchable community to draw water from the main water tank of the town. In a conference in late 1927, Ambedkar publicly condemned the classic Hindu text, the *Manusmriti* (Laws of Manu), for ideologically justifying caste discrimination and "untouchability", and he ceremonially burned copies of the ancient text. On 25 December 1927, he led thousands of followers to burn copies of *Manusmriti*.

Thus annually 25 December is celebrated as Manusmriti Dahan Din (Manusmriti Burning Day) by Ambedkarites and Dalits. In 1930, Ambedkar launched the Kalaram Temple movement after three months of preparation. About 15,000 volunteers assembled at Kalaram Temple satyagraha making one of the greatest processions of Nashik. The procession was headed by a military band and a batch of scouts; women and men walked with discipline, order and determination to see the god for the first time. When they reached the gates, the gates were closed by Brahmin authorities.

In 1936, Dr.Babasaheb Ambedkar founded the Independent Labour Party, which contested the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats, and secured 11 and 3 seats respectively.

Dr.Babasaheb Ambedkar published his book Annihilation of Caste on 15 May 1936. It strongly criticised Hindu orthodox religious leaders and the caste system in general, and included "a rebuke of Gandhi" on the subject. Later, in a 1955 BBC interview, he accused Gandhi of writing in opposition of the caste system in English language papers while writing in support of it in Gujarati language papers.

Ambedkar served on the Defence Advisory Committee and the Viceroy's Executive Council as minister for labour.

After the Lahore resolution (1940) of the Muslim League demanding Pakistan, Ambedkar wrote a 400 page tract titled Thoughts on Pakistan, which analysed the concept of "Pakistan" in all its aspects. Ambedkar argued that the Hindus should concede Pakistan to the Muslims. He proposed that the provincial boundaries of Punjab and Bengal should be redrawn to separate the Muslim and non-Muslim majority parts. He thought the Muslims could have no objection to redrawing provincial boundaries. If they did, they did not quite "understand the nature of their own demand". Scholar Venkat Dhulipala states that Thoughts on Pakistan "rocked Indian politics for a decade". It determined the course of dialogue between the Muslim League and the Indian National Congress, paving the way for the Partition of India.

In his work Who Were the Shudras?, Ambedkar tried to explain the formation of untouchables. He saw Shudras and Ati Shudras who form the lowest caste in the ritual hierarchy of the caste system, as separate from Untouchables. Ambedkar oversaw the transformation of his political party into the Scheduled Castes Federation, although it performed poorly in the 1946 elections for Constituent Assembly of India. Later he was elected into the constituent assembly of Bengal where Muslim League was in power.

Dr.Babasaheb Ambedkar contested in the Bombay North first Indian General Election of 1952, but lost to his former assistant and Congress Party candidate Narayan Kajrolkar. Ambedkar became a member of Rajya Sabha, probably an appointed member. He tried to enter Lok Sabha again in the by-election of 1954 from Bhandara, but he placed third (the Congress Party won). By the time of the second general election in 1957, Ambedkar had died.

Ambedkar also criticised Islamic practice in South Asia. While justifying the Partition of India, he condemned child marriage and the mistreatment of women in Muslim society.

No words can adequately express the great and many evils of polygamy and concubinage, and especially as a source of misery to a Muslim woman. Take the caste system. Everybody infers that Islam must be free from slavery and caste. [While slavery existed], much of its support was derived from Islam and Islamic countries. While the prescriptions by the Prophet regarding the just and humane treatment of slaves contained in the Koran are praiseworthy, there is nothing whatever in Islam that

lends support to the abolition of this curse. But if slavery has gone, caste among Musalmans [Muslims] has remained.[68]

Drafting India's Constitution

Dr.Babasaheb Ambedkar, chairman of the Drafting Committee, presenting the final draft of the Indian Constitution to Rajendra Prasad on 25 November 1949.

Upon India's independence on 15 August 1947, the new Congress-led government invited Ambedkar to serve as the nation's first Law Minister, which he accepted. On 29 August, he was appointed Chairman of the Constitution Drafting Committee, and was appointed by the Assembly to write India's new Constitution.

The social justice twigs of justice which derivatives from concept of ethical morality. The issues of social justice is affected various developmental policy as well as whole development of social welfare programme. Kelson observed social justice is that what does it really mean to say that a social order is just? It means that this order regulated the behavior of man in a way satisfactory to all men so that all mean find their happiness in it. Social justice is social happiness. It is happiness guaranteed by a just social order. Just social system seeks to remove social disability by birth resulting in social and economic inequality. Social justice means equal social opportunities shall be available to everyone to develop their personalities which is associated with equality and social rights. According to Ambedkar, his Justice is based on moral values and self respective. Justice situates through social, political and economic justices which regulated by the Indian constitution.

Dr.Babasaheb Ambedkar says that caste is an artificial chopping off of the population into fixed and definite units each one prevented from fusing into another group though the custom of endogamy (Larbeer 2003:50). He quotes ,Caste is the monster that crosses your path, you cannot have political reform, and you cannot have economic reform, unless you kill this monster' (Kazeha1988: 7). He believed that the root of untouchability is the caste system, the roots of the caste system is religion attached to Varnashram, the root of Varnashram is the Brahminical religion, and the root of Brahminical religion is authorization of power

Ambedkar's Nation of Social Justice

Injustice is everywhere not only western countries and India also. At present one of the contemporary issues is that injustice and caste discrimination. Ambedkar did a movement amongst marginalized communities. His concept of justice generated from the French Revolution of 1789.

Ambedkar's perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity. Ambedkar addressed in constituent assembly that ,the third thing we must do is not to be content with mere political democracy. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of tit social democracy. What does social democracy mean? It means a way of life, which recognizes liberty, equality and fraternity as the principles of life.

These principles of liberty, equality and fraternity are not to be treated as separated items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy'

These principles are fundamental rocks of Just Society

His concept of liberty is a fundamentalism among political and philosophy thought. According to Ambedkar, liberty has divided into two categories namely Civil Liberty and Political Liberty. Ambedkar's notions of civil liberty deals with three basic opinions are; Liberty of movement, Liberty of speech and Liberty of action. Civil liberties are often formally guaranteed in Indian constitution but ignored in practice which came from Bill of Rights. Civil right is often used to refer to one or more of these liberties or indirectly to the obligation of government to protect dalits from violations of one or more of their civil liberties.

He believed that democracy offers every individual achieve social equality, economic and political justice guaranteed in the preamble of the constitution. Liberty, equality and fraternity should be the only alternative to abolition caste society. He argued that, liberty cannot be divorced from equality; equality cannot be divorced from fraternity. With equality, liberty would produce would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. It would require a constable to enforce them. We must begin by acknowledging the fact that there is complete absence of two things in Indian society. One of these is equality' .

Social and economic democracies are the tissues and the fiber political democracy. The social and economic problem of our society seeks to envisage. Whole-heartedly supports the system of fundamental rights of man in the constitution of free India. According to B.R.Ambedkar, combine individualism and socialism through the introduction of state socialisms, by means of the law of the constitution. Liberty retains the modified capitalist system of social economic, while if gives greater concessions to the poor, the fallen and the weak, under a parliamentary form of government.

Dr.Babasaheb Ambedkar's concept of State Socialism is based on following point;

1. State ownership of agricultural and key industries to meet the demands of the poorer strata of society,
2. Maintenance of productive resources by the state and
3. A just distribution of the common produce among the different people without any distinction of castes or creed (Jadhav 1991: 986).

Dr.Babasaheb Ambedkar believed that all man have value capacities, which can be measured easily by their coreligionists. Everyone has some value contribution in the civic order, in which he lives. Therefore, everyone must have an equal voice or share in the determination of the law of his land. He demands that the protection of law, equally and ethically, status be accorded to every member, without any regard to group morally status. State should allow participating in all democratic institution and be given their legal rights. Ambedkar believed that the rights are equal and common to all humans. He says that ,we are demanding equal rights which are the common possession of the entire humanity but due to inhibitions created by the shastras we have been denied these human rights' (Larbeer2003: 69).

He further says that ,rights are protected not by law but the social and moral conscience of society. If social conscience is such that it is prepared to recognize the rights, which law chooses to enact, rights will be safe and secure. But if the fundamental rights are opposed by the community, no law, no parliament, no judiciary can guarantee them in the real sense of the word' (Larbeer2003: 73).

The equality before law is in the main foundations social equality. The political equality lies in that the poor masses become educated and can make themselves so conscious of their rights that the governing classes cannot usurp their productive labour values. The economic equality emphasizes the quality of opportunity. It is a legitimate demand of the present generation, worth and works. Ambedkar suggested that the state control through the law of constitution is work consideration; it can provide everyone with full equality of opportunity as one part of social justice. The state socialism is a worthy proposition, which envisage the placing of some economic restraints by the state upon the owners of the means of production.

Conclusions

This study concludes that Ambedkar's notion of social justice is based on equal rights and human dignity through legal framework. As the result of his thought, Indian constitution grants equal right to all. He was first person to demand separate electorates and reservation system in favour of dalit in round table conference hence three round table conferences failed. Ambedkar realized that affirmative action is only way to improvement of dalit communities which safeguards through legal institutions. Ambedkar did not encourage the aspiration of caste system within India and Caste system generates inhuman practice among the communities. Ambedkar believed that economically dalit are very poor which they are lack access to political, social and economic power. Ambedkar's

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Re-reading Ambedkar in Light of the Gramscian Concept of Hegemony

Biju R. K.

Assistant Professor
Government Law College, Kozhikode, Kerala &
Dean, Faculty of Law, University of Calicut, Kerala

Abstract:

The upsurge of Dalit Movements across India has prompted increasing scholarly interest in understanding Ambedkar from different perspectives. Dr. Babasaheb Ambedkar's socio-political thought begins with his criticism of Hindu religion because of its immoral, unscientific and regressive caste hierarchy and its disastrous effects on the Dalit masses. Formulating a dignified social and political identity for Dalits has always been his priority. This article seeks to explore the prospects of interpreting the Ambedkarite ideological stance from the Gramscian perspective about revolutionary potential of the subalterns. After presenting Gramsci's views on civil society, hegemony and the function of organic intellectuals in the process of passive revolution, it briefly pursues the interface between Gramsci and Ambedkar by analyzing the nature of Brahminical hegemony and Ambedkar's counter-hegemonic strategies. It then points out certain limitations in applying Gramsci's theory of hegemony to the study of Ambedkar and the Dalit politics and concludes by emphasizing that it would still be profitable to read the scholars in conjunction.

Keywords: Ambedkar, Gramsci, civil society, hegemony, subaltern, organic intellectual.

Antonio Gramsci and Babasaheb Ambedkar were contemporaries - both born in 1891 –who, it is felt, must be read and re-interpreted together in order to reflect seriously on the Dalit Question in India. Notwithstanding inherent historical, geographical, political and cultural differences, we may find certain striking similarities between the Dalit political philosophy advocated by Ambedkar and the neo-Marxist political philosophy of Gramsci. “The moral fabric of their human and political commitment to Dalits/subalterns brings them very close, particularly in the upholding of Gramsci's ‘intellectual and moral reform’ and Ambedkar's ‘social and moral consciousness of society’ (Zene, 2013, p.1). In fact, the ‘Jewish Question’ (Marx), the ‘Southern Question’ (Gramsci) and the ‘Caste-Dalit Question’ (Ambedkar) were all questions of ‘recognition’ which transcended their specific contexts. There is unanimity among these scholars regarding the indispensable nature of recognition and its close association with an ethical life (Mahanand, 2020). A careful scrutiny of both Gramsci and Ambedkar would reveal that they were aware of the obstacles placed by dominant ideologies to silence, and possibly to erase, Dalit and subaltern voices. They agree on the fact that the traditional social value system perpetuates oppression, humiliation and violence against the oppressed communities, groups and individuals. In this context, it is thought sufficiently rewarding to interpret Ambedkar's social and political philosophy from the Gramscian perspective.

Gramscian Concept of ‘Hegemony’

Gramsci's theory of hegemony is particularly apt at grasping the complex mechanics of the discrimination and dehumanization of the “ground down” and “broken” (Rao, 2009, p.1) people in any politically organized society. His work is therefore also very useful in exploring the political organization of the subordinate masses in postcolonial India. Gramsci uses the term ‘subaltern’ – which

originally meant both ‘of inferior position or rank’ in military terms and, in logic, the particular as opposed to the universal – to denote a group without class consciousness (Pala, 2013, p. 145). He employed the term in place of the classical Marxist term ‘proletariat’. In the neo-Marxist literature, subaltern perspective is the way to understand society from below which means from the view of those people who belong to deprived, depressed and downtrodden sections of the society. These marginalized sections of people in a stratified society also produce knowledge and have politics of their own. The dominant historiography however excludes them from the mainstream history. Subaltern perspective, on the other hand, looks into the experience of those who are neglected and marginalized and contrasts it with the elite perspective.

From such a subaltern perspective, Gramsci insisted on the importance of a Marxist politics that is based not solely upon the modern industrial working class, but upon the common interests of all subordinated and oppressed fractions of society, the subalterns. Marx himself had recognised that economic exploitation was not the only driver behind capitalism, and that the system was reinforced by a dominance of ruling class ideas and values – leading to Engels’s famous concern that ‘false consciousness’ would keep the working class from recognizing and rejecting their oppression (Heywood, 1994, p.85). Gramsci analyzed further and realized that subalternity is constituted through constructions of identity, otherness, and marginality that are reinforced within the social, political, and economic structure. He applied the idea of hegemony to explain how social classes come to dominate society without coercion. For him, ‘hegemony’ meant the ways in which a governing power wins consent to its rule from those it subjugates (Eagleton, 1991). The concept of hegemony first appeared in Gramscian phraseology in the *Notes on the Southern Question* (1926), where it was defined as a system of class alliance in which a “hegemonic class” exercised political leadership over “subaltern classes” by “winning them over”. The two essentials of hegemony according to him are overwhelming power and the ability to use that power to dominate others. Gramsci asked himself the pertinent question: “Why do powerless consent to be dominated by the powerful”? Another question was as to why revolutionary struggles had failed in Western Europe but had proven successful in Russia? (Hobden and Wyn Jones, 2008). He found that “Man is not ruled by force alone, but also by ideas” (Bates, 1975). So far as Russia is concerned, it has been observed that the state lacked a connection to civil society and hence could more easily be overthrown by revolutionaries as no autonomous socio-political institutions were in place (Fontana, 2008).

Gramsci saw ‘civil society’ as the public sphere where bourgeois hegemony is reproduced in cultural life through various institutions to ‘manufacture consent’ and legitimacy. It is by using ‘false consciousness’ created by ‘commonsense’ that consent is manufactured. It is with the help of this support and consent of the subaltern that the dominant class rules. A social class emerges as hegemonic not only by coercing others but rather by establishing consent among subordinate classes. Consent is ‘historically’ caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production. He compares Machiavelli’s famous “half man, half beast metaphor” with the concept of power as a combination of coercion and consent (Konrad, 2012). Thus, at the core of Gramsci’s methodology is the dialectical relationship between hegemony (consent–support) and domination (coercion–force). For Gramsci, hegemony is thus a form of control exercised primarily through a society’s superstructure (culture, art, religion, law, ideology, norms, education), as opposed to its base (means of production and relations of production). Gramsci

argued that the ruling classes achieve domination by manipulating language, culture, morality and commonsense. Ruling class can manipulate the value system and mores of a society, so that their view becomes the dominant view (Gramsci, 2010). The dominant group always considers itself as normal and views other groups as abnormal and unfit to be within a particular structure. Such dominant group frames rules for the society, determines the morality of an action and forces formally or informally the subordinated group even if it is numerically powerful to accept their rules and value system.

‘Counter-Hegemonic’ Struggle

The philosophical, political and practical implications of Gramsci’s ideas were far-reaching because he warned of the difficulties and limitations in waging a direct and violent revolutionary struggle for control of the means of production. According to him, “It is necessary to establish proletarian hegemony before the socialist revolution” (Gramsci, 2010). In any given hegemonic system undergoing organic crisis, a subaltern class aspiring for state power must strive to attain hegemony in civil society by making its challenge against the dominant class while conforming itself to the interests and aspirations of other subaltern classes (Ramos, 1982). Creating a new historic bloc for ideological resistance is the foundation for such ‘counter-hegemony’ to challenge the existing world order. This involves a ‘passive revolution’ in the sense of transformation through the institutions of civil society through a variety of tactics at all the three basic levels of society: (1) the economic, (2) the political, and (3) the cultural. The strategies should work in tandem and create organic change, establishing new cultural hegemony in society. This idea of a ‘counter-hegemonic’ struggle – advancing alternatives to dominant ideas of what is normal and legitimate – has had broad appeal in social and political movements. It has also contributed to the idea that ‘knowledge’ is a social construct that serves to legitimate social structures (Heywood, 1994, p.101).

Role of Organic Intellectuals

Intellectuals have a unique and crucial role to play in constructing the hegemonic consciousness in the process of counter-hegemonic’ struggle. According to Gramsci, “all men are intellectuals but not all men have in society the function of intellectuals” (Gramsci, 1998, p.9). Intellectuals act either as instruments of maintaining hegemony or as supporters of subaltern classes promoting social change. In this respect, he makes a distinction between ‘organic’ and ‘traditional’ intellectuals (Gramsci, 2010, p.3). Organic intellectuals are the key mediators who produce progressive self-knowledge through education and are informing and informed by the masses. They “are the dominant group’s ‘deputies’ exercising the subaltern functions of social hegemony and political government.” They have a social function - a social function to “direct the ideas and aspirations of the class to which they organically belong”. These specialized cadres, formed both in the working-class political party and through education, has the duty of organizing, administering, directing, educating or leading others (Gramsci, 2010, p.6). On the other hand, traditional intellectuals pursue an ideological function, trying to disarticulate the mass from power. They work to convince people of the virtues of capitalism and obtain their consent to capitalist rule. (Gramsci, 2010, pp.12-14; 238–239). ‘Knowledge’ being a social construct that serves to legitimate social structures (Gramsci, 2010, p.12), the role of organic intellectuals in developing the people’s culture through education and ideological indoctrination is of utmost importance in the Gramscian ideological framework.

Interface Between Gramsci and Ambedkar

The reinvigorated movements in recent years for emancipation of Dalit community across India have prompted increasing scholarly interest in understanding Ambedkar from different perspectives including Gramscian. Such comparative analyses are illuminating, as it can help us to more fully assess the ethical significance, philosophical strength and political calibre of Ambedkar as an *organic intellectual* in the Indian civil society.

Both Gramsci and Ambedkar were passionate and committed to their respective societies and they realized that only through a democratic strategy of unifying the multifarious forces of the subaltern communities, the path for a socialist transformation could be constructed. According to them, a revolution should start from the specific conditions of the country. The specificity of Indian society is that the caste system occupies the most prominent place in its structure. According to Ambedkar, the caste system in India is a unique form of 'graded inequality' where except Shudras and Untouchables, the rest enjoy privileges according to their hierarchical social status in the traditional social structure (Mahanand, 2020; BAWS, Vol. 1). In his philosophical and political life, Ambedkar stood for human recognition preceded by *Annihilation of Caste*. But he was not merely a caste reformer or social democrat. As in the case of Gramsci, Ambedkar also paid primary attention to the democratic revolution in India. For Ambedkar, democracy was a way to bring non-violent revolution opening the possibility of a peaceful social, political, and economic transformation. He focussed on and fought for state-led institutional reforms driven by the subalterns with a view to ensure the rightful place for them within the state, society and history.

A further commonality which unites Gramsci and Ambedkar is their approach to religion. Both were critical of religion, but considered religion culturally and politically relevant. Gramsci's distinction between 'official' institutional religion, as historical formulation able to exert hegemonic power, and the religion of the masses and subalterns – through which they express their 'common sense' – is relevant when compared to Ambedkar's view of religion, including his lifelong opposition to Brahmanism and his choice to convert to Buddhism (Zene, 2012, p.66). For both of them, religion is a crucial dimension of politics, and a decisive factor for the self- emancipation of the subalterns. Buddhism as interpreted by Ambedkar provides a practical system of morality which underpins a strong sense of social justice, thereby underpinning struggles for caste eradication (Bradley, 2013, p.197).

Gramsci is relevant in understanding Ambedkar's conviction about the importance of 'civil society' also. Gramsci postulated the existence of a civil society as superstructure wielding real power upon the people and influencing them in practical terms. In the Indian context, Ambedkar maintained that it is the caste system prevalent in the civil society, which is based not on economic relations but on the social order cultivated by Hindu religion, that makes the faith, psyche, behavior and praxis of all Indians. The Dalit politics therefore was positioned in the civil society while the nationalist movement worked in the political society. Indian nationalism which spoke only about the independence of the country from the British was, for Ambedkar, a deliberate avoidance of the real problems of the Indian society, particularly its caste problem.

Brahminical Hegemony and Ambedkar's Counter-Hegemonic Strategies

Like Spivak (1988), Ambedkar's first step was to identify the very institutional structures that oppressed the subaltern masses from making their voices heard. He analyzed Hindu society before starting his struggle against untouchability and the caste system. According to him, if the lower castes

were not in a position to overthrow their oppressors, it was because of two reasons: they had partially internalized hierarchy; and because of the very characteristics of caste-based inequality (Jaffrelot, 2009). The internalization of hierarchy was in turn due to the Brahminical hegemony in the Indian civil society.

Ambedkar defined Brahminical hegemony as the socio-cultural order in which lower castes had to express increasing levels of reverence towards higher (known as 'twice-born') classes and to internalize a diminishing sense of self-esteem (BAWS, 18 (2), p.162). There was no serious objection to such discriminatory treatment because Brahminical hegemony also gave such caste groups a relative sense of social superiority over other caste groups which were immediately below them on a scale of continuous hierarchy. That is to say, caste groups on the lower rungs of the social hierarchy found it quite morally (in caste terms) comforting to follow the logic of continuous hierarchy, in that it gave them some degree of social essence that emanated from the asymmetrical, and hence less interactive, protocols. A relative sense of social dominance in everyday forms of interaction provided the grounds for social essence (Guru, 2013, p.89).

As an organic intellectual, Ambedkar responded aggressively against this hegemonic oppression, who consequently engaged in intellectual resistance by redefining the Vedas and Smritis as texts that justified Brahmin domination, condemning Hindu gods as corrupt and violent individuals, studying Indian society and history in a scientific and scholarly manner and also by launching social struggles such as sons of the soil movement, demand for separate electorate, formation of a political party, demanding the right of temple entry, influencing the governments in his personal capacity and finally conversion to Buddhism etc. in order to create negative consciousness among the Dalits and the other non-Brahmin castes. One can make perfect sense of these intellectual, cultural and political movements led by Ambedkar within the context of the Gramscian concept of counter-hegemonic struggle.

Limitations in the Applicability of Gramscian Concepts

While it is true that there are striking similarities between the ideas of both Gramsci and Ambedkar and even though they are of universal calibre, the differences between the two thinkers in the sense that their social contexts are starkly different should not be disregarded. In the case of Gramsci, the civil society which he addressed in the West was accommodative of rational ways of discussion, human rights, peaceful ways of mediation, consent and consensus. His ideas enjoy a context-free status and his usage of the terms of subaltern and hegemony etc. are of general application. But the Indian civil society with which Ambedkar was concerned, was more complex with aggressive and coercive caste practices. Reason, logic, discussions and mediation miserably fail in front of the caste practices of Indian civil society. Even though there is no problem in drawing on Gramsci in order to name Dalit movements as 'subaltern', the Dalit subalternity is unique in several respects. Taking cue from the work of Gayatri Chakraborty Spivak (1988), who as a deconstructionist maintained that stereotyping is actually a form of hegemony, it can be argued that the recognition of Dalits as a distinct category of the subaltern is essential to comprehend the caste question and Ambedkarite ideology in entirety.

Conclusion

Although Dr. Babasaheb Ambedkar wrote extensively on a variety of topics including philosophy, politics, law and economics, interpreting his life and work is undoubtedly difficult because

he is a man who cannot be fully understood merely by reading what he wrote but only by sharing his vision of *annihilation of caste*. It is a task which requires one to look beyond the comfortability of the Brahmanical narrative of human life. But the task becomes easier when we look into it from the perspective of Gramscian ideology. Then it appears clearer that it was to subvert the Brahminical hegemony and to challenge and destroy the legitimacy of caste system through a 'passive revolution' that Dr. Ambedkar attempted to evolve a counter-hegemonic culture that defies the authority of the Savarna. It was to uphold the human dignity of Dalits that he converted to Buddhism. We understand then, that he was presenting a subaltern perspective in his writings and speeches, and was living it in action by serving as an example of an organic intellectual and an advocate for the oppressed. Keeping in mind the essential differences of their social and political environment and the limitations imposed thereby, it can be safely concluded that Gramsci and Ambedkar should be read in conjunction for better understanding.

Note

1. Antonio Francesco Gramsci (1891-1937) was one of the highly influential Marxist thinkers of the 20th century. He was an Italian revolutionary and a founding member of the Communist Party of Italy. In 1926, he was imprisoned by the fascist government of Benito Mussolini and while languishing in the jail, he wrote 33 notebooks comprising of more than 3,000 pages on the theme of Italian way to revolution.
2. Etymologically derived from the Greek word *hegemonia* meaning 'authority', 'rule' or 'political supremacy'. Actually, Gramsci is not the first person who talked about hegemony, but he is the one who broadened and deepened the notion with cultural and intellectual aspects.
3. Gramsci rejected the differentiation drawn in mainstream liberal theory between the 'state' and 'civil society'; instead, he differentiated 'civil society' from 'political society'. For him, 'state' is a sum of political society and civil society. State for Gramsci is broader than the state in common use. It denotes the political organization of society, the visible political constitution of civil society, not the government. Control of the state is accomplished through hegemony in civil society which is achieved through consent.
4. Here, a comparison can be made with Louis Althusser's ideas of 'repressive state apparatuses' and 'ideological state apparatuses'.
5. A 'historic bloc' is an alliance between social class forces (Gramsci, 2010).
6. In the hierarchical division of society under the caste system, socio-economic rights of different caste groups are pre-determined by their birth and heredity alone, not by their ability (Ambedkar, BAWs, Vol. 03].
7. 'Graded inequality' is the term used by Ambedkar to denote the hierarchical order of various groups where one group is considered as superior to the other. At the same time the superior group is considered as inferior in relation to the group(s) above it.
8. The seminal work of Dr. Ambedkar which is an undelivered speech written in 1936 and later included in BAWs, Vol. 1.

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Dr. B.R. Ambedkar Role in Making of the Indian Constitution

Rekha Mahadev

Research Scholar

Department of English, School of Humanities
Shri Venkateshwara University, Gajraula,
Amroha, U.P.

Dr. Umakant S. Patil

Research Supervisor

Department of English, School of Humanities
Shri Venkateshwara University, Gajraula,
Amroha, U.P.

Abstract:

“We must stand on our own feet and fight as best as we can for our rights. So carry on your agitation and organize your forces. Power and prestige will come to you through struggle”

--Dr. B.R. Ambedkar

Dr. B.R. Ambedkar has been an outstanding and multifaceted personality of India. He was a great academician, a research scholar, an economist, a political scientist, a philosopher and humanitarian. He was the first man who understood the necessity for a democratic system in India and analyzed the social, economic and political system of India in relation to other countries. When he compared this system with the others countries; and subsequently, realized very significant changes in the Indian socio-economic and political system. He understands the problems and requirements of Indians which can be fulfilled by establishing a democratic system in India and when Dr. B.R. Ambedkar became the chairman of the drafting committee he did all to establish a great democratic constitution for India.

KEYWORDS: *Constitution, socio-economic system, democratic system, social justice, fundamental rights and parliamentary system.*

Introduction:

Dr. Bhimrao Ambedkar has been an outstanding contribution by drafting the Constitution of India and he became a champion of human rights. Dr. Ambedkar was born on the 14th April, 1891 in Mhow (now in Madhya Pradesh). After graduating from Elphinstone College, Bombay in 1912, he joined Columbia University, USA where he was awarded Ph.D. Later he joined the London School of Economics & obtained a degree of D.Sc. (Economics) & was called to the Bar from Gray's Inn. On the 14th October, 1956, Baba Sahib Ambedkar embraced Buddhism. He continued the crusade for social revolution until the end of his life on the 6th December 1956. He was honored with the highest national honour, 'Bharat Ratna' in April 1990. He was the first Indian political thinker who realized the necessity and applicability of the western pattern of democracy to India. He was multidimensional personality: a parliamentarian, a scholar, an Indian jurist, an advanced thinker, a philosopher, an anthropologist, a historian, an orator, a prolific writer, an economist and a constitutionalist of world repute.

He was appointed as India's first Law Minister. He is considered as the Father of the Indian Constitution. His contribution in the Second Round Table Conference and its Federal Structure Committee which was well connected with the drafting of the new Constitution of India was highly appreciated. He was selected to the Federal Structure Committee not by the Indian National Congress but by the British after understanding his patriotic mind and fearless advocacy for common man and

democracy. For him, it was not enough to make a distinction between the state and society; state and the government; and state and the nation; rather he went to the roots of these institutions to point out the essential element constituting these institutions i.e. the people.

Making of the constitution of India was by no means an easy task. It required the highest statecraft, statesmanship, scholarship, and intellectual acumen endowed with a flood of knowledge of the history of nations in the given context, and the working of Constitutions in the democratic, totalitarian, dictatorship and other forms of governments. Owing to his seminal role in the framing of the Indian Constitution, Dr. Bhimrao Ambedkar is popularly known all over India as the chief architect of the Indian Constitution.

Considering the depth of his acumen and scholarship, On August 29, 1947 Dr. Ambedkar was appointed the Chairman of the Drafting Committee that was constituted by the Constituent Assembly to draft a Constitution for independent India. The draft Constitution was the result of the collective efforts of a galaxy of great leaders and legal scholars in the Constituent Assembly such as Jawaharlal Nehru, Rajendra Prasad, B.R. Ambedkar, Sardar Patel, B.N. Rao, Alladi Krishnaswamy Ayyar etc. Speaking after the completion of his work, Ambedkar said:

“I feel the Constitution is workable; it is flexible and it is strong enough to hold the country together both in peace time and in war time.”

To Ambedkar, the Constitution was not just the basic law for the governance of the country; rather it was a vehicle of the nation’s progress, reflecting the best in the past traditions of the country, to cope with the needs of the present and possessing enough resilience to meet the needs of the future. At the same time he was of the view that it must be a living organ, not for one or two generations, but for generations to come. Ambedkar kept the clauses of the Constitution flexible so that amendments could be made as and when the situation demanded. He provided an inspiring Preamble to the Constitution ensuring justice, social, economic and political, liberty, equality and fraternity. However, the creation of an egalitarian social order, however, remains an unfulfilled wishful thinking to this day. Dr Ambedkar played a seminal role in the framing of the Indian Constitution. He used all his experience and knowledge in drafting the Constitution.

He carved a unique and impregnable pride of place and honour in the history of the free Indian nation. So long as the Indian Constitution survives, the name of Babasaheb Ambedkar will remain immortal. He lives forever in the hearts of every downtrodden. The first President of India, Dr Rajendra Prasad, praised for the services rendered by Dr Ambedkar in the constituting the Indian Constitution:

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

Contribution In Making Of Constitution:

The Fundamental Rights:

Ambedkar was a champion of fundamental rights and said: “I came into the constitution assembly with a greater aspiration than to safeguard the interest of the scheduled castes. I had not the remotest idea that I would be called upon to undertake a more responsible function. I was, therefore,

surprised when the assembly elected me to the Drafting Committee. I was more than surprised when the Drafting Committee elected me to be its chairman”.

The Part III of the Indian Constitution guarantees the fundamental rights to the citizens against the state. Some of the fundamental rights contained in Articles 15(2), 17, 23, and 24 are also enforceable against individuals as they are very significant rights relating to the prohibition of discrimination on grounds of religion, race, caste, sex or place of birth etc. The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and outlawing all forms of discrimination. Ambedkar argued for extensive economic and social rights for women.

Dr. Ambedkar was rather more instrumental in incorporating Article 17 which provides for the ‘Abolition of Untouchability’ whereby “Untouchability” is abolished and its practice in any form is forbidden. Even though, caste based discrimination and violence still remains a fact of life in Today’s India, there has been considerable progress for the historically disadvantaged sections of society. His role was equally crucial in introducing other fundamental rights whereby the Constitution provides for equal justice, freedom and dignity to all Indian citizens irrespective of caste, creed or religion.

Socio-economic Justice for the people:

The concept of socio-economic justice, as envisioned by Dr. B.R. Ambedkar is very well reflected in the Directive principles of state policy. Part IV of the constitution, which is entitled as directive principles of state policy, includes the right to adequate means of livelihood, right against economic exploitation, right of both sexes to equal pay for equal work, right to work, right to leisure and rest and right to public assistance in case of unemployment, old age, sickness and like. This part also contains some principles of economic and social justice and certain ideals which the state should strive to attain.

Parliamentary Democracy:

According to B. R. Ambedkar “The Parliamentary system differs from a non- parliamentary system in as much as the former is more responsible than the latter, but they also differ as to the time and agency for assessment of their responsibility. The Draft Constitution in recommending the Parliamentary system of executive has preferred more responsibility to more stability”. He was a strong advocate of the parliamentary form of government right from the inception of the Government of India Act of 1935. He firmly believed that the parliamentary system of government alone can usher in an egalitarian society through the application of the principles of social democracy. The Preamble of the Indian Constitution echoes the principles of parliamentary democracy ensuring to “secure to all its citizens - Justice, Social, Economic and Political and Liberty of thought, expression, belief, faith and worship, Equality of status and of opportunity and to promote among them all—Fraternity....”

State Socialism:

Dr Ambedkar advocated his economic doctrine of “state socialism” in the draft Constitution. He proposed state ownership of agriculture with a collectivized method of cultivation and a modified form of state socialism in the field of industry. But due to strong opposition in the Constitution Assembly, he could not incorporate his scheme of state socialism under the fundamental rights as a part of the Constitution.

For Ambedkar, Democracy is essentially a form of society, a mode of associated living. The roots of democracy are to be searched in the social relationship, and in the terms of associated life

between the people who form a society. Ambedkar knew that mere adoption of a democratic system of government in the Constitution would not be sufficient. Equality in society, equality before law and administration, constitutional morality, lack of tyranny of the majority and developing public conscience are conditions for the success of democracy in India.

Social Philosophy:

Ambedkar was, par excellence, a spokesman of the ignored humanity - the workers, small peasants and landless labourers. He expressed the sorrows of the untouchables and tried sincerely to channel the activities of the depressed classes. In mobilising them, he created a sense of self-respect and pride in them. He dedicated his life to the cause of removal of untouchability and completely identified himself with the socially segregated section of the Indian society. He launched a life-long crusade for liberating them from their centuries-old enslavement and ostracism. It is this crusade which “lifted him up high from a mere ghetto boy to a legend in his own lifetime”. He was born an untouchable and therefore he had an intense yearning to see that the untouchables are better placed in social, political and economic fields. He was for a total reorganization and reconstruction of the Hindu society on two main principles—equality and absence of casteism. Dr. Ambedkar entertained a dream that political democracy can also be translated into social democracy. He tried to restructure a totally dilapidated structure.

He was a champion of a revolution to be brought about by the dynamics of public opinion through a change in the laws of the land. He was not a Utopian, but a realist. He saw a vast difference between a revolution and real social change. For him, the transfer of power must be accompanied by such distribution of power that the result would be a real social change in the relative strength of forces operating in society. Ambedkar reiterated: “The caste system prevents common activity and by preventing it, it has prevented the Hindus from becoming a society with unified life and a consciousness of its own being.”

Hence, Ambedkar’s great vision enjoined the abolition of casteism in every shape and form, since he was opposed to all divisive forces and aimed at strengthening the impulse of national integration. Baba Sahib was indeed a friend, philosopher and a guide to the people belonged to low strata of society. All these people have seen a ray of hope through the eyes of Baba Sahab. It was a great expectation which has paved the way to lighten the path of the down-trodden people of India.

Conclusion:

The contribution of Dr. Ambedkar in Indian Democracy is not to be forgotten. As a chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign, Democratic and Republic based on adult franchise. Baba Saheb Ambedkar’s name will be written in golden letters in the history of India as a creator of social justice. This fact is doubtless. He was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the downtrodden. He was one of the few sons in the History of India that can be said to be the gift of Indian freedom movement. In the true sense of the word, he gave democratic and anti-caste aims. He spent his whole life for the betterment of the poor, exploited, untouchables and troubled classes. Thus, Dr. Ambedkar’s contribution to the Indian Constitution is undoubtedly of the highest order. Indeed he deserved to be called the “father or the Chief Architect” of the Indian Constitution.

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Dr. Babasaheb Ambedkar and Hindu Code Bill

Prof. Meghatee G. Meshram,

Assit. Prof.,

Dr. Babasaheb Ambedkar College of Social Work, Morane, T./Dist.Dhule

Abstract:-

Dr. Babasaheb Ambedkar's movement from the very beginning of in 1924, the struggle for the unification of Hindu society for social equality continued unabated till the end of his life. Dr Ambedkar was anxious day and night to create a non-racial society. The condition of Dalits and Shudras was the same or even worse of women. Therefore, it was necessary to formulate a Hindu Code Bill to eradicate this situation and bring everyone to the level of society. According to Dr. Ambedkar, the social status of women in ancient India was very high. It has been declining in recent times. No one can say much about whether women were at the forefront of government in ancient times. But the status of women in the intellectual and social life of the country was very high. No one can doubt it. In Hinduism, woman is basically considered as a deity. But later she got the position of maid. When women were not respected in any other country in the world. At that time, women in India were getting it. The decline that followed was due to someone, due to Manu and his creation of the Manusmriti!!!

There is no doubt that the social work done by Dr. Ambedkar throughout his life was not only for the Dalit class but also for the development of all castes and religions. Among the many works in the social change movement, Dr. Ambedkar's work for the upliftment of all women is important in many ways. Rise and Decline of Hindu Women, Burning of Manusmriti, Destruction of Caste, Healing of Buddha's Dhamma, Riddles in Hinduism, Conquest of Brahmanism, Entry of Kalaram Temple, and establishment of Educational Institution and finally, the creation of the Indian Constitution is an important task in the framework of women's liberation. Among the many great works done by Dr. Ambedkar for the advancement of women, the creation of the Hindu Code Bill is just as effective today. The Hindu Code Bill can be seen as an effective structure in Dr. Ambedkar's ideology. Dr. Ambedkar tried to make the law on the level of equality by refuting the inequality and flaws in the law of the time. It was not only his wish but also his insistence that the bill be passed. Of course, this bill was strongly opposed by the Sanatanists. But even some so-called progressive Hindus were opposed to the bill. So it could not pass. But in a real sense, the bill was a charter for women's rights. Through this study the researcher tried to bring to light on the most important work of Dr. Ambedkar's for the Empowerment of the Women in all the Class and Castes by the Hindu Code Bill.

Key words: - Dr. Ambedkar, Women, Hindu Code Bill, Caste System, Religion System, Empowerment.

Introduction:-

In today's 21st century, the attitude towards women is more sensible and progressive than ever before. This is definitely a satisfying change in the Society. The prehistory of today's changed feminism is well known. Many social reformers in India have tried to turn the pages of history based on the exploitation of women. During the Prabodhan period, the Phule couple worked hard to provide educational and social status to women. As well as Karve, Agarkar set up various educational institutions. After 1920, Mahatma Gandhi given special attention to increasing the participation of women in the freedom movement and at the same time provided many means of economic for self-reliance. Onward, Dr. Ambedkar's inculcation of the values of equality, justice, freedom and fraternity started the process of inclusion of women and hence the share of women's progress was freed. Dr.

Ambedkar started various social movements to create a society free from exploitation. Women were heavily involved in each of those movements. As part of that movement, the Hindu Code Bill was created. He recognized the need for legislation and the importance of political intervention for women's rights. Therefore, he drafted the Hindu Code Bill.

Objectives of the study:-

1. To study the background of Hindu Code Bill.
2. To Study the provisions of Hindu Code Bill.
3. To understand the rights of women from the Hindu Code Bill.
4. To understand the importance of Hindu Code Bill for women empowerment.

Methodology:

This study is based on secondary data. The secondary data has used to write this paper. The secondary data from various journal articles, books, news paper articles and reference books.

Dr. Babasaheb Ambedkar's Approach:-

Dr. Babasaheb Ambedkar said, "If we want to measure the progress of a society, it is very important to measure the progress of women." Defiantly, the influence of Dr. Ambedkar's thought on women who break the chain of years of exploitation and slavery. Dr. Ambedkar played an important role in the social transformation movement for the emancipation of women. Among them, the enactment of the Hindu Code Bill in the then situation was a manifesto of women's rights and entitlements. If man wants to develop the race, he will not leave women behind. Dr. Ambedkar believes that they should be able to shoulder the same burden of responsibility on their shoulders. Since, the philosophy of upliftment of women of all castes, religions, races and castes is in the Hindu Code Bill; Dr. Ambedkar did his best to get the bill passed. But the bill was not passed. And finally Dr. Ambedkar had to resign from the ministry. In the 20th century, considering the interrelationship between caste and women's issues, Dr. Ambedkar had insisted on the Hindu Code Bill. The creation of the Hindu Code Bill is one of the important tasks in the movement for the liberation of women from slavery. The fundamental rights enshrined in Articles 12 to 35 of the Indian Constitution guarantee the overall development of women. That's why we see today's educated, fearless, confident, decisive, strong woman in the society. And of course, the credit for this changing situation of women in the society goes to Dr. Ambedkar and his proposed Hindu Code Bill.

Nature and history of Hindu Code Bill:

In the 19th century, feminist reform was in full swing. Because the women of this century were slaves to a strict tradition. They were deprived of rights like education, alimony, inheritance, property, divorce, adoption etc. Not only the backward and Dalit women were deprived from their rights but also the upper caste women. The provisions and constitutional rights in the Hindu Code Bill are not only to protect women but also to establish their dignity and self-respect. At a time, the idea of empowerment of female belongs to all class and castes; and Dr. Ambedkar did it with a view to human liberation. Some laws for women already existed before the Hindu Code Bill was drafted. But there was no perfection in it. Ancient Hindu law is mainly based on Manusmriti, Yajnyabalkyasmriti and Kautilya Arthashastra. These laws did not give equal justice to women of all castes. There were laws like Prevention of Infanticide Act, 1802, Prohibition of Sati Act 1829, Financial Freedom Act 1850, Widow

Marriage Act 1856, Religious Divorce Act 1866, Special Marriage Act 1872, Consent Age Act 1881, Inheritance Act 1928, Child Marriage Prohibition Act 1929, Hindu Women's Property Act 1937 etc. The exploitation of women in India is intensified by the caste system, the class system that emerged after the arrival of the British and the patriarchy that has been prevailed since the time of the Ramayana and Mahabharata. This means that no one factor is responsible for the exploitation of women and women are exploited through the complexities of caste system, masculinity, caste system, religion system, family system etc. Dr. Ambedkar said, "Women are the gateway to the caste system." That's why on the background of ending the caste system that enslaves women; Dr. Ambedkar drafts the Hindu Code Bill.

The Hindu Code Bill was first introduced in Parliament on August 1, 1946 but was not passed. Later, on April 11, 1947, Dr. Babasaheb Ambedkar introduced the Hindu Code Bill in Parliament. Hindu Code Bill was quoted from newspapers from time to time and every time, it was called 'Ambedkar Smriti'. When we enlighten on the Hindu Code Bill we observed that Eighty per cent of the bill was old and only 20 per cent change was expected.

In Hindu Code Bill, Dr. Ambedkar focused mainly on further rights of women-

1. Inheritance rights
2. Right to divorce
3. Right of marriage/ adoption
4. Right to monogamy/ alimony

1. Inheritance rights: - According to "" property was transferred to children by inheritance rights. Prior to this Act, the two methods of Mitakshara and Dayabhaga (Dayabhaga and Mitakshara are Sanskrit texts on inheritance rights) in Hinduism property was transferred to children by inheritance rights. Like Mitakshara, the property of a Hindu is not only his property but also that of his father, son, grandson and great-grandson. If one of these dies. The heirs of the deceased would go to the men who would be left behind in the family without going to the property. The new bill recognizes the obligation that the inherited property will be his personal property and he has the right to dispose of it by making a donation, will or any other means. In today's world wealth is the mainstay of freedom. As long as women do not inherit property, their slavery will not end.

2. Right to Divorce: - As marriage is considered a religious rite in Hinduism, divorce was not allowed in previous religious marriages. Now the divorce was to be allowed for the next reason. (1) Abandonment of one by another, (2) Conversion, (3) Keeping or being kept, (4) Madness, (5) Incurable leprosy, (6) Genital disease, (7) Cruelty. Divorce was allowed for one of the reasons mentioned above, so the right to divorce in the Hindu Code Bill was a severe blow to the patriarchal value system. Under existing law, women did not have the right to divorce. But the amended law gave her that right. Ambedkar legislated for the upper caste women in the lower caste system of Kadimod / divorce. This was the credit side of the bill.

3. Right to Marriage and Adoption: -The previous law considered marriage between two Hindus of the same caste as legal. Adopted daughters have to be of the same caste. The amended law does not insist on caste. As a result, caste and patriarchy are not restricted to women. For the first time, inter-caste and inter-caste marriages were recognized.

4. Right to monogamy / alimony: - This right protected the marital life of women and restricted the tendency of men to have multiple wives while single wives were still alive. According to a section

of the bill, if the wife is living separately from her husband, she also has the right to seek alimony from her husband. The law provided financial protection to women's lives after marriage.

Defeat of Hindu Code Bill: -

The Hindu Code Bill was an attempt to amend the existing Hindu law. When the Hindu Code Bill was tabled in the Lok Sabha in December 1949. Opponents of the bill had protested against the Congress government by wearing Gandhi hats outside the House. Women who really needed the bill for their upliftment and autonomy also joined the opposition. Sanatani Hindus did not want a change in the original law. So they continued to oppose Bill. A change in their Hindu code from an untouchable person was not acceptable to them at all. The interference of an untouchable person in the Hindu Code of Conduct was never acceptable to the upper class. When this bill came up for discussion. Then V. K. Palekar, Balshastri, Shamaprasad Mukherjee, Thakur Das Bhargava, Dr. Rajendra Prasad, Pandit Malviya, Anant Shayanam Iyengar, Nasruddin, Dr. Pattabhi Sitarammaiya, Jagatguru Shankaracharya, Swami Karpatri etc. opposed this bill. The Hindu Code Bill is an attack on the rights of the religious system and before introducing this bill, all of them were of the opinion that Dr. Ambedkar did not ask them.

There were three types of opponents of this bill.

- (1) Sanatani- they did not want a change in Hindu law and tradition.
- (2) Established-there was a danger for them
- (3) Congress political leaders focusing on elections

The Hindu Code Bill guaranteed women's social, economic and religious freedom. But those women did not insist on the Hindu Code Bill. With the exception of a handful of women, everyone opposed the bill. Even elected women of parliament have shown no awareness of the bill.

Babasaheb says, "My Hindu code bill is that a woman should put on the milk and see that the milk has finally run out." Pandit Nehru was initially on the side of Bill. But as the opposition of the orthodox grew, they were unable to pass. According to Dr. Ambedkar, there was nothing fundamental or revolutionary in the bill. However, there was opposition to the bill inside and outside Parliament. Out of respect for Pandit Nehru, many people supported the bill and voted in his favor. But more than that, many opposed him. The defeat of the Hindu Code Bill is a heartbreaking defeat of progressive rationalism in the age of independence.

Way Forward: -

The majority of the members in the Constituent Assembly were intolerant of the impact of religion on women's issues. That's why the Hindu Code Bill was rejected. Later, the same bill was passed in pieces. Dr. Ambedkar fought mostly for the rights of women against the Guard of Religion (Dharmarakshas). Defeat of Hindu Code Bill, It was very painful for Ambedkar. Therefore, he resigned from the ministry. The making of the Hindu Code Bill and the making of the Constitution are two major structures in almost the same period. After defeating the Hindu Code Bill, Babasaheb turned his attention to constitution making and gave the country an excellent constitution. In the fundamental rights of Articles 12 to 35, all the rights that women have never demanded, Dr. Ambedkar rewarded women. For hundreds of years, American women have had to fight for inheritance, the right to vote, and legal equality and for that they had to be imprisoned. But Indian women did not get all these things and got them automatically according to the Indian Constitution. The Hindu Code Bill was an

option or a way to end the Casteism but it was not passed. But Dr. Ambedkar had already included in the Indian Constitution the changes he wanted in the Hindu Code Bill.

From the post-independence period to the present day, the progress of women in various fields is certainly a matter of satisfaction. With the protection of the Constitution, women have made tremendous progress in the fields of education, society, economy, culture and science. Today, there is no area in the country where women are not visible. In all the places like art, science, literature, sports, women are seen making spectacular progress. All this was made possible by constitutional rights. Then, it has to be admitted that the influence of Dr. Ambedkar's ideology can be seen in today's women's progress.

Conclusion:

The Hindu Code Bill was part of the empowerment of women, if this bill had been passed, the situation of women in India would have improved. Their development was supposed to gain momentum but it did not happen. In later times different governments tried to give equal opportunities to women by enacting feminist laws. But Dr. Ambedkar was not satisfied with that. However, in the end, it can be said that Dr. Ambedkar had a lot of faith in the power of women. Women must be developed to change the whole society. Therefore, Babasaheb always felt that women's rights should not be violated. Dr. Ambedkar played a vital role in the empowerment of women. According to Dr. Ambedkar, Women must come forward to get their rights. Only then they would be empowered. Even today, if women follow Dr. Ambedkar and his ideas as an ideal, there is no doubt that women will be empowered.

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Savior of the Indian Labour's - Dr. Babasaheb Ambedkar

Kamble C. N .

Asst. Professor,
I.M. Law College, Satara

Nationalism, a Means to an End Labour's creed is internationalism. Labour is interested in nationalism only because the wheels of democracy—such as representative Parliaments, responsible Executives, constitutional conventions, etc.—work better in a community united by national sentiments. Nationalism to Labour is only a means to an end. It is not an end in itself to which Labour can agree to sacrifice what it regards as the most essential principles of life.

Abstract

The Indian economic progress has been only revolving around the capitalists and their own interests in the nation. Even the political parties or people's representatives too are engaged in making similar policies and executing in the favor of capitalists resulting in the exploitation of the entire labour force. The industrialists were free to exploit the energies, strength, and powers of the workers. There was no controlling measure to such inhuman activities of the owners. No one could try to bring out this worst situation of the labour community. It was continued up to Second World War. Nevertheless, during the British era, Dr. Babasaheb Ambedkar emerged as a savior for the entire labor fraternity in India. His kin observation and experience were appreciable regarding the inhuman treatment to the vulnerable society including laborers by the contemporary dominance in India. He has struggled with endless effort to lay down the humanitarian values by providing legal right and legal protection.

This paper affords a critique on stiffness and rigidity regarding the violation of human rights of labour, even though mandatory laws were passed with the efforts of Dr. B.R. Ambedkar. So far as the labour reforms are concerned the country has failed to pick demographic dividends as a Kantian approach. Periodic changes in labour laws have been resulted in worsening conditions of the laborers rather than in resolving the labour issues. The paper presents an insightful account of labor rights, emerging issues, and challenges that pose roadblocks for labor reforms in India.

Keywords: Savior, Humanity, Labour force, Labour Reforms.

Introduction

During the Second World War combatants and non-combatants in the war had required battle accessories and succulence. In the urge of money capitalists established industries and employed labor force. Industrialists could try for the prosperity of their industry only and accumulation of huge and huge property. The employed labor force was unorganized, unstructured, and unregulated. Due to a lack of bargaining power for the workers, the laborers were hard to offer legal protection and social security during any contingency. They could not receive a due share of their work. They were suffering from the very worst labor conditions and human values.

Dr. Babasaheb Ambedkar was too much unrest with these situations. He led the way of measures for labor welfare. He laid the foundation for the governments various fundamental labour policies. His humanitarian approach relating to labor issues was unanimously accepted and turned into

the legal mandates. Therefore he was the guiding savior for Indian labor and economy. Shri Rajnath Singh, while paying tributes to Babasaheb Dr. Ambedkar said that “Babasaheb was a saint who always worked for the betterment of the persons particularly for the downtrodden.”

Dr. Babasaheb Ambedkar’s Vision

Dr. Babasaheb Ambedkar was a revolutionary father of modern democratic India. He was the only leader who was multi-dimensional and a great visionary for the true development of India. He was a prudential person who had views and efforts to save and secured the humanity of common people like women, children, the downtrodden, peasants, laborers, etc in India. In the absence of his views and work the future of vulnerable groups would have been in terrain darkness.

The vision of Dr. Babasaheb Ambedkar and his radical initiatives for labour welfare were recollected by the writer. His inclusive and comprehensive approach towards the policy issues relating to every aspect of workers' lifelike working hours, working conditions including wages, the participation of women and other disadvantageous segments, social security, their skill, and training, etc he guided the policy process in a determined manner. He adopted and recognized the consensual approach of tripartite consultation. He championed the causes of labor issues and was also instrumental in the importance of promotion and involvement of the trade unions.

Luminous Contributions of Dr. Babasaheb Ambedkar

As a representative of the depressed class Babasaheb Ambedkar forcefully pleaded in the Round Table Conference, for living wages, decent working conditions, and the freedom of peasants from the clutches of cruel landlords. From 1942 to 1946 his Labour Membership of the Viceroy’s Executive Council, also fought for the removal of social evils that blighted the lives of the downtrodden. Robust policies of Dr. Babasaheb Ambedkar relating to labor, economic, agriculture, education, employment, etc which have been saved India even in times of great contingencies like social, political, and economic depressions. However, the most congenial and castigate upper castes people were the barrier to give credit to Dr. Ambedkar’s contribution in building a great nation. “Although Dr. Ambedkar is usually remembered as a leader of the Dalit classes, he was truly a leader and architect of modern India.”

Legal Protection to Women Labours in India

The Nobel Laureate Kailash Satyarthi talked about the brilliant contributions of Babasaheb in the labor concern. He argued that due to Babasaheb Ambedkar’s farsightedness most of the critical labor issues including forced labor, maternity benefit for women, and working conditions were embodied in the Constitution of India while a large majority of the world was still far away to resolve these issues. These insights were paved into Women Labour welfare fund, Women and Child Labour Protection Act, Maternity Benefit for women Labour, Restoration of Ban on Employment of Women on Underground Work in Coal Mines, The Bill of the Mines Maternity Benefit (Amendment) Bill 1943; women empowered safety regulations in Indian Factory Act, etc.

Reduction of Working Hours

Dr Babasaheb Ambedkar geared the intricate labour problems and received positive reception and respect from employees and employers. He was unrest due to the exploitation of workers who were being extracted up to 14 hours for work. The situation was very worst resulting adversely in their health. Sometimes the workers had to work continuously up to the will of their employer affecting the health and hygiene. It is a hidden fact that Dr Babasaheb Ambedkar was the savior of labours in India. In the 7th session of the Indian Labour Conference in New Delhi, November 27, 1942, he argued for

the reduction of working hours of the labour community. He succeeds to bring eight hours of duty in India and change the working time from 14 hours to 8 hours became a light for workers in India.

Union of the Worker

The entire labour community in India was unorganized and scattered. Even employers were tried to divide and exploit. They were saliently gone on tolerating every inhuman treatment exerted by their masters. They were helpless to argue against their counterpart mighty masters. Babasaheb Ambedkar knew the strength and power of unity. Therefore he wanted to confer a right to form a union so that they themselves can fight for their rights. Babasaheb Ambedkar established an association that the Bombay Textile Labour Union in 1925 which was assisted by N.M. Joshi and R.R. Bakhale.

In 1936 Dr Babasaheb Ambedkar established the Independent Labour Party with an objective to fight for the rights of the working class relating to social, economic and political rights. The agenda of IPL was to help irrespective of touchable and untouchable, Brahmin and non-Brahmin, Hindu and Muslim members. He introduced the Indian Trade Union (Amendment) Bill, 1943 and compelled the employers to acknowledge the same. The Act includes tripartite mechanism of settling Labour issues through trade unions.

Equal Remunerations

As the women worker never works lesser than male workers so she would be equally entitled to equal recompense. Therefore as a historic moment, Babasaheb Ambedkar said that “It is for the first time that I think in any industry the principle has been established of equal pay for equal work irrespective of the sex.” So far as he legalized it under article 39 of the Directive Provision of State Policy in the Constitution of India. That is applicable to every worker even in the unorganized sector of the country. He emphasized several initiatives to be undertaken by the ministry including drafting of labour codes.

National Employment Agency

Dr Babasaheb Ambedkar was prominent in the establishment of the employment exchanges in the country during the tenure as the Labour member in the Provincial government in British India. This is the central office administered by the central government which **collects**, protects and furnishes information on the probable employers, respective available vacancies and job seekers. Thereby prospective jobseekers were facilitating to find a suitable job and for the reciprocal industry to find the suitable manpower. Due to his relentless efforts, it has been supported by the creation of the ‘National Employment Agency’ for the furtherance of the employability of the job seekers, employment information, and carrier counseling and vocational guidance.

Labour Welfare

Dr B.R. Ambedkar spared time to seek the conditions in the mines of coalfields. He visited 400 feet underground in the Dhanbad district of Jharkhand to see the actual operations and working conditions in the manganese, coal and mica mines. There he had found a highly risky and hazardous working environment. Thereby, Babasaheb prepared the Mines Maternity Benefit (Amendment) Bill 1943 to empower the women workers with the maternity benefits and issues relating to absenteeism. It leads to the passing of the Coalmines Labour Welfare Ordinance in 1944, which raised a fund to promote the welfare of labour employed in the coal mining industry. For the safeguarding, the health and safety of the workers, the labour welfare fund were increased and utilized. It also facilitated

provisions for education, drinking water, recreational facilities and cultural activities for promoting their welfare. These all turned into a bill and got passed the Indian Factory Act, 1948. Further amending the Act in 1945, Dr Babasaheb Ambedkar introduced a provision prohibiting women working underground before 10 weeks of her confinement. The maternity benefit has to be given for 14 weeks in all 10 weeks before confinement and 4 weeks after confinement.

In this respect, while paying tribute to the astounding contribution of Babasaheb Dr B. R. Ambedkar, Bandaru Laxman said that the ministry in its effort is made to ensure the welfare of the workers. In no case, the reforms will be against the interest of the working class.

Long-Drawn Strike

Actually, Dr Babasaheb Ambedkar was in the favor of the right to strike workers. He supported the 1928 textile strike but he opposed the 1929 strike. In fact, he threatened the Communist leaders with demand in a strike for the downtrodden especially SC, STs' access to all jobs in the mill. Otherwise, if they did not find a space, then he will dissuade downtrodden workers from joining the strike. Communist leaders very reluctantly accepted the demand.

The Bombay textile strike organized in 1934 by the Communists was also opposed by Babasaheb Ambedkar. Critics had argued that Ambedkar not only broke the "workers' unity" on the ground of 'caste' but also creating 'blacklegs' inside the mills. Babasaheb Ambedkar strongly contended that the 1928 strike had pushed lower-caste workers into indebtedness and extreme indigence. Moreover, unlike upper caste workers who have farmlands; the downtrodden did not have alternate means of livelihood during long drawn strikes. Therefore, the downtrodden were not in a position to join in such a long-drawn strike. However, this did not prevent Babasaheb from defending the striking leaders in the court of law. Eventually, Babasaheb's defence resulted in the acquittal of all communist leaders arrested for their involvement in the strike.

In 1938 the conciliation was made compulsory in the Industrial Disputes Bill. The provision was made with six-month imprisonment for participating in illegal strikes. Babasaheb Ambedkar argued that to punish workers for participating in the strike was making the worker a 'slave' and, it would be the 'involuntary servitude' violating human rights. He had successfully organized a one-day strike on 7 November 1938 with a view to opposing the bill outside the Assembly. The Indian Communists and Socialists have welcomed the strike and supported for the agitation. It was the first successful strike launched against a popular government by labour leaders in the leadership of Babasaheb Ambedkar.

Overcome Caste and Religious Antagonism

In the textile weaving mill during the weaving process, the workers had to wet the thread with their saliva to tie the knot. Due to this process, so-called upper caste workers argued that there would result in 'pollution' for them from downtrodden workers. They demanded under this pretext not to allow downtrodden workers in weaving departments. Accordingly the downtrodden especially SC, STs were excluded from working.

The Communists were arguing that capitalism was the only enemy of the working classes but Dr Babasaheb Ambedkar argued that that Brahminism was an equally important enemy. The communists were in the opinion that the destruction of capitalist order will automatically remove the perils of the caste system. According to Dr Babasaheb Ambedkar, the elimination of social discrimination was the most essential condition for fighting against capitalism. The capitalism battle would be only possible by initiating equality in the labour market where all workers irrespective of caste had equal access. This

would be possible by replacing caste-based recruitments prejudiced by Brahminical culture. This will resolve caste and religious antagonism among the workers, which acted as a barrier to working-class unity.

Protection from Economic Exploitation

Babasaheb Ambedkar also challenged the narrower focus of ‘class’ on material relations or economic exploitation alone. He argued that non-economic modes of domination and exploitation are vital, as they fed into capital-labor relationships. Moreover, he argued that non-economic modes also deprive people of those basic goods that are essential for the constitution of self-confidence, a life of mutual recognition and participation in collective affairs. His interventions on the labor question, thus, have much to offer for contemporary India as caste, gender and religion continue to influence an individual’s life choices. The Workmen’s Compensation Act 1923 is passed which provides to compensate the injured laborers for any mishap in the industry.

Employees Health Insurance

Dr. Babasaheb Ambedkar knew that an employee’s health insurance not only protects his health but can also return a range of benefits via it boost morale, increase productivity, and shaping healthy industrial culture. Thus individual man’s development leads to the development of the nation. India brought ‘Employees State Insurance’ as the first nation among the East Asian countries due to the efforts of Dr. Babasaheb only.

The scheme offers benefits relating to medical, disability, maternity, unemployment allowance, etc. It provides financial protection to members in case of untimely health-related contingencies. The Minimum Wage Act was passed to prevent the exploitation of workers. This Act secures the welfare of the workers in a bloodthirsty market in certain employments by providing for a minimum limit of wages Compulsory Service without Discrimination the Constitution of India provides the fundamental right against exploitation by their employers. Trafficking in human beings, beggars, and similar forms of forced labor prohibits under Article 23. It was argued that the compulsory service (it may tend to exploitation) for ‘public’ purposes and tried to reframe it as a ‘social and national’ importance. Opposing that Babasaheb expressed grave apprehensions that the future Indian state might perpetuate these practices and exploits the working class in public work. Apart from these welfare laws the other provisions to provide benefits like Provident Fund (PF), Dearness Allowance (DA), Labor Welfare Fund, Paid Holidays, and Extra pay for Overtime were launched. Moreover, there is many more social security legislation have been enacted with the efforts of Babasaheb. His inputs towards the War Injuries (Compensation Insurance) Bill, the Indian Boilers (Amendment) Bill, 1943 for removing the lacuna in the inspection practices of Boiler inspectors which had caused serious loss of lives of mill workers in Bombay, Indian Mines (Amendment) Bill, The Indian Trade Unions (Amendment) Bill, The Coal Mines Safety (Stowing) Amendment Bill, Workmen’s Compensation (Amendment) Bill are of lasting importance.

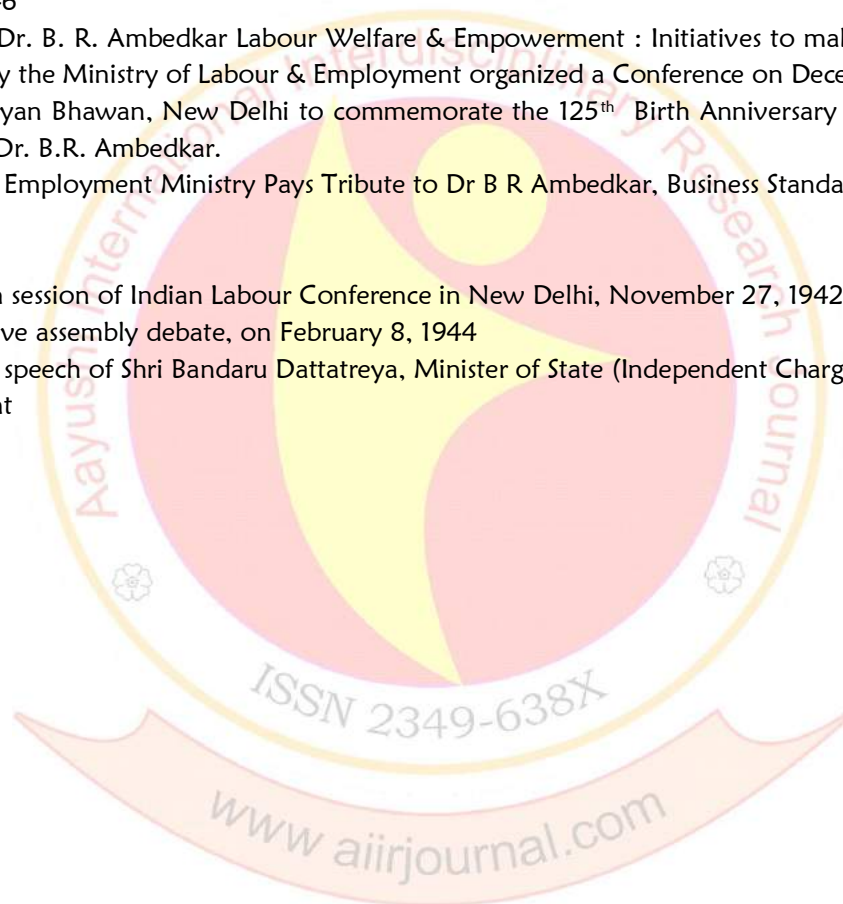
Conclusion

Dr. B.R. Ambedkar played a vital role in shaping Indian social, politics and economical structure. He ensured and secured the future of the labor class by ensuring fundamental rights in the Indian Constitution and various social security and welfare legislations. Otherwise, their future would have been in the dark like it had been for generations. Today, the Indian working class is grateful, as

they received many benefits due to Babasaheb. But his real contribution to the nation and labor class is deliberately ignored or not given adequate recognition by the ruling system. Moreover several existing labour rights are molded in the pretext of development. So also workers are not benefited from these legislations due to non implementation policy adopted by the past and present rulers. Nevertheless we cannot achieve real development of the nation unless and until to look back on the thought and actions of the architect of labour welfare measure given by Dr. Bhimrao Ambedkar.

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Role Of Dr. Babasaheb Ambedkar Towards Women Empowerment In India

Dr. Dipsikha Konwar

Department of P&RD
Khowang Dev. Block Govt. of Assam Dibrugarh

Abstract

In Indian patriarchal society, since ancient period to till now, the women have been victimized and subjected to various social evil, such as, child marriage, sati partha, parda pratha, restriction to widow remarriage, devadasi system, prostitution, dowry death, witch hunting, domestic violence etc. The practice of such victimization and exploitation of women is a big obstacle in all round development of the society in true sense. To bring the society in a forward position, the pioneer of social justice, Dr. Babasaheb Ambedkar fought for the women empowerment. His motive was to rebuild the society along with democratic ideas of liberty, equality and fraternity. He contributed in Hindu Personal laws and introduced many women welfare provisions in the Constitution of India. This article intends to focus on Dr. Ambedkar's ideas and role on women empowerment and relevancy of the same in present society.

Key words: women empowerment, social justice, equality, liberty, fraternity.

Introduction

“Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without the strength of women”—Dr. Babasaheb Ambedkar.

In India, during ancient period, women enjoyed a very superior position and it was said that “God reside at places where women are worshiped.” Though women have been regarded as a symbol of spirituality in our scriptures, but in fact, people, community and patriarchal society in India at large underestimated the importance of women and has so developed various types of ill-practices from ancient period to till date such as sati partha, parda partha, devadasi system, child marriage, restriction to widow remarriage, dowry death, sexual assault, forced prostitution, female infanticide, rape, honour killing, forced surrogacy etc. In such circumstances, they have lost their own distinctiveness and fundamental human rights too. To uplift the women from such unfortunate and oppressive position Dr. Babasaheb Ambedkar, the principal architect of the Constitution of India always crusaded for the empowerment of women and as a consequence, it is seen that for holistic empowerment of women, an effective convergence of social, economic and political aspects impacting women's life is considered by the Government through various schemes.

Nowadays, empowerment of women is a main agenda for a progressive society and it is also essential for achievement of sustainable development. Role of women has always been important as they have contributed immensely to the growth and development of the society. They plays multifaceted role in the family as a wife, mother, sister, daughter, friend, grand-mother and in other relations. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money and access to money and control over decision-making in the home, community, society and nation, and to

gain power. In Hindu Sastras, the place of women degenerated into merely objects of pleasure as commodity. The position accorded to women by Manusmriti in the post-Vedic period is known to us, how they were treated and controlled by sages for their own benefits and other's destruction, how married women were considered as subservient to her husband. For this reason Dr. Ambedkar started revolt against all oppressive and baseless superstitious features of the Hindu society, those were created in the name of sanskars. He realized that the position of women is as the sufferers of the cruel, caste-based and rigid hierarchical social system.

Dr. Babasaheb Ambedkar and Women Empowerment

Dr. Ambedkar is famous for his battled against unjust and sadistic practices like devadasi system, child marriage and encouraged for family planning measures for women. Additionally, he also widely reviewed the position of women in both the Hindu and Muslim religion. He believed that Buddhism allows equal status to both women and men. Considering all these, Dr. Ambedkar realized for the process of social reforms by inclusion of the concept of equality irrespective of caste, creed, gender and religion. Accordingly, he started fought for freedom of women and their social, economic and political rights. His principle was to work and fight for the oppressed, exploited, illiterates, ill-treated people irrespective of their caste or social status, gender and place of birth. According to Dr. Ambedkar, the society must be based on objective, and not on vicious traditions of caste system.

In order to achieve women empowerment, in 1918 Dr. Ambedkar demanded separate electorate and reserved seats for the depressed classes in proportion to their population to their population. After that he launched movement on 1920 onwards to liberate the downtrodden masses and to secure rights of the depressed classes. In addition to this his severe publicity against the Hindu Social orders, he published journal 'Mooknayak' in 1920 and 'Bahishkrit Bharat' in 1927. After he nominated as members of Bombay Legislative Council on 18th February, 1927, he advised Indians to participate in the world war on behalf of the British Government. Dr. Ambedkar very confidently refused to accept the infallibility of Vedas. In the Mahad Satyagraha, in 1927, for temple entry, more than 50 women participated and decided to burn Manusmriti, which humiliated position of women and Shudras. Dr. Ambedkar had conceded remarkable work for extinction of caste and the oppressed section of the society and always encouraged women to take part in struggle against caste prejudices. In 1940, at Nagpur in All India Depressed classes Women's Conference, Dr. Ambedkar strongly emphasized that no progress could be possible without women and considered education as a significant instrument for the freedom of women. 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."

As the chairman of the Drafting Committee, Dr. Ambedkar tried for satisfactory insertion of women's rights in the political glossary and Constitution of India. His insight about women is explicitly portrayed in Article- 14, 15 and 16 of the Constitution of India. Along with all other general provisions applicable to all, he included some special provisions for women.

Constitutional Commitments and Women Empowerment

Dr. Ambedkar sought for establishment of a society based on social justice and to ensure the same, the equal status of both men and women is imperative one. Because of Dr. Ambedkar's

significant contribution in this regard, the preamble of the Constitution of India guarantees social, economic and political justice, freedom of thought, expression, belief, faith and worship and equality of status and opportunity and fraternity assuring dignity of individual and national unity to all citizens of India without any unfairness of caste, creed or sex.

The Constitution of India provides some direct as well as indirect provisions for the protection of women against any means of discrimination, these are: Article 14, 15, 15(3), 16, 23, 39(a), (d) & (e), 39A, 41, 42, 47, 51A (e), 243D(3), 243 T(3) And 243T(4) etc.

Article 14 provides that the State shall not deny to any person equality before law and equal protection of the laws within the territory of India.

Article 15 prohibits discrimination against any citizen on the ground of religion, race, caste, sex or place of birth.

Article 15(3) empowers the state to make any special provisions for women and children.

Article 16 provides for equality of opportunity to all citizens in matters of public employment.

Article 23 prohibits traffic in human beings and forced labour.

Article 39(a), (d) and (e) enjoins the state to provide equal and adequate means of livelihood for both men and women and equal pay for equal work with the health and strength of women and tender age children.

Article 39A provides for free legal aid to poor and weaker sections of the society and seeks to ensure equal justice for all.

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

Article 42 enjoins upon the state to make provisions for securing just and humane conditions of work and for maternity relief.

Article 47 provides that the state shall have to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 51A (e) imposes a fundamental duty on every citizen to renounce the practices derogatory to the dignity of women.

In order to promote women in political field, Article 243D (3), 243T (3) and 243R (4) of the Constitution of India provides direction for allocation of seats in the Panchayati Raj System.

Article 243D (3) provides that not less than 1/3rd of the total number of seats to be filled by the direct election in every panchayat to be reserved for women, and such seats to be allotted by rotation to different constituencies in a panchayat.

Article 243T (3) provides that not less than 1/3rd of the total number of seats to be filled by the direct election in every municipality to be reserved for women, and such seats to be allotted by rotation to different constituencies in a municipality.

Article 243T (4) provides reservation of offices of chairperson in Municipalities for SC, ST women in such manner as the legislature of a state, may by law provide.

Apart from these to uphold the ideas of values of liberty, equality and fraternity in the Constitution of India, Dr. Babasaheb Ambedkar tried for an adequate inclusion of equal Educational Rights for depressed classes and women. Hence, some special provisions are includes such as, article 29(2) defines the protection of interest of minorities and ensures that no citizen shall be denied

admission into any educational institution maintained by the state receiving aid out of state funds on grounds only of religion, race, caste, language or any of them.

Article 30(1) gives linguistic or religious minorities of the right to establish and administer educational institutions of their choice.

Again, Article 30(2) bars the state, while granting aid to educational institutions, from discriminating against any educational institution on the ground that it is under the management of a linguistic or a religious minority.

Article 46 deals with the economic and educational welfare of the poorer section of the society. It also tends to defend them from any social injustice and all forms of exploitation.

In pursuance of aforesaid constitutional provisions, different legislations have been made to protect, safeguard and promote the interests of women.

Statutory Laws for Women Empowerment

To ensure women's status, in 1948, Dr. Babasaheb Ambedkar introduced the Hindu Code Bill in parliament which sought to abolish different marriage prevalent among Hindus and to establish monogamy as the only legal system of marriage. Though he tried to defend the Bill by pointing out the constitutional principles of equality, liberty and fraternity and describing necessary for a social change in which women have equal rights with men, but the bill was strongly opposed by Hindu orthodoxy. As a result, in 1951 in the eve of first election the then Prime Minister Jawaharlal Nehru dropped the Bill and for this reason the then Law Minister Dr. Ambedkar resigned.

Even though most of the provisions proposed by Dr. Ambedkar were later incorporated and passed in through four Bills, namely the Hindu Marriage Act, 1955, the Hindu Succession Act, 1956, the Hindu Minority and Guardianship Act, 1956 and the Adoption and Maintenance Act, 1956.

In addition to these various laws have been adopted to eradicate all differences against women like the Legal Practitioners (Women) Act, 1923, the Immoral Traffic (Prevention) Act, 1956, the Dowry Prohibition Act, 1961, the Maternity Benefit Act, 1961, the Medical Termination and Pregnancy Act, 1971, the Equal Remuneration Act, 1976, the Family Courts Act, 1984, the Indecent Representation of Women (Prohibition) Act, 1986, the Sati Prevention Act, 1987, the Protection of Human Rights Act, 1993, the Pre-Natal Diagnostic Technique (Regulation and Prevention of Misuse) Act, 1994, the National Population Policy 2000, the Protection of Women from Domestic Violence Act, 2005, the Prohibition of Child Marriage Act, 2006, the Sexual harassment of Women at Workplace (Prevention and Protection) Act, 2013, the Criminal Law Amendment Act 2013, the Maternity Benefit (Amendment) Act, 2017 etc.

Discussion- Relevancy of Dr. Ambedkar's Ideas of Women Empowerment in Present Context

Dr. Ambedkar's idea of women empowerment is always relevant for sustainable development of society. It is not only confined to India but to the entire globe. He regarded education as a means social reform and especially education to women is regarded as most powerful and motivational instrument for their upliftment and to remove inequalities. Hence, to bring more girl children into mainstream of education, Government has been adopting policies of supplying of free books, uniform, mid-day meals, scholarship, bicycles, medical check-up, and so on. Many universities also have been started centre for women studies to encourage higher education among women.

Additionally, to improve the technical ability and skill of women, Government has been introducing various training to sponsor self and wage employment.

Likewise, through 73rd and 74th Constitutional Amendment, political rights have been given to women. And recently there is 50% seat reserved for women in local government.

Conclusion

Women empowerment and gender equality are considered to be essential for the development and well-being of nation as a whole. No nation, society, community, and family can do well and be happy if 50% of its population i.e. women and girl, are not respected, free and happy. The concept of women empowerment and their struggle for equal status in society is incomplete without understanding their needs for decision making in every field whether relating to their education, career, marriage or procreation.

Hence, it is felt that launching numerous schemes for women does not mean empowerment of women in real sense without well planned, strong monitoring system. Active participation of women in all aspects could make real women empowerment. Still, in our society women, who are indulge in social reforms are not supported even by a class of women. For what unfortunately, today's women are kept within the circle of insecurity, male domination, lack of awareness about her rights and self-determination. Despite of having numerous legislations for women in various aspects, women empowerment and autonomy is yet not a reality for many Indian women.

Dr. Ambedkar assumed that women empowerment can be attained only by doing welfare of women. And it is true that though we have talked about all economic, political and health related issues for empowering women but most significantly we all have to give utmost importance to raise issue of social empowerment. So it is duty of us to bring forward the revolution started by Dr. Ambedkar for women empowerment by changing people's attitudes towards women. It would be worth mentioning the quote by Dr. Babasaheb Ambedkar's "So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you."

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Dr. Babasaheb Ambedkar's View on Women Empowerment

Dr. Sudipta Sil

Assistant Professor of French Department of Foreign Languages
Bhagat Phool Singh Mahila Vishwavidyalaya Khanpur Kalan, Sonipat – 131305 Haryana

Introduction

“Ambedkar details Manu’s low opinion of women, specifically highlighting his commentary on the inherent seductions by women of men leading to deviance and disloyalty as necessitating control. To the frequent elucidation of Manu’s injunction...Ambedkar posits the...picture of a misogynist, whose law of divorce neither curbed a man from giving up his wife nor pre-empted him from abandoning and or selling her...” (143, Ambedkar).

His own statement remains as answer:

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

To draw an outline of the paper, following two questions would be sought to answer – what are the strategies to the way of emancipation? what was his image of equality in India?

While answering these two questions, this effort will portray a picture of Ambedkar in this work, through Human Rights, equality and education, for the equality of men and women and uplifting women to the same platform that is accorded by the society to men.

A woman is the full circle within her is the power to create, nurture and transform – Diane Mariechild. (Diane M, Mother Wit)

Women held a high place in ancient India, but their status declined over time as they became merely objects of pleasure intended to serve a particular function. “Empowerment” means “moving from a place of imposed powerlessness to one of power,” according to the Government of India’s Country Report. Women’s empowerment is a process in which women gain more influence over material, human, and intellectual capital such as knowledge, information, and ideas, as well as financial resources such as money - and access to money - and control over decision-making in the home, culture, society, and country. However, the social status of women in this country was inferior to that of other citizens. She is unable to do anything at will. Humanity was ashamed of the treatment accorded to our mothers, sisters, and even great-grandmothers. Dr. Ambedkar believed that Hindu women are bound by superstitions in the name of sanskaras, which they bear until death. They are also responsible for instilling in the minds of their children certain false beliefs learned through erroneous traditions and Shastra preaching.

Dr. B R Ambedkar Towards The Empowerment of Indian Women

Despite the fact that Ambedkar was a genius and was recognised as a great thinker, intellectual, revolutionary, prolific writer, social activist, and critic, his ideas were never given adequate attention in the generality of Indian society simply because he was born as an untouchable. The broad variety of his subjects, the breadth of his vision, the depth of his study, the logic of his outlook, warrant close

examination in light of contemporary social realities. Women, according to Ambedkar, were victims of the patriarchal, caste-based, and hierarchical social structure.

His Strategies and Suggestions for Emancipation from Oppression:

Buddhist ideals, which uphold dignity, self-respect, and education, provided them with emancipation. Women who approached Buddha, such as Vishakha, Amrapali of Visali, Gautami, Rani Mallika etc. are examples of Buddha's treatment of women as equals, according to Ambedkar (Paul, 1993: 383-84).

His exposure to western culture has coloured his views on feminist topics. Ambedkar's perspective on the women's question, emphasising their right to education, fair treatment with men, right to property, and participation in the political process, resembled the global feminist demands at a time when first wave feminism was coming to an end with the achievement of franchise rights for women in Britain in 1918 and America in 1920. His reading practise aided him in comprehending the evolution of feminist thought in various cultures and countries around the world.

He returned to India and dedicated the rest of his life to helping the poor, including women. He was a true believer in freedom, liberty, and fraternity as values. Women actively engaged in Ambedkar's campaign, from 1920 onward, and gained the courage to speak out on a number of platforms.

Dr. B R Ambedkar On Women's Rights

Throughout his lifetime, Dr. Ambedkar advocated for women's rights as well as the plight of Schedule Castes and Scheduled Tribes. In the Bombay Legislative Council, the Viceroy's Assembly as chairman of the Drafting Committee, and the Parliament as the first Law Minister of Independent India, he debated a variety of issues concerning Indian women and found solutions.

On February 18, 1927, Dr. Ambedkar was sworn in as a nominated member of the Bombay Legislative Council. On behalf of the British government, he urged Indians to serve in World War I. His points on the Maternity Benefit Bill and Birth Control were both very important in recognising women's dignity.

Dr. Ambedkar said at the All India Depressed Classes Women's Conference held in Nagpur on July 20, 1940 that there could be no development without women. "I am a true believer in women's organisations, and I know what they can do to change the state of society if they are convinced," he said. They should educate their children and instil in them a strong sense of ambition.

Since Ambedkar was so persuaded of the role of women, as Chairman of the Drafting Committee, he worked hard to ensure that women's rights were adequately represented in India's political language and constitution.

The Hindi Code Bill, 1948:

When the Hindu Code Bill was introduced in parliament in 1948 and discussed on the floor of the house, it was met with fierce resistance. Ambedkar did his best to defend the Bill by pointing out the Constitutional principles of equality, liberty, and fraternity, as well as the fact that in an Indian society characterised by the caste system, a legal framework is essential for a social change in which women have equality in a legal framework system. In fact, the Bill posed a challenge to patriarchy and this was one of the key reasons for opposition. As a result, Prime Minister Jawaharlal Nehru dropped the Bill on the eve of the first elections in 1951, arguing that there was too much opposition. Dr. Ambedkar, the then-Minister of Law, resigned over this issue.

It goes without saying that he accepted women's equality and fought to protect it legally at a time when almost no one else did. He argued that the law is only allowing one form of option (inter-caste marriage), but it isn't preventing orthodox choices (endogamy). As a result, there should have been no real opposition. He made references to Hindu texts to make his arguments, such as on the subject of monogamy.

Education of Women:

It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom – Dr B R Ambedkar

In this segment, I'd like to quote him and say that education for women is the most important tool for improving their social status. Education also helps to minimise inequality within the family. Schools, colleges, and even universities were developed exclusively for women in the country in order to promote women's education at all levels and to reduce gender bias. Government has been providing a package of concessions in the form of free books, uniforms, boarding and lodging, clothing for hostilities, mid-day meals, scholarships, free by-cycles, and so on to bring more girl children, particularly from marginalised BPL families, into the mainstream of education. Many universities, such as Mother Teresa Women University, have been founded to promote women's higher education and social mobility through the advancement of women's studies. He urged women to free themselves from slavery rather than relying on god or a superman to do so. The strategies for creating an emancipated women's society in India are as follows:

Self Help Groups:

These are small homogenous groups consisting of 12-20 women from BPL families voluntarily organised to promote savings. They are self-managed groups of poor women which primarily came into existence to mobilise financial resources through their own savings and lend the same amongst themselves to meet the credit needs of their members.

Capacity building and skill formation: In order to develop women's entrepreneurial abilities and skills, the government has provided a variety of training programmes aimed at promoting self-employment and wage employment.

Skill Up-gradation Training Programme: The provision of skill training to women in SHGs has been recognised in order to allow them to begin their own income-generating activities. The length and cost of the training are determined by the nature of the trade chosen by the members.

Women & Child Development: The district administration has made a significant shift in its approach to the development of women, especially the poor and illiterate.

Working Women's Hostel: Built in 1996 to provide safe housing for working women, the Working Women's Hostel is located in Angul. National Old Age Pension (NOAP) / State Old Age Pension (SOAP) (NOAP).

Employment and Work Participation Rate: The job participation rate is a strong measure of women's economic empowerment in society. Women's status is inextricably related to their economic condition, which is contingent on their ability to engage in economic activities. Women's involvement in all sectors of the economy in the country has increased significantly.

Women and Political Participation: Women's political participation entails not only exercising their right to vote, but also power sharing, shared decision-making, and shared policy-making at all levels. Women's active involvement in politics is vital to their equality and to the creation of a gender-equal society.

National Commission for Women: An Act of Parliament established the National Commission for Women in January 1992, with the specific mandate to research and track all matters relating to the constitutional and legal protections given for women and protect women's rights and entitlements. The Commission offers financial assistance to non-governmental organisations (NGOs) and educational institutions to conduct legal awareness programmes to inform women about their rights.

Conclusion

Society is in a continual state of transition. It will take several decades to correct these imbalances. Attitudes and expectations will change as a result of both men and women's education. It is difficult to eliminate deeply ingrained cultural values or change long-standing traditions that perpetuate discrimination. Law can only be used as a tool for improvement if it is used efficiently. Low conviction rates stem from a lack of efficient law enforcement, which creates the impression that the accused will get away with it. Deterrent penalties must be contained in the law, and they must be strictly applied. In urban areas, a start has undeniably been made. In addition to their professions, working women are also largely responsible for taking care of the home and raising children. They are more vulnerable to heart and other stress-related diseases as a result of increased stress. As a consequence, it is important to strengthen the Working Women's Support Structure.

Prime Minister Jawaharlal Nehru sent a condolence letter to Ambedkar's family after his death in Parliament saying: "Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society." His dream of a world founded on gender equality has yet to come true, so his ideas are crucial for social reconstruction that favours women's empowerment.

Despite increased representation in the legislature, executive branch, and judiciary, the fight against gender inequality must continue. India is one of the world's few countries to have a female Prime Minister. Today, women have broken down several barriers and are in charge of different departments in major multinational corporations.

In 1993, the Indian Constitution was amended with the 73rd and 74th Amendments, which marked a watershed moment in ensuring fair access and greater participation in the national power system. Women's Quota Bill, which proposes a 33 percent reservation for women in the Lok Sabha and state legislatures, is currently being debated. Women's position cannot be enhanced without providing them with opportunities for self-sufficiency in terms of income and employment.

Women's employment in rural areas is mostly concentrated in labor-intensive, unskilled occupations that require basic or conventional skills. For the various steps to become a living reality for women in rural areas, a much greater and concerted effort would be needed. This can only be accomplished by a concerted effort on the part of the government, non-governmental organisations, formal and informal education providers, the media, and others. The ultimate aim that we must strive for is to empower women so that they can become equal partners with their male counterparts, with mutual respect and shared responsibility for the home and finances.

In India, we often forget Babasaheb Ambedkar while discussing feminist icons. Any mention of Dr. Ambedkar or his work is often censored. He is dubbed a "Dalit king." Though his work in opposing and battling the caste system is unrivalled, such a labelling method fails to acknowledge the other aspects of his work. Aspects of his work that have benefited every citizen of India. But whether or not labelling him a feminist in retrospect is appropriate or fair is a different matter.

Ambedkar has made a huge contribution to the protection of marginalised groups' interests. Upper caste women, as well as lower caste men and women, are affected.

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Dr. B.R Ambedkar Towards the Empowerment of Indian Women

Dr Sangeeta Dongre

Assistant Professor Dept. of Zoology,
Government Vidarbha Institute of Science & Humanities Amravati. Maharashtra . India.

Abstract:

I measure the progress of a community by the degree of progress which women have achieved – Dr. B.R. Ambedkar. A woman is the full circle within her is the power to create, nurture and transform – Diane Mariechild. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women was just the visionary eyesight that was framed by the Dr. B. R Ambedkar.(National policy woman empowerment 2001). Empowerment of women is basically the manner of enhancement of social, economic, cultural and political standing of women, the conventionally disadvantaged, neglected ones, in the society. Much research has shown that women are more likely than men to expend a large proportion of their household income in the welfare of their children and education. When women are properly empowered to earn, collect assets and enhance their financial security, they develop capability for industrial support and spur economic growth by creating new jobs as well as spread out the pool of talents and human resources accessible in a country. It is increasingly recognized that women who are involved in business are the new drivers for sustainable growth, and are the emerging stars of economies in developing countries. This paper will emphasize the vision and the empowering tools given by Dr . B.R. Ambedkar, for Gender equality provide an ongoing foundation for prolonging women's prosperity and empowerment in family systems and social positions and political institutions.

Key words: Ambedkar, empowerment, human rights and Hindu code bill.

Introduction:

The principal features of the Hindu Code Bill illustrate Dr Ambedkar's passion towards the very values of liberty, equality, dignity and fraternity. It was a reform, challenging the basic patriarchal foundation to ensure equality of women, true to its essence of empowerment. Dr Ambedkar's major concern for the status of women was reflected in this Bill. He had even remarked that his work on the latter, would be as important, as his work on the constitution itself, and mark a chapter of gender equality and justice, along with an exodus from ancient orthodox laws. Through the Bill, women were to be granted absolute, right regarding all property. The fact that Dr Ambedkar envisioned gender equality in all certainty can be understood by his own words, when he said that, "son also would get a share as equal to girl's share in mother's property, even in Stridhana (defined in Hindu Law as wealth received by women as gifts from relations) too".

The Bill, however, could not be introduced in its original structure, as devised by Dr. Ambedkar and was enacted in a diluted version in four separate acts, namely the Hindu Marriage Act, 1955, Hindu Succession Act, 1956, Hindu Adoption and Maintenance Act, 1956, and Hindu Minority and Guardianship Act, 1956. Dr. Ambedkar's ideas, however, did influence the enactment of a number of subsequent pro-women Acts, such as The Child Marriage Restraint Act, 1929, Immoral Traffic (Prevention) Act, 1956, Dowry Prohibition Act, 1961, The Maternity Benefit Act, 1961, The Equal

Remuneration Act, 1976, the Family Courts Act, 1984, the Sati Prevention Act, 1987, The National Commission for Women Act, 1990, Protection of Human Rights Act, 1993, Protection of Women from Domestic Violence Act, 2005, among others. It may be noted that Dr. Ambedkar was not against Religions, he was against un-religious acts in the name of religion, by the orthodox clergies and he always opposed the unreligious act of differentiating between humans (woman & Child included) on the basis of castes, sects, sex, color or place/ status at birth. Dr. Ambedkar said “If God does not recognize man or woman by caste or place of birth, the man made Orthodox and superstitious religions cannot/ should not do so “.

Dr. Ambedkar’s heart can be read for women welfare from his following saying “Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without the strength of women”. Dr. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. He strongly advocated for family planning measures for women in Bombay Legislative Assembly.

The Education for Women: Dr B R Ambedkar’s view

“The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life.” – Dr. B.R. Ambedkar

Empowerment envelops developing and building capacities of individuals, communities to make them part of the main stream 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.

Ambedkar identified two purposes of knowledge: first, to acquire it for betterment of others and secondly to use it for one's own betterment. Ambedkar has also argued against professional learning (The British Educational System) which aims at creating a clerical nature of workers. Ambedkar emphasized on secular education for social emancipation and freedom.

Education has the sole purpose to enlighten the depressed classes so as to enhance their cause of social, economic and political upliftment. The social and ethical philosophy of Ambedkar aimed at making the depressed people aware to change their thoughts and old behaviour-patterns and to move forward in the direction of unity and freedom through education. The basic theme of his philosophy of education was to inculcate the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all religion, region, class and caste.

Ambedkar listed these three components as objectives for policy makers:

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

Education is foremost cornerstone for empowering women because it helps them to responds properly to the hurdles, to encounter their conventional role and alter their life. The value of education

in reference to women empowerment cannot be neglected. Education also brings a reduction in inequalities and women can understand their rights, become self-confident, brave and resourceful to make themselves better stronger to withstand social, economic challenges. Also, education helps of women to meliorate their status within the family and develops the thoughts of participation, (Ruqia 2018).

"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 Ambedka. This can be achieved only if the constitutional laws should be followed by each every Indian .

Constitutional Provisions : The constitution gives enough scope for the protection of civil rights of women from any sort of Discrimination under article which are following below;

Article14- provides equal rights and opportunities to woman in political, economic and social spheres.

Article15- prohibits discrimination among woman with respect to man on the ground of sex, color, place, status and birth, and also banned the sale and purchase of women prevailing in India.

Article 15(3), enables positive discrimination in favor of women.

Article39-Equal means of livelihood and equal pay for equal work with the health and strength of woman and tender age children.

Article 39(A)-the state to ensure that the operation of legal system promotes justice on the basis of equal opportunity and to provide for free legal aid for securing justice. Inserted in 1976.

Article 42- the state shall make provision for securing just and human conditions of work and for maternity relief. This article proposed strongly in Bombay Legislative Council, 1928 said, "it is in the interest of the Nation that the mother ought to get a certain amount of rest during the prenatal period and also subsequently".

Article 46 -The state to promote with special care, the educational and economic interests of the weaker section of the people and to protect them from social injustice and all forms of exploitation.

Article 47- It is the duty of the state to raise the level of nutrition and the standard of living of its people and the improvement of public health, and also state have a duty to endeavor to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health.

Article 51(A)(e)- this article comes under part IV-A of the Directive Principle of State Policy which talks about the fundamental duties to renounce practices, derogatory to the dignity of women and promote harmony and the spirit of common brotherhood among the people. And in order to promote woman in political field, Article 243D(3),243T(3)and 243R(4)provides direction for allocation of seats in the Panchayati Raj System. Thus if laws are followed the dream will come true of woman empowerment .

Conclusion

Today's presentation of women empowerment is quite visible and different to all but the roots of it lie in the philosophy of Dr. Ambedkar, the symbol of Knowledge. No one can deny the contribution made by him in respect of rights of suppressed, oppressed, women, education and even political involvement of women. It is clear that Ambedkar and his line of thinking was not for Dalit's or Dalit women but was for all those who are greatest in number. His educational vision is also applicable today in 21st century.

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Literature of Dr. Babasaheb Ambedkar Establishing National Integration: An Overview

Prof. M. B. Bhisare,

Asstt. Prof. in English

N.J.Patel College, Mohadi, Dist. Bhandara

Abstract:

Dr. Babasaheb Ambedkar, a revolutionary, epoch-making and iconic personality produced the multilayered literature through his abundance of writings and speeches. He was not only the saviour of the untouchables but also laid the foundation of the democratic republic creating social equality and cultural integration in the age-old caste-ridden, inherently unjust and discriminating society. Influenced by the modern and liberal minded western philosophers like Prof. Edwin Seligman, John Dewey, J.S.Mill, Harold Laski, Bertrand Russell, Edmund Burke, Antonio Gramsci, Abraham Lincoln etc, he wanted to build modern India based on the principles of Liberty, Equality and Fraternity. Though his writings, speeches and his entire works he influenced every walks of life like literature, films, various movements, Research etc, the major influences rest on National Integration and National life of India. He expressed his thoughts through his writings and speeches. He tried his talent right from making India as the Union of states to the architecting the Constitution of India. For this integration, he favoured Nationalism, Secularism, Socialism, Democracy and Constitution as the chief components.

Keywords: Babasaheb, Ambedkar, literature, national, integration

Introduction

Dr. Babasaheb Ambedkar, an iconic & mountainous figure in the world scenario whose tremendous works in almost fields of human life pave a way to study his revolutionary, epoch-making, stormy life. His contribution to all walks of life i.e. social, political, educational, religious, economic seem to remain the centre of the study for not only Indian students, researchers, socialist, economist, politics and too many but also to the world talent as well.

The main thrust of his entire philosophy was humanity. He fought against the age-long, discriminated, inhuman social system in India and became the pole-star for the oppressed and marginalized humans of India. He was not only the saviour of the untouchables but also laid the foundation of the democratic republic creating social equality and cultural integration in the age-old caste-ridden, inherently unjust and discriminating society. His most eventful life and outstanding contributions to various fields made him a great reformer, a valiant champion of human rights and an emancipator of the downtrodden, the marginalized mass of India who dedicated all his life to awaken the social conscience of modern India. Influenced by the modern and liberal minded western philosophers like Prof. Edwin Seligman, John Dewey, J.S.Mill, Harold Laski, Bertrand Russell, Edmund Burke, Antonio Gramsci, Abraham Lincoln etc, he wanted to build modern India based on the principles of Liberty, Equality and Fraternity.

Though his writings, speeches and his entire works influenced every walks of life like literature, films, various movements, Research etc, the major influences rest on National Integration and National life of India. Dr. Babasaheb Ambedkar had declared 'Nation first, the Nation last'. So, he always

worked for the national integration. He expressed his thoughts through his writings and speeches. He tried his talent right from making India as the Union of states to the architecting the Constitution of India. He also expressed his reformative thoughts on socio-political-economic condition of the country to make it united as a Nation.

Literature on Reformative Thoughts

Dr Babasaheb Ambedkar's literature expressed the thoughts on national integration. For this integration, he favoured Nationalism, Secularism, Socialism, Democracy and Constitution as the chief components.

Nationalism – Nationalism refers to sovereignty in broader sense and love and pride to own country in general sense. After Independence, India became sovereign country but love and pride of all the people towards the country should be increased. The people of various creeds, culture, language, and region should be tied to one thread and that thread is the feeling of Nationalism. Dr. Babasaheb Ambedkar not only expressed his thoughts for the union of all the states to make the country united but through the constitution he nurtured the seeds of Nationalism. According to him, liberty, equality, justice can create the fraternity among all Indians which make the country united. So, he made these principals as chief weapon to achieve nationalism. Through these principles, the country assures all the people for their welfare and makes them feel that this is their country. Before the constitution, nationalism was for the socially, politically privileged people. But for the depressed and oppressed people nationalism was a dream which fulfilled only through the Dr. Babasaheb Ambedkar's vision expressed in the Constitution. He rejected the notion of Religious Nationalism and advocated social secular Nationalism.

Secularism - According to Dr. Babasaheb Ambedkar, for national integration, 'one nation-one religion' was an obstacle. In the country of various religions, the principle of religious nationalism was not possible. The country should accommodate its entire people irrespective to their creed, religion etc. Only then the love to the country will increase. So, Dr. Babasaheb Ambedkar advocated secularism which is opposed to the religious nationalism. Though the word came later in 1976, but Dr. Babasaheb Ambedkar was of the view of the secularism which stands for the national integration.

Socialism – Socialism is another word expected by Dr. Babasaheb Ambedkar for India. The thought behind introducing the word in the Constitution was the belief that states all people are equal and should share equally in the country's property. This is again the revolutionary attempt to eradicate the ills from the previous social system of discrimination and exploitation. The word rests the responsibility on the government by law to destruct the unjust social system to create a unified society based on equality. Dr. Babasaheb Ambedkar directed towards the national integration through socialism.

Democracy – Indian Constitution made India a democratic nation like England, America. But before the constitution, there was a religious constitution named Manu Smriti. It was based on four fold Varna-system. Indian society was not united, instead it was divided. The low caste people were denied the rights to education, to live a dignified life. The discrimination, hatred, injustice, negation, exploitation were the features of that constitution. Dr. Babasaheb Ambedkar through the constitution based the society on the Buddhist principles of Liberty, Equality, Fraternity and Justice. This led the people to unite into a nation that is Bharat. It created a feeling of love and dearness towards nation which led to the national integration. The importance of democracy rests on its features as opposed to that of the previous religious constitution. It liberated the depressed and marginalized people from the injustice of

the religious dictatorship. This was the revolution suggested by Dr. Babasaheb Ambedkar for the sake of the nation.

According to Manu-Smriti, the people of four Varnas are not equal as their origin suggested. According to the Constitution, all are equal. In Manu-Smriti, there is inequality in respect to the rights of education, job, but constitution makes no such differences. The Constitution gives freedom of expression, live and travel anywhere in India and abroad-which were denied by Manu-Smriti. Our constitution bans on any kind of slavery. According to Manu-Smriti, there was no right to collect property to low caste people or Shudras. But the Constitution gives such right to them and to the women. Before the law, everyone is equal now which was not the condition in Manu-Smriti. So, being the principal architect of Indian constitution, Dr. Babasaheb Ambedkar influenced a lot for the establishment of democracy in real sense.

Literature on Socio-political-economic condition

Through the literature in the form of his writings and speeches, Dr Babasaheb Ambedkar presented the socio-political-economic condition of the country.

Social - The social condition of the country was based on Varna system. The society was divided into various castes, creeds and religions. Social discrimination was prevalent in this system. Religious dominance had denied the basic human rights of the low caste and depressed people. They were made busy in the bhakti of Gods, traditions and superstitions. They had various bindings imposed through holy books and scriptures.

Dr. Babasaheb Ambedkar tried to free these people from such condition. He wanted to bring these people in the current of the country. He pointed out various religious riddles; he did historical researches about the caste system and about the condition of untouchables. He presented the solution to annihilate the caste system. He fought for the rights of Untouchables, criminal tribes and other marginalized people to make them feel that this is their country too. This feeling and awareness created by his thoughts, led to the unity of the country.

Political – Dr. Babasaheb Ambedkar’s political views are purely based on nationalism. He always advocated the principles of law and order. With the help of the Western principles of liberty, democracy, individual rights and dignity, he wanted to create new India. He expressed his thoughts for the upliftment of the marginalized and politically depressed classes. He demanded the constitutional safeguards to the minorities to solve the communal deadlocks. To him, unity of country was important. But on the issue of Pakistan, he criticized both Mr. Gandhi and Mr. Jinh for the mess they made of Indian politics. He fought for the political rights of the workers, labourers and untouchables. He also suggested the solution on the issue of Maharashtra as Maharashtra as a linguistic province. He presented various bills for the political reforms and for the political rights of the downtrodden and marginalized people that bind all the citizens into one united country.

Economic – As an erudite economist and a nationalist, Dr. Babasaheb Ambedkar reacted against the finance system of East India Company. He also discusses the problem of Rupee. He suggests the industrialization of India as the remedy on the agricultural problems. His thoughts on economy of the country have been fruitful for the country. He expressed his thoughts on transfer of property, Foreign exchange, general budget etc. for the sake of the country. There were various issues of the financial systems, currency problems, issues related to the property, agricultural problems and economic

condition of the country as a whole. Dr. Babasaheb Ambedkar's thoughts on these and various other economic issues gave to the systematic running of the financial systems of the country. The economic status of the people especially the downtrodden and marginalized should be enriched. The country should care for their welfare so as to create the feeling of love to the country. This led to the unity of the country.

Conclusion

Religious dominance was prevalent in the ancient history of mankind. Later on revolutions started against this dominance. American Revolution in 1775 established its nation. The important French Revolution destroyed the rule of the religion and established the democratic principles of Liberty, Equality and Fraternity. Not only this, it nationalized the property of the church. The revolution followed the industrial revolution which resulted in liberalization and secularism. The Russian revolution brought the labour and exploited class on the front. It created socialism without exploitation, class and caste.

But Indian freedom could not destroy the religious dominance. It could not touch the property of the religious institutions. Nor it could end the social discrimination, class and caste. With this discrimination, exploitation and oppression, how could India develop nationalism? So, Dr. Babasaheb Ambedkar had to fight for that. He worked tirelessly, wrote and delivered speeches for the welfare of the country. Through the Constitution he tried to create revolution. He tried to establish the principles of liberty, equality and fraternity and justice to create the feeling of nationalism among the people of India. Thus, his literature remains rocky to establish the national integration.

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Dr. B. R. Ambedkar's Vision on Social Justice in India

Dr. Shastry Venkatesh,

Lecturer in Public Administration,

Dr. B. R. Ambedkar Degree College, Baghlingampally, Hyderabad.

Abstract

The process of democratization from the bottom has been a threat to the existence of a caste system dominated and influenced by traditionally powerful groups. We see such significant historical developments in the social system in India. The caste system has scientific analysis in this historical sense. Dr. B. R. Ambedkar and many people are inventing the relevance and importance of ideology. Hinduism has developed ways to eradicate atrocities, human values and dignity. We often use the most Nissan social justice, but rarely covered by conflict claims of different policies of different sections of society. A simple, understandable, understandable and understandable multi-contextual term in the national and international arena. The modern concept of social justice is the establishment of a new social system which provides rights and benefits to the various sections of society, especially the depressed classes and the depressed classes. Overall, the real democratic process in India is only initiated by social justice. There is a need to free the Dalits and restore self-respect and self-reliance in them. Dr. B. R. Ambedkar's vision provided a comprehensive programme for achieving social justice in India. Therefore, the establishment of real social justice is Dr. B. Ambedkar's ideological, and vision is the duty of all progressive and democratic forces.

Key words: Social Justice, Social Law Principles, Constitution and Social Justice, Social justice was defined, BR Ambedkar on Social Justice, Legal and Rights Guardian, B. R. Ambedkar Term Justice, Social Justice Creator, Constitutional Element-Equality and Social Justice, B.R. Ambedkar The concept of justice.

1. Introduction

B.R. Ambedkar is considered a pioneer of Indian politics dedicated to social justice and justice. He thought not about his society, but the entire country. He gave India a new vision, philosophy and a new path of progress. His political idea was to try to provide empirical solutions to the complex problems of Indian society.

His life, philosophy and mission are dedicated to the protection of human rights. He was a true socialist who was trying to establish a social democracy that would meet the economic, social, educational and cultural needs of the people. He is one of those who helped accelerate the process of social change in the country. Ambedkar is a terrorist rebellion. He used the sword of social justice to fight against the untouchables and the oppressed sections of Indian society.

He believed that political liberation had no meaning without the social liberation of the oppressed classes. He said that no economic and political reform would succeed until social injustice was eradicated. He believed that their liberation could be achieved through political means. He said that nationalism is not possible if nationalist ideas are awakened and strengthened. He said that social reform was necessary to achieve this great goal. He declared that without social reform, nationalism would not come into existence.

He strongly believed that political justice was not possible without social justice and that his goal was to free Indian politics from social exploitation. This article is an attempt to analyze the philosophical ideas of Dr. B. R. Ambedkar on social justice.

The concept of social justice is dynamic and adapts to the needs of the community. It gradually comes into new form and expands its boundaries and predicts new dimensions. Social justice is very important in the context of Indian society, which is divided into castes and classes and they create water-tight compartments based on inequalities, which poses a serious threat to Indian democracy.

In modern times the term social justice is associated with the concept of social good. Equal opportunities for personal development, regardless of race, color, caste or gender. 2. Social justice in practical manner means bringing all sections of society under one roof.

2. Social Justice

Social justice arising from the concept of morality is a matter of justice. The problems of social justice affect the overall development of various development policy as well as social welfare program. What does it mean to say that social justice is really a social order? It is to control human behavior, to be having a satisfactory treatment of all human beings, and enjoy it. Social justice is social happiness. This is a happy thing to be guaranteed through a just social order. The social system is only trying to eradicate social and economic inequality at birth. Social justice means equality, social rights and personalities, and everyone should have equal social opportunities. According to Ambedkar, his justice is based on moral values and self-compiled. Justice is through social, political and economic justice governed by the Indian Constitution.

3. Social Law Principles

The above observations reveal different facets of justice. In its multi-faceted, social aspect is very important for all of us, because each form is related to the demand for social justice. The demand for social justice is not as modern as some people think. Since the knowledge of human history, it has been in the minds of the people, justice has come out of the nature of society, its mechanism and various regulations. Both the ancient and medieval societies had predicted justice in their own ways. So let us now look at the old concepts of social justice in India and elsewhere.

4. Constitution and Social Justice

Since the inception of the Indian Constitution on 26 January 1950, the people of India have inspired the people of all castes, religions and castes to protect the citizens.

- “Justice, social, economic and political;
- freedom of expression, faith, faith and worship; Equality of status and opportunities; To ensure the personal dignity and ethnic unity of fraternity among them;

5. Social justice was defined

The term social justice is actually a foreign form of India influenced by the Americans while studying at Columbia University in the United States. In his second election speech, The Third President of the United States, Thomas Jefferson, announced that he was running for president with a promise in his own words.

6. Dr. B.R.AmbedkarView on Social Justice

As i said earlier, “justice” is another name for Ambedkar, “another name for liberty, equality and fraternity. The cornerstone of Ambedkar’s concept of social justice is the step to human

personality. He took a clear form of values. This social judiciary represents the universe of every other citizen in our society. While social justice gives a significant place in mutual respect and responsibility in social life, it is necessary to hate and respect the caste barriers between man and man. What is democracy? This is a way of life that recognizes freedom, equality and fraternity as the principles of life. These principles of freedom, equality and fraternity should not be considered as the special elements of the Trinity.

7. Legal and Rights as Guardian

The name Br Ambedkar means a person who fights for social justice and human rights. Br Ambedkar was a victim of the inhuman treatment of religious, religious and religious fundamentalists, he said. He himself recognized the untouchable couples and recognized that only social justice and human rights could shape respectable human beings in this country.

8. B. R. Ambedkar Term Justice:

The word “justice” is very comprehensive and “not easy to define.” Dias said, “The concept of justice is as broad as one’s mind. This is not a matter of capturing in a formula. Other scholars like Krishnamurti said, “Justice is not clearly defined despite the best efforts.” But today justice defines justice as a protector of legal rights. Social justice came to light during the French Revolution of 1789. It is generally described in terms of freedom, equality and fraternity. “If the problem of social justice comes up, the need for the oppressors cannot be ignored. The justification behind the needs of the oppressed is that they are raised.

9. Social Justice Creator

Dr. B. Ambedkar’s work cannot be forgotten In Indian democracy. As chairman of the Constitution committee, he gave our country a form of a complete sovereign democratic republic. Our Constitution is secular and socialism. The Constitution has included several sections to eliminate betrayal with the adult suffrage clause. In the constitution of free India, all citizens were assured of social, political and economic equality. Since the independence of the country, our leaders have started thinking about it.

BabasahebAmbedkar’s name is the creator of social justice, which is written in golden letters in The History of India. This fact is undoubtedly. He was not only a constitutional maker of his era, but also the creator of social justice and the upliftment of the downtrodden. He was one of the few who said that he was a boon to the Indian freedom movement. Mahatma Gandhi gave a lesson to morality. Baba Saheb gave a form of social perspective without exploitation. In the true sense of the word, he gave a democratic and anti-caste objective. He spent his entire life for the welfare of the poor and exploited untouchables and for the upliftment of the difficult classes.

10. Constitutional Element-Equality and Social Justice

In the Constitution of India, all citizens of India have been given political and social equality. At the same time, freedom of expression of thoughts, faith and religion. The constitution producer gave more importance to social justice than economic and political justice. Equal opportunities are given greater importance with personal freedom. The Kaka Caller Commission was constituted on January 29, 1953 under section 340 of the Constitution. viii. Part of parliamentary affairs in our Constitution is taken from the British Constitution. The principles of equality and freedom are governed by religion. No one has created any distinction between caste, gender, particular region and language.

11. B.R. Ambedkar The concept of justice

B.R. Ambedkar's name became synonymous with justice. His name modern is the most respected and prominent place among the most reputed builders in India. His social background, bitterness, heartbeat, his relentless struggle against his caste, the irrevocable fortress, the retaliation of Hindu society, inequality, injustice, exploitation, his attitude toward justice, and his attitude to justice were severely affected.

Conclusion

The Dalit movement has become a transformative social revolution to grant basic human rights to the marginalized sections of society, such as freedom, equality and justice. These demands took into the form of various protests and movements. Dr. B. Ambedkar addressed dalits and gave them various basic and other legal rights in the Indian Constitution. However, constitutional provisions are not enough to eliminate old discrimination. These demands became violent in the Dalit Panthers movement in post-independence India. This movement was successful by supporting the Dalits and providing the necessary self-respect, but failed to provide real change. Dalits have adopted an alternative approach to convert from caste discrimination to Buddhism in Hinduism. Now the movement is taking the ground under the guise of political interests and ignoring the real problem. Various laws were made to eradicate atrocities, untouchability and rape on Dalits. The project also saw caste-based discrimination outside India and a continuous demand for rights in various countries. To come to this conclusion, the elimination of such social stigma requires broad social change and respect for fundamental human rights.

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Dr. Babasaheb Ambedkar: The Forgotten Economist

Dr. Vishwanath A. Khot, Assistant Professor,
Department of P.G Studies in Economics,
KLE'S Lingaraj College(Autonomous), Belagavi.
Karnataka

Dr. Yamanappa S. Balavantagol,
Professor, Department of P.G Studies in Political
Science,
Rani Channamma University, Belagavi, Karnataka

Abstract:

Dr. Baba Saheb Ambedkar a multi-dimensional personality who left a profound deep impression on the socio-political and economic life of India. Ambedkar provided pregnant ideas guidance on the socio-political-economic issues in both colonial and independent India, yet economists of this nation seem to have ignored his contributions he made to India. Against this background this article examines his significant role in federal finance, an important branch of economics and makes an effort to evaluate the process of its development and his immense contribution to it. He had a major role in an in pledging country like India. He had been one of the vigorous contributors to the Constitution of India. His contributions towards the development of the federal finance system in an independent India is remarkable. His insistence in a measure was on the federal finance system and with an object economic welfare of the people from the local to centre levels, which could accelerate their economic progress level without compromising their interests.

Key words: Economist, Federal, Rupee and Public Finance

Introduction:

The words of the most educated Indians of his time, and probably give us a fair idea about Bhimrao Ramji Ambedkar's insight and understanding regarding the ground realities of India. Despite having his education in the most elite universities of the world. Babasaheb Ambedkar, was a name given to him fondly and mostly remembered for his incomparable contributions to the constitution of India as the Chairman of the Drafting Committee. He is widely adored as the chief architect of the progressive provisions of the Constitution for which he made the most articulate an impassioned argument in the Constituent Assembly. Dr. B R Ambedkar was one of the greatest and gorgeous intellectuals with his well-known contributions as a legal luminary, scholar, journalist, educationist, and social reformer. He appeared as an epitome symbol and icon of the downtrodden and backward masses and championed the cause of human rights. But, it is quite obvious is the fact that there is widespread oblivious with respect to Dr. Ambedkar's original work as a distinguished economist.

Dr. Ambedkar was one of the early great son of the soil to have formal higher education in economics. He obtained his Ph.D degree in economics from Columbia University in 1917 which was, them, considered to be D.Sc in economics by the London School of Economics in 1921. He used his research skills as an economist to group the social maladies prevailing in India. And his profound understanding of India's economic problems was manifested in his excising speeches and statements. His incisive analysis and accompanied by pragmatic policy with a focus on the welfare of the people at large was visit astounding. This article goes deep into Dr. Ambedkar's contributions to the monetary economics, public finance, agricultural economics, economic-dimensions of caste system and untouchability, and his strategies approach to the progress economic development of India. I would also attempt to bring out the contemporary relevance of Ambedkar's ideas with respect to the various dimensions of the Indian economy.

Contributions in Monetary Economics

Babasaheb's insight into the monetary system is evident from his reputed book, *The Problem of Rupee: Its Origin and Solution*, written for his D.Sc degree. He also in addition presented his arguments before Hilton Young Commission and those logical arguments were taken into account while structuring the Reserve Bank of India (RBI). The debates on gold standard and gold-exchange standard were revised during the time and Ambedkar when entry it and opposed one of the most prominent economists of those times, John Maynard Keynes. Ambedkar argued in favour of a modified gold standard and on the other hand Keynes was a votary of gold-exchange standard. Ambedkar's basic contention was that the gold standard offered some sort of stability in the currency for a developing country like India and was against the idea of money supply being linked to gold. He stressed the significance of price stability versus exchange rate stability for the larger benefit of the poor people. Another point of contention was that the gold-exchange standard left the discretion of the issuer of the currency totally unregulated and gave unbridled powers to the government. Thus, he suggested that a law be framed to fix the ratio between the gold coin and rupee, and that the former should not be mutually convertible (Jadhav 1991). The context in which, these suggestions were offered by Babasaheb have been completely modified, it is intriguing that till date we face the common tussle between the Government and the Reserve Bank of India with regret to the latter's independence. RBI's adoption of the monetary policy framework in 2013 shows its priority for price stability, and therefore, Dr. Ambedkar remained himself a votary.

Contributions in Public Finance

Another fundamental work of Ambedkar was his Ph.D dissertation, *The Evolution of Provincial Finance in British India*, which talks about the financial relationship between Centre and province. Ambedkar unequivocally stated that each administrative unit must be given powers to raise its own finances and plan its expenditures without being dependent upon another. The provinces till 1871 were the main administrative units they were allowed to plan out for their expenditures while depending upon the Centre for the revenues. This situation created an imbalance in the finances of the State leading to rising fiscal burden. Subsequent systems were developed like 'budget by assignment', 'budget by assigned revenues', and 'budget by shared revenues' to sort-out the Centre and provincial fiscal relationship (Jadhav 1991). Ambedkar's work was pioneering one in the field of public finance and his objective analysis provided and understanding an introspective about the Centre-State financial business. His study also kids a formulation for the existing Centre and States relationship and also as a loadstar guiding for the Finance Commissions since many years in independent India. Ambedkar was an instrument in moving a bill in 1937 to eliminate the *Khoti* system in practice during those days. The British under *Khoti* system used to appoint middlemen to collect taxes from the people and deposit with the government. A middleman, as *Khots*, was a potential instrument of exploitation and abused the ordinary people. Ambedkar had given guidelines for spending of public fund and as such are known as 'Ambedkar's Canons of Public Expenditure'. Thus they were the principles of 'faithfulness, wisdom, and economy' with respect to the spending of public fund by the government (Kumar 2019).

Contributions to Agricultural Economics

To solve the problem of minimal productivity of land in Indian agriculture, a committee was appointed in 1917. It suggested for land holdings to be consolidated. Ambedkar in his paper, *Small Holdings in India and their Remedies* (1918) argued for the consolidated land that should under the

state and distributed equally among the original cultivators without discrimination (Ambedkar 1918). He contention was the land was only the factor of production and for effective use of land, it is important to have a look into other factors such as capital and labour (Kumar 2019). The scarcity of capital and exceeding labour also essentially problematic and so Ambedkar suggested collective farming and industrialisation as possible panacea. The first would improve productivity and the second would solve the problem of disguised unemployment and increase the stock of capital (Bhattacharya 2016). The genius of Ambedkar made possible for him to talk about the problem of surplus labour three decades before Nobel Laureate Arthur Lewis who developed his dual economy model only in the 1950's. Obviously, the issue connected to land reforms in India is still a contentious one and gets manifested in the manifestos of all the political parties in elections since independence. The fact of the matter is that it is still an unreachable issue by all successive parties/governments.

Economic Dimensions of Caste System and Untouchability

...in his magnum opus, Annihilation of Caste, [Ambedkar] derided such theories through logic and pointed out that such[caste] systems were based more on the 'division of labourers'. He pointed out that the caste system is responsible for assigning the occupations of different people and this hinders the mobility of capital and labour which in turn leads to an impending economic development... In Ambedkar's time, the justification for the prevalent-system was 'varna' system relaying on the theory of division of labour and occupational theory. Ambedkar in his *Annihilation of Caste* scoffed at such theories through razor-sharp logic and pointed out that such systems were based more on the 'division of labourers'. He argued that the caste system is responsible for entrusting the occupations to different people which actually hampers the mobility of capital and labour leading to an gaging economic development of the nation. When economic growth is an outcome of change, the caste system continue to support the traditional socio-economic system which negatively affecting the productivity of the economy. Ambedkar was a great critic of untouchability and considered it as worse than slavery. In *What Congress and Gandhi Have Done to the Untouchables (1945)* he states, 'Untouchability is not only a system of unmitigated economic exploitation but is also a system of uncontrolled economic exploitation' (Ambedkar 1945). Against stereotyped caste system based economic system and that with time and 'modernity', the factor of caste would ruin itself, but now we are seeing the strengthening and perpetuating the caste identity instead. The politics of vote bank being considered as one of the potential reasons for caste mobilization. Further the important fact is the discriminatory policies of successive governments subjecting the most underprivileged merely to the exploitation and has been consistency pressed to the bottom of the economic and social ladder.

Strategic Economic Development of India

Dr. Ambedkar expressed concurrence with Marx's views on exploitation of the masses and believed that the India's economic development should happen through elimination of poverty and glaring inequalities, and an end exploitation by the dominant casts (Stephen 2017). Dr. Ambedkar however did not subscribe to communism as an economic system. In his essay, *Buddha and Karl Marx*, he says that economic cogitation cannot alone be the reason for all human activity as formulated by Marx. Therefore, the exploitation can also be religious or social, especially in India. Ambedkar was a passionate supporter of democracy and human rights and he did not accept the altered form of dictatorship and anarchy through communism. He pleaded for reformation in tube with the tenets of the constitution and so he did not accept but rejected Marx's idea of a stateless society. Ambedkar

considered state's role as the most viable means in goading the economic development of the country as opposed to the totalitarian approach of Marx (Jadhav 1991).

Conclusion:

It is crystal evident that Dr B R Ambedkar was an economist par excellence. He had practices solutions to knotted problems and always kept the well-being of people at his heart and as carnal principle of his policies. He worked and pleaded arduously for labour welfare in the Constituent Assembly and also pushed through this the idea of positive rights and negative rights under the tenet of Fundamental Rights in the Constitution of India. However, certain sections of do not people the radical and reformistic beliefs of Dr. Ambedkar and therefore, many of his ideas were incorporated in the non-justifiable Directive Principles of State Policy. His ideological position relied heavily on empirical evidence, historical foundations, and real world practices. He did not advocate convoluted ideological principles (Bhattacharya 2016). Dr. Babasaheb desired collective farming and upheld the idea of rapid industrialisation. Being a strong votary of urbanisation, Dr. Ambedkar contained against the dangers of un-bridled capitalism and where to argue for industries and agriculture to be under state ownership soars to protect masses from exploitation (Singariya 2013). However, it is unfortunate that his idea of economic development laced rapid progress of citizens and India has been let down. His idea of India, mainly his economic policies did not get proper recognition. The fact of the matters is that he is revered as the greatest economist and his contributions in various fields of India showed not be relegated in a flamboyant lord. His greatness and he as an intellect can be deciphered in his apt logically as for as every development sector in India is concerned.

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Dr. B.R Ambedkar's Contribution in the field of Education

Dr. Dinesh . S. Maune.

Associate Professor and
Head Department Of Social work, Mahatma Basweshwar Mahavidyalaya, Latur, Latur

Abstract:-

This paper focuses on Dr. B.R. Ambedkar's Contribution in the field of Education; Ambedkar's realized that instruction was vital for the reproduction of the general public on the standards of fairness and equity. Considering the improvement of instruction in Indian Society he discovered that during the standard of Peshwa in Maharashtra and in any event, during the previous time of English Raj, right to instruction was confined to higher positions. He battled for the schooling of masses without separation of position and sex. Investment in the financial plan to discuss the stated, Training is something that should be brought inside the compass of everybody. The training division isn't an office that can be treated based on remuneration. Training should be ruined in all potential manners and to the best conceivable degree. Taking a functioning part in the conversation on the Bombay University Act and Primary Education Alteration Bill, he contributed his perspectives on the change of Education. He established the individuals' Education society and began universities at Bombay and Aurangabad. He over and over with the public authority that giving equivalent instructive occasions to all without separation was its obligation, in any case, young men and young ladies ought to get alternate training. Paper achieves comprehend Dr. B R Ambedkar's perspectives on training with the uniform schooling framework in India.

Key Words: Dr. B.R.Ambedkar, Enlightened, Self-respect, Moral values

Introduction:-

It is training that is the correct weapon to cut social subjugation and it is the instruction that will edify the discouraged masses to come up and acquire societal position, financial advancement, and political freedom", are the perspectives on Ambedkar. B.R. Ambedkar, as is notable, the Chairman of the Drafting Committee of the Constitution of India, dedicated the vast majority of his erudite person, social, and political endeavors to offer articulation to his confidence in the ideal, "Sarvenah Bhavantu Sukhinah Sarve Santu Niramayah" for example the great and flourishing of all and battled for the duration of his life for making sure about the legitimate spot for the segregated, denied, and discouraged segments of our general public. In spite of the fact that few endeavors were made by Ambedkar to build up an equalitarian culture in India and had been talked about generally by various researchers however a couple of studies are accessible to extend him as an incredible educationist. Ambedkar made an endeavor to accomplish this target through his instructive venture additionally and talked about finally in this paper. Schooling should be debased in all potential manners and to the best conceivable degree. Taking a functioning part in the conversation on the Bombay University Act and Primary Education Change Bill, he contributed his perspectives on the change of Education. He established the individuals' Education society and began schools at Bombay and Aurangabad. He over and over with the public authority that giving equivalent instructive occasions to all without segregation was its obligation notwithstanding, young men and young ladies ought to get alternate training. Paper achieves comprehend Dr. B R Ambedkar's perspectives on training with the uniform schooling framework in India.

Objective:-

- 1.To Assess the Contributions of Dr.B.R.Ambedkar to the Educational field.
- 2.To investigate the Changes in way of life of an underestimated segment through

Methodology:-

Dr.B.R.Ambedkar's Contribution to the field of Education. The examination was directed by auxiliary wellsprings of existing writing through recorded, logical methodologies. The strategy comprises, investigating ideas and contentions, integrate thoughts and proof drawn from various sources, develop steadily and very much upheld contentions, examine an issue in a fair way, assess the thoughts and contentions of others, make decisions and express educated assessments.

Implementation:-

Dr.B.R.Ambedkar's knew that training was the essential precondition for the reproduction of society on the standards of equity and social equity. Considering the improvement of instruction in Indian culture he found that during the standard of Peshwa in Maharashtra and in any event, during the prior time of the British Raj, the privilege to instruction was confined to higher standings. He battled for the schooling of masses without segregation of position and sex. Support in the spending plan to discuss he stated, "Training is something which should be brought inside the compass of everybody. The schooling office isn't a division that can be treated based on compensation. Instruction should be demeaned in every potential manner and to the best conceivable degree" (Ambedkar, 40-41).

Taking a functioning part in the conversation on the Bombay University Act and Primary Education Correction Bill, he contributed his perspectives on the change of Education. He established the people's Education society and began universities at Bombay and Aurangabad. He consistently with the public authority that giving equivalent instructive occasions to all without separation was its obligation, nonetheless; young men and young ladies ought to get an alternate training.

Tragically in the past India got isolated into ranks dependent on birth. Individuals having a place with low standings i.e. the planned positions were denied all advantages and offices, including instructive offices. They were poor to such an extent that they would never consider sending their youngsters to instructive foundations. The entryway of all instructive establishments was shut on them. In the event that at all any booked standing set out to get rudimentary schooling, he was needed to sit outside the homeroom. His shadow ought not to fall on another understudy. Instructively, in this way, they were very in reverse.

Dr. B.R.Ambedkar's accepted that instruction would incredibly add to the belief that education would greatly contribute to the improvement of the untouchables. He generally urged his supporters to arrive at greatness in the field of information. Information is a freeing power. Instruction makes man edified, makes him mindful of this self – regard, and furthermore causes him to have a superior existence really. One of the reasons for the debasement of the untouchables was that they were denied the privilege to training. Ambedkar condemned the British Policy on training for not sufficiently empowering instruction among the lower stations. He felt that significantly under British principle schooling proceeded mostly to be an upper station and untouchables and financed different focuses of learning. While a work part in the chief chamber of the Governor-General, he was instrumental in

stretching out grants for schooling abroad to the unapproachable understudies. Dr. B.R. Ambedkar needed the untouchables to go through both liberal instruction and specialized training. He was especially contradicted to instruction under strict sponsorship. He cautioned that solitary common in training could impart the estimations of freedom and uniformity among the understudy.

Dr.B.R.Ambedkar realized that Indians being a multilingual nation has the chance of issues for the solidarity of the nation by virtue of provincial pressing factors and pulls. At the point when the thoughts of semantic states were mooted, he supported them for two reasons. Right off the bat, it would encourage the working of majority rules system in the nation; furthermore, phonetic states would help in the evacuation of racial and social strains.

Communicating his perspectives Dr.B.R.Ambedkarsaid, "In trying to make semantic states India is stepping the correct street. The street all states have followed. On account of other semantic states, they have been so from the earliest starting point. On account of Indian, she needs to place herself in the converse stuff to arrive at the objective. Be that as it may, the street she proposes to travel is an all-around attempted street" (Ambedkar, 145). As per Dr.B.R.Ambedkar"s, in the eagerness to acknowledge the thoughts of etymological states India could submit the grave goof of giving authority status to provincial Language. Consequently, he cautioned that with local dialects as their authority dialects the states could yearn for Independent ethnicity and along these lines represent a danger to public solidarity. To dodge this chance later on he proposed that it ought to be set down in the constitution that local dialects will never be acknowledged as the authority language inasmuch as Hindi doesn't get fit for this status. He cautioned that semantic states without stipulation would be a danger. Indians ought to be Indians first and Indians last to keep India a unified nation. The thoughts of phonetic states local Languages as their authority dialects were in opposition to this guideline. Dr.B.R.Ambedkar" said "one language can join together. Two dialects make certain to isolate individuals. Culture is seen by language.

Since Indians wish to join together and build up a typical culture it is the bounden obligation, everything being equal, to possess Hindi as Language. own Hindi as Language" He said that any Indian who would not acknowledge his thought reserved no privilege to consider himself an Indian. Such an individual may be a hundred percent Tamil or Gujarati yet couldn't be Indian in the genuine sense. Lamentably, his admonition and proposals were not perceived in the legitimate soul. Today, individuals in Punjab, Tamil Naidu, and Assam are straightforwardly requesting separate ethnicities. Indian legislative issues is experiencing an absence of solidarity of interests affected by standings. This will be honed with phonetic states. India will undoubtedly move to crumble if a reasonable correction in our constitution isn't made and a public agreement on one authority language isn't acknowledged and upheld To advance training among untouchables, Dr.B.R.Ambedkar" set up lodgings for distant understudies at better places like Panvel, Pune, Nasik, Sholapur, Thane and Dharwad with gifts and awards from the region and nearby specialists. Having a free office of boarding to the lodging prisoners, these were available to untouchables understudies, aside from monetary requirements social and social disgrace likewise influenced the full advancement of their character in the Hindu overwhelmed schools. Thusly, Dr.B.R.Ambedkar"s needed to set up isolated organizations for the untouchables. He set up the People"s Education Society in July 1945.

The primary objectives were to:

- 1) Search after the trust
- 2) Start, set up, and lead instructive establishments or offer a guide to such foundations.

He over and again underlined the need to investigate the legend made by Hindu universality that the untouchables were unequipped for learning. With the consistent battle of Dr. B. R. Ambedkar's, because of a portion of the reasons training and education among the individuals having a place with these ranks and classes are extremely low. The issue is probably going to proceed for a long while except if genuine endeavors are made to eliminate these obstacles and impediments. Much consideration is as of now being paid, however, the distance to be covered is extremely long. The public authority is giving grants generously to these understudies. They are urged to travel to another country for higher examinations. Indeed, even in India for admission to proficient and non-proficient courses level of imprints is kept low. Separate young lady inns have been opened for them. Book banks have been begun and all obstacles which hold up traffic of non-use of instructive offices by them are taken out

Conclusion:-

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

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Role Of Dr. Babasaheb Ambedkar In Protecting The Rights Of Labours Though Various Legislations

Dr. Shilparani Suryabhan Dongre

Assistant Professor in Law,
V. N. Patil Law College, Aurangabad

Abstract:

Dr. Babasaheb Ambedkar as a leader of Labour Department formulated policy of equal pay for equal work and initiated various programs to increase the productivity of workers, by providing them with education and important skills which is needed for performing jobs better, health care and maternity leave provisions for women workers. The Constitution of India is concerned about the various labour rights like equality before the law, a right of "equality of opportunity" for employment or appointment under the state, right to form associations or unions, prohibition of all trafficking and forced labour, prohibition of child labour etc. Directive Principles of State Policy cast the duty on the State to minimise the inequalities in income and based on all other statuses, and also directed to creates a right to work. Various labour legislations were enacted in the interest of the labours.

Keywords: Dr. Ambedkar, Rights of Labours, Constitution, Labour legislations.

Introduction:

Dr. Babasaheb Ambedkar's contribution towards the society and nation building is an immense but everyone forgets about his contribution towards labour. He plays a very vital role in making the different labour laws for the welfare of workers. He was a very great labour leader. Dr. Babasaheb Ambedkar's inserted various constitutional provisions in favour of the labour worker both men and women. He did not stop by making Constitutional provisions but he also made number of labour laws for the betterment of worker both men and women when he was a law Minister. Hence workers are enjoying number of rights which has been guaranteed by different legislation and for this purpose all credit goes to the great man Dr. Babasaheb Ambedkar.

Initiatives Of Dr. Babasaheb Ambedkar In Pre-Constitutional Era For Labour Welfare:

Dr. Babasaheb Ambedkar has made already great contribution towards protecting labours' right in the independence era. he had a forcefully made an appeal for living wages and decent conditions of work of the laborers for freedom of pleasant from the clutches of landlords who was very cruel towards the labour. He also tried to remove the social evil of forced labor of the downtrodden sections of the society.

Dr. Babasaheb Ambedkar had personally experienced the various problems and shades of distress the workers and downtrodden class of the society which were faced by them. In Mumbai he also stayed in Bombay development department's accommodation in the company of millworkers near about 10 years as one room tenements. This accommodation was not furnished with the modern facilities and each floor was containing or single laboratory and single tap for watching, bathing as well as cleaning the cooking utensils. in living this situation, he acquired empirical knowledge of the worker's life.

Dr. Babasaheb Ambedkar formed the new political party i.e Independent Labour Party (ILP) in 1936 with a comprehensive program to meet the needs and grievances of the poor tenants, landless, workers and agriculturists. In the Poona session of the Bombay Assembly, Dr. Babasaheb Ambedkar had introduced a bill to abolish the Khoti system of land tenure in Konkan on 17th September 1937. He was the only legislator in India to introduce a Bill for the abolition of the serfdom of agricultural tenants. As well as he opposed the introduction of Industrial Disputes Bill, 1937 from tooth to nail, because it removed the workers' right to strike which was the weapon of workers.

Dr. Ambedkar had taken the efforts to bring the workers under the umbrella of social security. His contribution to the discussion is of lasting importance on the following laws:

- The War Injuries (Compensation Insurance) Bill,
- The Indian Boilers (Amendment) Bill, 1943,
- Indian Mines (Amendment) Bill,
- The Indian Trade Unions (Amendment) Bill,
- Miners Maternity Benefit (Amendment) Bill,
- The Coal Mines Safety (Stowing) Amendment Bill,
- Workmen's Compensation (Amendment) Bill.

When Dr. Babasaheb Ambedkar was a Labour Minister and as the Labour Member of the Viceroy's Executive Council between 1942 and 1946 he provided the following services to the workers, which are worth important in today also.

- Reduction of Working Hours from 12 to 8 Hrs
- Employment Exchange
- Employees State Insurance (ESI): It helps the workers with medical care, medical leave, physical disability which is caused because of injuries sustained during work, workmen's compensation and for the provision of various facilities.

- Compulsory Recognition for Trade of Union
- Indian Factory act
- Dearness Allowance (DA)
- Paid Holidays
- Health Insurance
- Extra pay for Overtime
- Legal Strike Act
- Provident Fund (PF)
- Labour Welfare Fund
- Technical Training Scheme
- Maternity Leaves
- Indian Statistical Law
- Revision of Scale of Pay
- Coal and Mica Mines Provident Fund
- Mica Mines Labour Welfare Fund

Legislation for Women Worker: Dr. Babasaheb Ambedkar also made a various law for Women Labours in India, which really proved good for their health, those are given as bellow.

- Mines Maternity Benefit Act'
- Women Labour Welfare Fund
- Women and Child, Labour Protection Act
- Maternity Benefit for Women Labour
- Restoration of Ban on Employment of Women on Underground Work in Coal Mines.

He has also made a law on Equal Pay for Equal Work irrespective of the Sex.

Constitutional Provisions Protecting The Rights Of Labours:

Dr. Babasaheb Ambedkar has consider all group of the people while making the Constitution of India. Hence he has made many provisions under the Constitution of India which guarantees the rights of labour s, the same has been discussed as under.

1. Article 14: This Article of the Constitution guarantees the equality before law. According to this Article the State under obligation to treat each person equally.
2. Article 16: According to this fundamental right the worker shall get the equality of opportunity in the all matter of employment and appointment to any office under the State that may be Union government or State government. All the workers shall get the equal pay for equal work according to the constitutional provision. At the same time the State shall make the provision for health and betterment of the men and women worker.
3. Article 19 (1) (c): This fundamental right guarantees to the citizen the right to form associations or unions. According to this article citizen of India has guaranteed to form a union or Association. The Trade Union Act, 1926 allows workers to form trade unions. Workers can raise the voice against atrocities done to them done to them with the help of trade union. trade union provides a power to the labor. The main object of the trade union is to solve various problems related with the workers and with their employment etc.
4. Article 21: This fundamental right guarantees the protection of life and personal liberty to all persons.
5. Article 23: In pre-independence era forced labour was prevalent all over India. As Britishers ruled over India, labours were made to work against their will and were not paid according to their work. In that period the Government were not famous for forced labour as well as the landlords were also involved in forced labour. Hence the Dr. Babasaheb Ambedkar made the inserted Article 23 in the fundamental rights of the Constitution of India. This article prohibits the force labour. According to this provision the forces labour has been prohibited and any practice of it shall be punishable. The protection has been given to workers not only against the State but also against the private persons, bodies and organizations.
6. Article 24: From the earlier times child labour was a huge problem of our nation. Dr. Babasaheb Ambedkar was already against the child labour as children is considered as a future of the country. Hence, he inserted this Article in our Constitution of India which prohibits all forms of child labour. This fundamental right prohibits the employment of children below the age of fourteen years. It is made in the protection and welfare of the children. Child labour still can be observed in our country but at a lower scale.

7. Article 39(a): Under this Directive Principles of State Policy, it has been directed to the State to make the policy to secure men and women equally the right to an adequate means of livelihood.
8. Article 39(d): According to the Directive Principles of State Policy the State has been directed for securing equal pay for equal work for men as well as women worker.
9. Article 39(e): The State has been directed for to make policies and to ensure the health as well as strength of women worker will not be abused. It has been also directed to the State to make the policy so women workers will not be forced to enter into the occupations which are not suitable to their strength only because of their economic necessity.
10. Article 39A: According to this directive principles of state policy it is the duty of the state to make the policies for securing equal opportunities for access to the justice as well as make the policies to ensure that such opportunities are not denied only because of economic or other disabilities.
11. Article 41: This Article guarantees the right to work of the citizen of India. It has been directed to the state to make the policies for providing the right to work and education within the limits of economic capacity of the state.
12. Article 42: Dr. Babasaheb Ambedkar made this provision for the upliftment of the working conditions for workers i.e. labours. According to this provision of the constitution the state has been directed to make the law just unhuman conditions of work to the workers. It means to create a suitable and Humane workplace for workers. Dr. Babasaheb Ambedkar has taken special care of women workers which can be observed in this provision. This Article also directed to the state to make provisions in favour of women worker for their maternity relief. Maternity relief means leave provided to women when they are pregnant.
13. Article 43: This provision speaks about the “living wage” for its citizens. It is directed to the State to secure a living wage, decent condition of work and social and cultural opportunities to all workers by making legislation or through economic organization. This provision has put an obligation on the State to create opportunities in the fields of Agriculture as well as Industries with special reference to cottage industries.
14. Article 43A: Dr. Babasaheb Ambedkar was very much in the favour of labour rights and he was an advocate for labours also for a long time. Hence, he has inserted this Article in the Constitution which makes possible the participation of workers in the Management of Industries through legislation.

Conclusion:

It is duty of all workers to be grateful to Dr. Babasaheb Ambedkar, especially women employees, as he framed many laws for women workers in India.

The contribution of Dr. Babasaheb Ambedkar in making the protecting the interest of the labours is countless. He was worked for the welfare of the laborers. He was a man who really experienced the pain and problems of labours and made a legislation to find out he solutions to solve those problems. He really plays a vital role in the nation-building. It will be worth saying that Dr.

Babasaheb Ambedkar is not only the architecture of the Constitution of India but he is also the architect of labour welfare measure.

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1. For removing the lacuna in the inspection practices of Boiler inspectors which had caused serious loss of lives of mill workers in Bombay, Article 16(1) of the Constitution of India
2. Equal Wages Act, 1976 was passed by the Indian Parliament.
3. The Bonded Labour (Abolition) Act, 1976 declares the bonded labour as illegal and also prohibits all kinds of bonded labour.
4. Child labour (prohibition and regulation) Act, 1986 has been enacted by the Parliament of India.
5. Equal Remuneration Act, 1976 has been passed by the Indian Parliament.
6. The Maternity relief Act has been enacted by the Indian Parliament.
7. Living wage not only includes the “bare necessities of life” but also the social and cultural upliftment of the person, including education and insurances for a person.



Formation Of Modern India: Views Of Dr.Babasaheb Ambedkar

Dr.Baba Shambharkar

Principal

Aniket Colledge Ofsocial Work Wardha, Maharashtra

Abstract

Despite the fact that India is progressing successfully in the social, economic and political sectors, evidences prove the presence of caste based violence and discrimination among the Dalits and women posing threat to the human dignity of those weaker section. Critical reflections on the Hindu traditional social system by Dr.Babasaheb Ambedkar calls for the need for a egalitarian society where social justice is equally distributed across Indian society through the socio-economic and political participation among the depressed castes. This research paper attempts to critically examine the ideologies of Dr.Ambedkar in building a society where equality prevails and ultimately contributing to the formation of modern India. Reflections reveal that Ambedkar's vision of egalitarian society is very crucial to end the social evils prevailing in the contemporary Indian society.

Keywords: Democracy, Inequality, Caste discrimination, Indian Society, Egalitarian

Introduction:

Globally, India is considered as one of the largest democratic country. The Constitution of India emphasizes parliamentary democracy that ensures to protect every citizen irrespective of diversity. Although the Indian constitution prioritizes the marginalized castes to be secured from all kinds of discriminations, it is very often found these sections of the society in the modern period are encountering atrocities and exploitation. Evidences reveal that even today Dalits across the country are subject to atrocities and human right violation. This paper attempts to discuss discrimination against depressed caste by the social system. It critically examines the reasons behind this violence on Dalits, despite the fact that various safeguards are available under the constitution and the legislation enacted by the Parliament over a period of time. India has achieved social, economic and political empowerment in the 21st century. Although, the Indian constitution provides social justice for all and evidently it is observed that social justice is denied to Dalits, the paper also discusses the barriers the Hindu social system has in exercising social and justice for the Dalits.

Objectives:

The objective of this paper is to discuss discrimination against depressed caste by the social system. The paper also critically examines the reasons behind this violence on Dalits, and it also discusses the barriers the Hindu social system has in exercising social and justice for the Dalits.

Methodology:

This is a conceptual paper that is built on the basis of secondary sources of data drawn from various sources such as books, articles and journals.

Discussion and Findings:

Social Justice

Social justice is applied solely to a particular people or nation with the intention of redressing effects of hierarchical inequalities, particularly inherited inequalities. Social justice is a multi-dimensional

concept, viewed differently by scholars of law, philosophy and political science. The term social justice is quite comprehensive. Social justice is a bundle of rights. Vision of Ambedkar considers social justice as a balancing wheel between upper to down. It is a great social value in providing a stable society and in securing the unity of the country. In legal point of view, Social justice may be defined as “the right of the weak, aged, destitute, and deprived, women, children and other under-privileged castes”. As a result, most moral and political philosophers are treating injustice as the simple absence of justice. Justice is the tool for transition from such kind of situation, when the principles of justice are premeditated to eradicate injustice.

Plato defined Social Justice as, “the principle of a society consisting of different types of men who have combined the impulse of their need for one another and their concentration on their combination in one society and their concentration on their separate function, have made a whole which is perfect because it is the product of image of the whole of the human mind (Annas, 1981)” it means, his theory of Justice is based upon equal treatments for all human beings but in Indian scenario it is very complex about Justice for the downgraded castes because Indian society is based upon the grading system. In this regard, it is critical to conceptualise the term of Egalitarian society and Hindu Social system.

An Egalitarian Society and Hindu Social System

Historically, the caste system stems out from the Hindu belief in Vedas, Smartis, Ramayana, Mahabharata and Geeta. The four castes eventually developed into a social assortment of thousands sub castes, with the untouchables at the end of the list or more precisely outside the grade. Such a rigid caste system is not found anywhere in the world outside India. A person is born into a caste. Once born in that caste, his status is determined and absolute. The birth decides one’s status and this cannot be altered irrespective of any talent that a person may develop or wealth a person may collect. The Hindu Social is based up on the two pillars, the Caste and Chaturvarnya. It means Hindu social system is based upon the grading which divided the human society based on the caste system and killing human spirit (Ambedkar, 1936).

In worldwide, the personalities like Abraham Lincoln, Martin Luther King, and Mandela tried their best at least to minimize the injustice that had been unleashed towards the downtrodden sections. In India, Gauttam Buddha, Mahavira, Kabir, Nanak and Ravidas played their social and religious role at some time or the other to reform the Indian society. Besides these, numerous socio-religious reform movements had deep linkages with the cause of the untouchables who were labeled with a serious stigma in the name of Hinduism. All these personalities focused morality and humanity which means everyone has equal participation in the world in all sectors.

Phule’s ideas were forwarded by B. R. Ambedkar and he developed new egalitarian values like, equality, liberty, fraternity and democracy. He looked at social justice from the perspective of Indian society and the function of its institution on the moral grounds. Further, B. R. Ambedkar argues that the social justice means equal opportunity for all and no discrimination based on caste, sex, religion, gender and region. However, Indian society is based upon the Verndharma. According to this Ambedkars, ideal would be a society based on the liberty, equality and liberty and fraternity. He further says he cannot imagine any objection to fraternity. Ideal society should be mobile with full of channels for conveying a change taking place in one part to other parts (Ambedkar, 1987).

Ambedkar emphasised on rationality of Hindu social order, which completely negated equality, liberty and fraternity and also justice for the marginal groups. Ambedkar argued that Hindu society does not have the specification to be called as a society, because Hindu social system is based upon the caste system and laws of Manusmriti (Zelliot, 1992). Thus the caste system prevents common activity and it has prevented the Hindu from becoming a society with a unified life and consciousness of its own. Hindu society is based upon the isolation and exclusiveness and this is a main feature of the Hindu social system and its main objective is that to prevent to the solidarity of human-hood (Ambedkar, 1936). Moreover, the caste system is killing the sense of humanity. At this juncture, M. K. Gandhi was opposing the untouchability but he did not oppose the Caste system and established to Verna system. M. K. Gandhi's interest was to preserve the traditional social order. But Ambedkar's views questioned the traditionally Hindu social system as a system promoted to devastate a just an egalitarian society (Ambedkar, 1943).

At this juncture, the caste system became responsible for creating discrimination, violence, crime and inferiority between human being. It means that the Hindu social system is destroying the spirit of welfare and humanity (Ambedkar, 1936). Even in modern India, those problems are continuing in different forms. It is only in favour of inequality and exploitation of society and gives no space for human rights and social justice for human beings. Here, the Hindu social system is deciding on the basis of birth and not on the basis of quality of human and also narrowing down the scope of exercising rights in women and dalits.

At this situation, the Manusmirti proclaimed that the women never be free, as she in her early stage live under her father and during young age under her husband and old age under her son. Manusmirti deny to women, the right to read and live the life happily. When this is critically examined to the Egalitarian society, it is based on humankind and welfare for all and no space for any discrimination, inequality and grading system. Ambedkar says "Even Though, I am born a Hindu but I will not die a Hindu (Ambedkar, 1935)". Ambedkar wanted to annihilate the caste system means he wanted annihilation to the Hindu social system and want to establish a new egalitarian society. Today, India is a democratic country as it is based upon the Social Egalitarian philosophy of B. R. Ambedkar.

Rights, Discrimination and Humanity

Although, Indian Constitution is based upon on equal participation and social justice for all and no discrimination on the basis of caste, religion, birth, language and place etc, the reality is totally different. Critical reflections from the grassroots level, reveals that there are many social problems for one section which stems out from caste and religion even in the modern India in 21st century. Indian Constitution is prescribing rights for citizen as freedom of speech, equal treatment, right to religion, right to education and right to vote etc. There are emphasis on the humanity and also maintain socio-economic and political participation for all. Undoubtedly, it is observed that discrimination and crimes are commonly seen on one section which is associated with Hindu social system. This happens because its philosophy is based upon the hierarchy which is fixed by the birth. Ambedkar argued that Hindu Law is established on the Brahmanical philosophy. The untouchables had nothing to do and accept and respect it. The untouchables have no right against the Upper Castes. For them there is no equal right or no justice and it can be exercised only by those in the dominant castes and not applicable to weaker sections.

Social Justice in 21st Century

The achievement of social justice implies to the removal of the inequalities in social, political and economic life and the creation of a just society. Ambedkar envisioned that social justice could be brought about only when political democracy is extended into the social and economic sectors. However, he insisted that breaking the monopoly of the one-time political and social elites has to be done through constitutional means. Ambedkar was also aware of the existing corruption and prejudices in the Indian administrative and judiciary system. He believed in right of equal participation, and that the assimilation of the objectives of the marginalized groups of society in rules and policy is not sufficient to ensure social justice, but that the incorporation of individuals from these groups in the administration is also a necessary condition for distributing justice. In this context Ambedkar while advocating for special treatments for the social justice to depressed caste in Indian government, he argued that “the power to administer laws is not less important than the power to make laws. And the spirit of the legislation may easily be violated if not nullified by the machinery of the administrators (Ambedkar, 1979).”

Dalits are more nomadic than Upper Castes in the country today, and they have been trying to assert their rights and establish their own identity in society. This does not mean that Dr. B.R. Ambedkar tried to uplift the Dalits only. But he was also interested in the creation of an egalitarian society without any caste discrimination and untouchability. His important contribution was that he strived to reform restructure and transform contemporary Indian society. Vivek Kumar argues that Ambedkar’s theory of justice is intersected by Plato, Hobs, J.S. Mill and Rawls etc. (Jogdand, 2008). However, his philosophy is based on social justice and he is the first person who created a new approach for justice for depressed castes in India. Even today, theory of justice could not apply on Indian society, because, the Indian society is based on caste system. Verna System is a setting of reservation for Upper caste and denied all rights to Dalits in India.

Conclusion

Despite decades of struggle and conflict, Dalits are facing widespread discrimination and inhumane treatment from a society in 21st century in India. They are calling to them Panchmas, Untouchables, Harijans or Dalits. Human beings are essentially social animals. They are by nature interrelated and interdependent. A person can develop his or her personality only in the human society. For this purpose every human being, above all, needs the recognition that befits a human being. Caste society cannot provide the atmosphere and space required for authentic human development.

As a result, B.R. Ambedkar called upon the Hindus to annihilate the caste system, which is a great hindrance to social solidarity, humanity, and to set up a new egalitarian social order based on the ideals of liberty, equality and fraternity in consonance with the principles of democracy. In 21st century, the untouchables are usually regarding as objects of political participation but political parties ignore them as they are not interested to protect their political participation and social justice. The importance and necessity of communal and adequate representation of Dalits is beyond question. Ambedkar’s socio-economic and political thoughts were primarily based on the social ground realities of Indian society. He was the prominent advocate of social justice and welfare of all, which is the foundation of national governance and social democracy.

Ambedkar provides a new dimension to social philosophy and making modern India. He strongly advocated that untouchability is not a religious system but an economic system which is worse than slavery. He had a distinctive approach to the oppression of women and Dalits in India. Ambedkar's commencement of emancipatory politics proceeded beyond a comprehensive name of oppression, which is another name of untouchability. India can never be truly free until the last Indian segment of Dalits and STs are free. Ambedkar wanted that Dalits, backwards, minorities and women to look back to their history and re-establish their supremacy by defeating the counter revolutionary forces led by the champions of Brahmanism. Ambedkar came to the right conclusion that the teachings of Buddha could elevate the status of India. Fighting these evil forces with determination and strengthening the unity of democratic and secular forces were therefore, the best way in which we can uphold the social philosophy of Ambedkar who shines as the symbol of uprising against all unjust structures of the Hindu social system. He was also India's first thinker who played important role to make the point clear that India is not yet a nation, but a nation in the creation.

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Dr.B.R.Ambedkar and Social Reformation

Dr. P. Nathiya

Dept of Socialwork,NASC
Nehru Gardens,T M Palayam,Coimbatore

Lisha M. L.

Research scholar,Dept of Socialwork
NASC,Nehru Gardens,TM Palayam,Coimbatore

Abstract

Dr. B.R Ambedkar is known as the father of Indian Constitution .He was also well known jurist, economist, politician and social reformer .He was born on 1891, in the town and cantonment of how in the central province of Madhya Pradesh and his schooling was a Elphinstone High School and he completed his Graduation in Elphinstone College . Later he moved to Colombia University for doing his Post graduation .He completed his Doctorate in Colombia University and completed his Ds .c from University of London and returned to India. During the tenure of his professional life he was highiy disappointed by observing the social evils like inequality, untouchability, racial discrimination and discrimination against the backward peoples (dalits). He strongly opposed the Bharahmin supremacy and capitalist structures in India and supported the Indian working class and aimed to eradicate the caste system . In 1936 he announced his political debut by the declaration of Independent Labour Party By the publication of his book “Anihilation of Caste” .He strongly criticized social evils in Hindu religion and after being the member of executive council of viceroys as Labour Minister he implemented several measures for the development of labours and upgrading their standard of living .In his work Who were shudras? .Ambedkar try to explain the formation of untouchables and announced the transformation of political party in to scheduled castes federation. During the time of drafting constitution he take good initiative to upheld the social status of daliats , poors and labours.

This paper is an earnest effort to highlight the contribution of Ambedkar as a social reformer

Keywords: Social Reformation, Discrimination, Social evils, Caste system.

Introduction

Dr.B.R.Ambedkar is the father of the Indian constitution and also a great social reformer . From the beginning to the end of his life he moved against the caste system and fought for the right of the untouchables and downtrodden.He work hard for the eradication of caste system and social inequalities.In 1924 he laid the foundation of Akhila Bharathiya Bahiskrit Parishad to uplift the depressed class .For him education was the greatest weapon to force the progress of depressed class and established the Depressed Class Education Society.

From earlier days onwards education functioned as the key element for the cultural transformation in vedic period privilege of education was enjoyed by Bhramins,Kshathriyas and Vaisyas.Shudras, the people who considered as the lower class exempted from this privilege.During this time Buddhist and other socio –religious movements raise their voice against the discrimination.But the supremacy of the royal class over education remains unshakable.This discrimination provoked the dalits to start protest against the discrimination of the royal class .Dr B.R .Ambedkar was the key person who played a vital role in the revolution against the supreme class for upliftment of dalits for their human rights,dignity,freedom and justice.

Statement of the Problem

This problem is stated as “Dr B.R Ambedkar’s contribution as the social Reformer for the social and Educational upliftment of Dalits.

Objectives of the study

- ❖ To analyse Dr Ambedkars contribution for the conceptualization of Education as a power full weapon for the development of Dalits
- ❖ To assess the volume of support delivered by Ambedkar for the upliftment of down trodden masses as social reformer.
- ❖ To trace Ambedkar’s effort to propagate his ideas and thoughts for the cultural ,social and national development

Research methodology

Research in common parlance refers to a search for knowledge. According to **Redman and Morry** define research as a “systematized effort to gain new knowledge”. Research is thus an original contribution to the existing stock of knowledge making for its advancement. It is the pursuit of truth with the help of the study, observation, comparison and experiment. In short, the search for knowledge through objective and systematic method of finding solution to a problem is research. The systematic approach concerning generalization and the formulation of a theory is also research.

Methods of data collection

The task of data collection begins after a research problem has been defined and research design planned chalked out. While deciding about the method of data collection to be used for the study, the researcher should keep in mind two types of data vise, primary and secondary.

- **Primary data**

The primary data during the course of doing experiments in an experimental research but in case we do research of the descriptive type and perform surveys, whether sample surveys or census surveys, then we can obtain primary data either through observation or through direct communication with respondents in one form or another or through direct communication with respondents in one form or another or through personal interview. Primary data is the data which has been collected for the first time and which mayn’t be passed through the statistical process.

In this study, primary data is collected through Questionnaire.

- **Questionnaire**

It includes some well-structured questions related to study to get the facts. Questionnaire was designed by using hard copy to some respondents.

- **Secondary data**

Secondary data refers to the data which have already been collected and analyzed by someone else. It may either be published data or unpublished data. These data may collected through journals, books, magazines, websites etc... and these data may already passed through the statistical process.

- **Sample design**

Questionnaire was distributed to 30 respondents from Staffs among Tribal hostel in Mankara.

- **Sample size**

The sample size used for this study is 30

- **Sampling method**

The sampling method which i have been used in this study is Snow ball sampling method.

- **Tools used for the study**

The term analysis to the computation of certain measures along with searching for patterns of relationship that exist among data groups. Thus in the process of analysis, relationship or differences supporting or conflating with original or new hypothesis should be subjected to statistical tests of significance to determine with what validity data can be said to indicate any conclusions.

The tools used in this study are as follows:-

- **Percentage analysis**

Percentage analysis is one of the basic statistical tools which is widely used in analysis and interpretation of primary data. It is calculated as follows

$$\% = \text{No of responses} / \text{Total No of respondents} * 100$$

Review of Literature

According to Rao the Ambedkars philosophy of life as well as his perspectives of education is related to Buddhist principles,prajna(understanding) ,Karma(compassion).

Reddy in his work Analysis the Ambedkar -led Dalit Movement with an Anthropological perspective in his work he observes that the radical transformation of living condition of millions of his community is mainly because of Ambedker's effort.

Kadam in his book Dr .Babasaheb Ambedker and significance of His Movements “describe about that Ambedkar social political movements aimed at the liberation of downtrodden s for their age old social slavery.

Analysis and Interpretation

- The social reconstruction in India is the end result of Ambedkar's effort?

a)Yes

b)No

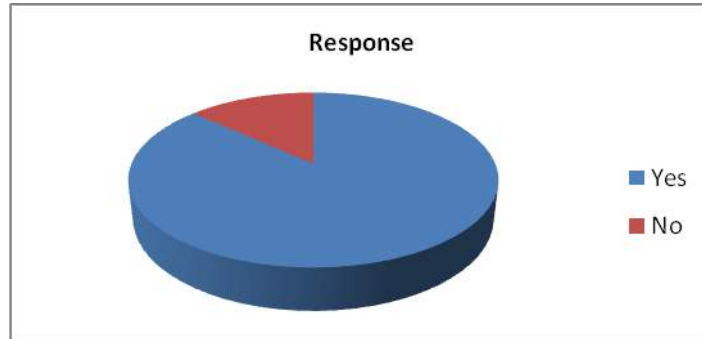
Table No: 1

Table showing the reaction of the respondents with respect to the Social reconstruction of Dr.B.R.Ambedhkar in India

Sl.No	Particular	No of Respondents	Percentage
1.	Yes	26	86.66
2.	No	4	13.33
	Total	30	100

Chart No:1

Chart showing the reaction of the respondents with respect to the Social reconstruction of Dr.B.R.Ambedhkar in India



- Is the social up-liftment of dalits in Indian society is the contribution of Ambedkar?
a)Yes b)No

Table No: 2

Table showing the reaction to the contributions by Dr.B.R.Ambedhkar for the upliftment of dalits in society

Sl.No	Particulars	No of Respondents	Percentage
1.	Yes	28	93.33
2.	No	2	6.66
	Total	30	100

Chart No: 2

Chart showing the reaction to the contributions by Dr.B.R.Ambedhkar for the upliftment of dalits in society

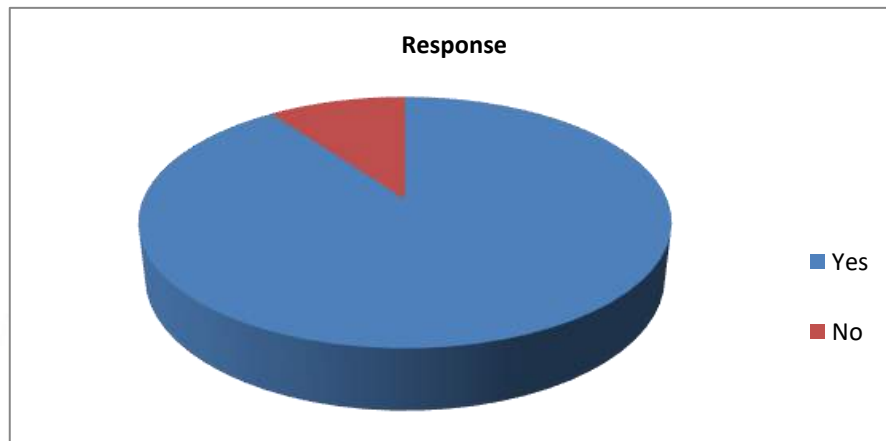


- Does Ambedkar take a step to stop the upper class domination in our society and ensure the implementation of law regarding dalit's child education?
a)Yes b)No

Table No: 3
 Table showing the reaction of the respondents whether Dr.B.R.Ambedhkar able to stop the upper class domination

Sl.No	Particulars	No of Respondents	Percentage
1.	Yes	27	90.00
2.	No	3	10.00
	Total	30	100

Chart No: 3
 Chart showing the reaction of the respondents whether Dr.B.R.Ambedhkar able to stop the upper class domination



Findings

- The innovative step taken by Dr B.R Ambedkar for the eradication of evil systems in the society was really an inspiration for the peoples of other country to fight against the social evil
- Providing education for every one without the discrimination of cast,creed and religion was the result of painstaking effort done by Ambekar
- Reservation system of the dalits for education and job is also a notable contribution of Ambedkar
- So many countries in the rest of the world copied the measures taken by Ambedkar for the upliftment of down trodden people
- The importance given to the education dalit childs and the step taken for the promotion of girls education was the main highlights of our constitution which was the contribution of Ambedkar

Suggestions

- To conduct a study about the contribution of Ambedkars for the fabrication of our pannel code and the relevance given by him to dalits in the constitution
- To conduct a survey regarding the executional excellence of Ambedkar in the constitution making and the importance for the dalit education noted by him

- To conduct a comparative study about the change in living standard of dalits after the law implementation in our country's constitution by Ambedkar

Conclusion

The life of Ambedkar was actually a war for the upliftment of marginalised peoples in India. A New phase in the history was started after the arrival of Ambedkar in the lime light of freedom movement. The historical transformation in the social status of dalits was the result of earnest effort done by Ambedkar.

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Dr. Babasaheb Ambedkar on Human Rights

Dr. Suresh Manikrao Mule

Institute of Dr. B.R Ambedkar Studies and Research,
Gulbarga University, Kalaburagi-585106

Abstract

Dr. Babasaheb Ambedkar's heritage as a socio-political reformer deeply affected current India. In post-Independence India, his socio-economic idea is regarded across the political range. His drives have impacted different circles of life and changed the manner in which India today takes a gander at financial approaches, schooling and governmental policy regarding minorities in society through economic and legitimate motivators., Narendra Jadhav, an eminent Indian economic analyst, has said that Ambedkar was "the most elevated and decorated Indian financial expert, everything being equal." Amartya Sen, said that Ambedkar is "father of my financial aspects", and "he was exceptionally dubious figure in his home country, however it was not the truth. His commitment in the field of financial aspects is heavenly and will be recollected for eternity." President Obama tended to the Indian parliament in 2010, and alluded to Dalit pioneer Dr. B.R. Ambedkar as the extraordinary and adored Human Rights champion and primary creator of India's constitution.

Keywords: Socio-economic, Indian constitution, Human rights, Caste society, Hinduism.

Introduction

India has assumed the main part in the advancement of the cause for Human Rights. With the fulfillment of Independence, the assertion of rights, the most detailed on the earth, was fused in the new Constitution. India has put forth the most true attempts for the insurance and advancement of basic freedoms the world over and is the best victor of the basic rights in the Third World. India has not just fused a detailed Bill of Rights in her Constitution however endeavors have likewise been accomplished to decipher this into reality. India got independence in 1947, following quite long struggle for freedom purchased to a head a whirlwind of opposition at home and promotion for opportunity abroad. The United Nations came to the world in 1945 after an amazing arrangement of worldwide activities that started with the introduction of the League of Nations in 1920. The climax of these advancements was the reception (in 1948) of one of the world's most noteworthy living records – the Universal Declaration of Human Rights (UDHR) (Kothari, 2019)

Methodology:

The present study, which is based on secondary data covering journals, articles, reports, and e – resources. This research paper used descriptive methodology. This research paper uses the descriptive methodology.

Human Rights: Concept, Definition

The idea of Human rights is basic major rights to which an individual is innately entitled. The meaning of Human rights will be rights characteristic to all people, without differentiation as to race, color, sexual orientation, language, religion, political or another assessment, public or social source, property, birth or another status (UNHCR, 2018)

Classification Of Human Rights

The United Nations classifies the human rights into the following categories

- Civil rights
- Political civil liberties
- Social and Economic rights
- Cultural rights

Civil Rights

Civil rights assurances of equal social chances and equal protection under the law, paying little room to race, religion, or other individual qualities. These are very for the individuals to lead a normal life in the society. Examples of civil rights incorporate the option to cast vote, the privilege to a fair trial, the privilege to taxpayer supported organizations, the privilege to a state funded instruction, and the option to utilize public offices. Social equality are a fundamental segment of vote based system that is democracy; whenever people are being denied occasions to take part in political society, they are being denied their social equality. As opposed to common freedoms, which are opportunities that are made sure about by putting limitations on government, social equality are made sure about by sure government activity, frequently as enactment. Social liberties laws endeavor to ensure full and equivalent citizenship for individuals who have generally been victimized based on some gathering trademark. At the point when the authorization of social liberties is discovered by numerous individuals to be deficient, a social equality development may arise to call for equivalent utilization of the laws without segregation. In contrast to different rights ideas, for example, common freedoms or regular rights, in which individuals secure rights intrinsically, maybe from God or nature, social liberties should be given and ensured by the intensity of the state. Subsequently, they change significantly after some time, culture, and type of government and will in general follow cultural patterns that support or despise specific sorts of separation. For instance, the social liberties of the lesbian, gay, androgynous, transsexual, and eccentric (LGBTQ) people group have as of late go to the cutting edge of political discussion in some Western democracies (Hamlin, 2007)

Political Rights

Political rights allude to a person's capacity to take an interest in the common and political existence of the general public and state unafraid of segregation or restraint, and are tied near citizenship status. Such rights incorporate not just the option to cast a ballot in a political race, yet in addition the rights to join an ideological group; pursue position; and partake uninhibitedly in political conventions, occasions, or fights (CSCE). Some of the important political rights are,

1. **Right to vote:** In a democratic government, every citizen has given the right to vote. The age minimum age to exercise this right is 21 years.
2. **Right to get elected:** In a democratic state every resident is additionally given the option to get chosen for any public office. He can get chosen for a council, or city organization/civil board of trustees or panchayat and work as its part. A few capabilities are anyway fixed for looking for political race.
3. **Right to hold the public office:** Residents likewise reserve the privilege to hold public workplaces subsequent to getting chosen as representatives of the individuals. While fixing capabilities, no separation is made and legitimate consideration is taken that solitary equipped people may get chosen.

4. **Right to petition:** Residents reserve the privilege to request of and they can send applications independently or aggregately to the experts for the review of their complaints.
5. **Right to form the political parties:** In each democratic state; individuals reserve the privilege to shape their ideological groups that is political party and to take an interest in the political cycle through these rights (Ghai)

Economic Rights

Right to adequate wages: An individual has the privilege not exclusively to work yet in addition the option to be paid sufficient wages for his work. For this reason, state fixes least wages as indicated by the quality and amount of work. Compensation is constantly viewed as a prize for the work done.

Right to property: Right to property is as normal to man as family. It implies the option to retain the surplus abundance or cash and buy undaunted or portable property. Property contributes towards the development of culture and human advancement. Right to property is a characteristic culmination of right to sufficient wages

Right to Economic and Social security: In an advanced government welfare state, residents are additionally given the privilege to financial and federal retirement aide. State gives security in the event of old age, disorder, joblessness and so forth A large portion of the states give old age pensions, joblessness recompenses, advantages of fortunate asset, monetary aides during sicknesses or mishaps or natural disasters.

Right to Fixed amount of Work duration: The modern state also fixes the long stretches of work every day. Nobody can be compelled to work for more than fixed hours (Ghai).

The Indian Social System

The underlying cause of discriminations and inequalities according to Dr. Babasaheb Ambedkar in India depend on caste. caste is a social development and decides the social standing and destiny of an individual in the general public. Caste as Dr Babasaheb Ambedkar further expounds resembles a stepping stool putting some small bunch of people like Brahmins on the top and Shudras in the down and Untouchables underneath the Shudras. These category of people are the outcaste people who are called by different names like Ati Shudras, Nishadas or Chandalas etc. Shockingly the women like Dalits in Caste progression at all level are additionally separated, persecuted and misused pulling them to sub-human status. A few states however are portrayed by social disparity; maybe no place else on the planet has inequality been extravagantly developed as in India (Gadkar, 2019)

According to Babasaheb, "Society is always composed of Classes. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class. This is a universal fact and early Hindu society could not have been an exception to this rule, and, as a matter of fact, we know it was not. So what was the class that first to make itself into the caste, for class and caste, so to say, are next door neighbors, and it is only the span that separates the two. A Caste is an enclosed class" (moon, 1979)

Religion was the main tool for the upper caste to defend and crystallize their position. Karl Marx has rightly said that 'religion is the opium of the masses'. It always promises a better position afterlife if they accept the suffering in the present life. Similarly, Babasaheb had said about the religion. He said it is only the poor, who need religion. Religion always gives hope. Therefore, mankind finds

solace in the religion, and that is why the poor cling to religion. Untouchables never find right to life and dignity in Hinduism. Hence Babasaheb chose Buddhism over Hinduism and with all respect and dignity accepted Buddhism. “Dr. Ambedkar’s speech on the Eve of the great conversion at Nagpur on October 14, 1956, Dr. Ambedkar said Buddhism can serve not only this country, India, but the whole. Buddhism is indispensable for world peace you must pledge today that you, the followers of Buddha, will not only work to liberate yourself, but will try to elevate your country and the world in general (Waghmare, 2007)

Dr. Babasaheb Ambedkar, Indian Crusader for Social Justice and Champion of Human Rights. One of the greatest contributions of Dr. Ambedkar was in respect of Fundamental Rights and Directive Principles of State Policy enshrined in the Indian Constitution. The fundamental Rights provide for freedom, equality, abolition of Untouchability and remedies to ensure the enforcement of rights (Waghmare, 2007). Articles 14, 15, 16 of the constitution speak about right to equality and without any discrimination on the basis of religion, race, caste, creed sex. Article 17 of the constitution speaks about the eradication of untouchability. Article 46 of the constitution belonging to Directive Principles of State Policy make it obligatory on the part of the state to promote with special care the educational and economic interests of weaker section particularly scheduled caste people. In this way the interests of the downtrodden i.e., untouchables were protected and guaranteed by the supreme law of the land i.e., constitution.

Dr. Ambedkar in His book “Annihilation of Caste” speaks about Mr. Gandhi. He revealed how Gandhi maintained double standards in his two papers i.e., Harijan which was brought in English and another paper conducted in Gujarati namely Deenabandhu. In Harijan, he posed himself as the crusader of the caste system where as in Deenabandhu, he shown his true colors as the follower of Hinduism and strictly an orthodox person. People can see him as his devotees. But true to his personality and principles, he can neither be a reformer nor a mahatma. Indian society is completely driven by the caste system and which is being justified by the leader like Gandhi. The words of Gandhi had huge weightage since he had the followers all over. They were following him blindly and religiously. So it was a challenge for Babasaheb to fight against the odds of Hinduism which was supported by none other than Gandhi. But even the winds of opposition were blowing towards him from all the corners of the society; he stood like a mountain, took all challenges and succeeded in getting the basic human rights which were denied to the untouchables since time unknown. The realization of egalitarian society is impossible without the equality of untouchables in particular and other backward downtrodden section of the society in general. To envisage this Dr. Babasaheb Ambedkar came up with the reservation policy which is guaranteed by the supreme law of land that is constitution itself. Reservation system is very much necessary to bring these downtrodden dalits to the mainstream and lead a respectable life.

Reservation System

Reservation is an arrangement of governmental policy regarding minorities in society in India that gives verifiably disadvantaged groups representation in education, work and legislative issues. In view of arrangements in the Indian Constitution, it permits the Indian government to set reserved quotas or seats which bring down the capabilities required in exams, employment opportunities and so on for 'socially and economically backward sections of the society. Reservation is principally given to every one of the 3 groups: Scheduled Castes, Scheduled Tribes, Other Backward Classes truncated as SC,

ST, OBC individually. Initially reservation was simply given to SCs and STs yet was later stretched out to OBCs in 1987 after the implementation of the Mandal Commission report (wikipedia).

SPECIFIC CONSTITUTIONAL PROVISIONS FOR THE PROTECTION, UPLIFTMENT AND WELFARE OF SCHEDULED CASTE, SCHEDULED TRIBE OF INDIA

- ❖ Article 15: Prohibition of discrimination on the grounds of religion, race, caste, sex or place of birth.
- ❖ Article 16: Equality of Opportunity in the matters of public employment.
- ❖ Article 17: Abolition of Untouchability- Untouchability is abolished and its practice in any form is forbidden
- ❖ Article 29: Protection of interests (cultural and educational) of minorities.
- ❖ Article 30: Right of minorities to establish and administer educational institutions.
- ❖ Article 46: Promotion of educational and economic interests of scheduled castes, scheduled tribes and other backward classes.
- ❖ Article 330: Reservation of seats for SCs and STs in the Loksabha.
- ❖ Article 332: Reservation of seats for SCs and STs in Legislative Assemblies of the states.
- ❖ Article 335: Claims of SCs and STs to services and posts.
- ❖ Article 350(A): Facilities for instruction of instruction in mother tongue.

Conclusion

The Ambedkar point of view or as it is likewise called Ambedkarism is today a living power in India. The point of view however arose bit by bit not with the aim of scholastic pursuits or an order fulfills the necessities of the widespread guideline of human rights making the individuals secure, cultivated, and evolved both morally and materialistically. Though we have supreme law of land that is constitution which is protecting the interests of SCs and STs, still there is a long way to go. There is huge percentage of population belonging to SCs and STs who are still to get the benefit of this reservation system. The main reason for this is illiteracy and poverty. So it is the responsibility of every citizen and the government in power to proper policies to bring this section to the main stream.

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Efforts of Dr. Babasaheb Ambedkar's for the Female Upliftment

Patel Dhavalkumar Satishbhai

Ph.D (Research Scholar)

Department Of Sociology Sardar Patel University Vallabh Vidyanagar – Gujarat

Abstract

Babasaheb has worked not only as political leader but he also struggle for Dalit's, Backward Classes of the society and women rights and their upliftment. The main Purpose of the present of this Paper is to show the contribution of Babasaheb Ambedkar for the upliftment (improvement) of women in the progress of society considering women as male equivalents. He said for all the misery and suffering of women 'Manu' is responsible and he blamed the Hindu Social System and beliefs for the conservative attitude towards women. He Re-examined the Hindu Code Bill Presented by 'Rao Committee' on 11 April 1947 and discussed it in the Constitutional Committee for women reforms. Dr. Babasaheb Ambedkar has inspired women to fight for their justice through social activities and their rights, ideas and reforms.

KEY WORDS - Ambedkar's Contribution, Hindu Code Bill, Women Upliftment.

Introduction

A trend is going on now-a-days for women social upliftment in social media these days. Debates on women empowerment are seen on news channels as well as articles in newspapers. people read it with great passion and discuss it for while. after some day they throw away this news paper and their views in dustbin. government and N.G.Os are taking advantage on the name of it. But People today have forgotten Dr. Babasaheb Ambedkar, who dedicated his entire life for the upliftment of women, as well as to lay the foundation for women's empowerment in new independent India.

Methodology

Present research " **Efforts of Dr. Babasaheb Ambedkar's for the Female Upliftment**" has been done by historical method of research. This research has been done using secondary sources including books, research paper, article, newspaper, internet etc. reference literature.

Babasaheb Works Related Women Empowering

Babasaheb has always been working to give equal rights to women. Babasaheb started women, who were remained socially restricted and deprived from equal rights in 1920 A.D. He said that women ever don't breath freely. still women is considered as a means of entertainment. It is said in Hindu scriptural that when women is a child, she is dependent on her father, she dependent on her husband when she marries, and remain dependent on her son after she become mother. (1) That means there is no independent existence of her. It is also seen in Muslim community that they do not give common right. custom of keeping women veiled is injustice.

Dr. Ambedkar tried plenty of efforts to make aware women. A Fine example of it. Mahad Struggle in which he invited women to join them in the struggle in which he invited women to join them in the struggle " 300 women participants turned up with men participants to take part in

satyagraha and addressing another meeting about of 3000 women he said." (2). He made a women fearless and brave. He believe that women should fight for their rights.

Establishment of "The Women Association" was done in January in which Ramabai, wife of Dr. Babasaheb Ambedkar was appointed as chair person. The Lower class Conference was held in Nagpur in 1930, followed by a separate conference was held for the women's. About 500 women took part in satyagraha organized by Dalit's in Nashik to enter the Kalaram temple. A number of women were arrested along with men. Which states that women were willing to suffer any punishment for their self-esteem (3)

The Encouragement of Babasaheb ambedkar to empower women to speak boldly was seen when redhead bride addressed a press conference in 1931. Where she said "It Is been to die a honoured than live a life full of humiliation. we will sacrifice our lives but we will win our rights. the credit for this self respect and firm determination of women goes to Dr. Babasaheb ambedkar (Singariya-2014)" (4)

25,000 women joined with all India Dalit Mahila Conference on 20th july, 1942. Inspired by Babasaheb, womens started writing on diffrent topics. In which he was also inspired himself to write Planning buddhist Philosophy, Plays and autobiography. Tulsibai Bansode started publishing a news paper in which he inspired women to bring awareness and to fight against injustice.

Babasaheb always worried for deprived and women. for this he joined in Jawaharlal Nehru ministry for welfare of deprived and women even he was critic of Nehru, where he undertook position of law minister and chairman of constitution assembly. Babasaheb took interest of construction of Indian Constitution and Hindu Code Bill. He was always worried regarding common rights for women. An English writer Donald Smith wrote in his book "India as a secular state" that, All are equal against law policy of English people has worked to bring political revolution Hypotheses of western countries were against Hindu laws had given acceptance to traditional caste system so arrangement of punishment was on the basis of caste. Separate arrangements of punishment was for Muslim and irreligious people in Muslim law also. But Britishers followed common policy for Hindu and Muslims.(5)

Hindu code Bill was presented in constitution assembly by Dr. Babasaheb on 11th April 1947. Main Points of Hindu Code Bill are as under : immovable and movable property should in possession of women. property should be obtained by her parents and husband before or after her marriage and in the circumstances of she becomes widow. Dowry will be settle with one condition and in the form of half portion of property should be given to every unmarried girls and another half portion should be divided into sons equally, one fourth portion of property should be given to married girl. Dr. Ambedkar has said mainly three points in this Bill.

1. Right to Property
2. Order of Succession to the property
3. Maintenance, Marriage, Divorce, adoption, minority and guardianship

Covering each of these issues, the Hindu Code Bill worked for Women's emancipation. They were unhappy with the secondary place that women were given in society.(6)

A Committee was constituted on 9 April 1948 to amend the Hindu Code Bill and for the first time in the history of independent India, debate was held in parliament for 4 years. Finally, on September 6, 1951, the bill was not passed. This was a black day for the liberation of women and for the fight for their rights as well as for every woman. But every leader in parliament was happy that the

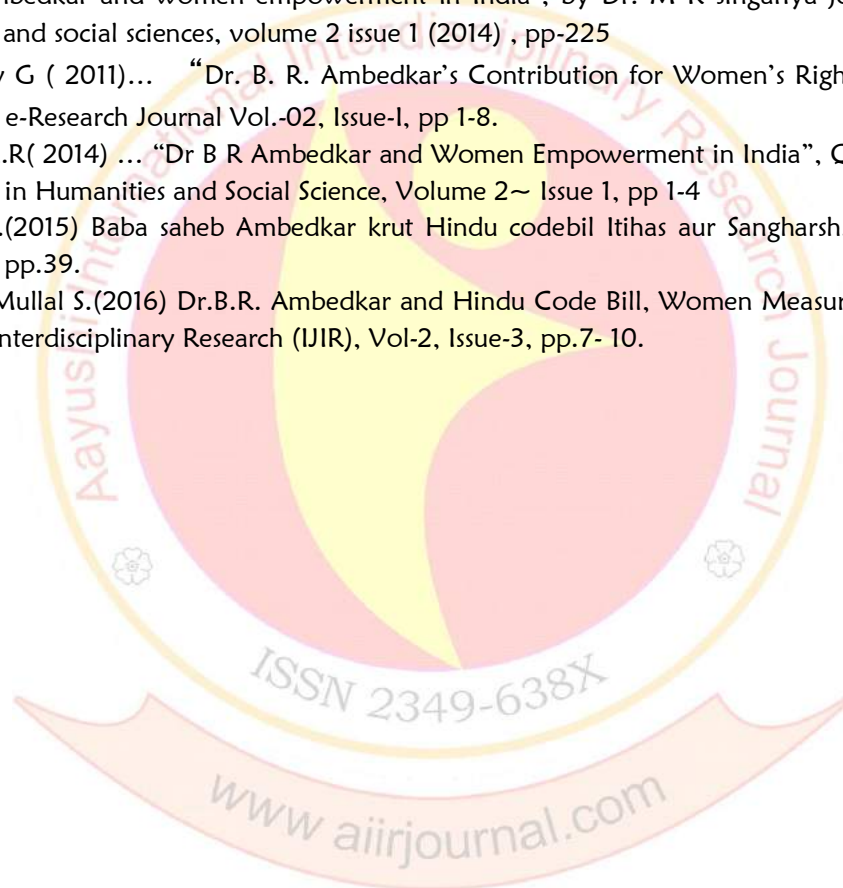
bill was not passed and Babasaheb was very upset that the bill was not passed. And on 27 September 1951, he wrote a letter to the prime minister for resigning as minister of law. Only Babasaheb Ambedkar, who has made such a great sacrifice for women's rights by any leader in the history of India.

Conclusion

Dr. B. R. Ambedkar will be the first thinker to believe in the egalitarian ideology, he never discriminated between men and women, he believed that the Hindu Scriptures were the main reason for the discrimination rules need to be made, caste system. As well as there is need to build a beautiful nation by removing the caste System in Hindu society.

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Dr.Babasaheb Ambedkar – As a Protector of Indian Farmer

Pandhari Rambhau Gore

Asst. Professor

Shri RamraoSarnaik College Of Social Work Washim

Abstract :

Dr .Ambedkar was one of the great personalities, who made dynamic changes in the society. He had fully devoted his life for improvement in the condition of downtrodden people in India. He was a great politician ,Constitutor and economist .His views deals with agriculture and are landmark in the field of economics .His views on lands holding, collective farming and land revenue are most useful in the present time .Ambedkar argued ,land was only one of the many factors of production and the productivity of one factor of production in which the other factor of production are combined in his world : the chief object of an efficient production consists in making every factor in the concern contribute its highest ; and it can do that only when it can cooperate with its fellow in the require capacity .Apart from socio-economic reforms the state government is working on the recommendation of Dr. B. R. Ambedkar on the agriculture sector to tackle the problem of small and marginal farmers in Maharashtra .Almost 78 per cent of farmers in the state fall in the category of small and marginal farmers with land holdings of five acres or less. The Government is pushing for the concept of 'group farming' based on the agriculture model recommended by Ambedkar in his writings on the subject. The present paper attempts to discuss DR. B. R .Ambedkar's thoughts on agriculture and also to consider its relevance to current agriculture in India.

Keywords – Productivity, Agriculture Sector, Land Holding, Land reform, Collective farming,

Introduction:

Land Holding :

Ambedkar was the first Indian economist to examine the problem of sub division and fragmentation of agriculture land holding and formulate a very scientific definition of an economic holding .Ambedkar opined that small size of land holding is one the causes of production . Therefore should be consolidation of land holding. The traditional definition of an economic holding was presented as “ a chance of producing sufficient to keep himself and his family in reasonable comfort after paying his necessary expenses” .It cannot be the language of economics to say that a large holding is economic while a small holding is uneconomic . It is right or wrong proportion on other factor of production to a unit of land that renders the latter economic or uneconomic .A small term may be economic or uneconomic because economic does not depend upon the size of land but upon the appropriate proportion among all factors including land.

State Socialism and Agriculture

B. R .Ambedkar propound the concept of the state socialism .This concept envisages the collective farming .with abolition of intermemediaris, the state must be the owen of land. The state should distribute this land to the farms. Farmer should cultivate the farm collectively .The state should supply essential capital to the agriculture sector and the obtained income should be distributed among the farmers .It will lead to solve the problem of agriculture labours.

Collective Farming

It is undoubtedly true that Dr.Ambedkar concentrated almost his entire energy for improving the lot of the untouchables, because they were the most exploited in each and every walk of social life, Still it would be erroneous to consider him as a champion of the untouchable alone .he was against exploitation .Therefore his thinking horizon was never confined to untouchables but embraced the whole oppressed fraternity. One can cite a number of glorious illustrations in support of this argument. We have just discussed above the bill that he introduced to abolish the Khoti System. Below we discuss his arguments in favour of collective farming. On behalf of the 'all -India scheduled caste federation 'Dr. Ambedkar submitted to the constituent Assembly in the year 1946 a memorandum enunciating the safeguards for the minorities in general and scheduled castes in particular . The memorandum is known as 'State and minorities'.

Reform and reorganisation in the agriculture sector

Ambedkar was aware that while rapid industrialisation of India was desirable, agriculture would still require massive transformation. In the election manifesto of the scheduled caste federation .Released on October 3, 1951, this point was made clearly.

While the rapid industrialisation of the country is very essential in the opinion of the federation, Agriculture is bound to remain the foundation of India's economy. Any scheme of increased production which did not take into account the reconstruction of Indian agriculture is doomed to disappointment (BAWS.vol 17, part 1 p.392)

Ambedkar's resolution of the land problem in India as mentioned had three further components. At the most ambitious, programmatic level, he proposed the nationalisation of land and collectivisation of agriculture, which was to be state run industry. Secondly he proposed separate settlement for dalit that would give independence to them from hindu village society .thirdly, he demanded that government wasteland, forest, and pasture be distributed to landless Dalits.

Land Reform

Dr.Ambedkar's thoughts behind land reform were to uplift the untouchables who were predominantly landless or small cultivators. Outmoded methods of cultivation .The outmoded method of cultivation which were gradually decreasing in efficiency had to be replaced by joint or collective farming -that was his predominant thought. He argued convincingly in his book 'small holding in India and their remedies '(The journal of Indian economic society vol 1,2,3.) against the prevailing land tenure system (kothi) in which rural dalit were suffering from extreme economic exploitation. He presented a bill in the state assembly aimed to prevent exploitation in the form of malpractices by the money lenders. His successful agitation against maharwatan emancipated a large section of the rural poor from virtual serfdom.

Dr.Ambedkar was a strong proponent of land reform and for a prominent role for the state in economic development .Doc. Ambedkar stressed the need for thoroughgoing land reform ,nothing that smallness or largeness of an agricultural holding is not determined by its physical extent alone but by the intensity of cultivation as reflected in the amounts of productive investment made on the land and the amounts of all other inputs used including labour .While defining the ideal land holding his stand point was consumption and not production .

Dr. Ambedkar argued that the solution to the agrarian question ' lies not in increasing size of farms ,but in having intensive cultivation that is employing more capital and more labour on the farms

such as we have ” . He was deeply concerned with the emphasis on small fragmented and uneconomic holding as the primary reason for decline of agricultural development. He deliberately looked at increasing the productivity of lands, as the economic nature of land, in his view, is not dependant on its size but on productivity, applied inputs etc.

The remedy for the ills of agriculture is not primarily dependant on small holding but on capital and capital goods .Industrialisation is a natural and powerful remedy to it. Rural India’s needs still haven’t been met and this is only due to the discontinuation of simultaneous functioning of industrial development and land reform ”.

Nationalisation of land and collective farming

After observing the unequal holding and persistence of tenancy with unfair rents and uncertain tenures, by 1947’ Ambedkar came out with radical solution of nationalisation of land and collective farming. He felt that neither consolidation of holding nor tenancy legislation contributes for improving agriculture productivity .Moreover; these measures cannot helps in solving the persistent problems of landless labours and small farmers. He suggested nationalisation of entire agriculture land with collective farming as the solution for the ills be the state obligation to supply capital necessary for agriculture as well as industry .Ambedkar’s scheme suggested that agriculture should be the state of Industry .

Agriculture should be organised on the following lines

- (1) The state should be divide the land acquired into farms of standard size and let out the farms for cultivation to residents of the village to tenants (made up group of families) These tenants may Cultivate the land on the following Condition
 - (a) The farm should be cultivated as a collective farm;
 - (b) The farm should be cultivated in accordance with rules and direction issued by the government.
 - (C) The tenant should share among themselves in the manner prescribed the produce of the farm left after the payment of charge liveable on the farm;
- (2) The land should be let out to villages without any distinction of caste or creed and in such a manner that there should be no landlord, no tenant no landless labourer.
- (3) It should be the obligation of the state to finance the cultivation of the collective farms by way of supply of water, draught, animals, manure seeds etc. In order to increase the agricultural output .
- (4) The state should be entitled;
 - (a) To levy the following charges on the produce of the farm:
 - (i) A portion for land revenue
 - (ii) A portion to pay the debenture holders ; from land acquired ,
 - (iii) A portion to pay for the use of capital goods supplied and to prescribe penalties against tenants, who break the conditions of tenancy by wilfully neglecting to make the best use of the means of cultivation offered by the state or otherwise work prejudicially to the scheme of the collective farming.

Ambedkar proposed that the scheme should be brought into operation as early as possible but in no case shall the period extend beyond the tenth year from the date of the constitution coming into

operation. It is a different matter that the Indian parliament and entrenched landlord class was not ready to take to this path.

Low capital formation

In view of Ambedkar, capital arises from saving and that saving is possible where there is surplus. In fact no surplus is possible in Indian agriculture because in spite of the vastness of land under tillage, a large agriculture population with the lowest proportion of land in actual cultivation meant that a large part of agricultural population remained idle instead of performing any sort of productive labour. The economic efforts of this idle labour is that it creates tremendous amount of pressure on land. This enormous pressure is the main reason of the sub division of land resulting in the increasing rural area of the country.

Ambedkar persuasively argued in his 1918 article that the solution to rural stress is rapid Industrialisation: In short, strange as it may seem, industrialisation of India is the soundest remedy for the agricultural problem of India. The cumulative effect of industrialisation, namely a lessening pressure (of surplus labour) and an increasing amount of capital and capital goods will forcibly create the economic necessity of enlarging the holding. Not only this, but Industrialisation. By destroying the premium on land, will give rise to few occasions for its sub-division and fragmentation. Industrialisation is a natural and powerful remedy.

It is important to remember that Ambedkar wrote these lines at the time when India had suffered famines at least ones every decade between 1860 and 1910, which sometimes led to rural revolts against colonial rule. The main argument made in 1918 was repeated in the 1936 manifesto of the Ambedkarite Independent Labour party; the principal means of helping the agriculturist and making agriculture more productive consist in the industrialisation of the province. (committee, 2016) (Ishita Aditya Ray, 2011) (Damji, 2012)

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Psycho-Social Analysis of *Waiting for a Visa*- Dr. Bhim Rao Ramji Ambedkar's Life Story**Meena Sawariya**Ph.D. Scholar Department of Psychology,
School of Human Studies, Dr. B. R. Ambedkar University, Delhi**Abstract**

The purpose of the present study was to understand the life of Dr. Bhim Rao Ramji Ambedkar, who was born on 14 April 1891 and died on 6 December, 1956. He was a noted scholar, husband, father, economist, law minister and architect of Indian Constitution. He is one of the prominent leaders of Marginalized groups and fought for the rights of all the women in society. His idea of 'Educate, Agitate and Organize' raised public consciousness specially in Dalit people and his continuous challenge against legitimacy of Orthodox Hindu social order bring a revolutionary effort to empower Marginalized groups and women empowerment and promoting equality through the idea of Reservation against the practice of untouchability in Indian nation. The aim was to explore and describe the life events of Ambedkar through the lens of Erikson's psycho-social development theory and includes other psychological perspectives as well. The life of Ambedkar was selected purposely based on the value, objective, and interest of the researcher.

Keywords- Reservation, Hindu Social Order, Women empowerment.

Life stories- Origin and Evolution

Dr Ambedkar, the architect of 'Constitution of India' gave shape and direction towards a collective path to democracy, equality and social justice for all people. His ideas are broadly defined and for the people to live with respect and dignity. The vision of Ambedkar, was not only about reconstruction of the nation but also centred to democratic republic of India. The aims were to create the spaces of social integration and social equality for all in diverse society especially, in hierarchical unjust society. His thoughts were based on the struggle and ideas on social justice in India.

Dr Ambedkar was born on 14 April 1891, Mhow (presently in Madhya Pradesh). There are many life stories which affected the growing up years and later stages of the life cycle of Ambedkar. The recognition that Ambedkar belonged to the Mahar caste has always been a part of his story. Ambedkar lived in those times where people from depressed castes were considered untouchables and were seen as pollutants in society openly. The notion of untouchability affected Ambedkar from childhood to late adulthood hence, throughout the life cycle. His pivotal role in annihilation of the caste system brought a change and equality for people at margins and women as well. There are many major books authored by him that are available in public. There is a Museum in New Delhi on Dr Bhimrao Ambedkar which also provides a lot of information about his life biography, volumes and speeches happened throughout his life. Lots of information on Ambedkar is available online and in public spheres as well. The contribution of B. R. Ambedkar was not hidden from anyone but there is a need to specifically remember his contribution for Social Justice, education and women rights. In this paper my aim is to talk about significant life events in history that played a role and turning points in Ambedkar life. Through the lens of Eriksonian approach, author insists that Ambedkar's inner agency can't be separated from the outer world i.e., his environment. Outer world as space histories embodied with subjective experiences of coming as a Dalit.

As Erikson (1958) describes, the Historical event plays a pivotal role in making the identity and mention that human nature can more understand conflict embedded in varied situations. People move back and forth in search of *who I am*.

In his autobiography, *Waiting for a Visa* (2014), Ambedkar described many significant narrative accounts based on his own experiences and individual experiences of being labelled as ‘untouchables’. These accounts were brief, lucid, and expressive. This autobiography is written to explain what is untouchability and its practices. It is the original writing of Ambedkar after his return from Europe and Ambedkar and later published in his Vol. 12: writing and speeches. It is visible that his journey and path engaged in fighting against caste-based discrimination.

Family of origin

In the first chapter one, Ambedkar clearly recalls one significant memory which is associated with the journey of his childhood. In 1901, when he was nine-year-old talks about his family dynamics. Loss of his mother in *Satara* made him dependent on his aunt for food. She herself was suffering with body illness. For survival, hunger drives were controlled by food (Palau) made by four children including him so that they won't get late in school. They received a letter from his father to come to Koregaon for summer vacation. His father was far away from them doing a job as cashier in Koregaon. Due to some reason the letter that mentioned their arrival didn't reach his father.

His eyes looked for his father or servant so that somebody could pick them for home. He expressed that they were all well-dressed at that time. Station master initially recognized them as Brahmin but later when they expressed that they were Mahar, he excluded them with his unpleasant voice and taunts. Later, a *Tonga* carrier agreed to give them a cart to run in exchange for double money but denied sitting along with them in that tonga and preferred to walk along the tonga. They started to drive ‘*Tonga*’ but felt ostracized due to caste identity from which Ambedkar identified himself since childhood. It was undeniably upsetting for a child to experience the change in somatic expression of identity recognition in terms of ‘touched – untouched’.

Psychologically, Erikson focuses on social barriers which try to stop individuals to create their positive identity. Here, individuals struggle to form their positive identities where it was long denied in society (Erikson, 1985). Here, it clearly shows that caste identity is dual construct- social as well as psychological. Erikson perspective analyses the individual dilemma to accept or create identities while going through psycho-social *Moratorium* where, time period or space given by social world to individual particularly youth to decide or try out roles offered by socio-cultural milieu Erikson (1968). In this context, humiliation was based on caste-based exclusion at the Parsi inn employed in the princely state of Baroda. As Ambedkar (1993) states:

Instantly I saw a dozen angry looking, tall, sturdy Parsis, each armed with a stick, coming towards my room. I realised that they were not fellow tourists and they gave proof of it immediately. They lined up in front of my room and fired a volley of questions. "Who are you ? Why did you come here ? How dare you take a parsi name ? You scoundrel ! You have polluted the Parsi inn ! " I stood silent. I could give no answer. (Ambedkar 1993, p.678).

This lived experience of social exclusion based on hegemonic social milieu enabled him to assert his human agency and identification with one's own experiences which are being targeted and at harm by society. It denied his ability and presence as a human being with dignity and worth.

Evident Historical Violence and Tough Experiences

His lived experiences highlights the historical trauma that can be described as 'emotional and psychological wounds across generations throughout life span in time and space represents massive group trauma (Elkins et al.,2011, p.283). The phenomenological experience of historical trauma can be visible in further chapters as well- 'abusive traumatic experience of 'Bhangi Boy', account of refusal of basic need 'water' and denial of treatment to women particularly belong to untouchable communities. These instances are full fledged evidence of existence of caste discrimination by upper caste (*Brahmins, Kstriyas and Vaishyas*) which is so deeply rooted in the core of personality of Caste Hindus and later it leads to the development of narcissist individual who consciously as well as unconsciously transmit their regressive thoughts to their children through regressive rearing practices. It not only ignores the basic needs and sense of belongingness (Maslow,1943) but also denies the intellect and recognition of 'Untouchable' (*Shudra and Ati-Shudra*) as a human entity having life. It is very pivotal to explain how intellect and value of the human mind having dignified designation was ignored by perpetrators as they labelled him as a 'Bhangi boy'. Similarly, in this journey of identification of his own self Ambedkar (1993) recounts:

The Karkun contemptuously asked, "Who are you?" I replied, "Sir, I am a Harijan. He said, Go away, stand at a distance. How dare you stand so near me! You are in office, if you were outside I would have given you six kicks.... he headman of the village was particularly hostile. Once he had said, Your fellows, your father, your brother are sweepers who sweep the village office, and you want to sit in the office as our equal? Take care, better give up this job!..... Addressing the Ravana (village servant) he said, "Who allowed this dirty dog of a Bhangi to sit on the chair?" The Ravana unseated me and took away the chair from me. I sat on the ground. (Ambedkar,1993, p.689).

Further, he observed that the negligence of needs such as the requirement of medical care to the women who were untouchable were ignored on the basis of caste system. Ambedkar's contribution towards women empowerment is responsible for the change in social-economic and political status of women in the current scenario. He also states that the progress of society can be measured only with the progress of its women.

This paper also throws light on creation of positive identities through assertive position which Ambedkar took for Dalit community as a whole. Ambedkar was a noted scholar, husband, father, economist, law minister and architect of Indian Constitution. He is one of the prominent leaders of Marginalized groups and fought for the rights of all the women in society. His idea of 'Educate, Agitate and Organize' raised public consciousness specially in Dalit people and his continuous challenge against legitimacy of Orthodox Hindu social order bring a revolutionary effort to empower marginalized groups and women empowerment by promoting equality through the idea of Reservation against the practice of untouchability in Indian nation. Identity processes go through negative stereotypes and beliefs based on oppressor group ideology. Fanon (1965) also psychologically interpreted oppression as not only structural but also internalized deeply. The oppressed groups internalize the negative perception of upper caste groups and it shapes their identity construction processes. Similarly, Social Identity theory (Tajfel & Turner,1986, p.9) gives insight about perceived membership based on social group. Ambedkar belonged to the Mahar community, predominantly considered as a Scheduled caste. Internalized oppression can clearly be noticeable in each incidence which Ambedkar dealt with and resisted.

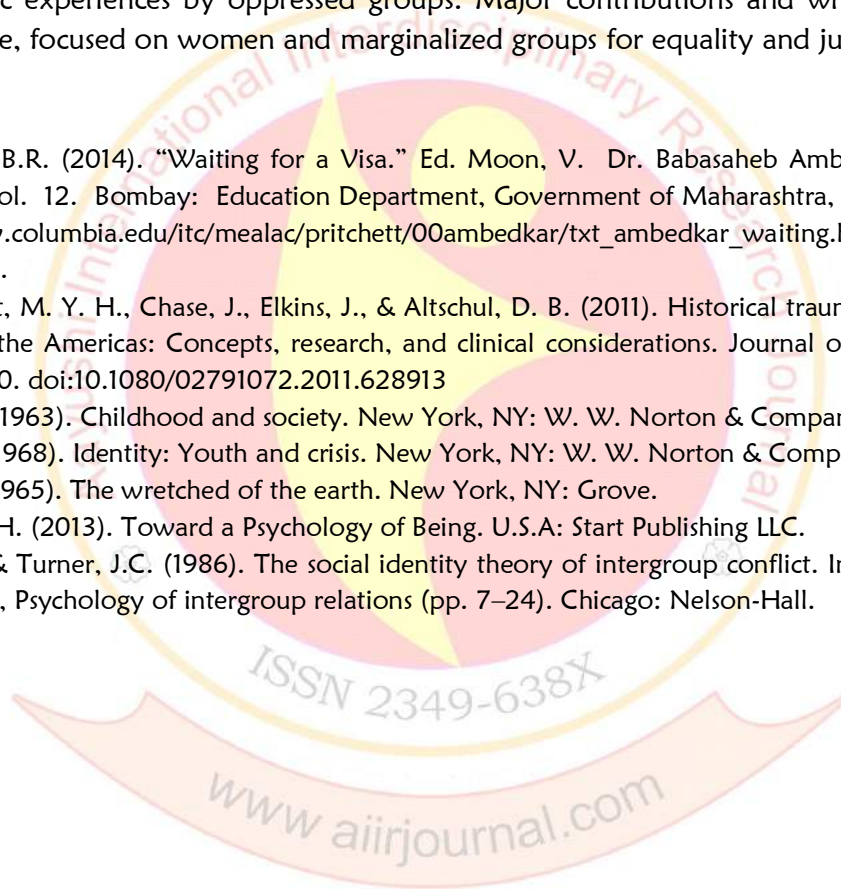
Despite the illegality of caste-based discrimination in contemporary India, it is observed that there might be a little change in economic condition of 'Scheduled caste' but caste atrocities still exist in form at diverse spaces- campus and job recruitments. Sometimes they are (in)visible for all. Ambedkar himself, had courage to offer resistance against caste-based discrimination as it is quite noticeable in his autobiography and writings & speeches. The caste atrocities on daily basis are still being resisted and now vulnerable communities have developed resilience as they are speaking out through their Dalit movement, memoir, seminar, conferences and Dalit literature festival in public spheres by following the path lead by Babasaheb Ambedkar.

Conclusion

This paper is an attempt to understand identity development from Erikson's approach which is influenced by social life and culturally manifested. The construction of inner agency affected by the historical traumatic experiences by oppressed groups. Major contributions and writings of Ambedkar are evident at large, focused on women and marginalized groups for equality and justice for all.

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Dr. Ambedkar's Perspective on Social Justice

Takshashila Jadhav

Assistant Professor

K J Somaiya College of Education, Somaiya Vidyavihar University, Mumbai.

Abstract:

Social Justice is a balancing wheel between the haves and the have-nots. It is a means to bring equality, harmony and peace in the society. It is one of the biggest issue of the world as from times immemorial attempts have been made across the world to sustain peace by fostering social justice in the society but despite repeated and continuous efforts by UN it still remains a distant dream. In India the importance of social justice was realized after Independence and is thus integrated in the constitution. This article makes an attempt to delve into the different perspectives of social justice given by Dr. Ambedkar, the chief architect of Indian constitution and relate the relevance of his perspectives of social justice in present context.

Key words- Social justice, peace, constitution, caste system, discrimination.

Concept of Social Justice-

Social justice is quite comprehensive and multidimensional concept which is viewed differently by the scholars of law, philosophy and political science. Social Justice concerns about the benefits and burden in the society as it results in major social institutions- property, systems, public organizations etc. On the other hand it deals with the matters concerning people's right and their protection through legal system.

Social Justice has different connotations it is based on aggregative and distributive principles. The former concerns on the total amount of good enjoyed by a particular group where as the former focuses on the share of good enjoyed by each individual in the society. In this context the latter is much just concept of social justice. Here the distributive principle not only stands for material good, but it also refers to individual state of mind ex- happiness, needs, desires, satisfaction etc. It also can refer to distribution of resources like good food, clean drinking water, safe houses, living wages, wealth, education etc. In this sense Social justice is based on the distributive principles of Justice.

In Modern times there emerged a new dimension to justice which was opposed to distributive form of justice this new dimension focused on individual and social recognition which plays important role in holistic development of the personality and justice shouldn't be confined only to the distribution of wealth or resources. According to this new dimension of justice it is important to understand the nature of justice existent in the society for just and fair division of resources and recognition of the individuals of the society. According to Iris Young '*distributional injustice directly comes out of the social structures, cultural beliefs and institutional contexts. "If distributional differences are constituted, in part, by social, cultural, economic and political processes, any examination of justice needs to include discussions of the structures, practices, rules, norms, language and symbols that mediate social relations."* (Iris (Young, Justice and Politics of Difference, Princeton, NJ: Princeton University Press, 1990, p.22.)

Thus aim of justice is to foster equality in the society by considering equity and granting equal opportunities to all for development irrespective to caste, creed, gender, religion, region, sexual

orientation, power, position and wealth and to establish a balance between the haves and the have nots.

Social Justice and Indian Society:

Indian society is a unique society, where people with multiple religion, languages, culture and traditions co-exist. The ancient Indian society is based on Hindu Philosophy of the dominant religion Hinduism. It was the brooding ground of injustice, and unequal opportunities where people were discriminated on the basis of Caste as inscribed in Manusmriti' - a rule book of ancient Hindu society wherein different code of conducts were fixed to people belonging to different castes and gender of the society. The privileges were enjoyed only by the upper castes leaving two lower castes i.e, shudra and ati-shudra's constituting nearly about 80% of the total population oppressed and depressed. Social Justice in India came in true sense with the making of the constitution which is based on just and equal opportunities to all irrespective of class, caste, race, color, gender, religion or region.

Dr. Babasaheb Ambedkar's Concept of Social Justice:

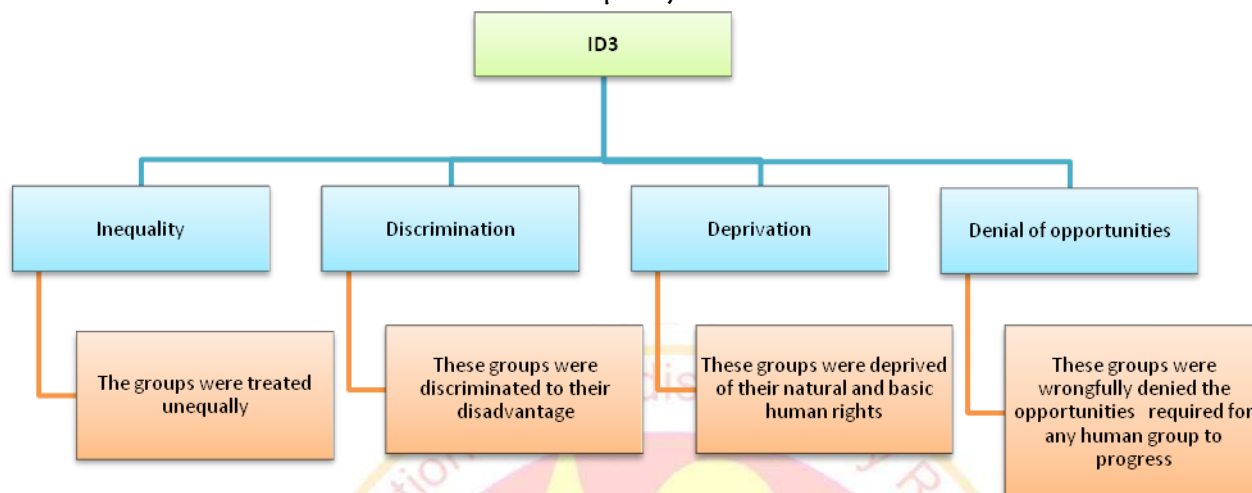
Dr. Babasaheb Ambedkar a learned man was fully aware of the patterns and problems of Indian society. He considered social justice as the true basis of patriotism and nationalism. His theory of social justice was different from that of the Hindu varna system where in the praxis of the power rested in the hands of the upper caste. The doctrine of Ambedkar's concept of social justice was based on unity and equality of all human beings, respect for the weak and lowly, dignity for the living, abolition of gender and caste discrimination, good health and well being for all. He believed that opportunity for development should be accessible by all citizens equally, opportunity to education should be the right of all and education should be looked as the tool for empowerment and not as means of discrimination. His aim was to remove man-made inequalities and establish a society where everyone will be treated at par without discrimination of any sort. Back then, there was no public opinion to condemn it nor was there any heed from the police or judiciary to keep a check on it because they all favored the Hindus and would not like to go against them as their benefit lay in taking the sides of the oppressors. Dr. Ambedkar openly condemned the Indian Society based on graded inequality where the means of elevation were for some and degradation for others. Dr. Ambedkar believed that for changing this situation there should be political participation of the lower caste and this could come with political democracy but he also knew that political democracy will be meaningless until and unless there is social and economic democracy.

Inducing social justice in such an unequal society was quite a difficult task, Dr. Ambedkar found a solution for uplifting the age old destitute and deprived section of the society in the form of Reservations to foster some kind of equity in the unjust, stratified and unequal, society. He knew that his mission of bringing dignity to the undignified and forgotten cannot be left to people's mercy being fully aware that social justice is no charity but right of every individual he gave a legal dimension to it, article 14, 15, 16, 17, 18, 19, 29, and 30 talks about fostering equity, equality and dignity to all individuals in all walks of life without discrimination on the basis of gender, race, color, caste and place of residence.

If traced the origin of Reservation it is not a new concept for India. Reservation has always been an integral system of the society. The only difference is in ancient India it was for the affluent upper caste people of the society in education, jobs, politics, private sectors, but after the formulation of the constitution it is designated to exercise equity in the society, to increase the equality of opportunities to

the destitute, marginalized, deprived and the needy section of Indian population which comprises of SC, ST, OBC, NT, DNT backward communities of the Indian societies.

The basis on which the criteria for providing reservations in India to OBC,SC,ST groups is same as the blacks in America. It is based on the ID3 policy as under-



Constitutional policy of Reservation based on the concept of social justice is not just followed in India but in 75 other countries of the world. In America it is so much ingrained in the society that it is followed in Sports, Education, Employment, and in Hollywood too. Not only is it followed in government sectors but also in non-government corporate sectors/private sectors.

Dr.Ambedkar's perspectives of Social Justice in present context:

Ambedkar's struggle to induce social justice in Indian society has severed instrumental to raise the standard of living of these depressed sections of the society. It is because of Dr. Ambedkar's continuous and persistent efforts that the members of these castes have aspired to the positions of Doctors, Teachers, Professors; The Indian Administrative services (IAS) Indian Revenue Services (IRS), members of Parliament (MPs) members of legislative assemblies (MLAs), Police service from these castes.

However Ambedkar's effort to foster social Justice in Indian society has often discredited and the Affirmative Action Policy too is looked down it has become an eyes ore to some of the upper castes who cannot digest seeing some of the depressed caste members, who were confined to the occupations of cleaning the dirt of the elite castes are now leading a respectable life. The common criticism that these castes have to bear are- **"they are encroachers on much better and deserving candidates of upper castes on the dignified positions in government sectors", "they lack caliber", "they have no intellect" etc.** All these assumptions holds no water as time and again there have researches conducted to test the efficiency of the lower castes people in government sectors like Railways and educational sectors. To quote one of the famous researches **"Does Affirmative Action Reduce Productivity? A Case Study Of The Indian Railways"** undertaken by Ashwini Deshpande (Delhi School of Economics, University of Delhi) and Thomas E. Weisskopf (Department of Economics, University of Michigan, Ann Arbor, MI 48109, USA), this case study was conducted from 1980 to 2002. The findings showed that there is no

evidence for the common accusations which the lower castes has to face because of societal thinking that the increase in representation of the members of marginalized communities in jobs comes at the cost of reduced productive efficiency. The report on the contrary speaks about some instances where the opposite is true. They found that in order to prove their caliber the lower caste people employed in Railways do extra work than required in the same salary as their higher caste counterparts without complain.

In education sector the lack of academic performance of SC/STs is more due to the educational gap in the caste system.(Pandey, P & Pandey, S. Survey at an IIT Campus Shows How Caste Affects Students' Perceptions, survey from 2015 to 2016, vol.53, issue no 9, March 2018.). However the situation seems to be changing many of the reserved castes people don't want to avail reservations and want to achieve good jobs and career on their own merit. But **four women aspirants of civil service examination were thrown out of the race when the final list of MPSC interview round contained only upper-caste women, excluding the reserved class candidates who scored more than them.** This kind of discrimination from the government sector is nothing but the continuation of the parochialism which is observed in the society. (Pune Mirror, Dec 16, 2017)

The forward castes are often against the Reservation policy as because of it they lose some of their portions of enjoyment in Education and Employment sector. As they cannot publicly state the reasons for their opposition, the intellectual argument extended by forward castes against reserved category is that reservations will adversely affect the pool and discourage the meritorious and eligible candidates. Such kind of misconstruing is done by the upper-caste intellects to suit their convenience at the expense of the deprived reserved castes.

Even today when we give a considerable thought of social justice in Indian society then many incidences of heinous torture due to caste based reservations pops up. Still there are pockets of masses who believe in *manu's* discriminatory policy and considers their duty to execute ferocious incidents of gruesome killings of backward castes. In sophisticated urban areas of high dignity such as IIT's Rohit Vemula was a victim of caste based discrimination a Ph.D aspirant killed himself for repeatedly being mocked by his professors and peers for hailing from backward caste (Vajpeyi Ananya, 2016). Another recent incident Payal Tadvai a M.D Gynecologist aspirant fell prey to this vicious caste system. Three of her seniors harassed for being hailed from a ST background after a case being run for a year all the three were released Scott free by supreme court (Legal Correspondent, 2020). If we go to the rural areas the recent Hatras case wherein the girl was brutally raped and her body parts mutilated just to show the wrath of upper-castes towards the SC family for aspiring economically (Ismat Ara, Oct 2020). In another terrifying incident where three members of Dalit family, Sanjay Jadhav, his wife and son Sunil were killed and their mutilated limbs were scattered around the field and a well in Pathadi Amhednagar district, Maharashtra on October 2014 (Menon, 2014). There was another case of this sort the Khairlanji (vishwanathan, 2010). The inter-caste marriage and aftermath of hour-killing the case of Dharampuri (Teltumbde, 2012) are the incidents which keeps nudging us about the manu's code and feudal and patriarchal system who likes to see their supremacy on the resources and enjoy the elite social status which comes to them because of being hailing from the dominant castes in the society. The caste based hate and atrocities have increased manifold which result in more frustration and suppression of the age old vulnerable backward castes.

Conclusion:

Dt Babasaheb Ambedkar's dream of fostering social Justice in Indian Society by abolishing the discriminatory caste system with just constitution still remains a distant dream. Efforts should be made to propagate the right education of equality, equity, fraternity and liberty on which the society can stand upright. Ambedkar's teaching should be imbibed and imparted in true spirit to empower the masses. It helps us to see through the perceived reality and sift the untruth from truth and help us to realize that until justice is granted we have to keep faith, stand for our rights and never to return until we win our rights. Dr. Ambedkar's final words of advice "*educate, agitate and organize*" are most applicable in present context as it was then for dignified living and socially just co-existence.

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Dr. B.R. Ambedkar: Champion of Women's rights: A Sociological perspective

Dr. Manjula S. V.

*Assistant Professor,
Dept. Of Sociology, GFGC, Varthur, Bangalore,

Abstract

Dr. Babasaheb Ambedkar is one of the main women's activist chiefs and ladies' privileges advocates in the country. "I measure the advancement of a local area by the level of progress which ladies have accomplished" Babasaheb had said. Notwithstanding this, his women's activist commitments are regularly disregarded and denied. Indeed, even Indian Feminists regularly limits his work to the advancement of Dalit ladies' lives. This invisibilization of Ambedkar and his all-consuming purpose is indicative of upper rank women's activist developments. Ambedkar is possibly called upon when upper-rank ladies address and of Dalit ladies, past that Babasaheb's work in pushed to the edges. We will be better soon and our advancement will be significantly sped up if male training is convinced next to each other with female schooling" are the expressions of youthful Ambedkar, during his examinations at New York which came out while composing a letter to his dad's companion. Dr. Ambedkar. The decided contender and a profound researcher have put forth huge attempts to lead the general public on the way of Liberty, Equality and Fraternity. He was the main Indian to separate the hindrances in the method of progress of ladies in India. He set out the solid establishment by systematizing the basic Civil Code for Hindus and different areas of the Indian culture. The current paper endeavors to feature Dr. Ambedkar's view on ladies rights in India and its importance in present situation.

Keywords: Ambedkar, women rights, India, low status of women, relevance

Introduction

In ancient India, women appreciated a high position however steadily their position deteriorated into only objects of delight intended to fill certain need. They lost their individual personality and surprisingly their fundamental common liberty. Strengthening is a diverse, multi-dimensional and complex idea. Ladies' strengthening is a cycle wherein ladies acquire more noteworthy portion of authority over assets material, human and scholarly like information, data, thoughts and monetary assets like cash - and admittance to cash and command over dynamic in the home, local area, society end country, and to acquire 'power'. As indicated by the Country Report of Government of India, "Strengthening implies moving from a place of implemented weakness to one; of force". Yet, from days of yore, the ladies in this place that is known for our own were treated as such a thing. Her setting in the general public was not at standard with other people. She has no rights. Dr. Ambedkar - the extraordinary warrior and a profound scholar has put forth critical attempts on the way of freedom. He was the principal Indian reformer who roots out the obstructions in the method of progression of Indian culture all in all and of ladies specifically. Over all he was a pioneer of social equity. To get every one of these objectives he set out the establishment of social equity by consolidating numerous elements or issues into Indian constitution through its different articles for the Hindus and different areas of the general public; extraordinarily for in reverse networks and for under favored classes. He began his development in 1920. He raised his voice against the Hindu social request and social framework through his prestigious diary Mook Nayak in 1920 and Bahiskrit Bharat in 1927.

Practically through its all issues he talked on the sex equity, ladies instruction and uncovered the issues identified with ladies and other discouraged class. He was additionally a solid supporter of family arranging measures for ladies in Bombay Legislative Assembly. Ambedkar was an illustration of motivation of numerous classes of society. He went through his entire time on earth for the advancement of Indian culture just as ladies and other under favored segments. He was additionally included to uncover the underhanded practices like prostitutions.

Root Cause of the Low Status of Women in Indian Society

At first, ladies used to appreciate opportunity, self-governance and rights in Indian culture. Ladies were viewed as significant in the pre-Vedic period when social orders were discovered to be matriarchal. With the coming of the Aryan or Vedic culture, the matriarchal society got supplanted by male centric culture. Be that as it may, ladies actually delighted in independence and variegated rights and approached a wide range of learning. They had critical tasks to carry out in strict services and in picking their life accomplices. They could consider the Vedas and set out to abrogate a marriage or go for a remarriage. Widow Remarriage was additionally reasonable. Nonetheless, the situation of ladies weakened in the later Vedic period as a result of sexual orientation separation. Socio-monetarily, ladies were cornered and denied of essential common liberties. They were without self-rule and property rights. The weakening in their position what began in the later phase of the Vedic time frame got bothered by the burden of tough standards on them by our lawgiver Manu.

Manu, in his book Manusmriti, 'classified every one of the social disasters as friendly ethos rather than their annihilation' (Kumar, 2016, p. 214). Affected by Manusmriti, ladies needed to confront different hardships in issue of gaining property, training and examining strict sacred texts. The thought that ladies ought not be given opportunity and be made docile to male mastery got profound established. The Muslim attack of our country and acts of neglect, for example, purdah system, polygamy and Talak further demolished the circumstance. The British Raj in India introduced new expects Indian ladies. Instructed and edified social reformers endeavored to purge the Indian culture liberating it from the shackles of social shades of malice.

Objectives, Methods and Materials: The current paper is an undertaking to feature Dr. Ambedkar's see on women rights and issues in pre and post autonomous India and the importance of his thoughts in present political and social situation of India. Optional information has been gathered from web, newspapers, distributed papers and books.

Dr. B.R Ambedkar towards the Empowerment of Indian Women

The tasks of rank both at the fundamental level and at the working of man controlled society, the developing standing/class partition in women's activist political talk makes Ambedkar's view on ladies' abuse, social popular government, station and Hindu social request and reasoning, important to current Indian women's activist reasoning. In spite of the fact that Ambedkar substantiated, himself to be a virtuoso and was known as an incredible scholar, savant, progressive, law specialist – second to none, productive essayist, social dissident and pundit and stepped like a giant in the Indian sociopolitical scene unto his passing, his considerations never got satisfactory consideration in the over-simplification of Indian culture since he was conceived as a distant.

Hinduism

The facts demonstrate that incredible men don't request rights they perform their responsibilities. In any case, for Ambedkar, this is not really evident in regard of the overall masses. The privileges of the upper positions are naturally ensured, yet not of the helpless classes. The helpless masses should have explicit rights; else they would be abused and gone against by the sharp and canny people. The Hindu ideal of obligations under the Varna-Vyavastha has grown uniquely as methods for misuse and persecution. It is a framework which stifles, paralyses and disabled individuals from which valuable action, and furthermore forestalls them structure erativity. Ambedkar gave some vital talks in the Round Table gathering. He set the view point of the discouraged classes and argued for Dominion Status. His discourses made a decent impression upon the British public. He served on various significant sub-panels and arranged plan of political shields far the securities of discouraged classes later on constitution of a self-overseeing India. Ambedkar additionally pushed the prompt presentation of grown-up establishment.

Dr. Babasaheb Ambedkar was chosen for the Constituent Assembly of India by the individuals from West Bengal Legislative Assembly however he was crushed in Bombay. He was chosen on the on the Drafting Committee and later delegated its administrator. Last expressions of exhortation to you are instructed, upset and coordinate, have confidence in yourself. With equity on our side I don't perceive how we can free our fight to me involves delight. You should cancel your servitude yourselves. Try not to depend for its abrogation upon god or a superman. He likewise proposes techniques for liberation from abuse. He discovered their liberation in Buddhist qualities, which advances correspondence, confidence and training. Ambedkar accepts that Buddha approached ladies with deference and love and never attempted to debase them like Manu did. He showed ladies Buddha Dharma and strict way of thinking. Ambedkar refers to ladies like Vishakha, Amrapali of Visali, Gautami, Rani Mallika, Queen of Prasenajith who moved toward Buddha, as confirmations of Buddha's treatment of ladies as equivalents. (Paul, 1993: 383-84) it was mostly the Hindu culture and social traditions, which remained in the progress of ladies' strengthening.

Dr. B.R. Ambedkar the Champion of Women's Rights

Dr. Babasaheb Ambedkar advocated the reason for ladies just as the hopeless situation of Schedule Castes and Scheduled Tribes all through his profession. He talked about various issues of Indian ladies and looked for their answers in Bombay Legislative Council, in the Viceroy's Assembly as the director of the Drafting Committee and furthermore in the Parliament as the main Law Minister of Independent India. Dr. Ambedkar was confirmed as selected individuals from the Bombay Legislative Council on eighteenth Feb., 1927. He encouraged Indians to partake in the universal conflict for the British Government. His contentions on the Maternity Benefit Bill and on Birth Critical were very applicable to perceive the poise of ladies. He energetically upheld the Maternity Bill.

His contention was – "It is in light of a legitimate concern for the country that the mother should get a specific measure of rest during the pre-natal time frame and furthermore in this manner and the guideline of the Bill depends totally on that standard". "That being so Sir, I will undoubtedly concede that the weight of this should be to a great extent borne by the Government, I am set up to concede this reality as a result of the protection of individuals' government assistance is essential worry of the Government. Furthermore, in each country, you will track down that the Government has been

exposed to a specific measure of accuse of respect to maternity advantage." Ladies began taking an interest in satyagrahs and furthermore dispatched ladies' relationship for unapproachable ladies for spreading instruction and mindfulness among them. In the Mahad Satyagraha for sanctuary section in 1927, even standing Hindues took an interest. Shandabai Shinde was one such member. In the Satyagraha it was chosen to consume the Manusmriti, which embarrassed ladies, and shudras. In the show after the huge fire of the Manusmriti in excess of fifty Women took part. Ambedkar tended to the gathering from there on and educated ladies to change their style regarding wearing saress, wear lightweight trimmings, not to eat meat of dead creatures. It was upper station ladies like Tipnis who showed them legitimate method of wearing sarees. At the All India Depressed Classes Women's Conference held at Nagpur on twentieth July, 1940 Dr. Ambedkar underscored that there couldn't be any advancement without women.

Constitutional Rights and Women:

In Indian Constitution, there are few articles exist that help the women of Indian society to improve their position and to compete with their male counterparts. For example Article 14 – 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. Article 15 prohibits discrimination on the ground of sex. Article 15(3) enables positive discrimination in favor of women. 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. Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment. Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work. As per 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. Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

Conclusion

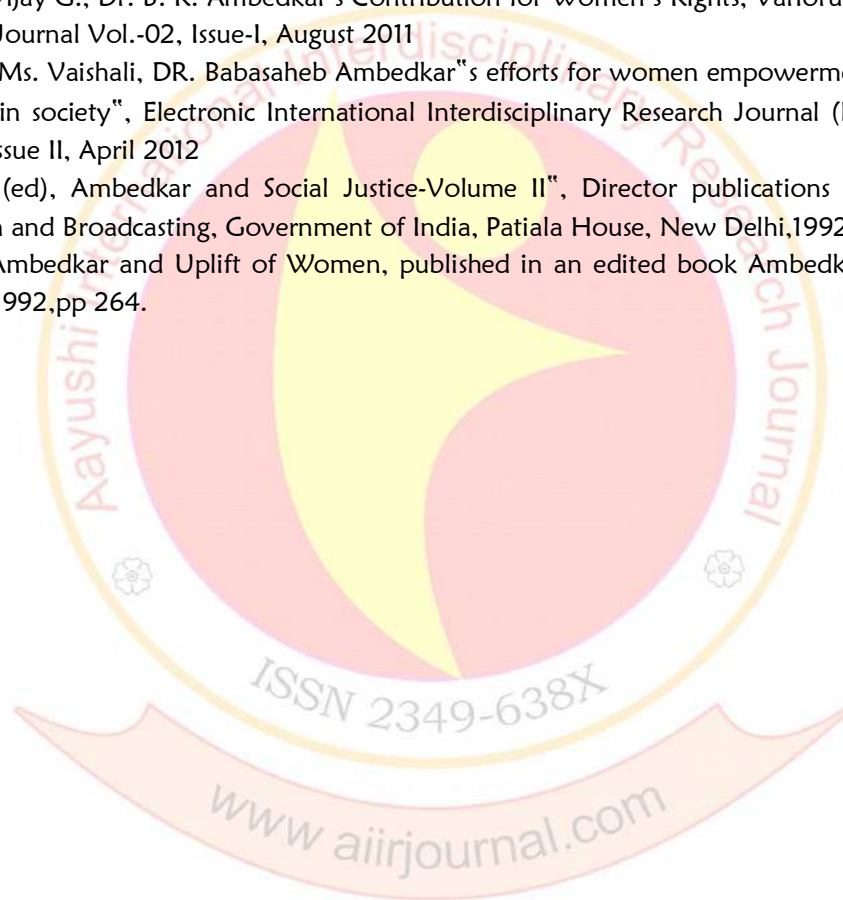
It might without a doubt be referenced here that B.R. Ambedkar was a way producer of all the ladies independent of religion, station, doctrine, sexual orientation and so forth He brought another pattern for uprising the ladies through his musings and convictions. Not just ladies every one individuals of India should grateful to him as a result of his colossal and never-ending steps of formative works. He likewise discussed the Muslim ladies about wearing shroud, their strict customs and relationships. Remembering the significance of Ambedkar's sees towards Indian culture, the at that point executive of India Pandit Jawaharlal Neheru said, "Dr. Babasaheb Ambedkar was an image of rebel against all abusive highlights of Hindu society". In present day setting, Ambedkar and his considerations on

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society dependent on equity are yet to be acknowledged for reproducing Indian culture and improving the existence of ladies. B.R. Ambedkar was a warrior for ladies liberation. He battled against a wide range of victimization ladies all through his entire life. Yet at the same time oppression ladies in Indian culture is ignored. So it is our obligation to satisfy the fantasies of Ambedkar for a superior life world of ladies.

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Dr Babasaheb Ambedkar's Contribution to Labour Movement : Welfare of the Labourers in India

Dr. Sharmila Ramteke

Associate Professor

Karve Institute of Social Service Karvenagar, Pune

Abstract:

The conditions of workers were extremely miserable and deplorable before the various laws were enacted. In India before the Independence era some labour leaders have made their valuable contribution for unionising the working class. The history reveals the valuable contribution of our labour leader Dr Ambedkar and his immense efforts of working on different legislations for the protection of all workers including the women. He also thought of the development of workers at workplace by insisting that the employers must educate and train the workers for better skills which would lead to higher productivity. Dr Babasaheb Ambedkar framed many laws for women workers in India such as 'Mines Maternity Benefit Act', 'Women Labour Welfare Fund' and others. This paper will bring forward the valuable contribution of Dr Ambedkar in enacting of different laws and his foresight about the welfare of the working class in India.

Keywords: Labour Movement, Labour Laws, Workers, Welfare, Women.

Historical Background of Labour Movement in India:

Labour welfare is the part of social welfare it covers a broader field it means a state of well-being, happiness, satisfaction, conservation and development of human resources. During the industrial development period the labour welfare activities were influenced by the humanitarian principles and partly by the legislation which were then governed by the British era. In this period the welfare of workers working in factories was the concern of the social work the religious leaders or organizations and or the philanthropist work was mostly based on the humanitarian principles. The conditions of workers then were truly deplorable and miserable, as the concept of welfare was not introduced. The workers, children and the women workers had to face severe exploitation by way of long hours of work, absence of safety equipment's bad or no facilities for sanitation where the common features in most of the factories or the work places. The workers in textile mills in Bombay were working in extremely deplorable working conditions. With no facilities for health or safety at the time of working. No timely breaks for lunch or rest, and neither the weekly off. The workers had to work as per the will and wish of the employers as they were at the mercy of these employers. A thought was given by the government to appoint a commission to study the conditions of workers The Mullock Commission was then appointed by the government of Bombay in 1884, to review the working of the Factories Act of 1881. Mr. N.M Lokhande, under his leadership had decided to unite the workers and demand for their rights. He knew that until and unless the workers come together their demands cannot be raised. He had brought together the workers on two different occasions in 1884 and created awareness amongst them that only uniting together could result in favourable conditions of work. He had presented on their behalf a charter of demands to the Commission. Mr. N.M. Lokhande being the founder of Bombay Mill Hands Association the commission was pressurised to accept the demand of weekly holiday. This was the first victory of workers after uniting or coming together, which created a positive

impact and also gave rise and strength to the labour movement. Factories (Amendment) Act ,1891 was passed as a result of the recommendations of the Bombay Factory Commission of 1884 and the Factory Labour Commission of 1890.This applied to all factories employing 50 persons or more. This was also the era when other freedom fighters were struggling for the freedom from Britisher. Dr Ambedkar and his movement were fighting for justice and equality, also then untouchability was practiced rampantly in India. Hence his thought and vision for welfare of workers including women prevailed strongly.

Dr Babasaheb Ambedkar and his Valuable Contribution to India:

The author strongly believes that even when the fight and struggle for worker’s rights and justice was ongoing by other groups or leaders.but the vision of Dr Ambedkar as law minister to frame the laws and include certain conditions compulsorily in favour of workers is praiseworthy. In the 7th session of Indian Labour Conference in New Delhi, November 27, 1942. Dr Ambedkar brought in the 8-hour working day to India, bringing it down from 14 hours. This has been the most important conditions which has been laid down in the Factories act of 1948 and is followed till now. The author is of the opinion that all working class men and women should be grateful towards Dr Ambedkar for his immense contribution towards the labour movement .His foresightedness for the welfare of working class is valuable ,but we do not find this being highlighted in history prominently. Dr Babasaheb Ambedkar has framed specific conditions in the laws for women workers in India such as ‘Mines Maternity Benefit Act’, ‘Women Labour Welfare Fund’, ‘Women and Child Labour Protection Act’, ‘Maternity Benefit for Women Labour’, and ‘Restoration of Ban on Employment of Women on Underground Work in Coal Mines Dr Ambedkar’s contribution towards ‘Coal and Mica Mines Provident Fund’ was vital. At that time, Coal industry played an important role in our country’s economy.

Dr Babasaheb Ambedkar enacted the Coal Mines Safety (Stowing) Amendment Bill for the benefit of the workers on January 31st, 1944. On 8th April 1946, he brought the ‘Mica Mines Labour Welfare Fund’ that helped the workers with housing, water supply, education, entertainment, co-operative arrangements. Further, he set up an advisory committee to advise on important matters arising out of the ‘Labour Welfare Fund’ under the guidance of B P Agarkar which was then promulgated i on January, 1944.

As Labour Member of the Viceroy’s Council, Dr Ambedkar initiated programs to increase the productivity of workers, by providing them with education and important skills required for performing jobs better, health care and maternity leave provisions for women workers. He also set up the ‘Tripartite Labour Council’ in 1942 to safeguard social security measures for the workers, giving equal opportunity to the workers and employers to participate in the formulation of labour policy and strengthening the movement by introducing compulsory recognition of trade unions and worker organizations. The Industrial Dispute Act of 1947 still continues with the Tribunal System – workers, employers & government representatives as suggested to solve the industrial disputes. Labour was placed in the ‘Concurrent List’, ‘Chief and Labour Commissioners’ were appointed, the ‘Labour Investigation Committee’ was formed – credit for all these is undoubtedly to Dr Ambedkar. If there are ‘Employment Exchanges’ in India today, it is because of Dr Ambedkar’s vision. If workers can go on strike and fight for their rights, it is because of Babasaheb Ambedkar – he had clearly recognised the

'Right to Strike' by the workers. On 8th November, 1943 Dr Ambedkar brought the 'Indian Trade Unions (Amendment) Bill' for compulsory recognition of trade unions. Dr Ambedkar was of the opinion that depressed classes should play an important role in the economic development of the country.

The history reveals that Dr Ambedkar visited Jhumritiliya and Konderma in 1944 to observe and understand the conditions of workers in and around the mines. He had approved the maternity benefits for women workers, the labour welfare fund and long hours of working were reduced. In short period of time as a member of Executive Council he had undertaken major steps for the welfare of the working class. This visit had significantly contributed towards the promulgation of the Coal mine labour welfare ordinance in January 1944, which constituted a fund for financing activities to promote the welfare of labour employed in the coal mining industry. Dr Ambedkar played a vital role in increasing the labour welfare fund by doubling levying of tax on the coal brought out. The labour welfare fund was increased and utilised for the safeguarding of the health and safety of the workers. It also took care of drinking water for workers, facility of education, cultural activities for promoting their welfare.

Social Security

Social security for working class was an important aspect which Dr Ambedkar ensured for in those days. His contribution towards social security has been exceptional. He believed that social security was prerequisite to attain social transformation. He laid a strong emphasis on social justice through social security, equality and justice for all human beings. Ambedkar believed that labourers must achieves security through legislation. On 21st February 1946, Dr Ambedkar moved the Factories (Amendment) Bill to further amend the Factories act 1934 for reducing the working hours to 48 hours per week, rate of payment for overtime and provisioning of paid leaves. After scrutinizing by the select committee the historic legislation was passed as advocated by Ambedkar on 4th April 1946.

While addressing the constituent assembly (November 25, 1949), Dr Ambedkar stated: "The consciousness of social security comes to a man when he feels that he is getting his basic rights." As the first law minister of independent India, Ambedkar proposed social security measures for the marginalised, women and factory workers. He believed that the state can help in creating social security for needy people. He got framed many laws for Social Security for workers like The Workmen's Compensation (amendment) Act, The Coal Mines Provident Fund and Bonus Scheme Act, 1948, The Coal Mines Safety (Stowing) Amendment Bill 1944, The Mica Mines Labour Welfare Fund Act, 1946 and specially for women workers in India such as - Mines Maternity Benefit Act, 1941, Women labour welfare fund, Women and child labour protection act, Maternity benefit (later known as Maternity Benefit Act, 1961), Restoration of Ban on Employment of Women on Underground Work in Coal Mines.

For the benefit of workers, he was instrumental in enactment of the Employees State Insurance Act, 1948 to help them with medical care leave and compensation for disablement that could occur during working hours. This act covers the worker and his family members as beneficiaries. The benefits provided under this act are sickness benefit, disablement benefit, dependants benefit, maternity benefit, sickness benefit, funeral expenses and so on. Different procedures have been laid down in the act for availing these benefits

Dr. Babasaheb Ambedkar, in his speech as Member for Labour, at the first session of the Plenary Labour Conference in New Delhi, Monday, September 6 1944 had stated that : "It will not be enough to make industrial development of India as our goal. We shall have to agree that any such industrial development shall be maintained at a socially desirable level. It will not be enough to bend our energies for the production of more wealth in India. We shall have to agree not merely to recognise the basic right of all Indians to share in that wealth as a means for a decent and dignified existence but to devise ways and means to insure him against insecurity.

Dr B.R. Ambedkar the Architect of Indian Constitution:

As well known to us the most valuable contribution of Dr Ambedkar in drafting the Constitution, his thoughts and foresightedness has immensely contributed to the betterment of all citizens the working class and the women in all sectors. The articles stating the welfare and social security based on justice and equality for all

The Constitution of India enshrined a list of Fundamental Rights and Directive Principles of State Policy for the achievement of a social order based on Justice Liberty, Equality, and Fraternity. It is stated in the chapter on Directive Principles that *"the state shall strive 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"* The need for welfare was emphasized by The Constitution of India in the chapter on Directive Principles of state Policy. The conditions laid down by articles were important to understand as it is the major base which insisted on welfare of all persons and equality in every aspect with justice towards every human being in the country.

Conclusion:

Dr Babasaheb Ambedkar was a scholar, social reformer, an economist, a jurist powerful advocate of the rights of Dalits and women, chairman of the Constituent Assembly of India, and the country's first law minister. His work and his vision are incomparable apart from many different areas of work as a law minister the most important laws were framed thoughtfully. We as citizens are fortunate today to avail the benefits of his efforts. The laws and also the constitution having laid down the rights to working class had reinforced the implementation. The visionary like Ambedkar the father of Indian Constitution will be remembered and adored by many till the zenith.

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Babasaheb Ambedkar: A Great Social And Political Reformer

Swagata Bhattacharya

Sact (Seth Anandram Jaipuria College)
Department Of Political Science Kolkata, West Bengal

Abstract:

Babasaheb Bhimarao Ambedkar is a personality, a name, a great Indian philosopher and the maker of Indian Constitution, is a milestone of the Indian nation. He is one of the architect of the Indian Constitution. His marvelous works and his philosophy enriched Indian polity. Ambedkar focused on poor condition of the oppressed class and tried to protect their rights. He also vocal for rights of the woman. Under the colonial India Ambedkar focused on an alternative way for political mobilization. He firmly expressed his views for the oppressed class specially for the Mahar communities.

First part of my article focused on the concept of social and political reformation under colonial India and next part explain the roll of Ambedkar's on social and political reformation under the colonial period.

Key words: nation, Indian Constitution, Indian polity, Oppressed class, Mahar communities, colonial period, social – political reformation.

Introduction :

The term reformation is very much significant for the human society. Basically, when a society faced several hindrance in different ways and different manners. India faced several challenges under the colonial period. During those days the term reformation allowed with a new essence. The concept of 'reform' or reformation is differ from the concept of revolution. Reform aims to work within existing structures and solve structural problems. On the other hand aims of revolution to dismantle and create new structures. Whereas, reform aims to be gradual and to make tangible changes for members of the community. Social reform is not limited to any specific time period or society, rather it describes the organizing of people to implement gradual changes toward justice. Under the colonial period India faced social and political challenges. To overcome these challenges, Indian philosophers and thinkers tried to reform the Indian society, socially and politically.

A social reform to any attempt that seeks to correct in any injustices in a society. People who are involved in social reforms do so with the aim of improving the condition of life. It is a kind of social movement that aims to make gradual change, or change in certain aspects of society, rather than repaid or fundamental changes. Political reformation also one of the basic dimensions of 19th century. Anti – colonial cultural and ideological hegemony also influenced political reformation in India. Besides that, the British political subjugation and cultural domination, also helped for political reformation during colonial period. Not only the evil causes of colonialism, but also the good components of westernization which influenced political reformation. Liberal thinking, broadness of cultural and religious ideology helped the pathfinder of social political reformer during the colonial period.

Social and political reformation under colonialism gave an other dimension of the Indian struggle movement. Pre independent period not only glorified for our struggle movement but also gave us some basic ideas of socio- political changes of the society. Different political social thinkers and their ideologies, their participation to change the societal curse and their political narratives also enrich

this period. There were so many socio – political reformers and thinkers who enrich the colonial period through their ideas and works and immense participation in the freedom struggle. Baba Saheb Ambedkar was one of them, who contributed his whole life under the colonial period and after that.

Early life :

Dr.B.R.Ambedkar stands on a pedestal quite different from other political and social reformers. He re invented the entire notion of anti – untouchability and social reform movement not only in Maharashtra but whole of India. Ambedkar devoted himself for the development of untouchable people. He credited with reconceptualizing the whole notion of emancipating of untouchables in India. Ambedkar’s idea was based on empowerment of the untouchables. His personality exemplifies the unique saga of an untouchable being able to fight the massive social disabilities. Ambedkar flourished himself as an eminent constitutionalist, distinguished parliamentarian, scholar and jurists and above all the leader of the Depressed class. He was born in a Mahar family in Maharashtra on 14th April 1891. Mahars were treated as untouchables by the upper cast Hindus. He suffered all kinds of social humiliation in childhood as well as his subsequent life on account of the stigma of untouchability. He completed his early education at Satra. In his school days he was not allowed to sit with his classmates who belonged upper casts. He successfully completed his matriculation certificate at Elphinstone High School in Bombay. He then enrolled in a scholarship at the prestigious Elphinstone College from where he graduated in 1912 with a B.A. Degree. He secured an M.A. from Coloumbia University in New York and then left in 1916 for London where he was admitted to Grays Inn to study law. He completed his Ph.D. at Coloumbia University. His Ph.D. thesis on the “Evolution of the Provincial Finance in British India”. It was a brilliant contribution to the analysis of colonial economy and politics and to focus anti – colonial economic thought.

As a successful academican Ambedkar choose to settle down as a lawyer in Bombay but as an untouchable found it hard to attract clients. He decided to devote his life to campaign against the evils of cast system and in July 1924 set an association for the welfare of the Ostracized which he hold till 1928. Ambedkar died on 6th December 1956.

Ambedkar as a Social Reformer :

Dr. Babasaheb Ambedkar was known us to be a crusader against cast system. His whole life was full of experience of cast humiliation from childhood days to freedom struggle. He engaged himself as a tireless crusader against the curse of untouchability. He was icon of the Dalit. He expressed his emancipation for cast and liberation. To empower the Depressed class he set up for a separate electorate and separate Dalit party outside of Hinduism. According to Ambedkar empowerment not only the political, it was also social and economic empowerment for the Dalit. He searched for solutions explore strategies for the development of Dalit. Ambedkar fought against upper class rituals and wanted to establish the equal right for lower class people. In his entire life he stood for the protection of Dalit community and tried to expand the socio political economic rights of the lower class people. He introduced a new dimension of emancipation to this particular marginalized section. He organized movement against colonial rules and upper Brahminical society.

Dr. Babasaheb Ambedkar decided to fight against the cast discrimination. He opined that there should be separate electoral system for the untouchables and the other lower communities. Ambedkar began to find ways to reach the people and make them understand draw backs of the prevailing social

evils. He published a newspaper named “Mooknayaka” in 1920, with the assistance of Shahaji II, the maharaja of Kolhapur. Ambedkar called a conference for depressed class and his attempt was that to make a direction of consolidating the forces of Depressed class. Under the second decade of nineteenth century Ambedkar achieve some significant incidence like called a meeting on 27th March 1927 at Mahad a Tehsil town in Kankan. On the next day he called a march to the public tank to fetch water from it. The mob wanted to enter into the tank forcibly to fetch water. A number of Dalit women participated in this programme.

In December a satyagraha organized by Ambedkar. He and his followers burnt a copy of “Manu smriti” a sacred text of Hindus. By burning this book the untouchables sent a message that they would no more tolerate any kind of oppression perpetrated upon them by the Hindus. Ambedkar’s another attempt was temple entry agitation in Kalaram temple at Nasik. All the incidence articulated Ambedkar’s emancipation against untouchability. His several writings focused on the cast oppression of the society.

According to Ambedkar the Indian society was most undemocratic society, where the people were compartmentalized into classes and cast. His mission of life was to lead the depressed classes for complete equality in context of Hindus. Ambedkar realized that it was not easy to attack the Indian cast system. So he tried to explain the short comings , negative, disunited features of the cast related Hindu society. He was able to awaken them to an awareness of their lowly participation. Ambedkar focused on the weakness of the depressed class that they were powerless. He sparked on the inner spirit of the soul and organized the several self respect movement among the untouchables. To inspire the Depressed class he wrote a number of books. His famous work was “Annihilation Of Cast” which criticized the Hindu religion and Verna system. Ambedkar immensely conducted the comparative study of religion and felt the emancipatory root of human being and in this period he wrote “Buddha and Dhamma”.

As a social reformer Ambedkar emphasized on education. He realized that unless the lower class people became educated, there voices would not be heard. He pleaded with the government that providing equal educational opportunity to all without discrimination was it’s responsibility. His slogan was Educate, Agitate and Organize.

Ambedkar also focused on the suppressed condition of the woman. They must be equal with men and should not be considered inferior in anyway to men. Democracy can not be successful unless women’s participation was ensured. Ambedkar rightly said that the progress of the society depended upon that of women. He argued for Education for the children and to promote their status. He also introduced the Hindu Code Bill while he was the Law Minister of India. The committee made a number of important changes to the bill, including making the Laws applicable to even non – Hindus. This bill gave the complete property rights to the woman (daughters and widows). This bill basically put forth gender equality in laws of inheritance and marriage.

Ambedkar as a Political Reformer:

As a political thinker Ambedkar focused on the basic changes of political institution. All we know that, Ambedkar was known as the architect of modern India. He was chairman of the Drafting Committee and constructed our Constitution. But as a political thinker he was distinct from his contemporary leaders. He engaged himself as a Messiah of the Depressed class. His political career was

involved for the development of the Depressed class. His political thought has three aspect. These are as follows.

- During his early days he and his father used to recite Kabir's Doha and used to read the Ramayana and the Mahabharata which enriched him about Indian culture and tradition. From Doha's philosophy he learned equality for all.
- He was influenced by several Indian scholars and personality. He was very much influenced by Jyoti Rao Phule. In 19th century Jyoti Rao Phule and his wife Savitri Phule fought against cast atrocities and they tried to open up all places for all cast specially lakes and ponds which influenced Ambedkar.
- Western liberal thinkers also influenced Ambedkar. He imbibed with values of liberty, equality and fraternity. J. S Mill and H.J. Laski's concept of individual rights and freedom influenced him. He also influenced by John Dewey's pragmatism.

Social revolution is needed for the society where as, political revolution is constructed our political awareness. Both revolution make a positive change for society. Ambedkar believed that political and economic democracy can establish social democracy. Political democracy could be successful only when opposition was tolerated and encouraged. Ambedkar was convinced that democracy is the only form of government which ensures liberty and equality in society. According to Ambedkar social democracy is a way of life which recognizes liberty, equality and fraternity which are not to be treated as separate items.

Dr Ambedkar's political reformation focused on the concept of social justice. Social justice refers to a distinct aspect of socio economic and political system of the country through which concerned and co – ordinated measures are initiated aimed at eliminating the disadvantages position of the Depressed classes of the society. Ambedkar firmly explained that political democracy required social democracy, social equality and justice. His notion of social justice is the prelude of the Indian politicalisation of the lower class people.

In the year 1930 marked Ambedkar's transition towards party politics. The British government announced separate electorate for the Depressed class. Gandhi feared that measure would threatened Hindu unity, immediately went on a fast at Puna. This move forced Ambedkar to project his demand for separate electorates and to sign the Puna Pact on September 24th 1932. Reservation of seats for the untouchable classes in the provisional leisure within the general electorate. This classes were later designated as Scheduled Cast and Scheduled Tribes. In 1942 he established a new organization known as the Scheduled Cast Federation replacing the Independent Labour Party.

Conclusion :

Dr. Babasaheb Ambedkar was an intellectual personality and he played a pivotal role to architect our Indian Constitution. His political and social thought is the gateway to our constitutional attitudes. He was a statist in both the social and political domain. A man of knowledge, wisdom and vision Ambedkar dedicated himself to the cause of untouchables. He believed that if social order became democratic, the democratic society would be formed. Ambedkar's social reformation not only focused on the condition of the Depressed Class, but also focused on the education. He expressed that

education is an important tool for social upliftment. As a true crusader, who fought for the removal of social contradictions. He can be designated as the social prophet of the untouchables.

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The Indian Constitution: Iron Frame Made For Indian Administration

Meenu B. Nair

Public Administration Dept of Political Science
University of Kerala Kariavattom campus , Trivandrum

Dr. B.R.Ambedkar, the chief architect of Indian constitution, is more than an architect. Building a modern democratic nation is not just simple task we need a strong base: law of land. Before that we have to know which is planned and how is our land. Illiterate, poor, diverse nation became independent at the midnight of August 14 1947. Rulers left, partition happened on the basis of religion, caste system and untouchability existed. In the midst of this midnight what is required, what India dreamt was peaceful, secular, democratic nation.

After a long struggle, discrimination and torture a new barrister from Mahar caste came to save India, came to give birth to law of our land. Gold becomes beautiful ornaments after a lot of beating and smelting and Ambedkar as an ornament beautified mother India making socialist, secular, Democratic, Republic. This architect gave iron backbone to India. It was his sole idea to incorporate the ideologies and concepts from different countries and made the Indian constitution diverse like the people in India. During the independence world nations believed that diverse India will not exist united for a long time. But it even exists today as diverse and united on the pillar of Indian constitution. It was a really tough journey from a poor untouchable village boy to the architect of a constitution. not just a constitution not just a law book It is the Bible that binds millions of people belonging to thousand culture to one culture: INDIAN.

Dr Ambedkar built it in such a way that no earthquake can shatter, no cyclone can uproot the basis of Indian constitution. The predictions related to the unity and existence of India shattered and bowed in front of the ignited mind who is pledged to tie the diversity under one roof. His work, dedication and determination can be seen in the very first page of Indian constitution: THE PREAMBLE. In millions of Indians can be seen, their passion dreams can be seen. The largest Democratic country became Republic due to a barrister from Madhya Pradesh.

Lot of renowned leaders were there in the constituent assembly, in framing of constitution but the touch of one among them was history and is memorable after decades. That's why, the word Indian constitution is put along with Dr.B.R. Ambedkar. The nation was bearing sizeable chunk of illiterate, poor and downtrodden people, that was the real burden of the nation. It really needed as support hold the weight. The architect of the nation, no other word suit for person building support and giving a structure to the nation

The basic concepts of constitution like socialist, secular, Democratic, sovereign, republic are the iron pillars of the nation, which are the contribution of Ambedkar. Supreme Court verdict on Kesavananda bharti case gives light to the strength of these constitution ideologies which were not amenable and it is the unshakable base of our land. As foundation base is strong then, multi storeyed huge constructions can be made. Likewise, the growth of India as a nation will be safe and strong with the base given by Dr. Ambedkar. Equality, fraternity, social inclusion etc. are the soul of India. India,

World's largest Democratic nation have to maintain and protect the democracy, for that these ideologies will play a crucial role.

The constitution of India adopted in 1950 gave the real shape of modern India and was the idea of Ambedkar. As he was the crusader of minority rights and women rights added provisions for the protection of these rights. As per his ideology the people's proximity to justice is really important as he considers article 32, constitutional remedies are the most relevant article in the world's largest constitution. The need of justice and Ambedkar's devotion of justice is exposed through this word.as Ambedkar framed the constitution it is like framing by common man, the real picture of India and worst reality in Indian society is being experienced by him. Making of law of land in ivory towers is not good for any nation the realities of the society should be experienced by the leaders. India is blessed with one. The directive principles of state policy are the real culture and goodness and ethics of Indian culture. It covered all the spheres of modern India. Ambedkar's vision and idea of future India was highlighted in DPSP.in fundamental rights the ideology of equality, protection of minorities, social and educational rights, freedom etc are broadly explained and provided for common citizen of the country.

According to Dr. Ambedkar the parliamentary form of government and the ornamental position of president was considered as the most democratic form of government. Both direct and indirect election were also enabled in the parliamentary elections. India faced the first election in 1951-52 and the circumstances of India not similar to any third world independent nation in those times. India constituted with diverse in the sense culture, language, religion and poverty untouchability and illiteracy was in its peak. bringing these people to polling station was a challenging ordeal and was successful in the first attempt because of the elaborate idea and plan regarding the procedure and method of election given by Ambedkar. This the example of importance of coordination by a leader in challenging situations. The constitution of India has unique characteristics like quasi federal, quasi flexibility to constitution etc .no other country have a semi nature in the federalism or flexibility. In most of the countries the constitution may be rigid or flexible and the country will be having a government which is either federal or unitary.it was being changed and mad a new innovation through the ideology of Dr. Ambedkar.

The knowledge of Dr. Ambedkar helped in the creation of constitution his knowledge regarding by laws and constitutions of different countries like USSR France England Canada us brought a diversity in the constitution of India and created an enormous and all-inclusive law of land. The foresight and the intellect of Ambedkar help in incorporating the rigidity in the constitutional amendment and also the federal as well as the unitary nature of Indian constitution help from not getting into more turbulent times in a diverse society. The urge of the Indian states to become independent nations especially from the part of Khalistan, Jammu and Kashmir and southern India was not in ignored by Ambedkar and he incorporated the federal nature and autonomy to state regarding its own affairs it for some extent helped to remain India as a union. Judiciary became an independent authority to resolve conflict between the union and the state government and it helped to maintain a peaceful coexistence of States and union. In order to maintain a peaceful existence of all the language or linguistic diversity constitution gives importance to the regional languages as well with the national language. The constitution of India in its Second

part includes the need of citizenship and the procedures and the necessities of the Indian citizen as it is discussed in this period with great turbulence.

Even though the atrocities towards Minority is not fully eradicated but to some extent Minority rights are protected and untouchability is abolished in some part of India due to the efforts took by Dr. Ambedkar in framing the constitution and incorporating and adding minority rights, abolition of untouchability and discrimination in the constitution. The concept of unity diversity was also envisioned by Ambedkar while drafting the constitution.

“If we wish to preserve the Constitution in which we have sought to enshrine the principle of Government of the people, for the people and by the people, let us resolve not to be tardy in the recognition of the evils that lie across our path and which induce people to prefer Government for the people to Government by the people, nor to be weak in our initiative to remove them.

That is the only way to serve the country. I know of no better.” This is the final words of Dr. Ambedkar in constituent assembly these words say about his vision on people Government and democracy of India he preferred using the people of India rather than the Indian nation. The ideology of nation is also seen in the preamble of our constitution. The preamble itself start with we people of India solemnly resolved to constitute India into a sovereign socialist democratic republic. it says a lot about the nation and these words says that he is not looking to our nation just as a territory but the union of diverse religion caste custom colours creed etc. And he also warns the nation that “if things go wrong nobody can be playing but ourselves.” In his speech the three pillars of government legislature, executive and judiciary and also mentioned judiciary is an independent authority to ensure justice in the society and legislature and executive are closely related and legislature provides a democratic setup to nation.

Ambedkar was known for his books for the emancipations of women and Dalit community in India and his journey towards success was really an inspirational one for the youth in India. and his ideologies related to French Revolution was adopted in the Indian constitution Liberty, Fraternity and Equality the social scenario in India during independence was against the ideology of French Revolution even though she thought that 3 pillars of French Revolution have role in the upliftment the nation. The atrocities and discrimination faced by Babasaheb Ambedkar was unimaginable for youth in modern period. But the difficult journey had become successful due to the determination hard work and dedication brought a Dalit common man to the father of Indian constitution. He opposed his own religion, Hinduism for the prevalence of untouchability and caste system. He opted Buddhism and Buddhist philosophy which was against caste system and Untouchability. He is well known as a lawyer, feminist, activist, politician etc.

In the last speech of constituent assembly Dr. Ambedkar give certain cautions regarding the existence of constitution and democracy in the diverse environment as Woodrow Wilson the former president of United States stated running a constitution is more difficult than framing one this is also set in directly by Dr. Ambedkar in every state running a constitution or maintaining democracy and constitution is really difficult. In India, with a diverse and vast population difficulty will be twice more than other countries but when we compare democracy and the value of constitution the respect for constitution is more than countries having a single religion ethnic group etc. Constitution of India is apt for a diverse country to hold a diverse country and its existence till now is an evidence for the effort taken by Dr. B R Ambedkar in framing constitution. Before the adoption of constitution India was

fragmented piece of lands and kingdoms structure of the country came only after Ambedkar's idea of constitution. It gave skeleton, a structure to Indian administration. The modern India came into existence all developments made in India yes due to this strong skeleton and structure the framework that Ambedkar given to India. The major characteristics of the ideology that Dr Ambedkar given to the constitution is all-inclusiveness. All the groups of people, all caste, all community, all religions are incorporated and all brought together under an umbrella. The coexistence of all the religion, all the caste, and abolition of discrimination and the secular existence of India is the philosophy of Ambedkar. He also incorporated tribal community to the mainstream and later tribal community also became the part of Indian mainland. The outer caste people who were considered as untouchables became the crucial part off India. As it is said that what is a leader is what the leader does. In case of Ambedkar's contribution towards the building of a nation what Ambedkar as a leader did is what India is now.

India's first law minister did a lot to make the country lawful, peaceful and Democratic and his work is incomparable with any other leader because What his did is not just for a community, for not just for group of people he did it for all. The interpretations he given to the different parts of Indian constitution, when we check these interpretations and explanations that Ambedkar given is extraordinary and he had a vision about India thorough knowledge about India and he was farsighted about what will happen in India after ten, twenty or sixty years. His predictions and his ideas about India in future was not wrong. He warned 60 years ago about the threats and challenges that the democracy of India is going to face. The rulers of the country issue take these warnings as certain advices to maintain the democracy and constitution of India without any distraction. Ambedkar was not just building and framing the constitution or India as a structure but he also gave certain advices and warnings to maintain it and protect it for a long time. He couldn't stop his work his efforts by framing structure to the nation but also, he wanted the next generation to maintain, protect these structures and preserve it for further generations. Thus, he becomes an inspirational figure, leader to youth in all periods, all generations. His foresightedness and passion towards the success of nation deserves a great applause and respect and literally a role model to the youth in our Times. May likeminded leaders from this generation also emerge and arise for the betterment of the nation. May young ignited minds come forward on this occasion of Dr. Babasaheb Ambedkar's birthday to revive India and provide a strong base as India need it in these hours.

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Impact of Dr. Babasaheb Ambedkar on Literature and Society

Dr. Ram P. Savanekar

Assistant Professor,
Aniket College of Social Work, Wardha

Abstract:

This paper focuses on the influence of Dr. Babasaheb Ambedkar's thought on literature and society. Dr. Ambedkar was the man of action who did not only say but himself suffered, faced, struggled and acted in his life. Dr. Babasheb Ambedkar has correctly pointed out the raising issues of the period through his writing. He was motivation for not only Dalit community but also for the whole society. He was an intellectual person who properly understood the real hurdles of the society. He also continuously fought for the dignity of Dalits. He was the ultimate inspiration for Dalit literature.

Keywords: Impact, society, democracy, literature

Introduction:

Ambedkar is probably India's greatest thinker on democracy which he understood in terms of the principles of liberty, equality and fraternity. His famous slogan 'Educate, Agitate and Organize' was great inspiration for all. Dr. Babasaheb Ambedkar was thus a humanitarian and truly an emancipation of Dalits. Dr. Babasaheb Ambedkar was India's most despised writer for the orthodox society. Dr. Babasaheb Ambedkar was the anthropologist and the true scientist of society who did not only identify real problems of the society but paved the way towards social democracy. Ambedkar was a realist about the social order and its effects. He had trust about the 'power of democratic institutions to bring about equality'. So he emphasized on real democracy implementation.

In the beginning of the 20th century there was big impact of Dr. Babasaheb Ambedkar Ambedkar on society. People experienced continuous humiliation of caste discrimination and violence in society. Dr. Babasaheb Ambedkar fought against this inhuman outrage and devoted his entire life to solve such issues of society. The society is becoming aware of the importance of Dr. Ambedkar as a great thinker and leader. Unknowingly he has become one of the great leaders of India who continuously shaped history. He was profound reader of all kinds of books. Through reading he acquired deep knowledge of economical system and social system. His influence goes beyond India because of his work regarding discrimination and violence.

The major area of Ambedkar's work was on constitutional democracy. He was a scholar and expert in interpreting different constitutions of the world. Mainly these constitutions were associated to democracy. His commitment to democracy as the mode of governance was steady but he argued that democracy needed to become a way of life. He developed some interesting arguments on why parlia-mentary democracy was the most suitable form of government for India. His opinions on constitutional democracy were reflected in his relations with Gandhi and Nehru on the issues of untouchability and the Hindu Code Bill respectively. He was a key figure in the constitutional developments of India. He had minutely studied all the constitutional developments of different countries while adopting the features of constitution.

According to Dr. Ambedkar, religion has a major role in lightening the task of law. He thought that governance must reflect socio-logical reality. Hence he paid attention to power and governance. Ambedkar also spent a great deal of his time and energy in the efforts of advancing proposals for the purpose focusing the need to respect justice and equity. While he was opposed to overrepresentation to Muslims as expressed in the constitutional reforms of 1909, he did not accept that minority representation should be exactly in proportion to its population.

Dr. Ambedkar's ideas are so important and relevant today while understanding the issues of the oppressed people. His thoughts are really useful today. He took the perspective of those at the bottom who are oppressed and he insisted that the conditions of the poor were the result not of individual disappointments but of the working of the social system under which they lived. According to him identity and status have not made people downtrodden but the treatment they received made them downtrodden. So he tells the world that his people are named as Dalit the downtrodden, the broken.

Dr Ambedkar was an anthropologist of 20th century. He was able to observe Indian society and its caste system from a distance as well as in the light of a different culture. He understands his adversity, not as that of an individual man, but as the consequence of the workings of a social system having millions of oppressed Dalits in its grip. Dr. Ambedkar properly understood individual suffering as social suffering and finding the root of India's social suffering to be caste. According to him the last stage of suffering is 'annihilation of caste'.

He does not separate social inequality from economic inequality, or caste from class. Indeed, Dr Ambedkar was the only person in his time to link the rights of the oppressed classes and the right of Dalits. According to him the oppression of caste cannot be treated as a religious matter separate from society and economy. The discrimination does not lay in religious reform but in legal rights and state intervention on behalf of the downtrodden. The discrimination he fought against was a violation of civic and human rights in any community, any religion, region or country. The conditions of the marginalised and exploited are not the result of their individual capacities but the working of social systems that allow discrimination and exclusion of certain categories of people. Dr Ambedkar explains that caste system is not only observed in India but internationally.

Religion had become so important to Dr Ambedkar as a fulfilment of his deep thinking about society and democracy. He taught that we should not see religion as a matter of personal belief or doctrine. Religion has importance because of its social practices. He preferred a religion of principles and was against the religion of rules. According to him principles gave people the freedom to act, whereas a religion of rules gave blind belief. Dalit is a by-product of the Ambedkar movement and indicates a political and social awareness. Ambedkar adopted a different approach and philosophy for the emancipation of Scheduled Castes. He wanted to liberate the Dalits by building an egalitarian social order. He asserted that the Dalits should come forward and assert for their own cause. He inspired them educate, organize and agitate.

The contribution of Dr. Ambedkar in Dalit literature is remarkable. After a long time Dalit literature emerged as one of the famous literary representation of Post-colonial writings in India for Dalit community for their rights, equality and freedom. Dr. Ambedkar was the only motivation behind the creation of dalit writing. Many Dalit writers get inspiration from Ambedkar's writings, speeches and actions. Today many dalit writers are composing their works through the help of Ambedkar's ideas. Nobody can think of Dalit literature or marginalized literature without thinking of Dr. Babasaheb

Ambedkar because he was the ray of light for Dalit Life and the Dalit literature. He desired to create India as a great nation through social and economic revolution without bloodshed, as the real democratic, state is the everlasting gift to the people of India. All the writers proudly hold him in high esteem as the father of Dalit-literature.

Conclusion:

Dr Ambedkar was one of the great nationalists who dedicated his life for ensuring protections and equality for the victims. He knows well that democracy needs oppressed community's involvement. He favored democracy because according to him democracy will offer to everyone equal opportunities and backward society would progress on the basis of claims to rights. Dr. Ambedkar thinks honor can be achieved only through reform of the social order. He embarked upon by all manner of means political, legal, institutional and religious. At every step his faced resistance because his simple but powerful idea of the fundamental and universal human right of the downtrodden and the broken, were radical.

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The Roots Of Untouchability : A Socio-Political Perspective

Dr. Shrikant Nityanath

Guest Lecturer, Institute of Dr. B. R. Ambedkar Studies and Research,
Gulbarga University, Kalaburagi – 585106. Karnataka, India.

Introduction:

Untouchability is a direct product of the caste system. It is not merely the inability to touch a human being of a certain caste or sub-caste. It is an attitude on the part of a whole group of people that relates to a deeper psychological process of thought and belief, invisible to the naked eye, translated into various physical acts and behaviours, norms and practices. Untouchability is prompted by the spirit of social aggression and the belief in purity and pollution that characterises casteism. It is generally taken for granted that Dalits are considered polluted people at the lowest end of the caste order. The jobs considered polluting and impure are reserved for Dalits, and in many cases Dalits are prevented from engaging in any other work. These jobs include removing human waste dragging away and skinning animal carcasses, tanning leather, making and fixing shoes, and washing clothes.

The roots of Untouchability is an associated with traditional Hindu society. It is being practiced since times immemorial and despite various efforts made by social reformers such as Dr. B. R. Ambedkar; and despite there being provision on abolition of untouchability in our Constitution under Article 17, the evil is still in practice in our country. But we the people of India are going against the interest of the Indian Constitution. The architecture of the Indian constitution Dr. B. R. Ambedkar spoke about the constitution on 26th November, 1949 warned the rulings, saying, "On 26th January, 1950, We are entering into a life of contradictions, wherein we accept the principle of 'one man one vote, one vote one value and therefore, one man one value' in politics. But we refuse to accept this principle in our social and economic life. If we continue to refuse this principle in our social and economic life, the people who suffer from the social and economic inequalities, will blow-up the political democracy which we built so laboriously". Even after more than six decades we failed to bring social equality in our society.

Origin of Untouchability

The untouchables have been in existence for more than 2500 years. These are different theories of origin of untouchability is consider briefly some of these theories.

- **Traditional Theory:**

According to Manu, the prohibited pratiloma marriage was the cause of the origin of untouchability. Children, born out of such a marriage, were kept out of the Varna fold and were branded as chandalas who constituted an untouchable group. In the Chandukya Upanishad also there is reference to chandalas.

- **Racial Theory:**

According to Sir Herbert Risley and Majumdar consider the origin of untouchability in a different way. They say that the Indo-Aryans regarded the aborigines of India as a kind of inferior human beings and addressed them as 'dasas' or 'dasyaus' meaning slaves or servants. They also placed them in the lowest strata of the society and deprived them of all social and religious ceremonies.

Majumdar argues that the disabilities of the so-called 'depressed castes are not ceremonial, but are founded on racial and cultural differences'.

- Occupational Theory:

According to Nesfield, association with dirty and impure occupations gave rise to the feeling of untouchability. It means low social status attached to certain occupations is the cause of untouchability. It relates to impure occupations such as removal of human waste and carcass, leather works, spinning, tanning, and scavenging. There are also other explanations for the origin of untouchability. It is evident from all these theories that the caste system, to a very great extent, is responsible for the development of the feeling of untouchability. Conservation of the caste always supported the feeling of untouchability. The caste system also gave rise to the feeling that 'untouchables' are born into untouchable castes and remain so till their death. This feeling perpetuated untouchability. The practice of untouchability assumed different forms and proportions in the prolonged history of more than 2500 years

- According to Dr. B. R. Ambedkar,

Untouchability originated in India around A. D. 400 and it arose out of the struggle for supremacy between Buddhism and Brahmanism and it has molded the history of India. Untouchability is the word used by Ambedkar himself for those lowest castes in the Hindu scale of pollution. During the pre-independence era the term Depressed Classes was used to denote the untouchables. This was replaced by Scheduled castes in 1935 when these castes were placed on a Schedule as qualifying for special rights. The origin of untouchability is an enigma. But it is generally held that it is a perverted outcome of the caste system. The Vedic Aryans knew no caste system. As time went on, the Aryans divided themselves for different occupations of labour and according to aptitude, liking and the capacity of the individual. Those who took to learning were called Brahmins, those who undertook governance were classified as Kshatriyas, those who resorted to trade were termed Vaishyas, and those who served the forgoing three classes were known as Shudras. Brahmins continued to be regarded as someone next to God whereas a man from the lowest class, as a Shudra. The result was that the original four divisions became watertight compartments and degenerated later into the present caste system. In this way the four Varnas came to stay as four castes. Henceforth, different professions, barriers of provinces, varying ways of living, different superstitions, and customs broke up the main four castes and further led to the creation of various sub-castes. The untouchables were from the lowest strata of the Hindu society and were condemned as untouchables by the caste Hindus down the century.

Untouchability in India:

Untouchables were lived outside from the villages:

The British government census report of India published in 1870 by the census Commissioners at the interval of every ten years contained a wealth of information nowhere else to be found regarding the social and religious life of the Indian people. Before the 1911 census the commissioner had a column called population by religion like Muslims, Hindus and Christians. The census report for the year 1911 marked a new departure from the prevailing practice and divided Hindus for the first time under three separate categories Hindus, Animists and Tribal and the depressed class or untouchables. The 1911s classification has been continued ever since. Although there is no clarification about the criteria adopted by the commission of this new classification but possibly the presentation of Muslim Community under

the leadership of Aga Khan in 1909 to the Viceroy, Lord Minto for a separate electoral is the root of this separation in which they mentioned. "The Mohamedans of India number, according to the census taken in the year 1901 over sixty two millions or between one-fifth and one-fourth of the total population of his Majesty's Indian dominions and if a reduction be made for the uncivilized portion of the community enumerated under the heads of animist and other minor religion, as well as for those classes who are ordinarily classified as Hindus but properly speaking are not Hindus at all, the proportion of Mohamedans to the Hindu majority becomes much larger. We therefore desire to submit that under any system of representation extended or limited a community in itself more numerous than the entire population of any first class European power except Russia may justly lay claim to adequate recognition as an important factor in the state." It was very surprising that the commission on the basis of the presentation of Muslims categorized the Hindus into two categories one is those who were hundred percent Hindus and another is those who were not, and those who were not hundred percent Hindus were included caste and tribes which

1. Deny the supremacy of Brahmins.
2. Do not receive the Mantras from a Brahmin or other recognized Hindu Guru.
3. Deny the authority of Vedas.
4. Do not worship the Hindu Gods.
5. Have no Brahmin priest at all.
6. Are not served by good Brahmins as family priests.
7. Are denied access to the interior of the Hindu temples.
8. Cause pollution either by touch or within a certain distance
9. Bury their dead.
10. Eat Beef and do no reference to the cow.

May be because of not receiving any mantras from any Brahmin or not having any Brahmin priest they were started to treat lower than Brahmins and because of eating beef and doing minimal jobs they were started to stay out of the village and that's why called Outcaste. Most importantly they have their own priest most knowledgeable and intellectual person reared for themselves. Although these are considered as mere speculations because no clear cut details or evidences are available. Even the enquiry of commission considered one-sided only with the perspective of Brahmins only. The fact was that untouchables were also not looked upon themselves as untouchables and Brahmins as superior. This fact is noted down by Mr. Hemingsway, the Editor of the Gazetteer of the Tanjore district. Who says- "These castes strongly object to the entrance of a Brahmin into their quarters believing that harm will result to them there from." What is the explanation of this strange phenomenon? Brahman were not having any sensible exposition of this discern but on a factual ground the untouchables were not untouchables but the members of other caste outside the door of the house of the society and later on of the village.

Social Movement against the Untouchability:

The movement of the untouchables against the injustice of the Hindu social order has a long history behind it, especially in Maharashtra. This history falls into two stages. Petitions and protests marked the first stage. The second stage is marked by open revolt in the form of direct action against the established Hindu order. The burning of the Manu Smiriti took place at Mahad on December 20th, 1927. The function was a part of the campaign for establishing the right to take water from the Cawdar tank. One of the duties of the untouchables is to remove the skin off and carry the dead animals of the Hindus in the villages. If the untouchables refuse to perform these duties to the Hindus the land on which they live is liable to be confiscated. They have to choose between doing the dirty work or facing starvation. The important thing to note is that the conference of the untouchables, which met in Mahad, resolved that untouchables would neither remove the skin of the dead animals of the Hindus

nor carry it or eat the carrion. The minor and major objectives of these resolutions were to foster among the untouchables self-respect, self-esteem and to strike a blow at the Hindu social order.

Ambedkar carried out his fight on political as well as religious fronts. He wanted the untouchables to have the right to enter a Hindu temple. In 1929, the Parvati temple entry Satyagraha was organized at Poona wherein the unarmed untouchables and caste Hindu participants were attacked and injured among the untouchables. After this there was a famous Kalaram temple entry at Nasik. The Satyagraha was carried out from 1930 to 1935, but when obduracy of the orthodox Hindu did not relent, Ambedkar made his resolve before the public that though he was born a Hindu, he would not die as a Hindu. He fulfilled this promise by embracing Buddhism till his death. The main aim of the temple entry Satyagraha was to make the entry possible in the temple for the untouchables.

Political Safeguards for Untouchability:

The systematic articulation of arguments in favour of remedies against caste and untouchability discrimination was spelled out, in Dr. B. R. Ambedkar's first statement, submitted in January 1919 to the Southborough Committee, at the time of the reform in the Government of India Act, 1919. About ten years later, when second attempt was made to revise the 1919 Act, through a series of Round Table Conference, Dr. B. R. Ambedkar submitted two statements, one to the Simon Commission in May 1928 and another, two years later in 1930, at the First Round Table Conference. The Government of India act – 1935, provided representation to the Depressed Classes of untouchables in the Federal Assembly as well as in the provincial legislative assemblies as settled under the Poona Pact. The final representation came at the time of framing of India's Constitution in 1947. The independent Indian constitution provide the reservation policy under the article of 15 (4), 16 (4), 332, 243T and 243D. The reservation intends to give proportional representation as it is a proportion of population in education, employment and politics 15 percent for scheduled caste, 7.5 percent for scheduled tribe and 27 percent for other backward communities. Therefore, Depressed Classes have got opportunities to get education, employment, voting power and reserved seats with struggle of Dr. B. R. Ambedkar.

Conclusion:

The 1950 national constitution of India legally abolishes the practice of “untouchability,” and there are constitutional reservations in both educational institutions and public services for deprived communities. Unfortunately, these measures have not changed the reality of daily life for most Dalits, as the Indian government frequently tolerates oppression and open discrimination aimed at this group. Dalits usually live in separate areas away from the caste Hindu communities, and they are often forbidden to access public wells. In many areas, when Dalits eat in public restaurants or patronize street vendors, they must use a special glass for drinking tea or coffee to prevent sharing between Dalits and caste Hindus. Dalits in different parts of India cannot enter Hindu temples and caste leaders forbid inter-caste marriages.

The Indian constitution starts with “We the people of India” there is no mention of we the people of particular religion, caste, language and culture. Therefore, we have accepted Sovereign, Socialist, Secular and Democratic system of the Indian Constitution. We are all different from each other but we are all Indians first and last with liberty, equality and fraternity as per the preamble of the Constitution. If every Indian citizen accepts and adopt the constitution, there will be no problems like

Caste discrimination and Untouchability in the Indian society. Dr. B. R. Ambedkar is quoted the roots of untouchability as “The roots of Untouchability, lies in caste system, the roots of Caste system, lies in Varnashrama Dharmma, the roots of Varnashrama Dharmma, lies in Brahmanism, the roots of Brahmanism, lies in power” ultimately, Dr. B. R. Ambedkar is Saied “Power less is the untoucahability”.

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Dr. Baba Saheb Ambedkar & Human Rights

Dr. Kanaka Ratnam

Lecture In Economics
Svrn.College Nagara Nagaram Guntur

Abstract

In an unassuming street in London's posh primrose Hills, there is a buzz about a particular house that was purchased last September by India's state government of Maharashtra, and opened as a museum and learning centre by prime minister Narendra Modi. Its blue plaque reads as 'Dr. Bhimrao Ramji Ambedkar, 1891-1956, Indian crusader for social justice, lived here 1921-1922'. To Dr. Corinne Lennox, he was also a true visionary and one of the world's greatest defenders and philosophers of human rights.

Dr. Bhimrao Ambedkar is a key figure in the global story of human rights but his contributions are not adequately understood or recognised. His birthday is widely celebrated in India. He drafted a constitution, in which he embedded several provisions for the most marginalised. His statue is dotted though the country but this leadership is most significant for the Dalit's of India who continue to occupy the lowest rungs of Indian society despite the elevated heights to which Dr. Ambedkar, himself a Dalit, was able to reach.

Introduction:

It is a history of human when one man's life changes the destiny of millions. Bhimrao Ramji Ambedkar was one such remarkable leader. An untiring crusader for human rights for the oppressed untouchability of India. Babasaheb as he was fondly and reverently known strove throughout his life to purge from society the evil of prejudice and injustice against his fellow brethren. Having suffered humiliation in his early years purely on the circumstances of his birth during a lower caste Babasaheb Ambedkar became the voice of redemption from oppression for many his fellow men. From humble background he overcame many challenges by first enrolling in Columbia University within the US where he imbibed a deep sense of justice and equality then on to the united kingdom to urge academic degree. After India's independence his commitment to equality and freedom was enshrined by his add the framing of the Indian constitution together of its principal architects. Babasaheb Ambedkar hope of equality and dignity for the oppressed castes in society remains so far an unfulfilled dream in modern India within the telling of the story on the life and times of this great icon of free India through this beautifully illustrated biography. Campfire aims to renew the spirits so dear to Ambedkar's heart of a just and tolerant India.

Explanation:

He is one among the world's greatest defender and philosopher of human rights. He was a real visionary contributing to a worldwide enrichment of rights and to the present day, he continues to inspire human rights defenders.

Why do I call Dr Ambedkar a person's rights defender? Some might see him narrowly as a defender of the rights of Dalits but not of human rights more broadly. His lifelong efforts to eradicate caste-based discrimination arguably count as his greatest achievement. Moreover, the language of 'human rights' was still in its infancy during his lifetime, albeit the standards had earlier roots. a correct examination of his writings and his actions show, however, that he was considerably cosmopolitan in

his philosophy of justice and in his legal and political work, which demonstrate his support to norms embodied in universal human rights as we've since come to understand them.

To illustrate my point, i will be able to highlight three key progressive strands of his thinking on principles of human rights, and the way this projected where the international human rights movement would enter the decades to follow.

First is that the interdependence of human rights. a continuing refrain in his writings is his involve 'liberty, equality and fraternity'. Equality and non-discrimination are clearly at the core of his conceptual framework of human rights. Yet, in contrast to the utilization of those principles within the French and American declarations, Dr Ambedkar placed social and economic equality alongside political and civic equality.

For example, as India became an independent state, he said, 'On the 26 January 1950, we are getting to enter into a lifetime of contradictions. In politics we'll have equality, and in social and economic life we'll have inequality. How long we could still deny equality in our social and economic life? If we still deny it for long, we'll do so only by putting our political democracy in peril.' He was also critical of the efforts in Communist states of the amount in supporting economic and social rights at the value of liberty.

The global human rights movement was dominated for many years by attention on civil and political rights and only latterly brought economic and social rights more to the forefront of human rights advocacy. Dr Ambedkar was prescient in his recognition of the interdependence of civic and political rights with social and economic rights, even at a time when states were working to divide these norms across the 2 international human rights covenants.

Second, Dr. Ambedkar said, 'I measure the progress of a community by the degree of progress which women have achieved.' He strived through efforts, including his proposed Hindu Code Bill, to secure rights for ladies in India in areas like inheritance and divorce. Importantly, he was in fact pertaining to all women, not just the progress of elite women, approaching gender equality as he was from the purpose of view of Dalit women.

The recognition of inequalities within the international women's movement itself remains something that we are grappling with, and which came relatively late to the gender equality debate. Emphasis on the concept of 'intersectionality' in gender discrimination is additionally fairly recent.

Today the voice of girls within the Dalit movement has been growing ever stronger, as has the voice of Dalit women within the women's movement, both nationally and internationally. for instance, Asha Kotwal, general secretary of the All India Dalit Mahaila Adhikari Manch (All India Dalit Women's Rights Forum, or AIDMAM), led a gaggle of Dalit women on a US tour last autumn, bringing attention to the egregious human rights violations faced by Dalit women, and connecting with others within the global movement, like the ladies leaders of Black Lives Matter.

Third, Dr Ambedkar was visionary in his understanding that democracy alone isn't a guarantee for the protection of the rights of minorities. He attempted to create into the constitution several protections for various minority groups in India (as later detailed alongside other minority rights proposals in his 'States and Minorities' (1947)). Many of his efforts during this regard were blocked, including by Gandhi, pushing him to settle just for reserved seats for Dalits in government under the Poona Pact (1932).

This is still a neighborhood of human rights where there's an excellent deal of confusion of how protecting minority groups from discrimination through various tools, like social action 'reservations' utilized in the general public sector in India today, is important to members of these groups fulfilling their human rights. far away from being a privilege, these measures are a basic tool for achieving substantive equality within the face of discrimination. within the words of Dr Ambedkar, 'Discrimination is another menace which must be guarded against if the elemental rights [of the Indian Constitution] are to be real rights.

The global Dalit movement continues to strive towards these aims in their struggle to eliminate caste-based discrimination, to realize fulfilment of their human rights and for the restoration of dignity and justice. Leaders of this movement look to Dr Ambedkar for inspiration, putting into practice his famous mantra: 'My final words of recommendation to you're educate, agitate and organise; have faith in yourself'. Indeed, his words might be a rallying cry out for human rights defenders everywhere. As Ambedkar was educated by the Princely State of Baroda, he was sure to serve it. He was appointed Military Secretary to the Gaikwad but had to quit during a short time. He described the incident in his autobiography, expecting a Visa. Thereafter, he tried to seek out ways to form a living for his growing family. He worked as a personal tutor, as an accountant, and established an investment consulting business, but it failed when his clients learned that he was an untouchable. In 1918, he became Professor of economics within the Sydenham College of Commerce and Economics in Mumbai. Although he was successful with the scholars, other professors objected to his sharing a drinking-water jug with them

Ambedkar had been invited to testify before the Southborough Committee, which was preparing the govt of India Act 1919. At this hearing, Ambedkar argued for creating separate electorates and reservations for untouchables and other religious communities. In 1920, he began the publication of the weekly Mooknayak (Leader of the Silent) in Mumbai with the assistance of Shahu of Kolhapur i.e. Shahu IV (1874–1922).

Ambedkar went on to figure as a legal professional. In 1926, he successfully defended three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for libel. Dhananjay Keer notes that "The victory was resounding, both socially and individually, for the clients and therefore the doctor".

While practising law within the Bombay supreme court, he tried to market education to untouchables and uplift them. His first organised attempt was his establishment of the central institution Bahishkrut Hitkaraini Sabha, intended to market education and socio-economic improvement, also because the welfare of "outcastes", at the time mentioned as depressed classes. For the defence of Dalit rights, he started many periodicals like Mook Nayak, Bahishkrut Bharat, and Equality Janta.

He was appointed to the Bombay Presidency Committee to figure with the all-European Simon Commission in 1925. This commission had sparked great protests across India, and while its report was ignored by most Indians, Ambedkar himself wrote a separate set of recommendations for the longer term Constitution of India.

By 1927, Ambedkar had decided to launch active movements against untouchability. He began with public movements and marches to open up public beverage resources. He also began a struggle for the proper to enter Hindu temples. He led a satyagraha in Mahad to fight for the proper of the untouchable community to draw water from the most cistern of the town. during a conference in late 1927, Ambedkar publicly condemned the classic Hindu text, the Manusmriti (Laws of Manu), for ideologically justifying caste discrimination and "untouchability", and he ceremonially burned copies of the traditional text. On 25 December 1927, he led thousands of followers to burn copies of Manusmriti. Thus annually 25 December is widely known as Manusmriti Dahan Din (Manusmriti Burning Day) by Ambedkarites and Dalits.

In 1930, Ambedkar launched the Kalaram Temple movement after three months of preparation. About 15,000 volunteers assembled at Kalaram Temple satyagraha making one among the best processions of Nashik. The procession was headed by a concert band and a batch of scouts; women and men walked with discipline, order and determination to ascertain the god for the primary time. Once they reached the gates, the gates were closed by Brahmin authorities.

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Dr. Babasaheb Ambedkar's Contribution in the field of Education

Dr. Asha Bhausaheb Kadam

Assistant Professor, Department of Botany,
Dada Patil Mahavidyalaya, Karjat, Dist. Ahmednagar (M.S.) India.

Abstract-

Dr Babasaheb Ambedkar took a realistic read of things. He thought-about education as a method for expressive style, for building shallowness and character, for deciding correct conduct and for learning through expertise. He believed that the scholars ought to try and perceive and unravel sublunary and transcendental mysteries. Dr Ambedkar unambiguously expressed that associate education that doesn't build an individual capable, that doesn't teach him equality and morality, isn't true education. True education cradles humanity, generates sources of living, imparts knowledge and imbues US with ism. True education makes society alive.

Key words - Education, Transcendental mysteries, Society, Wisdom.

Dr. Babasaheb Ambedkar continuously believed that education could be a movement. If it doesn't fulfil its objectives, it's useless. True education cradles humanity, generates sources of support, imparts knowledge and imbues USA with doctrine. Dr Ambedkar's views on education have nevertheless to be studied deeply – this despite the actual fact that he had been operating within the field of education since he based the Hitkarini Sabha in 1924. guaranteeing that a lot of associate degreed a lot of of the backward categories got an education was among the priorities of the Sabha and therewith purpose, it established variety of schools, hostels, libraries and reading centres.

At the initiative of the scholars and underneath the steering of the Sabha, a monthly titled Saraswati Belas was launched. The Sabha established hostels in Sholapur and Belgaun in 1935 and a free reading centre, a hockey club and 2 hostels in urban center. In 1928, Dr Ambedkar brought about the Depressed categories instructional Society. In 1945, he based the Lok Shaikshik Samaj for to confirm that the backward categories got education. This organization started variety faculties|of faculties} and middle schools. It additionally extended money help to hostels. In brief, the Lok Shaikshik Samaj contend a crucial role in creating education accessible to the Dalits.

Dr Ambedkar's writings pertained not solely to political economy, the law, the Constitution and social science, however additionally to social science, philosophy, religion, social science, etc. He additionally had associate degree enduring interest in education. it absolutely was not restricted to theorizing. He took pains to offer a sensible form to his views.

Ambedkar believed that education was the foremost vital suggests that of raising the people's customary of living. His saying was "Educate, unite, struggle". However, his views on education were eclipsed by his seminal work for Dalite mancipation. "Educate" is that the initial word of his noted saying. the explanation is education's plain role within the building of human character and consciousness. solely an informed person will perceive his category interests and produce regarding category unity. Education propels someone on the trail of struggle.

Dr Ambedkar same, "Education is what makes someone fearless, teaches him the lesson of unity, makes him responsive to his rights and evokes him to struggle for his rights." He believed that

education could be a movement. If it doesn't fulfil its objectives, it's useless. Dr Ambedkar unambiguously declared that associate degree education that doesn't build someone capable, that doesn't teach him equality and morality, isn't true education. True education cradles humanity, generates sources of support, imparts knowledge and imbues USA with doctrine. True education makes society alive.

Ambedkar's Social-Philosophical views untired on the bedrock of doctrine. Human dignity and dignity were central to his Social Philosophy. He wished to use education to ascertain justice, equality, fraternity, freedom and fearlessness in society. He wished to exchange the birth-based society with a value-based one. It goes while not language that these ethical values may be promoted solely through education.

Ambedkar was deeply influenced by Buddhist Philosophy and he advocated development of morality all told folks. He same solely such objectives of education area unit meaning that aid in creating humans happy and prosperous and serving to society progress. He was additionally in favour of creating education relevant to employment. Education will facilitate build society stable. sensible behaviour and sensible conduct arise from logical reasoning which may be nonheritable solely through education, expertise and dialogue.

Ambedkar's objectives of education were an equivalent as his social, economic and political objectives. He was a powerful individual of logical and scientific education. Dr Babasaheb Ambekar had a sensible approach concerning curricula. He believed that utility ought to be the idea for deciding curricula. however he wasn't favour of inflexible curricula. He said, "Nothing is immortal. Nothing is binding for associate degree indefinite amount of your time, everything has to be tested and examined, nothing is final, everything is sure by the cause-effect relationship, nothing is everlasting, everything is changeable. Things area unit happening unendingly."

Dr Babasaheb Ambedkar wasn't in favour of associate degree external agency imposing curricula on an academic establishment. He believed that the academics involved ought to style it themselves. He believed in democratic curricula, that ought to be place along by academics involved, keep with the strain of the topic and therefore the students. He was in favour of curricula that might facilitate students get employment and would build them capable. Dr Babasaheb Ambedkar emphasised complete and obligatory education. For him, technical education was a priority, as were scholarships for the weaker sections and better education generally.

Ambedkar took a realistic read of things. He thought-about education as a way for style, for building vanity and character, for determinant correct conduct and for learning through expertise. He believed that the scholars ought to try and perceive and unravel sublunary and transcendental mysteries. He advocated instructing kids in several regional languages. Despite having respect for all languages, he felt the necessity for a typical language that might become the suggests that of communication between folks of various components of the country and therefore promote unity and integrity. He was for scientific ways of teaching, particularly in education. He same that real education mustn't awe USA, it ought to attractiveness to our logic and reason. He believed that non secular instruction had no place in curricula. He was for employing a worldly yardstick to assess the worth of education. He stood for a standardized education for all categories which was why he advocated scientific and progressive curricula, supported the principles of political theory.

In Dr Ambedkar's theme of things, the teacher had a giant role to play within the method of learning and drinking. He himself was deeply influenced by his academics, in fact, he had other the cognomen "Ambedkar" of 1 of his academics to his name. That teacher, incidentally, was a Brahmin. This shows the nice respect Ambedkar had for his academics. He wasn't against the Brahmins as a caste. He was against brahmanical ideology. Talking regarding the best teacher, Ambedkar same, "He should not solely be well-read however additionally a decent associate degree seasoned person."

In Dr Babasaheb Ambedkar's read, "It isn't necessary that we should always trust the conclusions of our teacher, and therefore the teacher WHO acknowledges this truth is that the true teacher. The teacher's job is to grasp the mental talents of the scholars and to develop them. He ought to guide his students. a decent teacher is that the friend, thinker and guide of his students." consistent with Dr. Babasaheb Ambedkar, a tutor ought to be experienced the fact of society so they'll intersperse their teaching with anecdotes and create it relevant to the important world. Such a tutor deserves the respect of his students.

Dr. Babasaheb Ambedkar favoured the employment of scientific teaching methodologies beginning with primary education. physiological state is vital, he said, and therefore the stress ought to air hygiene and education. As for the kids of the disadvantaged categories, he said, "The initial daily lesson during a faculty for these youngsters ought to be a shower followed by turning into clean garments and therefore the second ought to be a meal of unpolluted, wholesome food, those that do that ought to be inspired so others learn from them." He additionally stressed on inculcating the correct values and therefore the right habits within the youngsters from the start.

According to Dr. Babasaheb Ambedkar, "Good manners, for example, area unit the results of continual and rigid self-control, and of thought for the comfort and convenience of others, youngsters learn manners mainly by imitation from well-mannered folks and lecturers and, secondarily, by appropriate precept and reproof. If, at the varsity, they're to be created to come with youngsters not therefore trained, they'll quickly represent the ways that} which they see around them. For, till sensible habits area unit rendered fastened by long observe, it's so much easier to be careless than correct, to be careless than careful. mild speech, well-modulated voice, pleasant ways that, these area unit the precious results of long culture."

Dr. Babasaheb Ambedkar wasn't knowledgeable specialist and he has not created any theoretical analysis of teaching methodologies. however despite that, he has proposes glorious concepts on education. He was convinced that there shouldn't be a lot of distinction between the teaching methodologies for graduate and postgraduate categories. He believed that teaching shouldn't be separated from analysis. He advocated autonomy of universities in admissions, teaching, examinations and appointments.

For Dr. Babasaheb Ambedkar, the shortage of education among girls was the most important drawback facing Indian society. He control Brahmanism accountable for the pitiable state of ladies in Republic of India. He believed that Brahmanism and masculism were inextricably joined. "There isn't any social evil and no social wrong to that the Brahmin has not given his support. Man's inhumanity to man, like the sensation of caste, untouchability, aloofness and unsuitableness may be a faith to him. It would, however, be an error to suppose that solely the wrongs of man area unit a faith to him. The Brahmin has given his support to a number of the worst wrongs that ladies have suffered from in any a part of the planet. In Republic of India widows were burnt alive as suttees and therefore the Brahmin

gave his fullest support to the observe. Widows weren't allowed to marry. The Brahmins upheld the philosophy. women were needed to be married before eight and therefore the husbands were permissible to say the correct to consummate the wedding at any time thenceforth.”

It is believed that ladies enjoyed several rights within the religious writing age, however that their position deteriorated subsequently. Dr. Babasaheb Ambedkar showed that the Manusmriti had accorded girls a standing even under that of servants. They were bereft of education and therefore the right to possess property was snatched off from them. He insisted that ladies be treated with dignity and given adequate opportunities for growth.

Dr. Babasaheb Ambedkar drafted the Hindi Marriage Act, which didn't permit men to have more than one wife. It also gave women succession rights and the right to hold property, which had been denied to them by the Manusmriti. Ambedkar's Constitution gave women equal status in the eyes of the law. He bitterly criticized all such traditions and norms which militated against equality of women. He favoured economic independence of women. Madanmohan Malaviya and Dr Shyamaprasad Mukherjee had opposed the Hindu Marriage Bill. But despite that it was passed. Its passage marked a milestone in the history of women's struggle in the 20th century. Articles 14, 15(3), 16(1) and 16(2) of the Constitution have provisions to ensure that women are not discriminated against.

Ambedkar's views on women's education and development of their personalities were no less radical than those of the feminist movements below means nowadays. He was in favour of obligatory education for ladies, however solely up to the admission level, when that, he urged that they acquire home-management skills. He wasn't in favour of uniform education for men and girls. He felt that each have totally different roles in society, thence their education ought to even be totally different. However, because the chairman of the drafting committee of the Constitution, he created ample provisions for development of ladies and their economic self-dependence. These provisions enabled girls claim a standing adequate to that of men in freelance Republic of India.

Most of the educationists haven't processed their views on spiritual education for the concern of sinning the spiritual feelings of the plenty. They concern the opprobrium it might earn them. however Dr Ambedkar wasn't a timid man. He took a clear-cut stand on the problem. He had already emerged because the most moot Hindu of his time. He had to face brickbats all his life however that didn't have an effect on him a touch. He unbroken on job a spade, a spade. He said, “My social philosophy may be a mission. I even have to figure for spiritual conversions.”

Dr. Babasaheb Ambedkar had no faith in God. He wanted to reorganize Indian society, not on the idea of spiritual but on the idea of liberty, equality and fraternity. He never avoided borrowing goodies from different religions but he was inclined to Buddhism. He admitted that his philosophy was rooted within the teachings of Buddha. Liberty and equality were the cornerstones of his philosophy but he also knew that unlimited freedom destroys equality, and excellent equality undermines freedom. Law could protect freedom and equality to an extent, but he believed it had been fraternity that was the important protector of freedom and equality.[3] For him, there was nothing better than religion to show fraternity and therefore the inclusion of the worth of fraternity in education was imperative.

“They [Scheduled Castes] haven't progressed in science and engineering education,” Ambedkar said. “Education in Arts and law can't be of much value for the scheduled castes. they're going to benefit more by advanced education I science and technology.” At the time, technology and technical education weren't as advanced in India as they're now, but specialized educational institutions in these

fields had been found out. If Ambedkar emphasized engineering and science education for the Dalits, there was a reason for it – which was the employability of scholars who had studied engineering and science. that's true even today. In India, even now, students who have studied science and technology stand a far better chance of securing employment than those that are trained in humanities.

Dr. Babasaheb Ambedkar urged the govt of India to require steps to make sure that Dalit students are admitted to the Indian School of Mines after he discovered that not even one among the 97 students within the school was a Dalit.

Technical education, being very costly, was out of the reach of the Dalits.

According to Ambedkar, “The Government of India can do tons for improving the longer term of the Dalits. The SC boys are often kept as apprentices in such industrial units such because the government press or railway workshops] which are under the control of the govt of India or are travel by it, where there's an opportunity of giving technical education.”

Dr Ambedkar demanded scholarships for Dalit students. Then, scholarships were being given only to students of spiritual minorities. He said, “Without government aid, the Scheduled Castes will never be ready to gain access to advanced education in science and technology and it'll only be just and proper that the govt of India comes forward to increase help to them during this regard.” He proposed that “Such Scheduled-Caste students who take admissions in science and technology courses in universities or in other scientific and technical training Institutions should tend scholarships worth Rs 2 lakh per annum. Rs 1 lakh as grant-in-aid should be provided to SC students for studying science and technology in universities in England, Europe, America and therefore the Dominion.”

Dr. Babasaheb Ambedkar also showed to the govt the way this might be done. He proposed that the rather than grants, scholarships should tend within the sort of loans. Reservations proved to be the foremost successful instrument for ensuring the representation of Dalits in institutions of upper learning. Ambedkar proposed “reservation of of Scheduled Castes who have attained the minimum standard of education for seeking admission.” He proposed setting aside of 10 per cent of the seats for such students. His objective was clear – to offer representation to Dalit students. He also wanted similar participation of the Dalits in statutory bodies. He raised the difficulty of representation of SCs within the Central Education planning board.

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Dr.B.R.Ambedkar And Women Empowerment In India

Dr. Suvarna S . Madar

Assistant Professor Department of Economics
K.L.E Society's B.K Arts Science and Commerce College Chikkodi

Abstract:

Dr Bhimarao Ramji Ambedkar also Known as a Babasaheb was an Indian Justist, Political thinker, Philosopher , Prolific writer, Economist, Women emancipator, an eminent and erudite scholar and Chief architect of Indian Construction. Dr. B. R. Ambedkar was a fighter for the dignity of women and human rights Being a pioneer of social justice . Dr. B. R. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its Issues he put stress on the gender equality and the need for Education and exposed the problems of the depressed as well as women. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. He strongly advocated for family planning measures for women in Bombay Legislative Assembly. Dr. B. R. Ambedkar spent his life for betterment of women even involved in bad practice and professional like prostitutions. Ambedkar created Awareness among poor and illiterate women inspired them fight against the unjust and social practices like child marriages and devadasi system. He tried an adequate inclusion of woman's rights in the political vocabulary and constitution of India. He always functioned for the empowerment of women .He started work for the liberation of women and their rights. His aim was to make a Society based on social justice. Dr. B. R. Ambedkar has given equal status to women as men by providing many provisions in the Indian constitution, for upliftment the position of women . Dr. B. R. Ambedkar's thoughts towards women empowerment. Empowerment means moving from a position of enforced powerlessness to one of power.

Key words: Women Education, social justice, social behaviour, status, women empowerment

Introduction:

The word 'women ' signify for suppression, exploitation and vulnerability before independence. The assumptions and behaviour towards the women change time to time. The evidences from the available resources prove the higer status of women in Vedic period. The continuity of higher status of women is disrupted in post Vedic period to modern age. However the contribution of social reformer in British and post British period has brought the changes in worsen condition of women. The contribution of Dr.B.R.Ambedkar is milestone in women empowerment. Dr . B.R. Ambedkar an Educationist, reformers an activist has founded women's issues and strived to improving the condition of women by participating women in movement educating them and on the- contrary attacking on the orthodoxy mentality towards women. The rise of Dr. Babasaheb Ambedkar in the field of social justice is milestone towards liberty of women. The work of Dr. B.R. Ambedkar is a ray of hope for the Downtrodden and underprivileged section of the society.

Objectives of the study:

- To study the women's status prior to rise of Dr. Ambedkar
- To study the Dr B.R. Ambedkar's contribution towards women empowerment.
- To study the of Dr. B. R. Ambedkar's Steps and efforts for the empowerment of India.

Methodology:

This paper is purely based on secondary data. To study the contribution of Dr Babasaheb Ambedkar towards women empowerment articles, newspapers, books, published papers, internet,

Analysis and Discussions:

The Indian women were enjoying high status in the Vedic times. The actual misery of women became started in Vedic period. The Manusmriti age has strictly restricted women for education and imposed certain binding which lead to a bandit life. As references indicate the higher status of women in Vedic period also depicts the restrictions on women. In post Vedic period, tremendous changes are seen in women's status, the restrictions on social behaviours and education was important.

Dr. Ambedkar started his movement in 1920. He stated 'We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education.' He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women. In January 1928, a woman's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president. In the Kalram Temple Entry Satyagraha at Nasik in 1930, 500 women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Dr. B.R.Ambedkar to empower women to speak boldly was seen when Radhabai Vedal addressed a press Conference in 1931. She said "It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights ". The credit for this self-respect and firm determination of women goes to Ambedkar.

Dr.B.R Ambedkar believed in the strength of women and their role in the process of social reform. The historic 'Mahad Satyagraha' witnessed participation of 300 women along with their Male counterparts. Addressing another meeting of about 3000 women, he said, " I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves ". He strongly advocated for family planning measures for women in Bombay Legislative Assembly In 1942, being a labour Minister of Execution Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property rights. The constitution has laid down as a fundamental right the equality of women and men. But the change from a position of utter degradation and subjugation of women in the 21 century is not a simple case of progress of women in modern era. Revolutionary changes have taken place in the position of women in India after independence. The Constitution of India provided for special steps to be taken by government to improve the condition of women by separate institutions. A quick and effective change in the status of women was contemplated through social legislations. The Constitution of India guarantees certain fundamental rights and freedom such as protection of life and personal liberty. Indian women are the Beneficiaries of these rights in the same manner as the Indian men.

In the post-independent India we had series of laws passed for the upliftment of women. These legislations have been brought in order to give equal rights and privileges with men, to eliminate

discriminations against women, remove inequality between sexes, The important Acts passed for the upliftment of women are:

- The Hindu Marriage Act of 1955.
- The Hindu Adoption and Maintenance Act of 1956.
- The Hindu Minority and Guardianship Act of 1956.
- The Hindu Women Right to Property Act of 1973.
- The Dowry Prohibition Act of 1961.
- The Equal Remuneration Act of 1976.

Constitutional Provisions:

The Constitution of India contains various provisions. which provide for equal rights and opportunity for both men and women.

- Article 15 prohibits discrimination against any citizen on the ground of sex,
- Article 15 (3) empowers the State to make positive discrimination in favour of women and children,
- Article 16 provides for Equality of opportunity in matters of public employment,
- Article 23 prohibits trafficking in human beings and forced labor,
- Article 39 (a) and (d) enjoins the state to provide equal means of livelihood and equal pay for equal work,
- Article 42 enjoins upon the state to make provisions for security just and humane conditions of work and for maternity relief,
- Article 51 A(e) imposes a Fundamental Duty on every citizen to renounce the practice derogatory to the dignity of women.
- Article 243D (3) provides that not less than 1/3 rd of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be Allotted by rotation to different constituencies in Municipality,
- Article 243 (4) provides reservation of offices of Chairperson in Municipalities for SC, ST Women in such manner as the legislature of a State, may by law provide,

In pursuance of the above Constitutional provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women. Many of these legislative enactments have been in the sphere of labour law to ameliorate the working conditions of women labour.

Steps taken by the Government of India for women’s empowerment:

It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom- Dr. B.R. Ambedkar .Education of women, Self-Help Groups, Capacity Building and Skilled formation, Skill Up-gradation Training Programme, Women and Child Development, Working Women’s Hosts, Employment and Work Participation Rate, Women and political participation, National Commission for Women .

Dr. B.R Ambedkar’s Efforts for the Empowerment of women:

Considering the guidelines, recommendations, suggestions and status given by Dr.Ambedkar, the Government of India and other State Government have implemented large number of schemes for the empowerment of women in India. On Dr. Ambedkar’s death, in the condolence message in

parliament, then Prime Minister Mr. Jawaharlal Nehru said “Babasaheb Dr.Ambedkar was a symbol of revolt against all oppressive features of Hindu society “, His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women empowerment.

Government Schemes for Women Empowerment :

The government programmes for women development began as early as 1954 in India but the actual participation began only in 1974. At present, the Government of India has over 34 schemes for operated by different department and ministries. Considering various article in the constitution, many schemes for the empowerment have been launched by the part and current government.

- Beti Bachao Beti padhao scheme
- One stop Centre scheme
- Women Helpline scheme
- UJJAWALA, A comprehensive scheme for Prevention of trafficking and Reuse
- Rehabilitation and Reintegration of Victims of Trafficking and Commercial Sexual Exploitation
- Working Women’s Hostel
- Miniistry approves new projects under Ujjawalas scheme and continues existing projects
- Rajiv Gandhi National Creche Scheme for the Children of Working Mothers
- SWADHAR Gres (A Scheme for women in Difficult Circumstances).
- Revision under IGMSY in Accordance with National Food Security Act 2013 in XII th Plan
- Suport to Training and Employment Programme for Women (STEP)
- NARI SHAKTI PURASKAR
- Awardees of Stree Shakti Puruskar, 2014 and Awardees of Nari Shakti Puruskar
- Awardees of Rajya Mahila Samman and Zila Mahila Samman
- Indira Gandhi Matriva Sahyog Yojana IGMSY a conditional Maternity Benefit Scheme,
- Mahila police Volunteers
- Mahila Shakti Kendras etc.

The efforts of government and its different agencies are ably supplemented by NGOs that are playing an equally important role in facilitating women empowerment. Despite concerned efforts of Government and NGOs there are certain gaps. Of course we have come a long way in empowering women yet the future journey is different and demanding.

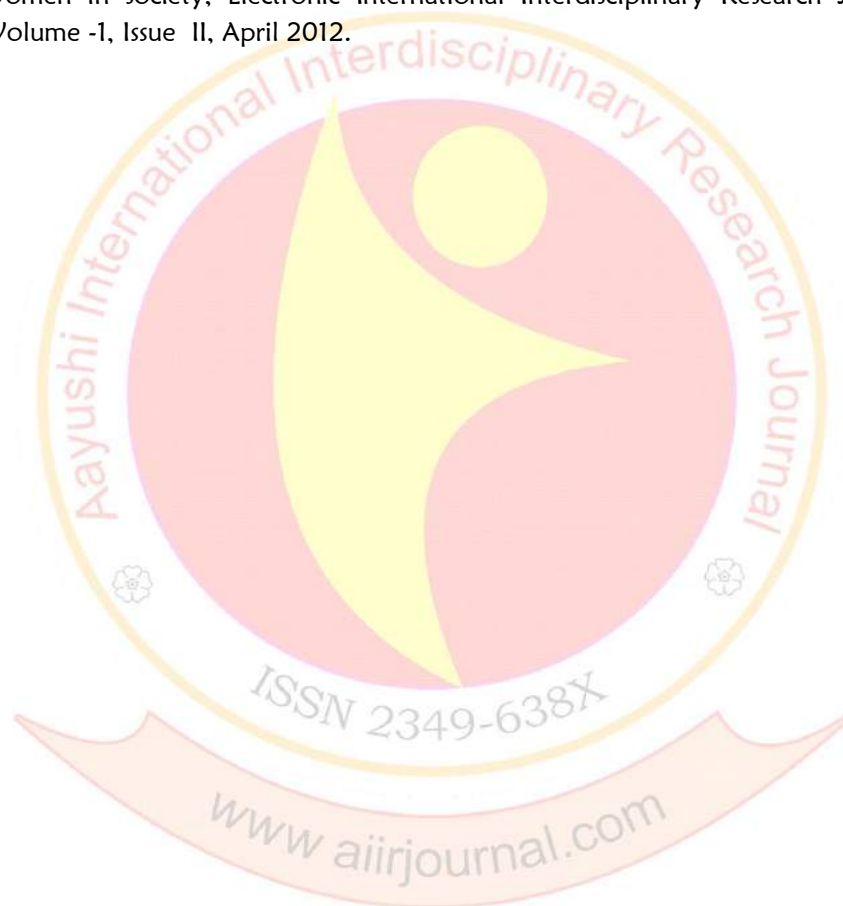
Conclusion:

Dr. B.R Ambedkar sacrificed his whole life for the betterment, rights and justice to underprivileged sections Society. He made such provisions and included such articles in the constitution of India which helped a common man to fight against in justice .Women is treated as sources of enjoyment and exploited by man in Hindu culture prevalence during and after Vedic period because the society move according to Manusmruti at that time. Due to Ambedkar reforms , women got independence and learnt to live with pride. With self confidence, women started education, employment and become a part of whole system like man. It is only due to the steps, efforts and contribution of Dr. B.R.Ambedkar that women are self dependent today and government has initiated many schemes and implemented for the empowerment of women development development society. All the Indian women to remember and salute Dr.B.R.Ambedkar. The only man who fought for the

women's rights and provid all the rights to women in constitution of India on the day International women's day.

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Dr. Babasaheb Ambedkar: Architect Of Modern India

Prashant Jambhulkar

Assistant Professor

M. B. Patel College Sakoli, Dt. Bhandara M.S.

Unlike a drop of water which loses its identity when it joins the ocean, man does not lose his being in the society in which he lives. Man's life is independent. He is born not for the development of the society alone, but for the development of his self. -- Dr. B. R. Ambedkar

Dr. Bhimrao Ramji Ambedkar may be unrivalled by any great in human history in terms of all conceivable markers of greatness. Whether it is the number of his busts and statues; pictures and posters, songs and ballads, books and pamphlets, conferences and seminars, roads, squares or localities named after him; or the numbers and sizes of congregations in his memory, there is no one who could even come close. Interestingly, even he is getting more and more distant from us with the passage of time, his legend is growing, diffusing the contours of a historical persona and thereby making him increasingly unavailable for us to draw lessons from. Dr. B. R. Ambedkar as a global thinker addressing some of the most intricate problems that our world still wrestles with. Since Indian society is a caste-based society, it is not egalitarian and is hierarchical. Hence, it is very difficult to ensure liberty, equality, fraternity and justice for all. Therefore, Ambedkar led his movement for justice, liberty, equality and fraternity both in social and political spheres.

This paper intends to highlight the outstanding achievements and work done by Dr. B. R. Ambedkar to develop and uplift the nation and the people of the nation to stand nation as a modern India. His works and suggestions represented in the form of the constitution of India indicate his foreseeing vision to make India a modern nation.

Father of the Constitution

The Indian Constitution and its drafting process are often seen as synonymous with Ambedkar. He was often seen as the father of the Indian Constitution and is probably the most well-known of all Constituent Assembly members. Dr. B. R. Ambedkar became a key figure in India's constitution-making process due to the offices he held and his interventions and speeches in the Assembly. He was the Chairman of the Assembly's most crucial committee – the Drafting Committee – and was also a member of another important committee. As chairman of the Drafting Committee, he had to defend the Draft Constitution which it prepared and therefore intervened in nearly every debate. On behalf of the Scheduled Caste Federation party, Ambedkar wrote and submitted States and Minorities to the Sub-Committee on Fundamental Rights of the Constituent Assembly. A mini-Constitution in itself, States and Minorities framed strong social and economic rights. Comparatively, Ambedkar's interventions and speeches, on various aspects of the Constitution, were often insightful, well-reasoned and scrupulously researched. This won him the support and respect of other members of the Assembly who allowed him to lead the constitution-making project.

Fight for Justice

His cherished goal of an ideal society is to guarantee to all its members justice-political, social and economic, and according to him the attainment of this human ideal should be by the democratic process. Justice is simply another name for liberty, equality, and fraternity. He proposed a strategy of development based on growth with justice. The specifications and determinations of the meaning and the urgent necessity of social justice, economic justice and political justice have been spelt out in numerous places throughout Dr Ambedkar's works. Ambedkar's life was a search for social justice. The term "social justice" is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon caste, race, sex, power, position, and wealth. Social justice brings equal distribution of the social, political, and economic resources of the community. With respect to the fundamental issues of social justice, Dr Ambedkar's preoccupations during the first half of the twentieth century remain our preoccupations in the first half of the twenty-first century. Dr Ambedkar's understanding of the nature of economic justice evolved, but his commitment to it never faltered. He envisaged a proactive role for the state and public policy to intervene in order to support the disadvantaged and marginalized sections. While he supported the state's intervention in the economy, he also stressed the need to adopt strong policies for affirmative action that would reshape the state and make it representative, responsive and accountable.

Role in RBI's Conceptualisation

The Reserve Bank of India was conceptualised in accordance with the guidelines presented by Dr Ambedkar to the Hilton Young Commission based on his book, *The Problem of the Rupee – Its Origin and Its Solution*. The legislative assembly passed this under the name of RBI act 1934, its need, working style and outlook were presented by Dr Ambedkar in front of the Hilton Young Commission. For more details read, "Evidence before the Royal Commission on Indian Currency and Finance" and "The Problem of the Rupee – Its origin and its solution."

Hilton Young Commission submitted its report in 1926 and it was on the recommendations of the report RBI was established. Reserve Bank of India (RBI) came into the picture on 1st April 1935. Dr Babasaheb Ambedkar had submitted a statement of evidence to the commission and one can find clear authority and evidence of Babasaheb's expertise on the matter in the statement submitted. It is really shameful that India has not recognized Babasaheb's thoughts.

Saviour of Labour Rights in India

Under previous Colonial rule in India 14 to 12 Hrs of work by the law, your Employer could make you work up to 14 Hours but Dr Ambedkar as a Labour Minister and as the Labour Member of the Viceroy's Executive Council between 1942 and 1946 changed this law and reduced it to 12 to 8 Hrs. The Department of Labour was established in the year November 1937 and Dr Ambedkar took over the Labour portfolio in July 1942. The policy formulation and planning for the development of irrigation and electric power was a major concern. It was the Labour Department, under the guidance of Dr Ambedkar, that decided to establish the "Central Technical Power Board" (CTPB) for power system development, hydel power station sites, hydro-electric surveys, analysing problems of electricity generation and thermal power station investigation.

If there is any one person who secured the rights of labourers in India, it was none other than Babasaheb Ambedkar. Without Dr Babasaheb Ambedkar, today the future of India workers would have been in pitch darkness. He is the only leader in India who was multi-dimensional and a great visionary.

The so-called upper castes never gave credit to Dr Ambedkar's contribution to building a great nation, which is today one of the biggest developing economies of the world. All this has become possible only because of Dr Ambedkar's robust economic policies, which have saved India even in times of great economic depressions. Be it the founding guidelines of the RBI or the principles governing any other aspect of the economy, Dr Ambedkar has given the best India could ever have had. It was Dr Ambedkar who brought in the 8-hour working day to India, bringing it down from 14 hours. He brought it in the 7th session of the Indian Labour Conference in New Delhi, November 27, 1942. All workers should be grateful to Dr Ambedkar, especially women employees, as Dr Babasaheb Ambedkar framed many laws for women workers in India such as 'Mines Maternity Benefit Act', 'Women Labour Welfare Fund', 'Women and Child Labour Protection Act', 'Maternity Benefit for Women Labour', and 'Restoration of Ban on Employment of Women on Underground Work in Coal Mines'.

The Champion of Women's Rights

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

Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. He discussed a number of problems of Indian women and sought their solutions in the Bombay Legislative Council, in the Viceroy's Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India.

Dr. Ambedkar was sworn in as a nominated member of the Bombay Legislative Council on 18th Feb. 1927. He advised Indians to participate in the world war on behalf of the British Government. His arguments on the Maternity Benefit Bill and on Birth Control were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.

His argument was –

“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, and the principle of the Bill is based entirely on that principle”.

Ambedkar was the one to introduce the Hindu Code Bill through which Inheritance of property, Right to adopt children, Right to Divorce, Right to remarry came to our Parliament. He worked to improve the status of women by granting the fundamental rights to all the citizens irrespective of caste, creed, race and sex. He also brought the Mines Maternity Benefit Bill for women all over India. Under this act, a woman working in the mine is entitled to maternity benefit 8 weeks.

At the All-India Depressed Classes Women's Conference held at Nagpur on 20th July, 1940 Dr. Ambedkar emphasized that there could not be any progress without women. He spoke “I am a great believer in women's organization I know that what they can do to improve the condition of the society if they are convinced. They should educate their children and instil high ambition in them.

Ambedkar made some memorable speeches at the Round Table Conference. He placed the viewpoint of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared a scheme of political safeguards for the protection of depressed classes in the future constitution of a self-governing India. Ambedkar also advocated the immediate introduction of the adult franchise.

When Ambedkar returned to India after attending the round table conference in 1932, hundreds of women were present for the committee meetings. Since Ambedkar was well convinced

about the status of women, as the Chairman of the Drafting Committee he tried and adequate inclusion of women's rights in the political vocabulary and constitution of India. Therefore, by considering women's equality both in formal and substantial senses he included special provisions for women's equality both in formal and sustainable senses he included special provisions for women while all other general provisions are applicable to them, as to men constitutional provisions. Hence, there are Articles like 15(3), 51(A), and so on. His key work in the preparation of the Indian Constitution made it to be known as a New Charter of Human Rights. He looked upon law as the instrument of creating a sane social order in which the development of an individual should be in harmony with the growth of society.

Conclusion

A man who faced caste discrimination right from his childhood, Dr. B.R. Ambedkar emerged as a Champion of socially discriminated castes of the society including women of all religions and labours. He crusaded against the social victimization of the Dalits and Untouchables and the exploited people of India. The above-mentioned contributions of Dr. B. R. Ambedkar show his strong views on social development, communal harmony, the constitution he drafted. Dr. Ambedkar was an academician and scholar par excellence who had studied in the most prestigious institutions of the globe. And above all, he was a great national hero and a genuine patriot.

“Until the lions have their own historians, the history of the hunt will always glorify the hunter.”
—Chinua Achebe (Author)

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Elimination of Hinduism : Ambedkarait Buddhism

Violina Patowary

Ph D Research Scholar

Department of Philosophy Gauhati University

Abstract:

The present paper makes a humble attempt to show Ambedkar's rejection of Hinduism and reasons behind it. In this context concept of Untouchability is coming under its purview. Since the main reason behind his rejection of Hinduism is its division of caste system and considering Dalits as avarnas. This social stratification ultimately made a deterioration and life threat to the lower caste people. This along with many other factors made Ambedkar who was then considered as untouchable, rejects Hindu views and embrace Buddhism with some modifications and gave birth to a new kind of Buddhism named as "Navayana" or Ambedkarait Buddhism. The paper wants to show the main tenets of Ambedkarait Buddhism, and the objectives of Navayana are also in the ambit of its discussion.

Keywords: Dalit, Untouchable, Hinduism, Buddhism, Caste.

Introduction:

Dr. Bhimrao Ramji Ambedkar was an Indian jurist, economist, politician, social reformer and a "Dalit". The term "Dalit" here is specifically focused, because the "Elimination of Hinduism" as the title of the paper is dealing with is born out of the concept of Dalit or untouchable. Untouchables are regarded as classless at that time. And Ambedkar campaigned against this social discrimination towards them. Since Varna system is the prime things of Hindu philosophy, so ultimately his revolt was against Hindu views. And since Buddhism is liberal in caste discrimination and there are no such class division in Buddhism, he was attracted towards Buddhism and as a result a new kind of Buddhist philosophy was emerged i.e. Navayana or Ambedkarait Buddhism.

Concept of Dalit or Untouchable:

The question is who are the untouchables and where did it all start? The reply is the Varna or caste division propounded in the Rig Veda describes the society as a four-varna named as Varna dharma or caste system. The supreme varna is Brahman, the second is Kshatriya, the third is Vaishya and the last is Sudra. And works are also divided according to the classes. Brahmans are the priest class. Kshatriyas are the kings and ministers. Vaishyas are the business class people and sudras are the sweeper class, who serve the upper classes. This idea of social stratification was further developed in the Laws of Manu, written in *Manusmriti*. No mention of the untouchable class can be found here, as the Varna division system excluded the untouchables altogether. They have been identified as Ati Sudra or inferior to the Sudras. Later, they came to be known as Avarnas or the people with no caste or in Upanishads it is mentioned as the 'fifth caste' or Panchama, which spawned from the contact between Sudra men and Brahman women.

Born into an untouchable home, Ambedkar, was on the receiving end of stigma and social disabilities that came with his birth. As an untouchable, the religious and social constraints like, the lack of access to public wells, education, entering into Hindu temples, and various other such kind of

discrimination etc. were an inescapable part of his childhood experiences. Yet he didn't fully awaken to the depth of caste-based oppression until he began to travel beyond his familiar village setting, which became necessary for his studies. Ambedkar's first rude and shattering shock "came when one summer on a visit to home from high school to see his father, he along with his brother and nephew were denied access to drinking water, only because they belonged to the lower castes. It was then that Ambedkar learned anew that he was an untouchable. On another occasion, when he stealthily drank water from a public facility, Ambedkar was "beaten black and blue." His experiences at school were no different; he would sit in a corner, so as not to "pollute" caste Hindus.

Revolt against Untouchability and Elimination of Hinduism:

Ambedkar stand against untouchables and tackling the root cause of Untouchability. In India the term untouchables or harijans are replaced by "Dalit" by Ambedkar. He feared that without the social and economic equality, the caste Hindu would continue to oppress and suppress the Dalit people. Ambedkar found that oppression was not only made by the Hindu high class people, actually it was written in the Hindu scriptures itself. Scriptures itself gives the concept of caste divisions and alot works according to the caste. Ambedkar was disappointed by that whole thing. In his words, "we refused to be controlled and bound by the 'Shastras' and 'smrities' composed in the dark ages and base our claims on justice and humanity." As a protest to these class divisions, Ambedkar publicly condemned the classic Hindu text, the *Manusmriti* (Laws of Manu), for ideologically justifying caste discrimination and "untouchability", and he ceremonially burned copies of the ancient text. As he found that Manusmriti is a violation of human rights.Thus annually 25 December is celebrated as **Manusmriti Dahan Din** (Manusmriti Burning Day) by Ambedkarites and Dalits. As a response to the various questions for burning the *Manusmriti*, Ambedkar said, "the bonfire of Manusmriti was quite intentional. We made a bonfire of it because we view it as a symbol of injustice under which we have been crushed across centuries."

He also led a Satyagraha in Mahad termed as "**Mahad Satyagraha**" to fight for the right of the untouchable community to draw water from the main water tank of the town. Basically untouchables were not allowed to drink water from the public tank that time. Ambedkar faced that problem from his childhood onwards. Apart from this, he also began a struggle for the right to enter Hindu temples. "**Temple Entry Movement**" was also a part of the caste distinction problem. Since untouchables are not allowed to visit temples, Ambadkar along with a large majority of Dalit people launched the Kalaram Temple movement in the year 1930. Ambedkar raised the question of untouchables' entry and worship in Hindu temples. Ambedkar said that the image of God should be accessible to all seekers and rejected the notion that a temple is polluted by the presence of an untouchable. He also rejected the idea of separate temples for the untouchables and insisted on access to the existing ones. Kalaram Temple Satyagraha making one of the greatest processions of Nashik. The procession was headed by a military band and a batch of scouts, women and men walked with discipline, order and determination to see the God for the first time. They are opposed by Brahmins to not to allow them into the temple. This movement was last till 1935 and finally, Ambedkar gave up on temple entry as a way of raising the social standing of the untouchables.

Because of these caste divisions Dalit were faces many such problem, to which Ambedkar console them by protesting against the unfair things done by the higher class Hindu people. Ambedkar finally ended up with rejecting Hinduism. In his words, his reasons for why he left Hinduism is, "I

thought for long that we could rid the Hindu society of its evils and get the depressed classes incorporated into it on terms of equality... Experience has taught me better. I stand today absolutely convinced that for the depressed classes there can be no equality among the Hindus because on inequality rest the foundations of Hinduism.”

Ambedkarait Buddhism: Province and Limitation:

Ambedkar had been long been critic for Hinduism and for him Buddhism gave him solace in overcoming the negativity of Hinduism. Ambedkar's conversion to Buddhism is a great move, because he was not converted to Buddhism alone, rather it was a mass conversion of almost 365000 Dalit people. Ambedkar's conversion have new impetus to the Dalit movement in India, breaking the boundaries of four fold Varna system of Hinduism. He stated that, "I tell you all very specifically, religion is for men, and not men for religion. To get human treatment, convert yourself."

The rational outlook and flexibility is the main source of attraction towards Buddhism for him. But Ambedkar's Buddhism was not the exact age old Buddhist Philosophy. It was the modified version or we can say it was the reinterpretation of old Buddhism in a new way. It was named as New Vehicle or Navayana or Ambedkarait Buddhism or Bhimayana after the first name of Ambedkar I. e. Bhimrao.

The Neo-Buddhist Movement or Dalit Movement is to reject Hinduism, challenged caste system in India and promote the rights of Dalit community. The movement also rejected the teachings of Theravada, Mahayana and Vijnanavada form of Buddhism. It also negates the concepts of institution of monk after renunciation, rebirth on after life, samsara, meditation, nirvana etc. In fact Bhimayana is the reinterpretation of Buddha's religion interms of class struggle and social equality.

Although, Ambedkar stated Navayana to be Atheist, Navayana Viharas and Shrines features images of Buddha and Ambedkar and the followers bow down and offer their prayers before them. According to Junghare, for the followers of Navayana, Ambedkar has become a deity and he is worshipped in practice.

The dharma diksa i.e. given by Ambedkar to new convert includes 22 vows. These 22 vows struck a blow at the roots of Hindu beliefs and practices. These vows could serve as a bulwark to protect Buddhism from confusion and contradictions. These vows could liberate converts from superstitions, wasteful and meaningless rituals, which have led to pauperisation of masses and enrichment of upper castes of Hindus. Without knowing these views Navayana Buddhism is incomplete. They includes,

1. I shall have no faith in Brahma, Vishnu and Mahesh nor shall I worship them.
2. I shall have no faith in Rama and Krishna who are believed to be incarnation of God nor shall I worship them.
3. I shall have no faith in 'Gauri', Ganapati and other gods and goddesses of Hindus nor shall I worship them.
4. I do not believe in the incarnation of God.
5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.
6. I shall not perform 'Shraddha' nor shall I give 'pind-dan'.
7. I shall not act in a manner violating the principles and teachings of the Buddha.
8. I shall not allow any ceremonies to be performed by Brahmins.
9. I shall believe in the equality of man.

10. I shall endeavor to establish equality.
11. I shall follow the 'noble eightfold path' of the Buddha.
12. I shall follow the 'paramitas' prescribed by the Buddha.
13. I shall have compassion and loving kindness for all living beings and protect them.
14. I shall not steal.
15. I shall not tell lies.
16. I shall not commit carnal sins.
17. I shall not take intoxicants like liquor, drugs etc.
18. I shall endeavor to follow the noble eightfold path and practise compassion and loving kindness in everyday life.
19. I renounce Hinduism which is harmful for humanity and impedes the advancement and development of humanity because it is based on inequality, and adopt Buddhism as my religion.
20. I firmly believe the Dhamma of the Buddha is the only true religion.
21. I believe that I am having a re-birth.
22. I solemnly declare and affirm that I shall hereafter lead my life according to the principles and teachings of the Buddha and his Dhamma.

Relevance and conclusion:

Ambedkar's revolt was against the casteist society that refuses to acknowledge them as equals. The reason for choosing Buddhism is that the caste divisions are not found in Buddhism and according to him to serve humanism is the soul aim of Buddhism. Ambedkar was attracted to Buddhism's rational outlook tuned with morality. It's scientific temper, teaching of equality, solidarity and its emphasis on transforming both the self and the world through self effort attracted him the most and gave him strength to fight against the brutality of high class people like Brahmins. Critic may point out that Ambedkar's conversion to Buddhism was a political move. He had for years demanding a separate electorate for the untouchables but did not able to succeed. So the conversion was more of a political protest than other. Another one goes like that conversion was a product of his life long personal experience of Hinduism. However, the reason behind his conversation may be differently interpreted different critics , but it was a great move. And the positive effects are more. Ambadkar's anti-caste revolution is still relevant today. Schudled Caste, schudled Tribe are given reservation, women are secured, these are some of the impact of his doings. Hindu concept of caste division is the backbone of caste distinction for him. So ultimately he ended with eliminating Hinduism from his life. In his words, "Religion must mainly be a matter of principles only. It can not be a matter of rules. The moment it degenerates into rules, it ceases to be a religion, as it kills responsibility which is an essence of the true religious act."

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Dr. Babasaheb Ambedkar and Human Right

Dr. Prashant N. Shambharkar

Assistant Professor

Aniket College of Social Work, Wardha

Abstract:

The present paper focuses on the basic issues which are barriers to the egalitarian democracy of Indian social system: Brahmanism and equivalent to the caste and class systems respectively. The paper adopts a novel perspective that is quite unknown to the west which perceives basic human rights as natural rights. In fact, the state is a social construction and human rights are the legal output. The paper proposes an alternative remedy to human rights issues in Indian context that is Ambedkar's thought which can be better qualified as Ambedkarism; a social medicine for caste-ridden sick Indian social order. In the end, in order to adopt human rights as a part of life to establish just social order, a series of strategies compatible with Indian situations are proposed; as used by Dr Ambedkar himself.

Keywords: Ambedkar, Human rights and fundamental rights.

Introduction:

Human rights are moral principles or norms that describe certain standards of human behavior and are regularly protected in municipal and international law. They are commonly understood as inalienable, fundamental rights "to which a person is inherently entitled simply because she or he is a human being "and which are "inherent in all human beings", regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They are regarded as requiring empathy and the rule of law and imposing an obligation on persons to respect the human rights of others, and it is generally considered that they should not be taken away except as a result of due process based on specific circumstances.

Many of the basic ideas that animated the human rights movement developed in the aftermath of the Second World War and the events of the Holocaust culminating in the adoption of the Universal Declaration of Human Rights in Paris by the United Nations General Assembly in 1948. Ancient peoples did not have the same modern-day conception of universal human rights. The true forerunner of human rights discourse was the concept of natural rights which appeared as part of the medieval natural law tradition that became prominent during the European Enlightenment with such philosophers as John Locke, Francis Hutcheson and Jean-Jacques Burlamaqui and which featured prominently in the political discourse of the American Revolution and the French Revolution. From this foundation, the modern human rights arguments emerged over the latter half of the 20th century, possibly as a reaction to slavery, torture, genocide and war crimes, as a realization of inherent human vulnerability and as being a precondition for the possibility of a just society.

Dr Ambedkar Perception of Human Right

During the last decade of the 19th century, many Indian leaders born among the lower castes like Narayan Guru (1854-1928), Jotiba Phule (1827-1890), and Ramaswamy Naicker 1879-1973)

launched massive struggles for the dignity of Dalits throughout India. Ambedkar was the most towering figure among these Dalit leaders.

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

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

He suffered the humiliating experience of not being served drinking water during official functions. At the officer's club, he had to sit in a corner and keep his distance from the other members belonging to higher castes. He also had difficulties in finding a rented house, as he was not allotted government bungalow. He stayed in an inn owned by Parsis (members of Zoroastrian religion). One morning, as he was getting ready to go to work, a dozen Parsis, allwielding sticks, rushed up to his room screaming that he had polluted the inn and insisted on his immediate departure. He begged them to let him stay for a week longer since he hoped to get his government bungalow by then. But they were obdurate. If they found him at the inn that evening, they said God help him. After spending much of the day in a public garden, Ambedkar, in utter frustration and disgust, left for Bombay by the 9 pm train.

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

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

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

Ambedkar was a great supporter of women's liberation. He blamed the verna system, which has not only subjugated Dalits but also women. He questioned Manu Smriti (Laws of Manu), the law book (Dharam-Shastra) of Brahminic Hinduism and attributed to Manu, the legendary first man and lawgiver. Manu Smriti prescribed the Dharma of each Hindu, stating the obligations attached to his or her social class and stage of life. It was hostile to the interest of lower caste people and women. It prohibited re-marriage of widows. He felt that Manu Smriti was solely responsible for the downfall of Hindu women. He encouraged the Dalits to embrace Buddhism to liberate their own selves from Hindu subjugation. Hence he fought for the right to choose ones' faith. After embracing Buddhism,

Ambedkar said, "Unfortunately for me I was born a Hindu Untouchable... I solemnly assure you I will not die as a Hindu." He practiced what he advocated and became a Buddhist in 1956.

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

Objectives of the Study:

1. To study Dr.Ambedkars philosophy on human rights.
2. To study the view that human rights one being violated in the present times.

Hypothesis of the Study:

1. Dr.Ambedkars philosophy of human rights includes equality, independence and fraternity.
2. Human values are disappearing in the society today and social destructive acts beings encouraged.

What are the fundamental Right provided by Dr. Babasaheb Ambedkar in the India constitution?

The title of the Indian Constitution, Part III of Fundamental Rights and Part IV of the State Policy Guidelines are at the heart of the Constitution. Taken together, they reflect the Universal Declaration of Human Rights, civil and political rights, as well as the Convention on Economic, Social and Cultural Rights. Part four 'A', which outlines the basic duties of the Constitution, is important; because, rights are incomplete without duty. The eternal message of our Constitution is that "all human beings are born free and equal."

Sr.no.	Fundamental Rights	Frequency	Percentage
1	Right to freedom	103	25.75
2	Right to equality	56	10.5
3	Right to religious freedom	29	7.25
4	Right to constitutional remedy	82	20.5
5	All of the above	130	32.6
	Total	400	100

An analysis of the table above shows that there are 130 respondents who claim that Dr. Babasaheb Ambedkar has enshrined in the Indian constitution the right to liberty, equality religious freedom and constitutional remedy for Citizens with a percentage of 32.06 the number of respondents who claim that Dr. Babasaheb Ambedkar provided five rights to freedom in the India constitution is 25.27 and the number of respondents who say that the right to freedom of religion is provide by dr. babasabeb ambedkar in the India constitution is 7.25

For the above table it can be concluded that the proportion of respondents who claim that dr. babasaheb Ambedkar provided for the right to freedom equality religions freedom, education and constitutional measures in the Indian constitution is 32.06

The Maharashtra State Human Rights Commission receives an average of fifty complaints a day. The number of these complaints is increasing day by day. But many have no idea how to make these complaints. Therefore, no complaint is lodged. The general public does not even know which

complaints the commission takes into account and which ones it does not take into account. But it is a matter of consolation that justice is given to the common man by filing a complaint immediately.

Conclusion

It is necessary to critically analyze the shortcomings in existing laws for the protection and implementation of Dalits human Rights. This is needed to bring out means and methods extensively not only for effective protection and implementation of Human Rights of Dalits but also to uplift them socially, economically and politically to create bright future for them. Various shortcomings leading to problems of Dalits need to be addressed which may include short comings in protection laws, implementation of laws and procedures to know why violations of Human Rights are taking place in spite of so many protection laws in existence. Short comings in implementing international laws/ international commitments in this regard and shortcomings in role played by judiciary in corrective justice part need due consideration. To what extent political unwillingness of the people in power is responsible for the failure of legal system for protection of Human Rights of Dalits need to be assessed. Short comings in role played by Human Rights Commissions at the Centre and state level to protect Human Rights of Dalits are to be considered. How and why plight of Dalits remain unchanged even in modern era after 70 years of independence is a matter of grave concern.

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Dr. B. R. Ambedkar – Contribution to the field of Education

Dr.P.Nathiya

Associate Professor, Dept of Social Work
Nehru Arts and Science College,
T.M. Palayam, Coimbatore

Abhinaya. V.

Mphil Scholar , Dept of Social Work
Nehru Arts and Science College,
T.M.Palayam, Coimbatore

Abstract

Dr.Ambedkar known as the most educated among the modern India and the father of Indian Constitution. He has an inevitable role in ensuring the equality of rights and freedom in education without any kind of discrimination among the contemporary Society of India.. He believes that education is not only the tool of empowerment but also as a movement of social change. Dr.Ambedkar's restless fight against discrimination made the right of education to everyone irrespective of sex, class, castes and race. Not only through movements, he implemented his views on education in legislations and laws and into Acts to ensure the freedom and equality in Education to all, as a member of Constitution drafting committee of India.

Through this paper, discusses the roles and contributions of Dr.Ambedkar in the Field of Education. And also the relevance of his work towards the empowerment of young generations of India.

Key Words : Education, Empowerment, Dr.Ambedkar

Introduction

Dr.Ambedkar, pioneer philosopher and father of Indian constitution, has touched every part of life of individuals to pave the path to lead a life with justice and enjoys the freedom. Once he said "Education is something which ought to be bought within the reach of everyone". This implication has thrown light in to the importance of education in his all workers. Thus Dr. Ambedkar is regarded as the great educationist of India. He defines education as the powerful tool, that demolishes the caste-patriarchal society of India.

Contribution To the field of Education

The sculpture of Indian constitution, who stands as a symbol of struggle for achieving social justice. His mission of about is to eradicate social evils from the Indian society, and he dreamt of a nation, that secures equality, justice and freedom equally to all of her citizens. To build such a nation, he strongly believes and suggests education as the tool of movement. These reflect in making Indian constitution to make such provisions especially to the field of education.

Right to Education Act

Right of children for free and compulsory education children (RTE), enacted on 4 August, 2009. Which drawn on the basis of Article 21A of Indian Constitution, that emphasis on free and compulsory education of children from 6-14 years of age. Dr.Ambedkar has influenced greatly in framing the Act. He believes that education is not only a fundamental right but also it is the tool that drive the social empowerment at a large. India, a country that driven by caste system for a long time, were the inequalities and division of people based on the occupation occurs at its peak. In the same system, where the freedom of education is deprived. Thus, as he believes in equality in justice, it is inevitable to educate all group of people to contribute to national wellbeing. For the goal, he

conveyed this opinion in constitution assemble and also expresses to improve the efficiency of education Department of India, and to implement policies that ensures the free and compulsory education to all children. From his view the Right to Education Act as inacted and India is one among naion who declares the Education as one of the Fundamental Rights of Indian citizen.

Bombay University Act

As the Right of Education Act ,emphasized on primary education, not only this , the eduation needs a support to go higher in the studies . For the purpose of ensuring the participation and and enjoying the rights and freedom in a proper way , its necessary to frame policies to support the education after the secondary education. Thus the Bombay universities act aims at reorganization and improves the efficiency of universities and colleges to mould better citizens of India through higher education.

Thus, the paper analyses the importance of Dr.Ambedkar's view of education , from the staffs Of Tribal higher secondary school. To know the level of influence made by Dr.Ambedkar's view in young professionals.

Reviews Of Literature

Inamdar(2019),Dr.Ambedkar's Thoughts on Education , In this paer the author describes the Ambedkar's view on education system of India .He wanted to a society which is just in nature and not discriminatory in any sense. Ambedkar was convinced that education was the only condition for the reconstruction of the society on the lines of equality and justice.He fought for the education of masses without discrimination of caste and sex.

Sushma N Jogan (2017), In the paper Ambedkar's vision and perspectives, explains as Education was assigned a revolutionary role in Ambedkar's conception of Social progress and in his vision of a Just and equal society.It was identified as a key instrument of liberation from oppressive structures of Hindu caste –patriarchy as well as reconstruction of a new social order.

Zene(2019) Justice for excluded and education for edomocry,this essays explores their envisaged role of education in allowing the excluded to achieve participation in the democratic process.The conclusion suggests a return to the Ambedkar's philosophy of education, as still indispensable in the contemporary society for making democracy effective for all.

Arun kumar,Hari Babuji & Raza Mir,(2021),Educate,Agitate,Organise,in the author has significantly discusses the views of Dr.Ambedkar that reflects in his every speech. The paper discusses the importance of scholarships and other educational allowances to empower all categories of people without any discrimination.

Objectives

- To study the contributions of Dr.Ambedkar towards the modern education system
- To analyse the constitutional provisions of Educational sector by Dr.Ambedkar.
- To understand level of implementations of educational provisions

Research Methodology

The research design is descriptive in nature. The universe of the study is all the staffs from Govt.Tribal .Higher Secondary school ,Agali. From them , I have choosen, the staffs belongs to the tribal community.From them I m taking the teachers of higher secondary level and my sample size was 60. For this study I m using stratified random sampling method for the selection of sample.

And uses self prepared interview schedule for the collection of data. Using simple percentage analysis method , the data was analyzed and drawn findings and conclusions.

Analysis And Interpretations

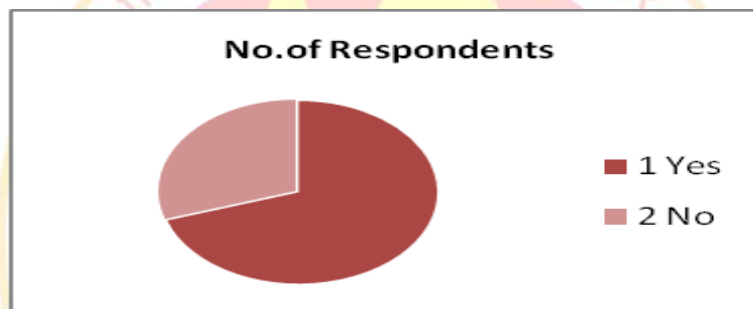
Distribution of Respondents based on the Contributions of Dr.Ambedkar towards Education System

Table No 01

sl No	Response	No.of Respondents	Percentage
1	Yes	21	86.6
2	No	9	13.4
	Total	30	100

The above table shows that 21 (86.6%) of the respondents are positively responded to the questions. And a least of 9(13.4%) of the respondents are negatively responds to the question.This shows that most of the respondents are agreed that education system of today was the contribution of Dr.Ambedkar and it is directly enlightened in the modern education system.

Chart No 01



Distribution of Respondents based on the contribution of Dr.Ambedkar to Indian Constitution for the support of Education Sector

Table No 02

sl No	Response	No.of Respondents	Percentage
1	Yes	17	56.6
2	No	13	43.33
	Total	30	100

The table shows the distribution of respondents based on the response towards how far they agreeing that Dr.Ambedkar has contributed to the education sector.From the study a majority 17 (56.6%) of the respondents are believe that,his contributions are inevitable to the field of education. And 13(43.3%) are not satisfied with this opinion. Thus they may believe that not only his contributions but also some other factors can be influenced.

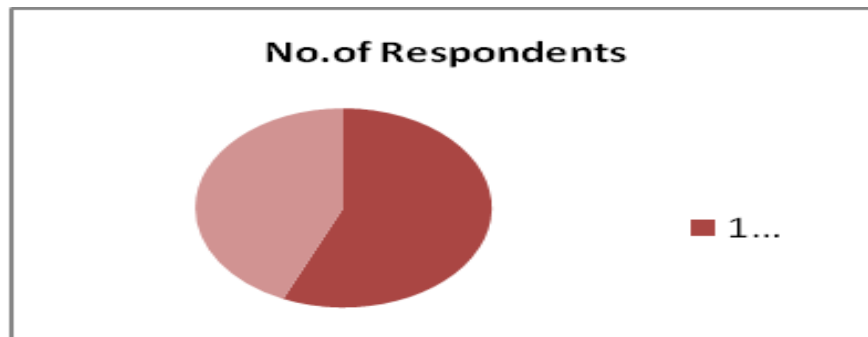


Chart No.02

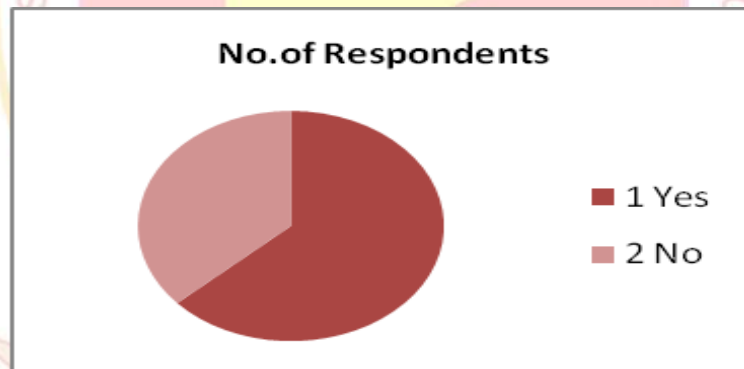
Distributions of the respondents based on the level of Implementations of the Educational Provisions

Table No 03

Sl No	Response	No.of Respondents	Percentage
1	Yes	11	36.66
2	No	19	63.3336.66
	Total	30	100

The above table shows that a total of 19 (63.3%) of respondents agreed that the educational provisions are not implemented in the society for the prosperity and integrated development and 11(36.6%) are still believes that these are done in a good manner. It shows that, still we have to travel a long way to reach the goal of justice and equality of all for the education.

Chart No.03



Findings

- still we have to travel a long way to reach the goal of justice and equality of all for the education.
- There is also exists the caste system in Education system, The term caste has to be demolished.
- Education is still a dream to some community and thus Education is a fundamental right .

Suggestions

- Education should be low of costs, thus anyone can enjoys the freedom of education.
- The syllabus should contain the works of Dr.Ambedkar.
- Provisions to measure and followup the provisions are actually reaching the needy.

Conclusion

His contributions has to be discussed seriously. And should analyse his views as a great educationist of India. Ambedkar dreamt of the compulsory education will make great and positive effects on the backward and the drowntrodden. Through this, they will be able to get services and will empower economically and in all other fields. Thus he has not only expresses his views but also implement the same by Making the in to Constitution. Even though, the mission we found , but we have to travel a long way to reach the aim of Dr.Ambedkar. That is an India, were no social evil exists. All of her citizens enjoys freedom,Justice and rights without any kind of discrimination.

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Dr. Babasaheb Ambedkar's Role In Establishing Social Security In India

Dr. Vinayak R. Sakharkar

Associate Professor

Kumbhalkar Social work Evening College Ganeshpeth, Nagpur

Abstract:

Countries around the world are trying to provide decent and better-living conditions for their people. Providing social security to people is a major challenge in current global economies. In India, social security and social welfare are important, as there are many disadvantaged sections in the country. Social security is an important part of people's welfare. As the law minister of India, Dr. Babasaheb Ambedkar proposed social security measures for women and factory workers after independence. He believed that the state can help in creating wealth, but the creation of social security for the needy people is also a big task for the state.

With this Ambedkar's ideology, at present every developing and the developed economy is trying to provide certain social security measures and provisions to its people. According to the International Labor Organization (ILO), social security is the protection that society, individuals, and families take to ensure access to health care and guarantee income security, especially old age, unemployment, sickness, invalidation, work. The right of workers to social security has been regarded as incomparable, and therefore, it is necessary to provide protection to every worker under any system of labor law or labor policy.

In this research paper, efforts have been made to study how social security issues have emerged strongly after Dr. Babasaheb Ambedkar's efforts after attaining independence. In this research paper will also study social security issues with special relevance in the context of Dr. Ambedkar's ideology, his contribution towards social welfare, and study the current social security schemes prevailing in the country.

Keywords: Ambedkar's Ideology, Social Security, Protection, Social Security Schemes

Data Collection Method Used For Research:

Data for the research paper has collected from books, newspaper, magazines, reports, and websites

The Objective of Research:

The main objectives of the research presented are as follows:

- 1) To study how social security issues were strengthened after the efforts of Dr. Babasaheb Ambedkar after attaining independence.
- 2) To study social security issues with special relevance in the context of Dr. Ambedkar's ideology.
- 3) To study the contribution of Dr. Babasaheb Ambedkar in the context of social welfare.
- 4) To study the current social security schemes prevailing in the country.
- 5) To make suggestions for proper implementation of social security schemes for the development of Indian people based on the findings from research.

Introduction:

Dr. Babasaheb Ambedkar believed that the dream of social security or social welfare can come true only when there is an equal distribution of wealth and resources. He urged the state to take the initiative to provide social security. He believed that unless there is an equal distribution of wealth, the

dream of social welfare cannot come true. Article 41 of the Constitution (Directive Principles of State Policy) directs the State to the limits of its economic capacity and development that it should work in terms of unemployment, education, old age, sickness, and disability. Article 42 states that the state should make provisions for more humane conditions of work and maternity benefits. Addressing the Parliamentary Legislative Assembly on November 25, 1949, Dr. Babasaheb Ambedkar said that political democracy is not final unless there is a meaning based on social democracy, which is a way of life that promotes freedom, equality, and fraternity. Identifies as principles of life.

A person's awareness of social security comes when he realizes that he is getting basic needs. Human rights are concerned with rights that are related to the life; liberty, equality, and self-respect of human beings established by the Indian Constitution or that are declared by universal human rights and enforced by the Indian judicial system. In other words, human rights are rights that are inherent in all human beings, citizenship, place of residence, gender, national or ethnic source, color, religion, language, or any other condition. But when we look at the current conditions of Indian society, we find that human rights abuses and discrimination are a common problem here. Ambedkar was of the view that the state should ensure that all persons get their rights and they get equal opportunities to prove their individual abilities.

Dr. Babasaheb Ambedkar's Role in Establishing Social Security in India:

Social security is one of the important aspects in terms of people's welfare and protection of life. Social security is important for current development. The social security schemes currently underway in India were a concept in the early Indian economy. In India, under the Directive Principles of State Policy, the following articles of the Constitution of India provide for social security. In which Article 38 deals with achieving a social order to promote the welfare of the people. Article 39 will direct its policy towards state security. Under which the state will ensure adequate means of livelihood for its citizens, distribution of good resources to the general community, equal pay for equal work for both men and women. Article 41 empowers the right to work, education, and public assistance. Article 42 deals with work, maternity relief, and human conditions. Article 43 deals with work and achieving minimum wages for all workers. For these reasons, various departments of state governments and civil society organizations are implementing social security, poverty alleviation, and social welfare measures. This provision in India in the context of social security,

Dr. Babasaheb is due to Ambedkar. There are two types of social security. As social support. Under this, children, mothers, the handicapped, and the elders of the community generally benefit from the state's general revenue. It is non-contributory. Second, in the form of social insurance. Under this, benefits are provided to the people through beneficiaries, subsidies from employers, and contributions from the state. Social security or social welfare depends on the structure and nature of the country. A large country like India is characterized by variations and divisions. There is a need for social security measures that are not based on class, caste, gender, and religion and benefit all the people.

As the first law minister of independent India, Ambedkar proposed social security measures for women and factory workers. He believed that the state can help in creating wealth, but the creation of social security for the needy people is also a big task for the state. At the Indian Labor Conference on

27 November 1942, he first proposed reducing the working hours from 12 hours to 8 hours. He proposed equal pay for equal work without gender bias. She enacted several laws for women in India including the Mines Maternity Benefit Act-1941, Women's Labor Welfare Fund, Women and Child Labor Protection Act, Maternity Benefit for Women Labor (Maternity Benefit Act, 1961), and underground work in coal mines. . Restoring the ban on the employment of women, for the benefit of workers, they enacted the Employees' State Insurance Act-1948 to compensate for medical care, medical leave, and injuries caused during work. Benefits provided under this Act include sickness benefits, extended sickness benefits, disability benefits, dependency benefits, maternity benefits, medical benefits, imprisonment expenses, funeral expenses, vocational rehabilitation, physical rehabilitation, and unemployment allowance, etc.

Dr. Babasaheb Ambedkar played an important role in the creation of employment offices in India which proved to be helpful in the rehabilitation and employment of displaced service personnel during the transition period. Ambedkar was involved in various tasks. This includes the Employees' Compensation Act-1923, Employers and Workers (Disputes) Act-1860. This was provided by certain classes for payment to its employees. This included compensation for injury from an accident. The Coal Mines Provident Fund and Bonus Scheme Act-1948, which deals with the formulation of the Provident Fund Scheme and the provision of bonus schemes for persons working in coal mines. The Coal Mines Safety Amendment Bill was passed for the benefit of workers. On 31 January 1944, the Asbestos Mines Labor Welfare Fund Act-1946 is an act to create a fund for financing activities to promote the welfare of labor employed in the asbestos mining industry. Apart from this, Ambedkar also had some other contributions. Many important social welfare schemes to date have already been expressed by Ambedkar, including Dearness Allowance (DA), Salary for Factory Workers, Leave, Provident Fund Act, review of the scale of pay for employees.

The first aspect of social security is protection from the decline in the standard of living of the person, which is related to illness and accident. Whereas the second aspect of social security is to improve the living of the people and protect every person from being denied opportunities. Written documents on social security in India show that only a limited number of people are availing of social security, which hinders economic progress. India has been unable to fully understand the needs of social security. The immediate evidence suggests that there has been some improvement in some aspects of social security such as diet and right to work. But the cuts in government spending also raised questions on him. In 2011, the Planning Commission filed an affidavit in the Supreme Court regarding the poverty line based on the Tendulkar Committee report, according to which 30% of the population in India is below the poverty line. Subsequently, there were several debates for the determination of the poverty line. But the most important question is how 35 crore people can spend Rs 32 per person per day in urban areas and Rs 26 per person per day in rural areas? India spends 1.4% of its GDP on social security, the lowest in Asia.

But some Acts for Social Security and Welfare have been introduced in India. Including the Employees Provident Fund and Miscellaneous Provisions Act - 1952 (Currently, the Act applies to 187 specific industries and establishments employing 20 or more persons). There are three schemes under this Act. These include the Employees Provident Fund Scheme, Employee Deposit Related Insurance Scheme - 1976, and the Employees' Pension Scheme. In addition, legal protection of children was

introduced in the National Child Labor Project Scheme (NCLPS) in 1988 to rehabilitate working children under the country's labor conditions. Under the NCLP scheme, children are removed from work and placed in specialized training centers, where they are provided with group education, vocational training, mid-day meals, scholarships, health care facilities, etc. and finally, the mainstreaming of formal Is included in, In addition, there are currently five schemes under the National Social Assistance Program, including Indira Gandhi National Old Age Pension Scheme, Indira Gandhi National Widow Pension Scheme, Indira Gandhi National Disability Pension Scheme, National Family Benefit Scheme, Annapurna Scheme, and Atal Pension Yojana. Also, the Ministry of Labor and Employment has implemented the Unorganized Workers Social Security Act, 2008. Atal Pension Yojana is a government pension scheme. It was implemented in India in the year 2015, targeted at the unorganized sector. The scheme is linked to the bank accounts opened under the Pradhan Mantri Jan Dhan Yojana and contributions are automatically deducted. In this way, the relevance of Dr. Babasaheb Ambedkar's ideas related to social security is seen even today.

Conclusion:

Even today social security is very much needed in India, where diversity and large-scale inequality is constantly seen. In this regard, the approach used by Dr. Babasaheb Ambedkar to ensure social security for all is still relevant. He believed that social security measures bring social justice through equal distribution of resources. Ambedkar had emphasized that social security through social justice will bring unity and equality among all human beings. But even today India has been unable to fully understand the needs of social security. The immediate evidence shows that there has been some improvement in some aspects of social security such as diet and right to work. But the cuts in government spending also put questions on them. There is an urgent need for the government to take appropriate steps to ensure social security in the country.

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Dr.B.R Ambedkar : Herald of Renaissance

Dr. H. R Renuka,

Assistant Professor, Department of Kannada
University college of Arts, Tumkur University, Tumkur 572103

Dr. B.R. Ambedkar was a part of revolution throughout his life by making aspirations of upliftment and equality as the foundations of the social system. He faced hurdles like disgrace, ostracism, non-cooperation etc., thus becoming a great leader who brightened the future of the future generation. Dr. Ambedkar appeared in ten different incarnations as a fighter, revolutionary, activist, lawyer, journalist, politician, constitutionalist, intellectual, etc. to destroy the century-old servitude prevailing in Indian society and so he can be called father of nation in the true sense.

Today India is known as world leader. The reason for this honor to India is Dr. BR Ambedkar. All kinds of progress of a society are characteristics of a good society. Without the efforts of Ambedkar, the struggles against inequality within India would still be alive. Today he could be called the world leader because of the strategies he devised to stem the exploitation of the oppressed community.

Dr. B.R. Ambedkar did not see the exploitation of the Dalit community as an outsider. Instead, he fought against exploitation being part of the community instead of he alone trying to free himself from exploitation, thus could be called Buddha- an activist by implementing strategies to save the community. The Indians fought for independence from the British and internally the lower caste Indians were subjected to the subjugation of the upper castes. Freedom struggles against this too happened.

Most Indians within the Indian society were not free from the life of slavery, so the freedom of the oppressed was necessary at that time. If a great leader like Ambedkar had not arrived, the life of Indian civilization today would have been like two thousand years ago. Modernization was only limited to automation and intellectuality was bound by tradition and superstition. The upper caste was still exploiting the Dalit community. Dr. Ambedkar should be credited with equipping every dalit to liberate oneself by giving them the necessary education, political rights and intellectual weapons at the right time.

For 65 years Ambedkar fought for his people in his life in various ways from childhood to adulthood. Ambedkar's efforts can be mainly divided into three types: one social struggle, two political struggle, three religious struggles.

Social struggle: The British government established the South Bureau Committee whose purpose was to ensure that all classes had equal and proper representation. Dr. BR Ambedkar came before the committee and enlightened it about the exploitation of dalits and demanded a separate voting system for them. Recognizing the need for a newspaper to make understand the government and the society about the dalit issue, with the financial help of the Maharaja of Kolhapur, he started the magazine Mookanayaka.

Recognizing what caused the Dalits to remain exploited, Ambedkar set up an outfit "Bahishkruta Hitakarini" in 1924 to alleviate it. Its main purpose was uniting and educating dalits and create understanding in them about the importance of struggle and organization. It is for this reason

that he travelled across Maharashtra and the neighboring states and requested dalits for pooling of all efforts for social improvement. Bahishkruta Hitakarini Sabha stressed the need for dalit education.

In March 1927, the Gujarat and Maharashtra Dalits assembled under the chairmanship of Ambedkar and pledged to reach the lake. This is because Shri SK Bhole presented a memorandum in the House of Commons and requested that the untouchables be allowed access to public wells, pools, dharmashalas and public schools. Accordingly, the Mahad Municipal Council said that untouchables could use the Choudar Lake. Dalits could not touch the lake due to upper castes' protest. A movement was declared which resulted in onslaught between dalits and upper castes. Hence Ambedkar withdrew the movement.

In 1927 he started a newspaper: Bahishkrit Bharat and convinced the dalits of their rights and duties. In recognition of the social struggle of Dr.Ambedkar , the government nominated him as a Member of Parliament. Taking advantage of this, Ambedkar discussed the social, educational, economic and political problems of Dalits and pressed on the government and society to solve them. At this point, the Municipal Council prohibited the use of pools of water by the Dalits. Protesting against this anti-Dalit attitude Ambedkar started a movement. He vowed that if dalit issues were not resolved, he would escalate this issue to the League of Nations. He decided to abandon Hinduism if these inequality practices continued to prevail over Dalits. In addition, the following conclusions were announced: by the burning of such scriptures such as Manusmrithi which supported inequality, the abolition of traditional priesthood and considering people of all castes to priesthood based on their merits. The whole Satyagraha of Chaudar Lake made Ambedkar a satyagrahi and revolutionary. It gave rise to movements and discussions about the status of dalits in society. Until then nobody had questioned about the status of dalits in society. Their problems were not considered as solvable. Because of Ambedkar's efforts, for the first time best and respectful social living became a dream of dalits.

Dalits had universal restrictions on their entry into Hindus temples. To remove this restriction, Ambedkar started a movement for allow the entry of the temple to Dalits as equals as other Hindus. The struggle was mainly fought over the entry of Parvati Temple and the Kalla Rama Temple. These struggles became uproars. By 1935 the temple doors were open to Dalits as a result of this struggle. Ambedkar convinced Dalits of their social rights by fighting for Dalits' access to public pools and temples. Upper castes had exploited dalits socially and economically. Dalits have lost their existence because of this. Therefore, at the 1942 Indian Scheduled Caste Congress, it was demanded that Dalits be a separate social class, not a part of Hinduism, but to create a separate position for dalits for the sake of their social and economic security and overall progress.

The demand for separate Dalit seats was an innovative idea for Ambedkar. This was a fierce protest against the isolation of the Dalits from the villages. There is nothing wrong with granting individual status over segregation. These efforts persuaded Dalits to abandon Hinduism.

Political struggle: Ambedkar in his political struggle sought to organize the Dalits politically and for their political rights. In 1928, when the Simon Commission visited India, 18 Dalits groups demanded that they be given the right to vote. At this time, Ambedkar demanded through Bahishkrita Hithakari Sabha that the British government grant Dalits the right to stand for election instead of nominating to legislature.

Ambedkar, who attended the roundtable council in London in 1935 as a representative of Dalits, questioned the British in many ways. He questioned whether the British had granted Dalits access

to a public well, a hotel and a temple. He raised his voice that if Dalits were not given political authority, their problems would not get resolved. In 1937, the British Prime Minister declared a separate suffrage for the untouchables, and Mahatma Gandhi began a protest against this. It is for this reason arguments arose between Ambedkar and Mahatma Gandhi. Ambedkar strongly believed that the dalit issue would not end if political power was not given and convinced Dalits of the need for politics through various speeches. He later formed political parties like Independent Labour Party, Establishment of scheduled caste Federation, Republican party of india and contested elections.

Religious struggle: (You kill Brahmanism and save Hinduism Babasaheb Ambedkar writings and speeches Vol I Govt of maharashtra publication, Bombay 1989 p 77) To reform hindu society is not our aim. We want social equality for the untouchables. It is equally true that social equality is not to be realized unless you change your religion'

In 1951, Ambedkar resigned from his position as Law minister of the Central Government to free Dalits from the slavery of religion and till death continued to fight. Initially Ambedkar fought for the reform of Hinduism, but made the decision to renounce Hinduism, knowing that change in Hindus and Hinduism was impossible. (" I fell that your condition has become pitiable and continued like this because you have stayed in hindu dharma" Dr B R Ambedkar's Marati speech 'Mukthi kon pathe'?bombay province mahar conference held on 31 st may 1936)He declared his conversion publicly in 1929 and joined Buddhism in 1956 with 75,000 followers in Nagpur. Many Principles li kindness, non-violence, Equality etc. of Buddhism attracted Ambedkar. Ambedkar, who though born in Hinduism did not like to die in Hinduism, relieved others in the same way through his fights. .("Tomorrow if you become muslim every one of you will not become navab. Or if you became Christian you will not became popes social and political idea's of Dr B R Ambedkar chandra bharilla Alekh publisher's Jaipur 1947 page no 247)

Ambedkar is the reason why Dalits currently live a life of self-esteem and egalitarian equality. Due to his struggles, India has become a world leader in history. Ambedkar's struggle was to provide social justice, economic self-reliance and political rights to the last man of the society. It is due to his broad vision; he and his struggle has become immortal.

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Dr Babasaheb Ambedkar concept of Social Justice vis a vis Dignity

Dr Sandesh D Shegaonkar

(sandesh22119822gmail.com)

(Dr Babasaheb Ambedkar Memorial College of Law, Dhule)

Abstract

This article treys to throw light on the continuing struggle of people for dignity and how Dr Babasaheb Ambedkar has played an important role for them to achieve an respectable position in Indian society. Dr Babasaheb Ambedkar being the father of Indian constitution why he has given so much importance to the concept of social justice. The author in the research paper has discussed impact of Dr Babasaheb Ambedkar on the concept of social justice and its correlation with dignity moreover an attempt has been made to show how judiciary of India has come one step forward for securing social justice and promoting dignity of individuals.

“Concept of Social Justice stands for Liberty, Equality and Fraternity for all human beings”

-Dr Babasaheb Ambedkar

Introduction

Dr Babasaheb Ambedkar has spent his whole life in the search of basic causes of social injustice and of the true means to secure dignity. Dr Ambedkar said that Indian society is divided into caste one who takes birth in one particular caste cannot go in another. Indian society is like a multi storage building one who takes birth on a particular floor has to remain on that floor or you can say that in this system you cannot travel up or down the person who takes birth in the upper caste that is upper floor has dignified life only on the basis of his birth, caliber, potential or talent has no relevance. Those who take birth in lower caste or lower flower have to live without dignity even though the person has good qualities and talent he will not be respected in the society. ‘Caste determined not only his place in the society but also his dignity in society’. Dr Babasaheb Ambedkar was against such inequality and he wanted to create equality in the society and he applied it to all spheres of life, in his speeches and writing, social and economic goals as well as the whole range of human relation. According to him equality is the main principal of public morality. To apply the principal of equality in political , religious , social and economic sphere means structuring the society on the basis of morality.

Concept of Justice

Everyone wants justice but each one’s concept of justice may be different from that of another. The meaning of justice also varies with time and place. To understand injustice first we have to understand Justice. “Justice means Legal and Philosophical theory by which fairness is administered”. According to Blackstone “justice is a reservoir from where the concept of rights and duties equity evolves”.

Types of justice

There are various types of Justice such as Divine Justice, Retributive Justice, Distributive justice and corrective or Remedial justice. Some of the theories believe that ideas of external standard of justice have been derived from the divine command or the then form of human nature and conduct. We find a close Nexus between justice and administration of justice.

Views of some of the prominent thinkers and Philosophers on concept of justice.

- 1) **Saint Thomas Aquinas** held the view that God has planted the notion of justice in the human mind which is preserved through the authority of the church. With the separation of Church and the state in modern time the religion has lost its importance as the source of notion of justice.

If we study saint Thomas Aquinas then we find that church which in other words means priest were doing justice whatever was felt right to them was considered justiciable. With the changing time we find the French revolution the modern liberal society recognizes Liberty, equality and fraternity are the three supreme values necessary for a just system of human relations.

- 2) **Aristotle** has divided justice mainly into *distributive justice* and *corrective or remedial justice*.

Distributive justice deals with the distribution of honor and wealth among the citizens according to the ratio of the rates of a particular society in question. It is primarily concerned with the allocation of rights, power their division of duties within the members of the society as the material source and legal rights of the distributive according to what is term as just deserts.

In *remedial justice* the law looks at the nature of enduring and attempts to restore the quality that existed before the wrong. Aristotle also made a distinction between *natural justice* which is universal *an conventional justice* which binds only because it was decreed by a particular authority. *Aristotle emphasize upon equality as an yardstick of Justice* but was nevertheless willing to tolerate wide inequality in social structure. Aristotle not only defended the role of superior man but also the institution of slavery and dominion of the male over female in the family. The central idea of Aristotle's theory is to proportionate equality. Equal cases to be treated alike or equally and unequal cases to be treated differently or unequally. According to him Justice was thus enforced by Society of artificial equality in social condition that are naturally unequal.

- 3) **Bentham's theory of justice**

Bentham in utilitarian theory of justice he define "Justice as fair and equal application of the law with legal and moral sense".

- 4) **Rawls concept of justice**

Rawls concept of justice is composed of two Cardinal principles

1st each person is to have an equal right to the most extensive basic liberty compatible with similar liberty of others.

2nd social and economic inequalities are to be arranged so that they can reasonably be expected to be at everyone advantage

According to the Rawls Justice is prior to happiness. He believes that justice represents the framework within which individual have a fair opportunity to pursue their *goals* and *interest*.

Indian Concept of Justice

In Indian perspective we find Dharmic Concept of Justice. The ancient Indian concept of Dharma was the concept of righteousness which includes justice. In Ancient India the purpose of Justice was only limited to punishing. Dharma while doing justice always had a nexus of punishment. King was known as a fountain of justice whatever decision was given by him was final and binding on parties.

The legal ideology and political practice reflex a given social structure. Traditional societies were hierarchical in which the division of community into ranks, caste or order's was regarded as an

expression of justice. Some were born as lords and masters destined to rule over the others who were slaves or serfs by birth; this was justified in terms of God's will, reason and morality in India the caste hierarchy was sanctioned by the law of Karma and ordained by Dharma.

In modern time social justice has been defined as a concept which requires elimination of all kinds of discrimination and privileges based on birth, race, caste or sex.

Dr Babasaheb Ambedkar's view on Justice.

According to Dr Babasaheb Ambedkar justice should be the end of law, just social order should be the main objective of legal philosophy. He was of the opinion that social order cannot be established without individual liberty, social equality and economic justice therefore he believed that *end of law should be Social Justice*.

The emphasis has been on social justice because a large segment of Indian population has been deprived of equality of opportunity for generations. The way in which the concept of equality is balanced with the claim of these disadvantage section of Indian society through the concept of compensatory discrimination it is a unique feature of modern Indian concept of justice. According to justice VR Krishna Ayer, Dr Ambedkar was rebel who brought into a new paradigm of social democracy annihilating caste the root of Evil .

According to Dr Babasaheb Ambedkar oppressed class should be given special facilities and more opportunities to compete with the advanced one this principle provides what is called as collective area medial justice. Dr Babasaheb Ambedkar corrective measures evolve the jurisprudence of Social Justice in the constitution. Social Justice does not demand equal treatment but preferential treatment government has to fight for policies to ensure Social Justice. Social inequalities which are prevailing in India from ages shall be eradicated through proper use and implementation of Social Justice. We do not find Social Justice definition in the constitution but part VI Directive Principles of State Policie speaks about Social Justice. Social Justice is nothing but social, economic and political equality. Social Justice denotes the equal treatment to all citizens without any social distinction based on caste, color, race, religion, sex and so on.

Role of Indian Court for securing Social Justice.

Indian courts have performed a great role to make Social Justice successful. Social Justice has been guiding force of judicial pronouncement to take few examples *Manika Gandhi case* is an example of judicial activism which shows Passion of constitution for Social Justice the next case is of *Sunil Batra* which provides Judiciary tried the new concept of Social Justice. There are ample number of other cases such as *Bandhava Mukti Morcha* , *People's Union Democratic Rights* and *Sheela Barse* where we find Judiciary coming ahead and providing Social justice to the common man and Society. In *Indra Sawhani versus Union of India* the supreme court declared 27% reservation legally for socially and educationally backward classes of the society under Central service. Social Justice is a dynamic device of mitigate the suffering of poor, weaker and the tribal section of the society.

By studying the above judgment we find Reflection of Dr Babasaheb Ambedkar on Indian judiciary. Indian courts have performed a great role to make Social Justice successful.

Social Justice and Dignity

To achieve dignity is the prime goal of Social Justice the worst thing in the human life is to live without dignity so those who have been denied dignity it could be given to them by means of Social Justice. Dr Babasaheb Ambedkar has given dignified life to scheduled caste, Scheduled tribe, women,

and minorities by introducing the concept of Social Justice. If we comprehend justice from an individual perspective then it will not achieve the goals which we have set while framing the constitution so we need Social Justice by which society would develop and with develop society we can have a developed nation.

We find discrimination on the basis of caste, sex, and classism if we want to create equality this discrimination shall be removed. This discrimination means having inequality, if we want justice then there should be equality. Dr Babasaheb Ambedkar concept of Social Justice stands for Liberty, Equality and Fraternity for all human beings. According to Dr Babasaheb Ambedkar the growth of personality is the highest development of the society. Our constitution lays the great stress on equality which is a basic factor in the jurisprudence of Social Justice but the question as to how to achieve Social Justice follows the path of equality in society based on gross inequality is not free from difficulties.

Inequality leads to exploitation whereas equality aims at emancipation. If we go into the rules of Social Justice we will find that Social Justice is not only a legal concept but it is a moral concept and hence Dr Babasaheb Ambedkar pleads for the constitutional Morality along with the constitutional and legal abidingness for strengthening social democracy his concept of Social Justice is deeply rooted in the trinity of liberty, equality and fraternity.

Conclusion

Dr Babasaheb Ambedkar who codified Indian constitution has imbibed the concept of social justice so that Indian society no one shall face injustice, all citizen shall be equal and they shall live an dignified life which is one of the core value of Human Rights. With the concept of social justice constitution provides mechanism to ensure protection of constitutional rights with a view to creating an egalitarian social order by which progress of Nation could be achieved. Dr Babasaheb Ambedkar principles of liberty, equality and fraternity could be best understood by studying and implementing Constitution of India. Dr Babasaheb Ambedkar has given us a constitutional vision to work for and a social mission to fulfill.

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Dr. B.R. Ambedkar – Architect of Water Resource Development Policy

Mr. Sumeet V Gaikwad,
Assistant Professor
MES Garware College of Commerce, Pune

Mr. Vishal V Gaikwad,
Assistant Professor
Dr. D.Y. Patil ACS College, Pimpri

Abstract:

Dr. B.R. Ambedkar, a name which is synonymous to the Chairman of the Drafting Committee of the Constitution of Independent India and a leader of Dalits, marginalised groups, and downtrodden people. But how much we know about him and his contribution towards the nation in several other areas? Be it his views as an economist, as a social reformer, his contribution to the labour welfare or as an advocate of Woman Empowerment, but to what extent we know about Dr. Ambedkar with respect to his contribution towards the evolvement of 'Damodar Valley Corporation' the first river valley project of Independent India.

Many of you would not be able to relate or recall Dr. B.R. Ambedkar's contribution towards the Damodar Valley Corporation project based in Damodar River which functions in the area of West Bengal and Jharkhand. It is to be noted that Dr. Ambedkar served as a Member (Labour), Viceroy's Executive Council, from July 20, 1942 to June 29, 1946.

The Damodar River which was responsible for wreaking havoc in states like Bihar, Jharkhand and West Bengal for many decades since 1810 to 1940's causing lot of damage owing to the floods, the government had to come up with a solution for the same.

Dr. Ambedkar played a very substantial role in modelling and conceiving the idea of building Damodar Valley Project into a more constructive resource for the affected states. In his speech to the officials of the Central, Bengal and Bihar government at a conference held in Calcutta on January 3 to consider Damodar valley as a more constructive option for making its development and finding ways for its development.

In 1944, the Government of Bengal appointed the Damodar River Flood Enquiry Committee. The committee came up with two recommendations which were focused upon not restricting the Damodar Valley Project for mere damming purpose in an attempt to avoid the floods but this project should have been used for generating electricity and water irrigation projects as well. Dr. Ambedkar expressed his views on the committee recommendations stating that these recommendations should put into force with an utmost urgency as India was (is) lacking in a concrete policy which was directed towards the water conservation and effective utilisation of the same.

In the conference which took place on August 23 at Calcutta, Dr. Ambedkar presided over the Preliminary memorandum on Damodar Valley issue which lasted for a couple of days. While addressing to the representatives of the respective governments he came up with his observations based on the recommendations done by the committee. He made it a point on stressing upon the need of Multi level projects which were important for the development of the country as a whole. The points which he advocated were the need of more irrigation facilities, generation of electricity and navigation of water also.

With respect to initiating the project work, Dr. Ambedkar felt the need to collect the necessary information to frame a multi-purpose scheme. For the very purpose he asked for a team of experts

which would carry out the plans of the project work. Being a complicated and intense project, availability of experts was the key and Dr. Ambedkar had realised the same.

However, Viceroy Lord Wavell, supreme authority of the British empire in India ran an argument with Dr. Ambedkar on the appointment of the technical experts for the project. As per the documentation by the Doyen of Indian journalism, Durga Das, a technical expert was required to lead the commission to set up plans and outline for the flood control in the Damodar Valley Corporation in Bihar. The viceroy Lord Wavell wanted an English officer who would lead this project, but Dr. Ambedkar was of the opinion that England, a country having no such geographic structure with respect to big rivers, an engineer or an expert from that region would not do justice as an English expert would be well short of the experience required for handling big river projects. Neither the English engineers had any experience to build big dams. Dr. Ambedkar advocated experts and engineers from America and that too having an experience in the Tennessee Valley Authority (USA).

The kind of strong argument which Dr. Ambedkar had put forward before the Viceroy had no answer but to agree with Dr. Ambedkar's logical and forceful statement. Finally, Lord Wavell had to listen to Dr. Ambedkar's rational views it facilitated the path for an American engineer to take charge for the project. Dr. Ambedkar inducted W.L. Voorduin as a technical expert for the Valley Project. W.L. Voorduin was working for the Tennessee Valley Authority and had a great amount of experience in the respective field.

Based on the report put forward by Voorduin which was the 'Preliminary Memorandum on the unified Development of the Damodar River', Dr. Ambedkar concluded on developing the project in a multiple way.

In April 1946, as per the Indian Information, Ross M. Riegel and Fred C. Schlemmer, both leading engineers, also from the Tennessee Valley Authority [TVA], reached India on a mission to advise on the plans being made by the Central Technical Power Board for the Maithon, Alyar and Panchet Hill Projects.

Subsequent meetings were held by Dr Ambedkar in Delhi which were attended by the officials of the Central, Bengal & Bihar Government. The outcome of the meetings was to initiate the development work of Tilaiya Dam.

Multiple conferences were addressed by Dr Ambedkar, between, 1943-45. The conferences which were focused upon the Damodar Valley Project and the valley projects for the development of Orissa's rivers and for the electric power projects.(Delhi, October 25, 1943, and February 2, 1945).

Dr. Ambedkar was credited to his efforts in the following way:

- [1] A definite all-India policy with respect to the development of water and electric power resources in India
- [2] The creation of the Central Waterways, Irrigation and Water Commission and the Central Technical Power Board to assist the states in the development of irrigation and electric power, respectively.
- [3] Introduction of the concept of River Valley Authority for the integrated development of the rivers in the regions
- [4] introduction of the concept of multipurpose development of the river valley basin for the first time in India; 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; and

[5] Initiation of some important present-day river valley projects, particularly in Damodar, Sone and Mahanadi river basin.

To mark the contributions made by Dr. B.R. Ambedkar a commemorative volume titled 'Ambedkar's Contribution to Water Resources Development', was published in 1993 to mark his immense contribution in the field of water resources.

The number of projects which were undertaken by the Labour Ministry included some of the biggest projects like Damodar, Hirakud, kosi and other rivers in Chambal and Deccan. These projects were the brainchild of Dr. Ambedkar's vision which was primarily focused on flood control, irrigation, navigation, domestic water supply, hydropower, and other purposes.

Due credit needs to be given to the vision and efforts put by Dr. Ambedkar during his tenure as a Member Labour Viceroy's Executive Council. The contribution and his views presented for the development of the water resources is testimony to the fact that his talent and efforts were not restricted to a specified area, but he had multiple dimensions with respect to the thought of 'How the nation can be made more progressive in multiple disciplines and areas.

Dr. Ambedkar believed in the fact that there was a serious absence of a holistic approach towards the optimum utilisation of water and developing new means of waterways. He was of the view that India needs to adopt an approach that would embrace the nation as a whole. Dr. Ambedkar strongly advocated the idea of Nationalising Rivers since water is not a resource owned by any state or a region. To justify his views, he advocated an example of Railways, wherein the Railways have been under control of Central government and Indian Railways being a centralized entity has a better control over the functioning of its activities to cater the needs of the People.

In the same manner, why there should not be the execution of Water resources as an entity or under control of the Centre. The waterways and the water resources which are found in the states or particular provinces always claim the right on these water resources thereby creating a conflict among the states. Various water navigation issues among states like Karnataka ,Tamil Nadu, Andhra Pradesh, and Kerala are prevalent even today.

Dr. Ambedkar opined, Water resources are a natural form and states, or provinces cannot have their claim as water resources should be treated as a National Property and it should be treated in the same way. Every citizen of the nation has the right to have an access towards water and for having reasonable amount of access to these natural resources more and more holistic approach needs to be developed.

Many states in India are still facing acute shortage of water and on the contrary many states in India are facing flood situations. One thing to observe here is that why states in India have a contrasting scenario with respect to availability of water resources. Some states have abundance of water and some states are facing severe shortages. To strike a balance and to have an approach to facilitate the excess waters to those states which are short of enough waters, the water navigation system needs to be developed in a great way. Indian states need to eliminate the thinking of self-centred ness and egos which are nurtured by the states and this thought process is hampering the development of the nation in a serious way. That would also solve the problem of irrigation, problem of potable drinking water and overall development of the particular states with the help of these resources.

Conclusion:

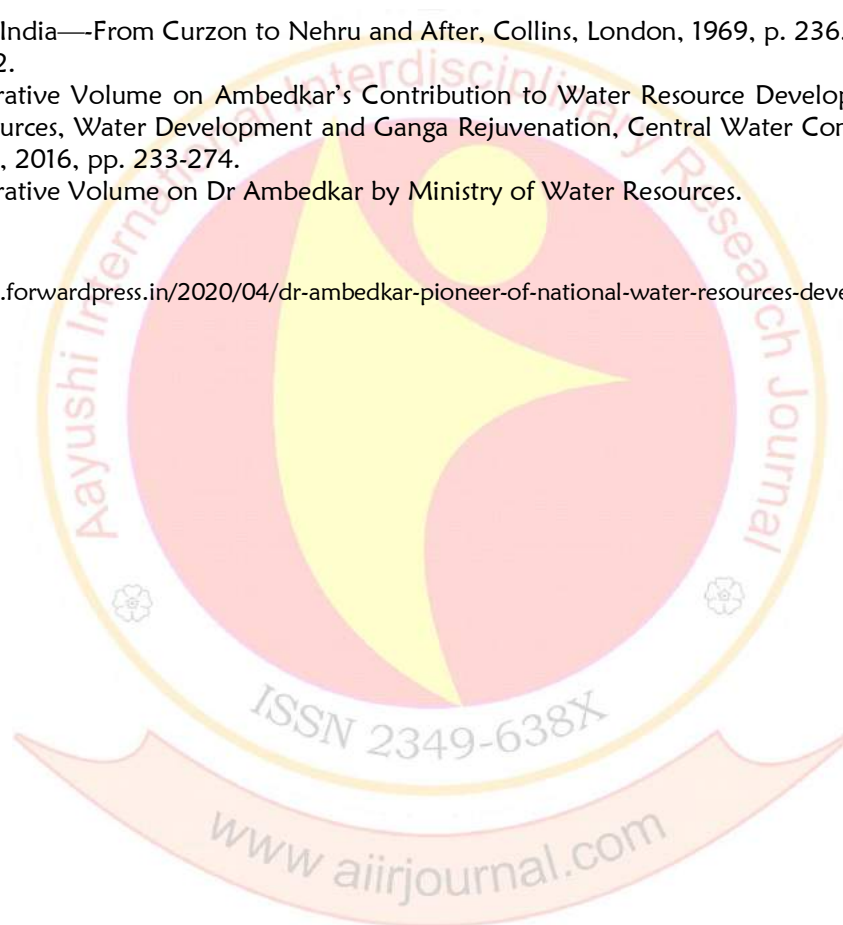
Dr. Ambedkar was a leader who had immense understanding about the issues and problems which the country would be facing but he also had the solutions to come up with. Having worked as the Labour Minister in the executive council he ensured that many developmental water resource projects were undertaken that would facilitate the development of India at large. If the government adopts a policy on the views put forth by Dr. B. R. Ambedkar, the solution to the problem of water resource availability would surely get solved for the future.

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Dr. Babasaheb Ambedkar's Contribution to Education

Dr. Sita Gurjar

Udaipur School of Social Work, JRN
Rajasthan Vidyapeeth , Udaipur

Introduction

Contributions of Dr. Ambedkar in bringing educational advancement in India are multifarious. He was an eminent teacher himself and an educator of the downtrodden. He is usually referred to as the 'frontier of Dalits' who believed in transforming the society with the weapon of education. He believed that only education can eradicate the discrimination engraved in the Hindu society which will further yield an exploitation and domination free society. If backward people become educated, it gives them the courage and wit to face the bias practiced by dominators as education helps in reforming the opinions, understanding the barricades of inequality and enables people to build self-confidence. Realisation of self-dignity and self-confidence are the foremost steps towards development.

In 1924, Dr. Ambedkar founded the Hitkarini Sabha whose central aim was to ensure that the oppressed classes are gaining access to education. With this vision, he established various colleges, libraries, reading centres and hostels. The Sabha launched a monthly with the name 'Saraswati Belas' which was an initiative of the students. In 1935 hostels were established in Belgain and Sholapur along with a hockey club, two more hostels and a free reading centre in Bombay. Dr. Ambedkar founded the Depressed Classes Educational Society in 1928 and Lok Shaikshik Samaj in 1945 in order to ensure that the oppressed classes receive higher education. This society further established various middle schools and colleges and extended scholarship to provide financial assistance for staying in hostels. A crucial role was played by these institutions in improving the accessibility of higher education to the backward classes.

Objectives

- To acknowledge the contribution of Dr. Ambedkar towards education of downtrodden
- To understand his views and philosophy of education for bringing change in the Indian Society

Methodology

The paper is based on secondary sources of data from the already available literature through analytical and historical approaches. In the present study, attempts have been made to analyse the struggle of Dr. Ambedkar for the upliftment of the backward classes of society. The paper highlights the major contributions he made in the field of education through his radical thinking for restoration of justice and equal rights for the downtrodden. Historical research method was used by the researcher in which validity and authenticity of the research were established using external and criticised form of data. Content analysis was used to interpret the data for establishing facts and to determine trends.

Purpose of Education

Social emancipation was the educational philosophy of Dr. Ambedkar which demands opportunities and equal rights for all; removal of disparities and economic helplessness in life; social revolution at odds with the evils of oppression, untouchability, social slavery, casteism, etc. and above all stands for self-development and self-respect. He emphasized on social emancipation through secular

education rather than life beyond death. He stressed on the role of education in inculcating the values of equality, justice, moral character, liberty and fraternity among both the genders of all colours.

Dr. Ambedkar believed that education has been entrusted with the responsibility of developing human personality. Developing an independent mind is the basic principle and purpose of education according to him. He believed that merely accepting what has been taught or said without developing any question around the concept doesn't serve the purpose of education. Education is concerned with remolding the human mind and hence anyone who doesn't develop a critical mind wasn't educated enough despite their big degrees. He was of the opinion that education nourishes and breeds the sentiments of equality, unity, patriotism and fraternity and that the man is humanized only through education. "Man, without education, is no better than beast" are his own words to concretize his beliefs. Enlightening oneself and organizing social forces against the oppressive and tyrannical elements of Indian societies is possible through education alone.

Education was recognized as a crucial force for personal as well as social development. It could act as a powerful instrument for mass movement in order to safeguard liberty and life; education could mitigate miseries of poverty and ignorance; it could inspire the downtrodden to act against their exploitation and injustice; and education could liberate human beings from the evils of society. Dr. Ambedkar said, "Illiteracy and ignorance is the greatest hurdle in development of humanity". Ignorance is the fundamental ground for social evils and hence his first steps were directed towards eradicating ignorance and illiteracy. He was inspired to take this direction due to his constant consciousness of the backwardness and ignorance of the downtrodden people as they lacked education. Throughout his life, Dr. Ambedkar tried to instil confidence, hope, moral character and courage among the Dalits through his philosophy of education.

He wanted to establish a society which is based on reason and logic. Liberation of mind must be the major output of education, according to him, rather than just making the people egalitarian as this would make them capable of a critical and a logical analysis which was his prime philosophy of education.

Education within the Reach of Everyone

John Dewey was the mentor of Dr. Ambedkar who was a staunch believer of education's democratisation which was eminently supported by Dr. Ambedkar too. From centuries a large number of Indian people were deprived of education as education was imparted on the basis of the caste in which the child is born. Lower castes in Hindu societies were not granted the permission to educate their children. But Dr. Ambedkar viewed education as the birth right of each child regardless of the place they are from as no one can pick their birth places. He established that the right to education cannot be denied to anyone and hence, democratic countries must provide it to everyone without discriminating against anyone.

Dr. Ambedkar iterated, "Education is not only the birth right of every human being but also a weapon of social change." As a professor and educationist himself, he ardently advocated for universal access of education among the backward classes who were not allowed this right for centuries. Lack of education from a long time threw the backward classes into perpetual bondage, ignorance and eternal impoverishment. He believed that education can be very efficiently used as a weapon of achieving political freedom, economic progress, development of one's personality and eradicating social slavery.

An educational program was developed for Indian Labour Party's general manifesto before 1937 elections by Dr. Ambedkar for upliftment of backward classes. The focus of the program was on emphasising the requirement of compulsory and free education in order to end illiteracy. He knew that liberal education was of no use in the long run to upper classes and also for the backward classes of the society. He believed that education is a vital thing which must be within the easy reach of each and every person irrespective of their place of birth or any other factor.

Practical and Job Oriented Curricula

Dr. Ambedkar always had a pragmatic approach towards the curricula followed in imparting education. He believed that employment would be guaranteed only by bridging the gap between curriculum and the job market. He thrusted that education must always be based on the utility and the needs of market but didn't favour flexible curricula. According to Dr. Ambedkar, "Nothing is immortal. Nothing is binding for an indefinite period of time, everything needs to be tested and examined, nothing is final, everything is bound by the cause-effect relationship, nothing is everlasting; everything is changeable. Things are happening continuously."

Dr. Ambedkar never favoured imposition of curricula by external agencies on schools or universities but encouraged concerned teachers to design the curricula by themselves. He preferred that the concerned teachers build the curricula democratically considering the demands of students and the subject. The curricula should help students to secure employment and garner their capability of evolving further in life.

Pattern of education demanded by Dr. Ambedkar was secular and he advocated for such education which guarantees employment and not based on customs and ancient traditions. The importance of education is to make the people self- dependent and enhance their capability to earn a living. He knew that livelihood or employment is of utmost importance in the life of a person especially when the person belongs to a backward class. Education considers to be complete only when students learn necessary skills which help them in garnering a suitable job. Practical and job- oriented curricula was considered necessary for upliftment of the backward and deprived classes of society.

Technical Education

In order to dismantle the deep-rooted structures of privilege and power on the basis of caste, higher education was believed to be the chief weapon by Dr. Ambedkar. He preferred technical knowledge to be imparted to Dalits more than arts or law as engineering and science education would help them secure jobs and come out of the clutches of poverty to break the prevailing caste systems.

Employability among graduates of science and engineering was high as compared to other graduates which is true even in contemporary times. Since technical education was expensive it was inaccessible by the Dalit community and hence Dr. Ambedkar said, "The Government of India can do a lot for improving the future of the Dalits. The SC boys can be kept as apprentices in such industrial units [such as the government printing press or railway workshops] which are under the control of the Government of India or are run by it, where there is a possibility of giving technical education."

In 1944, Dr. Ambedkar was a labour member in the Viceroy's Executive Council and when he was addressing the Technical Training Scheme Advisory Committee in Calcutta, he said, "No plan for the future development of the country can be deemed to be complete which does not provide for technical and scientific training. This is the age of the machine and it is only those countries in which technical and scientific training has risen to the highest pitch that will survive in the struggle that will

commence when the war is over, for maintaining decent standards of living for their people”. He strongly supported urban-industrialisation.

Women’s Education

Dr. Ambedkar was against the notion of holding women’s intellect inferior to men. He appealed that learning and knowledge were not only for men but were essential for the women as well. According to him, education would help women in securing, for themselves, a self-sustained future and socialising the upcoming generations by imbining in them the appropriate moral education. He supported the notion of providing common education to both girls and boys and also upheld the concept of co- education, which received a lot of criticism from the orthodox sections (Bahishkrut Bharat). He was lucid in his thoughts when he supported the education for both women and men as it was an ideal aim for imbining rational spirit and critical thinking among them.

The support of Dr. Ambedkar towards girl’s education was reflected through many of his significant acts. He initiated a special bus service in Aurangabad at the Milind College to enable girls in commuting from villages surrounding the college. He always sneaked time to spend with young people and discuss with them the importance of education in their lives.

He believed that education was equally important for women as it was for men. He believed that just like education engender self-respect among lower castes giving them the courage and weapon to fight back, it plays a similar role for women as well. He believed that it would regenerate a new social vision for the entire society.

Conclusion

Education was a definite way of instilling self-respect, dignity and sense of consciousness among downtrodden people, as per Dr. Ambedkar. With the help of the tool of education he apprised the backward classes to reclaim their rights which were not available to them due to the oppression in the society. He believed that values of equality and freedom can only be cultivated among people if they have access to education. This would provide the cultural foundation required in their progressive immersion into the mainstream society.

Being a symbol of character and knowledge, Dr. Ambedkar considered education as a way to approach the lightened doors and eradicate the darkness of ignorance. With his educational philosophy, he raised consciousness among the lower strata of society of Hindu society’s state of social degeneration and to reform the social order for the welfare of the whole humanity. He strived for educational development through the equational institutions he opened and was part of. He was an independent intellectual because of his great contributions towards the field of education. His outlook was highly influenced by the oppression in the society which helped him in propounding his own educational philosophy. London School of Economics has placed a statue of Dr. Ambedkar at the entrance to honour his exuberant contributions and brilliant career in academia with a caption ‘Symbol of Knowledge’. The thoughts of Dr. Ambedkar on education and his philosophy of education are important even now to the socio- economic and political growth of our country in the 21st century today. To quote his own words, “My final word of advice to you is Educate, Agitate and Organize, have faith in yourselves.”

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Exploring The Vision Of Dr. Babasaheb Ambedkar: Inclusive Society, Women Empowerment And Quality Education

Dr. Sampurna Guha

Assistant Professor, Amity University, Noida

Abstract

Dr. Ambedkar is the crusader of human rights in India, who fought for the rights of women, dreamed of a casteless society which was inclusive and not fragmented on the basis of caste, creed, gender, religion, language and believed that education is the most powerful tool to bring the change. His vision drove the formulation of many discussions and bills and acted as the foundation stone of the numerous reforms at political and socio-economic levels for the creation of a just, equal, rights based society, a dream which took shape and is still evolving. Dr. Ambedkar is well known as the chairman of the drafting committee of the Indian Constitution, however little is known about his powerful personality, superior thoughts and constant struggle towards the upliftment of the downtrodden, marginalized sections of the society who faced discrimination, ill treatment and abuse on account of the absence of proper laws and lack of rights. Sir Ambedkar's vision for an equal, liberated society which respected women and considered them at par with men, where all received good quality and compulsory education and everyone enjoyed economic, political and social freedom needs to be explored and understood in detail. He constantly strove towards acquiring the rightful place for the downtrodden through his intellectual, political and social efforts. Hence, this paper attempts to explore the vision of Dr. B.R. Ambedkar towards the formation of an inclusive society, empowerment and emancipation of women and provision of quality, discrimination free education to all through a detailed and in-depth analysis of secondary data sources and thematic analysis of the findings. His role as a 'champion of human rights' needs to be understood and appreciated in order to understand his contribution as a great educationist, administrator and a mass leader.

Keywords: Dr. Ambedkar, Casteless Society, Inclusive Education, Inclusive Society, Women Empowerment.

Introduction

Inclusive society can be understood as a society for ALL, which is free of the differences and gaps created as a result of various factors such as varied social groups, rich and poor divide, race, language, creed, caste, region, language, religion etc. The World Summit for Social Development, held in March 1995 established the concept of an "inclusive society" ("Creating an inclusive society, 2009). Hence, an inclusive society promotes respect, equality and opportunity to all for participation, thereby providing stable, safe, tolerant and just society for human population to thrive. The Copenhagen Declaration (2000) adopted the Millennial Development Goals (MDGs) which included creation of a just society, spreading peace, synthesizing sense of security, development and development of human rights to achieve the goal of sustainable development. Certain determinants are integral towards promotion of sustainable development and formation of an inclusive society such as:

- Eradication of poverty
- Social integration and social
- Promoting gender equality
- Universal education
- Reduction of child mortality rates and improvement of maternal health

The pre-requisites for achieving an inclusive society are: Respect for human rights, freedom and role of law. Full participation of all members in all the activities of the society such as political, economic, social activities and all decision making activities guarantee a just society. Further the existence of a strong civil society, educational and employment opportunities, access to public infrastructure, information facilities as stated under several legislation and legal international frameworks such as the United Nations Human Rights Declaration (1948) and World declaration of education for all. (1.)

An inclusive society is a society that over-rides differences of race, gender, class, generation, and geography, and ensures inclusion, equality of opportunity as well as capability of all members of the society to determine an agreed set of social institutions that govern social interaction. (Expert Group Meeting on Promoting Social Integration, Helsinki, July 2008) (p.8, "Creating an inclusive society", 2009).

Objectives, Materials And Methods

The present paper attempts to highlight the vision of Dr. Ambedkar for an inclusive, just and equitable society achieved through striving for women empowerment, quality and inclusive education, promotion of equal rights for all. A critical and detailed review of secondary data sources which included books, journal articles, magazines, and newspaper articles was carried out for the present study.

The objectives for the study are as follows:

- Objective-1: Ambedkar- vision for women empowerment and emancipation
- Objective-2: Ambedkar-vision for inclusive and quality education
- Objective-3: Ambedkar-vision for a just and inclusive society

Findings

Based on the objectives chosen for the present paper the findings have been thematically arranged into three categories:

I. AMBEDKAR - VISION FOR WOMEN EMPOWERMENT AND EMANCIPATION

Dr. B.R. Ambedkar focused on promotion of women empowerment by recommending strategies and focusing on policies which were aimed at removing human subjugation and gender bias due to gender hierarchy. He was strictly against the sub-human nature and poor treatment meted out to girls and women in predominantly patriarchal society. He fought for their right to dignity, respect and education. In several legislations polices and bills drafted by him, he mentioned measures that guarantee the right to property and inheritance of property to women which was traditionally afforded to men. Thus Ambedkar overturned the very precepts which stated that women could not hold any property which further reduced the means of livelihood and further increased the economic dependence on members of the family. Dr. Ambedkar had an independent and open mindset and embraced the concept of respect and dignity for women. He strongly favored Buddhism because female ascetics had the right to read learn and obtain knowledge, they were given the right to attain spiritual power. In ancient India the position of women was very different and they enjoyed respect but gradually their position changed and degenerated and this led to their loss of individual identity,

loss of dignity and even basic human rights. The term empowerment is understood as a multifaceted and multidimensional and multi-layered concept.

Dr Ambedkar believed that women empowerment is integral to the progress of the society and the nation as a whole. He studied and compared different religious systems regarding the status and position of women and believed that the Buddhist system accorded equal status to both women and men and therefore adopted Buddhism. He constantly strove towards freeing women from inhuman customs, traditions and superstitions practices therefore strengthening their position and working towards their empowerment. Dr. Ambedkar focused extensively on the poor quality of life and victimization faced by women of India and he often highlighted instances of prevalent social evils such as Sati, enforced widowhood and early marriage for girls. He conducted extensive research on the position of women and how several religious traditions such as purdah system, deprived women of 'mental and moral nourishment'. (Yeasmin, 2018).

Ambedkar's main aim was to make the Indian society a just, safe and equal society hence the preamble of Indian constitution guarantees the following to all citizens of India:

- social, economic and political justice,
- freedom of thought, expression, belief, faith and worship,
- equality of status and opportunity
- Fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

He always criticized the degradation of women in Indian society brought about by social, cultural, religious factors and political apathy. He believed that education was a powerful critical tool to bring about the emancipation, freedom; he felt women were trapped in chains made of insecurity, male domination, lack of awareness about rights, and decision making (Yeasmin, 2018.).

II. AMBEDKAR - VISION FOR INCLUSIVE AND QUALITY EDUCATION

Every child has the right to quality education and learning (Unicef)

According to Ambedkar, education is aimed at promoting emancipation of women, equality in society, and as an instrument for the progress of the country. Quality education is needed by all learners to develop skills, attain their full potential, realize their dreams and fulfill their ambitions. However, many learners constantly face discrimination stemming out of disparities borne out of political, social, economic factors or disability specific such learners face constant discrimination, and numerous barriers leading to early dropout and discontinuation of studies. Dr. Ambedkar opposed the caste system as he believed it led to gradation and fragmentation in the social fabric of the nation which extended itself even to the area of education (Chhaya, 2016). Hence the constitution has laid down the guidelines for provision of compulsory education to all pupils. According to Ambedkar, education has the capacity to "enlighten the depressed masses, and enhance the cause of social, civic, political and economic upliftment" (Yeasmin, 2018). He believed that quality education should be cheap, affordable and accessible to 'ALL' learners. Dr. Ambedkar wanted the educational system to follow 'one language policy (one official language-Hindi)' owing to his beliefs that numerous language details create differences at home and society. He suggested the provision of scholarships, separate hostels for both girls and boys. He advocated the provision of quality, free and compulsory education to all learners' up to fourteen years of age. He also viewed the British educational system critically as he

felt it did not encourage the education of the lower classes, castes and untouchables rather restricted learning to the upper classes and sections of the society (Salagre, 2018.).

III. AMBEDKAR - VISION FOR A JUST AND INCLUSIVE SOCIETY

The policies, laws and legislations passed from time to time enable the formulation of the cornerstone on which the growth, development and progress of a society can be based. Chayya (2016) studied the philosophies laid down by Dr. Ambedkar in an era when India had just received Independence and there was a wide gap between the rich and the poor. Exclusion of the marginalized section of the society which included untouchables, women and lower classes affected the political stability of the nation and influenced Ambedkar's philosophy (Chhaya, 2016). Dr. Ambedkar fought for the rights of the oppressed human classes. He is known as the crusader of human rights in India and is idolized for his relentless struggle to abolish un-touch ability, fight for the upliftment of women and work towards their liberation. He dreamed of a modern society which was based on elements of social justice, equality, freedom, respect and upliftment of all subjects of the State (Yeasmin, 2018). The constitution of India lays down fundamental rights for the citizens of the country which promise equality, fraternity, justice, brotherhood and social respect, irrespective of their caste, creed, region, language, region, gender, color or status.

For promoting the sustainable development of any region, country, or nation certain prerequisite factors play a critical role such as the socio-economic, political and historical scenario.

Implication

The findings clearly indicate that Dr. B.R. Ambedkar dreamed of an Indian society which was free from the shackles of caste system, discriminatory attitude and unjust beliefs. He always exhorted that education should be used as powerful tool and liberating force. He discovered that women and other deprived sections of the society including the untouchables were often denied the right to education, which further increased their dependence and suffering. Thus we can clearly state that Dr. Ambedkar was a great national leader who wanted to bring about social and political changes to promote unification of the country which is multicultural, multilinguistic and highly diverse. Unfortunately many of his thoughts, prophecies and statements were not taken in the right spirit (Salagre, 2018; Razi & Razi, 2019). The findings generated in the present study make it imperative to understand and implement the ideals and vision of Dr. Ambedkar in the present era, where the dream of a unified, 'Atmanirbhar Bharat' is taking shape as a distinct reality. Though this journey is long and challenging yet it is real and achievable. Efforts are being made at all levels-political, social, and economic to make India self reliant, equitable and inclusive society. Numerous policies such as the Samagra Shiksha Abhiyan; Right to Education Act, 2009; Rights of Persons with Disabilities Act, 2016 are all aimed at equalization of opportunities for all, irrespective of ability, gender, caste, class and creed.

Conclusion

The present paper helps us to explore and understand the vision of Dr. Ambedkar in detail and thus provide a fitting tribute to the ideals and vision of a man who constantly strove for the welfare of the downtrodden and discriminated masses. However there is still need to frame better policies and conduct responsible implementation of the existing laws and policies in order to realize and give shape to the vision of Dr. B.R. Ambedkar- A society, which is EQUAL, JUST, INCLUSIVE and EMPOWERED

through women upliftment, equalization and universalization of education and an inclusive, knowledge rich society. Thus we see that his vision, ideals and hold greater relevance in the 21st century when we seek national development and global peace amid an environment of political, economic and social upheavals.

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DR. BABASAHEB AMBEDKAR : AN ECONOMIST

Dr. Sanjay Dhanvijay

Assistnat Prof.

Arts, Commerce and Science College, Arvi

ABSTRACT

Bharat Ratna Dr. B. R. Ambedkar was great contributed as an economist, sociologist, legal luminary, educationalist, journalist, Parliamentarian, editor, social revolutionist, height of the human rights etc. He was a first Ph. D. holder in Economics within untouchable community in India. He wrote many papers and their books on economics. Indian economy is diversified economy and had impact of changes in social, political and economical changes before and after independence. He represented problem of physical and economical exploitation of rural poor through his movements. Dr. Ambedkar has given new socio and political view to Indian economics. Dr. Ambedkar decided to "changeover from economics to law and politics" He argued for fixed gold standard for exchange rate. He told that low exchange rate increases exports and boosts internal prices.

Economic thought is "the branch of economics, which is concerns itself, with the development of economic ideas through the writings of the great economists of each period". The study of the development of and contribution to economics can be approached in many ways: "One approach could be to take up important personalities, i.e., economist who made great and significant contributions to the advancement of Economic Science or contributed in an important way to the investigation of economic phenomenon and empirical problems". The study of Economic Thought lends a perspective to Economics involving and enabling the study to assign current controversies and debates their deserving place.

This paper deals with the economic ideas and economical development which were proposed by the father of Indian constitution Dr. Bhim Rao Ambedkar. His economic contributions in public finance, agriculture economics, state management system, problems of labours, Indian caste system & economic development are few which are discussed in this paper.

1. Introduction

Dr. Bhim Rao Ambedkar is known as the father of Indian constitution as he was the foremost draftsman of Indian constitution which was adopted on 26th November 1949 and got implemented on 26th January 1950. Because of his noteworthy works and contributions in the various fields he is also known as a great leader of freedom movement, a high-caliber lawyer, a great dalit leader and a distinguished economist. Babasaheb was a highly intellectual person of his time. He was the first person to pursue PhD in economics from abroad. 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.

Dr. Ambedkar wrote three scholarly books on economics

- i. Administration and Finance of the East India Company, (Columbia University, 1915).
- ii. The Problem of the Rupee: Its Origin and Its Solution. (P S King and Son Ltd, London 1923)
- iii. The Evolution of Provincial Finance in British India, - A Study in the Provincial Decentralisation of Imperial Finance (P S King and Son Ltd, London 1925).

This paper discuss about the contributions of Bharat Ratna awardee 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, problem of caste system in economic development, 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:

2. Problem in Indian Currency

Dr. Ambedkar's contemplations greatly affect current Indian cash framework. Under British standard when India Govt. was battling with falling estimation of Indian Rupee, Dr. Babasaheb Ambedkar In 1923 composed 'The issue of Rupee, its birthplace and arrangement. He concentrated his investigations and research on the state of Indian money during British India. He composed research proposition on it. In his theory, he contended that the gold trade standard does not have steadiness. The creating nations like India can't manage the cost of gold trade norms, what's more this, it also expands the danger of swelling and value rise. He demonstrated with insights information and reasons how the Indian Rupee has lost its worth and thus the buying intensity of Rupee is falling. He proposed that Government deficiency ought to be managed and cash ought to have a round stream. He also proposed more consideration ought to be given on value solidness than conversion scale dependability. This book inevitably prompts the foundation of Reserve Bank of India.

3. Origin and its Solution

His significant contentions are that Currency ought not to be connected with gold or maybe an unadulterated best quality level to be pursued where gold coins ought to be flowed alongside paper money. This firmly conflicted with the possibility of J.M. Keynes of presenting Gold trade standard. He is of the feeling that gold trade standard builds the odds of terrible judgment by the Government in light of the fact that the issue of cash "is approved and led by men who are never under any present duty regarding private misfortune in the event of fumble". He contended that the measure of Mercantile ought to be connected with the wheel of Nature and expressed that gold trade standard does not have the steadiness; as a creating nation like India cash turns into a noteworthy concern. What's more, what better approach to respect his commitment than to give him a regarded spot on the Indian money," I am by and by attested and want that Ambedkar photograph must show up on every Indian currency note.

4. Contribution in Agriculture Economics: Problem of small holdings in India

The major problem of Indian agriculture is low productivity of land. One of the main reasons of low productivity is the small land holdings by the farmers. In 1917, a committee was formed to give suggestions on the problem of small holding in the Baroda state. The committee gave a suggestion to consolidate the holding which can be cultivated by an individual farmer under the administrative measures. Dr.B.R.Ambedkar was in favour of consolidation of land holdings but according to him it should be state owned. He pointed out that land is only one factor of production, in order to increase the farm productivity other factors like capital and labour should be rightly mix with the land. Every factor is responsible for the low productivity of land. Because of insufficient capital, surplus labour, and deficient irrigation there is low agriculture productivity in India.

Ambedkar in his paper on "Small Holdings in India and their Remedies (1918)" has suggested state owned cooperative farming and industrialisation as the remedial measures. Cooperative farming is a consolidation of land holdings by the farmers who collectively are willing to cultivate the land, but it should be under the rule and regulation of the government. According to Ambedkar, industrialisation

can be an alternate solution for the vast disguised unemployment in Indian agricultural sector. Surplus labour in the agriculture sector can be transferred to manufacturing sector.

5. Ambedkar Views on Tax Policy

He censures the Government for not having mental fortitude to impose the rich saying ‘I for myself have the best judgment for the Government for not approaching with tax collection. This Budget, along these lines, I state, is a rich man’s spending limit. It’s anything but a poor man’s financial limit. No Government deserving of its name, no Government with any earnestness, can tell the poor classes that it can’t give these courtesies since it has not the fearlessness to demand charges. The sooner such a Government abandons the better for all.

He suggests that Government income ought to be utilized for welfare of poor people and ranchers. ‘The cash the Government was bringing up in the type of expenses must be used to calm the ranchers of their obligations, to battle neediness and to give instruction; however he said that it wasn’t possible if Prohibition was given a need or an inclination over these critical issues.’

He proposed some duties as pursues:

- Tax ought to be forced on payer’s ability and not on pay.
- Tax ought to be less on poor and more on rich.
- Tax exception ought to be offered up as far as possible.
- There ought to be correspondence between various areas in duty burden.
- Tax ought not prompt bringing down the standard of life of the general population.
- Land Revenue duty ought to be progressively adaptable and ought not impose on rural land.

6. Other Contributions in the Economic Development of India

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. He was a great visionary and rightly perceived that it is only the multipurpose projects which can solve the problems of floods, famines, power shortage, and irrigation. 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.

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, 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’s 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.

State Socialism

Dr. B.R. Ambedkar was not in support of what father of economics Adam Smith has written in his book “Wealth of Nation” in 1776 about the markets. Adam Smith was a great supporter of laissez faire policy (free markets), markets with no government interventions. Some has argued that this will

give more liberty for the economic development of a country. But contrary to this Babasaheb has pointed out that this kind of liberty from the state may give rise to private capitalism, which may be dictators of their own kind. Babasaheb was not against the private enterprises but he was more concerned about the equitable distribution of wealth. In the memorandum submitted to the British government titled “states and minorities” in 1947, Dr. Ambedkar placed a strategy “an obligation on the state to plan the economic life of the people on lines which would lead to highest point of productivity without closing every avenue to private enterprises and also provide for the equitable distribution of wealth”. He wanted that the public sector should play an active role in the economic development of India whereas private sector should be treated as the passive player. While discussing about industrialisation in India, consolidation of small land holdings and building of water projects he stated that these should be state owned and should be managed by the state.

7. 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. He discussed about the evolution of provincial finance under the British rule. 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 thus 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. He was a strong supporter of State Socialism. Caste system according to him acts as a barrier to the labour mobility from one sector to another. This hindrance in the mobility of labour due to caste system directly impacts the economic development of India. Other contributions of Babsaheb 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.

Dr. B. R. Ambedkar was intelligent economist of their time. He had contributed not only thoughts but also fought for upliftment of exploited. His economic thoughts have been useful to Indian economy and can be used as positive solution for current economic problems in India.

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Untouchability :Ambedkar And Gandhi

Dr. Tuhin Kumar Das

Assistant Professor of Political Science
Jogamaya Devi College, Kolkata-700026

Abstract -

The epistemology of the 'untouchability' poses multiple challenges to the universal notions of liberty, equality, fraternity and justice. In India, many protest movements and social reformers had fought for justice of the socially weaker sections- Dr. Bhimrao Ramji Ambedkar(1891-1956) is known as the leader of India's untouchables, a symbol of revolt against all the oppressive features of Hindu society. Ambedkar's systematic theory of 'untouchability' not only comes from 'The Untouchables :Who Were They and Why They Became Untouchables(1948) ; but it had developed over three decades through his own life experience of injustice. Gandhi's had is own idea regarding untouchability. After the communal award (1932) the untouchable issue became controversial(Ambedkar-Gandhi) and this led to more polarization of Indian politics. In this context the present article tries to see how much their perspectives relevance in contemporary times.

Key Words- justice, society, emancipation and controversial.

Introduction-

Most of us know Dr. Bhimrao Ramji Ambedkar (1891-1956) as a father of Indian constitution, but he is also as the leader of untouchables and crusader for social justice. His vision can be summed up as social justice. On the other hand most of us know Mohandas Karamchand Gandhi(1869-1948) as Mahatma Gandhi, the father of nation, the champion of satyagraha, ahimsa or non-violence. History pitted Ambedkar and Gandhi as adversaries. Their open dialogue was marked by acrimony. Three important and overlapping issues the core of their exchanges such as- a. the issue of representation of the depressed classes, b. the removal of untouchability and c. the caste questions. In this article we are focusing only 'untouchability.' Before going into the details of untouchability, who we will first look into the background of Ambedkar and Gandhi. Then it will be clear why they held so much different views regarding untouchability. Ambedkar's notion of untouchability and action comes from the his own caste status. He was born 14th April, 1891 in a Mahar (untouchable caste) family (see details Keer: 1954). He was the first to complete school education in his community, when educational opportunities were mostly denied to 'untouchables.' He completed his B.A from Elphinstone College, Bombay in 1912 and he joined Columbia University in 1913 for higher studies on the scholarship provided by Maharaja Sayoji Rao of Baroda. In Columbia University he enriched his learning and perspectives from great teachers such as John Dewey, Edwin Seligman and A.A. Goldenweiser. Latter he joined LSE(London School of Economics) and obtained M.Sc and D.Sc degrees. During his LSE days he imbibed to Fabianism from Sidney Web and Beatrice Web. Not only the west, Ambedkar was also influenced by the ideals of Buddhism and the works of Jotiba Phule, Narayan Guru and periyar. Coupled with this influence and shaped Ambedkar whole social and political philosophy.

On the other hand Mohandas Karamchand Gandhi was born in the coastal town of Porbandar (Gujarat). Gandhi grew up in a liberal religious family. His parents were followers of largely devotional Hindu cult of Vishnu (or Vaishnavites). South Africa was turning point in Gandhi's life (Parekh:2), when he travelling from Durban to Pretoria, he was thrown out of train in the middle of night. During

his 21 years experience in South Africa, his way of thought and life has completely changed. Especially the Gita and Hindu cultural tradition and Buddhism and three books that influence deeply which is Henry Thoreau's On The Duty of Civil Disobedience(1847), Tolstoy's The Kingdom of God is Within You(1893) and John Ruskin's Unto this Last(1862).Coupled with this, influence and shaped Gandhi's social and political philosophy.

Gandhi's notion of untouchability

Untouchability, according to Gandhi, is opposed to the Advaita or Vedanta view of the world which regards Life as a unit. Since Hinduism is essentially based on Vedanta, untouchability, he argues, is opposed to Hinduism. In other words, this social practice, in Gandhi's opinion, represents a perversion rather than the true nature of Hinduism (Bandyopadhyaya:160). Untouchability, moreover, is the negation of the humanity of man. It militates against Non-violence, Freedom and Equality. There cannot be any swaraj so long as untouchability and its attendant perversions like unseeability or unapproachability continue to exist in Indian society. Hindu society would inevitably disintegrate unless this social evil was completely eradicated. The removal of untouchability is the first and most essential step to the revitalization of Hindu Society (Bose:268-269).

Naturally, therefore, from the beginning of his socio-political career in India till the very end of his life, Gandhi worked for the eradication of untouchability. He believed that only a change of heart on the part of the caste Hindu's would remove untouchability. But he also believed this was an imminent change. In 1933 he started publishing the weekly journal Harijan on behalf of the Servants of Untouchables Society. The term literally means God's men. He accepted this word, as suggested by an untouchable, instead of the Sanskrit word asprishya (which was traditionally used and literally means untouchable) to designate the untouchables, because "All religions of the world describe God pre-eminently as the Friend of the friend-less, Help of the helpless, and Protector of the weak." As regards the term asprishya or untouchable, "I recoil with horror from that word and all it implies." said Gandhi. Although the change of name would not bring about any change in the status of the untouchables, "one may at least be spared the use of the term which is itself one of reproach"(Bandyopadhyaya : 161).From a purely humanitarian and religious standpoint Gandhi uttered : "If we believe that we are all children of one and same God and that God is Truth and Justice, how can there be untouchability amongst us, His children? God of Truth and Justice can never create distinctions of high and low among His own children. I, therefore, invite all without distinction of race and religion to assist this movement by praying for its complete success, so that we may all live in peace and friendship"(Omvedt: 146)

Ambedkar notion of untouchability

Ambedkar's systematic theory of 'untouchability' not only comes from 'The Untouchables :Who Were They and Why They Became Untouchables(1948) ; but it had developed over three decades through his own life experience of injustice. His vision can be summed up as social justice, to him social justice is another name of liberty, equality and fraternity. He emphasized the Buddhist religious roots in his philosophy of social justice.Ambedkar's basic position seems to be that untouchables must be seen as a minority,as a separate people, so long as they are treated as a separate people. Like John Rawls view of 'Maximine' or 'Difference principles' in his theory of justice, Ambedkar identified principle of 'special protection' to address the question of social justice in polity

and administration. The notion of ‘untouchability’ is far difference between Ambedkar and Gandhi. Ambedkar famously held that untouchability is a stigma on “our” body and we “untouchables” shall remove it. On the other hand, Gandhi pointed out that untouchability was a sinful practice for which perpetrators, that is, the casteHindus were responsible. In his book The Untouchables (1948) Ambedkar specifically denied a racial, ethnic or occupational basis for the origin of untouchability and uses anthropocentric and ethnographical evidence. He believed that only untouchables could lead untouchables. Mahad conference(1927) the real beginning a leader of untouchable, and delegates of three Round Table Conference(1930-32) it is proof that he is the only and real representatives of untouchable community of India. At the second Round Table conference, he came into direct clash with Gandhi over separate versus joint electorates. Ambedkar argue if the raj could provide separate electorate for Muslims, Sikhs and India’s Europeans, why not a separate Dalit electorate? One Indian Gandhian scholar pointed out that “ the Ambedkar-Gandhi debate is a vital part of that relationship and in important subject in itself”(Gandhi:35) When the communal award came in 1932 the issue of separate electorate is a part of Ambedkar’s immediate political strategy to mobilize and empower the depressed class. It is doubtful if the the Poona Pact(1932) with Gandhi can be understood as damaging his political project of emancipation of the depressed classes. One Indian scholar argue that separate electorates were not a critical element of Ambedkar’s political project (Palshikar:47). In a Buddhian way Ambedkar’s ultimate answer the questions of how to eradicate the practice of untouchability? A. Untouchables must possess pride and self- respect, must disassociate themselves from the traditional bonds of untouchable status .B.Untouchables must become educated, not only literacy but to the highest level. C.Untouchables must be represented by their own representatives at all levels of government. D. The government with a clear concern of welfare and creating special rights of the untouchables. E. All forms of caste must be abolished. He rejected fourfold varnashramsystem(Zelliot :172-175). Ambedkar has not only provided the vision of new order, but also has shown the means to achieved it. He has made a significant contribution to the development of ‘ a grammer of social justice’.

Why has Mr. Gandhi failed? According to me, there are three reasons which have brought about this failure. The first reason is the Hindus to whom he makes his appeal for the removal of Untouchability do not respond. Mr. Gandhi’s sermons on Untouchability have completely failed to move the Hindus, why people hear his after-prayer sermons for few minutes and then. The second reason is that Mr. Gandhi does not wish to antagonize the Hindus even if such antagonism was necessary to carry out his non-Untouchable programme. The third reason is that Mr. Gandhi does not want the Untouchables to organize and be strong. For he fears that they might thereby become independent of the Hindus and weaken the ranks of Hindus. This is best illustrated by the activities of the HarijanSevakSangh. The whole object of the Sangh is to create slave mentality among the Untouchables towards their Hindu masters. Examine the Sangh from any angle one may lie and the creation of slave mentality will appear to be in dominant purpose.(Ambedkar : 262-269).Dr. Ambedkar was of the opinion that the Social Reform movement under the Congress and Gandhi was not aimed at making the question of social reform a priority concern as its main aim was political reform. Thus the socially inferior position of the Untouchables was never altered. Ambedkar questioned the sincerity behind these efforts. On Gandhi’s somewhat oversimplified theory of abolishing untouchability and the caste system without eliminating the four varnas, Ambedkar bitterly remarked that there was a paradox in Gandhian thought. It wanted freedom from foreign domination which

meant the destruction of the existing political structure of the country, but sought to maintain the existing in-egalitarian social structure intact.

The main point of dispute between Gandhi and Ambedkar centered around the place of Untouchables in independent India. To Ambedkar, the remedy prescribed by Gandhi did not really go down to the root of the problem and concerned itself only with its symptoms. As Eleanor Zelliot observed “One way of explaining the conflict between Ambedkar and Gandhi, perhaps an over-simplification, is to say that Ambedkar saw advancement for the Untouchable in terms of using political means to achieve social and economic equality with the highest classes in a modern society, while Gandhi held to a more traditional concept of a varna system cleansed of untouchability, in which Untouchables would be Shudras and their unclean work honorable”(Zelliot: 49).

Conclusion-

Relevance of Gandhi and Ambedkar’s view of untouchability in contemporary times? If asked whether Gandhi and Ambedkar’s view on untouchability is relevant in present times, the answer would be ‘yes’ for both. Gandhi had held the view that the upper-class Hindu will understand the predicaments of the so-called ‘untouchables’ and this will gradually change their mind set and bring about equality in the society. Gandhi did not prove to be fully correct, if we look at the instances of atrocities against the dalit class in Bihar, U.P and in other parts of our country even after seventy years of our independence. However, there is a section of urban middle class, educated and growing in numbers. This section mainly because of education is free from all prejudices, caste divide and untouchability. This Gandhi had expected from all the upper class Hindus but unfortunately did not happen. On the other hand, Ambedkar was more inclined towards direct action for the emancipation of the untouchables. His progressive radical ideas deserve closer attention to address the questions of multiple forms of inequalities and resultant discrimination and deprivations.

Dr. Babasaheb Ambedkar strongly advocated identity based politics and pleaded for reservation in weaker sections. The identity gives a sense of pride and sense of unity to weaker sections enabling them to have the strength required to fight against discrimination. He advocated reservation policy for the socially and economically weak. The reservation policy that we see in India today has changed many forms over the years. Many addition and alteration has been done on the reservation list. There is no doubt that the opportunity offered through this policy has improved the quality of life of the individuals who had availed them. There is a raging debate whether reservation policy should continue even after seventy years of independence. Because initially our national leaders and even Ambedkar himself was of the view that reservation policy should not continue endlessly and it should be in place only in the initial years of independence. The idea was that such a policy if continued for a long time will divide the society all the more. Ambedkar’s another important policy was to reserve seats for the oppressed class in the legislature. His idea was that through these types of reservations the backward sections of the society will be empowered and once this happens untouchability will end. Thus, we find that both Gandhi and Ambedkar’s approach to end untouchability is still relevant today though both these approaches have failed to mitigate untouchability totally. One of the major reasons for this is that the leaders holding constitutional positions have not used the reservation policy or other developmental programmes for the backward people, for the welfare and upliftment of these people. Instead leaders are often found using ‘untouchability’ and reservation for getting political mileage.

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Dr. Babasaheb Ambedkar And Social Reformation**Dr. S. Jameela**

Associate Professor of Political Science &

Director, Centre for Women's Studies J.B.A.S. College for Women, Chennai.

Abstract

Dr. Babasaheb Ambedkar was not only a leader of the marginalized groups in India but also a great social reformer. He was closely associated with the issues of the working class and offered numerous benefits to the labour classes on demands of having eight-hour working days, equal wages, maternity leave etc. His contributions towards women's struggle and empowerment is noteworthy. As a constitutionalist he exhibited great political vision and charisma in establishing India as a modern democratic republic. His thoughts on concepts like citizenship, liberty, social justice, equality are highly commendable. Dr. Ambedkar's fight to liberate the Dalits from the shackles of untouchability and his struggle against the oppressive caste system that prevailed in India, crafted his intellectual persona. He was a great nation builder and was greatly committed to the rectification of the brutal realities of India's caste system and wanted to transform it into a better place for human life with dignity and self-respect. He worked towards abolishing the caste system in order to establish equality and social justice. He was a champion of modernity and hence believed that industrial development, democratic institutions and republican values would liberate the down trodden. He believed that radical reforms only could make vital progress in a democracy. This paper would focus on the various angles of Social Reformation brought about by Dr. Babasaheb Ambedkar.

Key Words: social reformation, marginalization, caste system, social justice.

Introduction:

We all know that Bhimrao Ramji Ambedkar; 14 April 1891 – 6 December 1956, also known as Babasaheb Ambedkar was an Indian jurist, economist, politician and social reformer, academician, anthropologist and a versatile writer. His struggle and campaign against social discrimination towards the Dalits, women's rights restoration, abolition of superstitions, fetching labour welfare, welfare for the backward classes, establishing law and justice, and many more reforms are remarkable. His early life characterized him as an academician, lawyer and economist whereas his later life led him into political activities and reformist movements. In 1990, he was honoured with Bharat Rathna, India's highest civilian Award. His legacy includes remarkable memorials and great transformation of Indian life and culture.

Objectives Of The Study:

- To explore the various dimensions of social reforms and campaigns envisaged by Dr. Babasaheb Ambedkar.
- To justify that Dr. Ambedkar was a legend of social justice and architect of Indian Constitution.

Methodology Adopted:

A descriptive approach has been used in this study. An extensive examination of existing literature and a random search of scholarly articles and online sites on Dr. B. R. Ambedkar and his contribution to society and his social reforms was carried out to meet the objectives of this study. Concepts and arguments were analysed and synthesized from various online resources, books and journals. This is not an exhaustive study.

REFORMS OF Dr. B.R. AMBEDKAR:**Dr. Ambedkar And Social Justice:**

Babasaheb holds the credit of being the main Architect of Indian constitution through which he could establish and guarantee social justice to the people. His most important contributions were the inclusion of fundamental rights, strong central government and protection of minorities. To him Article 32 was the most important and hence referred to it as “soul of the Constitution and very heart of it”. He believed that casteism which was the predominant feature of Indian society could be curbed and justice could be delivered to backward classes only through a strong central government. He was afraid to see minority, the most vulnerable group in the nation may convert into political minorities too. In order to protect them he provided many safeguards in the Constitution. He created a democratic political structure in a traditional society to ensure protection to lower caste. He believed in Constitutional morality and hence considered Indian Constitution as a common moral compass which could resolve the conflicts amongst various groups because India was divided on the basis of caste, religion, language and other factors.

Babasaheb had complete faith in democracy and supported parliamentary form of democracy. He emphasized ‘democracy as a way of life’ because only this doctrine could bring drastic change in social conditions of society otherwise the spirit of political democracy would be missing. Democratic government can arise only from a democratic society. He focused on the spirit of liberty, fraternity and equality as the base of democracy to remove the caste hurdles that existed in Indian society. He believed that economic and political issues could be resolved only after achieving the goal of social justice. The Temple Entry Movement launched by Babasaheb in 1930 at Kalaram Temple, Nasik is a landmark struggle for human rights and social justice. In the memory of Babasaheb. Dr. Ambedkar Foundation was established by the Government of India under the aegis of the Ministry of Social Justice and empowerment in 1992, which was also observed as ‘Year of Social Justice’, from 14th April 1990 – 14th April 1991.

Babasaheb And Untouchability:

Babasaheb was a crusader against untouchability. Throughout his life, he emphasized on the removal of untouchability because he believed that the progress of a nation would not be realized without the removal of this vice from the society. He felt that untouchability is the slavery of the entire Hindu society, so emancipation of the untouchables would lead to the emancipation of the whole Hindu society. He struggled to revive the entire social system. In 1923, he set up the Bihishkrit Hirkarani Sabha which was devoted to spread education and culture amongst the downtrodden. Dr. Ambedkar took part in the Round Table Conferences (1930-1932) in London and very effectively deliberated his views in the interest of the untouchables. In 1932 his protest against Communal Award and finally getting a certain number of seats for the depressed classes is notable. Methods adopted to remove untouchability were as follows;

- Creating self-respect among the untouchables by creating awareness and enlightening their minds.
- He believed that knowledge is a liberating force and that the untouchables were degraded were denied opportunities and advantages of education. He insisted on secular education to instill values of liberty and equality.

- He helped the untouchables to free themselves from the bondage of village community and traditional jobs. He wanted them to achieve new skills and start new professions which would help them to move to new cities to take advantage of industrialization.
- He worked towards untouchables gaining political strength to be able to protect themselves.
- He adopted Buddhism for he believed that Buddhism stands for equality and fraternity.
- The Hindu Code bill was brought into existence in 1950 which was revised by Babasaheb in 1948 . This Bill basically put forth gender equality in laws of inheritance and marriage to daughters and widows .

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

Dr. Ambedkar As An Educationist:

Babasaheb believed that education is the most important tool to bring about transformation in the society. He considered it as a movement and understood that education is the only truth that cradles humanity, could generate source of livelihood, imparts wisdom and cleanses the social impediments. Ambedkar was a towering personality and hero , not only for the Dalits but for the entire world as well. His writings played crucial role in promoting him into a social activist. He published his thoughts through articles, books, magazines and newspapers.

Education according to Dr. Ambedkar should be the means to foster justice, equality, fraternity, freedom and fearlessness in the society. He wanted to replace birth-based society with a value-based one and these moral values can be promoted only through education. He was also in favour of making education relevant to employment. Good behavior and good conduct arise from logical reasoning and that can be acquired only through education, experience and dialogue. He was a strong proponent of logical and scientific education.

Ambedkar had a practical approach regarding Curricula. He was not in favour of an external agency imposing curricula on an educational institution. He believed that teachers concerned should design it by themselves. He took a pragmatic view of things. He believed that education is the means for self-expression, building self-esteem and character. He had great respect for teachers. He considered that teachers have a great role to play in the process of learning and imbibing. He himself was deeply influenced by his teachers that he had added the surname “Ambedkar” one of his teachers, to his name. Babasaheb favoured the use of scientific teaching methodologies starting with primary education.

Ambedkar’s Contribution Towards Women’s Education & Rights:

Lack of education among women was the biggest problem facing Indian society in the view of Ambedkar. He held caste system responsible for the pitiable condition of women in India. The social evils that barred women from re-marriage, the evil practice of Sati, child marriages were upheld. It is true that women enjoyed many rights in the Vedic age but then their status deteriorated afterwards. Women were deprived of education and the right to own property. He advocated that women be treated with dignity and respect by giving adequate opportunities for growth. He drafted the Hindu Marriage Act, which didn’t permit men to have more than one wife. It also gave women succession rights and the right to hold property. Ambedkar’s Constitution gave women equal rights and status in the eyes of law . He favoured compulsory education and economic independence of women. The

constitutional Articles 14, 15(3), 16(1) and 16(2) are designed to ensure that women are not discriminated and treated at par with men in Independent India. As the chairman of the drafting committee of the Constitution, he made ample provisions for development of women and their economic self-dependence.

Implications Of Ambedkar's Reforms:

Dr. Ambedkar is a unique example of success even in most adverse situations. India is still facing a number of challenges like casteism, communalism, separatism, gender inequality violence against women, child abuse, juvenile delinquency and many more. We should find Babasaheb's spirit within us and pull ourselves from these challenges. The campaigns and struggle of Ambedkar towards various social reforms have great impact on Indian society. Some of the implications may be summarized as;

- His struggle against untouchability and caste system resulted in the transformation of Indian society and reduced the impact of social stratification.
- Policies and laws have come into effect which provide employment and reservation in education to women and marginalized sectors.
- Untouchability and Devadasi system have been abolished once for all.
- Marginalised sections are enlightened and are aware of their rights and privileges .
- Equality and social justice has been established through the Constitution of India.
- The concept of labour welfare has received inspiration form his concepts of democracy and welfare state.

Conclusion:

Dr. Ambedkar was a visionary and a creative thinker.He was destined to be a leader, a fighter against all social evils. He could easily identify the basic social problems and provided the ways and means to solve them in his own way. His understanding about the Indian society inspired him to wage a relentless struggle against the denial of social justice, economic opportunities and human dignity. He worked hard to create a just and human social order. While analysing Ambedkar's views on society, economy and polity in general terms, I found that his idea of equality and social justice were emphasized. Dr. Ambedkar engineered social change through Indian Constitution. His active life, glorious personality and great capability to bring about social transformation are forever worthy of being written in golden letters. He was a pragmatic par excellence who never allowed himself to be swayed away by abstract ideas and ideals. He was the foremost leaders of the depressed classes. His contribution in the drafting of Indian Constitution is highly commendable for his concepts of federalism, equality of opportunities, directive principles of state policy, sovereignty , national integration and a lot more. The objectives of my study are hence justified.

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Dr. Babasaheb Ambedkar And his Contributions To Indian Society

Asstt. Prof. Surjit Kaur
M.G.N. College Of Education, Jalandhar

Abstract:

The article throws light on Dr. Baba Saheb Ambedkar and social reformation. Dr. Ambedkar was a patriot, great leader, great nationalist, political and social reformer, a philosophical writer with dynamic ideas and thoughts and he was the soul of the Indian constitution. In framing the constitution of independent India, Ambedkar played a leading role. Ambedkar was elected as the Chairman of the constitution drafting committee on August 29, 1947. He was a developer of a nation and a worldwide pioneer rather than only a Dalit pioneer. He is the person who had given the standards of social equity and justice. Ambedkar introduced the reservation system to make a social equilibrium among the classes. He created awareness among depressed classes to have a graceful life and he advocated a society based on three fundamental principles of liberty, equality, and fraternity. State socialism theory in India has developed by Dr. Ambedkar. The objectives and aims of his state socialism are to eliminate the evils caste system and inequalities from the society. In the last, the article discusses the Ambedkar moved a bill against the Khoti system in 1937 which was known as "The Khoti Abolition Act". Ambedkar has brought several labor reforms in his time.

Keywords: His role in framing Constitution, Social Reformer and Contributions to Indian society.

Introduction

Dr. Bhimrao Ramji Ambedkar was born on April 14, 1891, out of a small town at Mhow Cantt close to Indore in Mahar caste, which is known as untouchable caste in Maharashtra. He passed on December 6, 1956. Bhim Sakpal was his childhood name. Ramji Sakpal was his father; He was a follower of Saint Kabir. Accordingly, he never had faith in caste. He adopted Buddha religion alongside 5 lakh individuals in a historical congregation on October 14, 1956, at Nagpur. After doing High School in Satara in 1907, Ambedkar got admission to Elphinstone College at Bombay. He was given a 'Gayakwad scholarship' by Maharaja Gayakwad of Baroda for his study in college. With this scholarship itself, he got admission to Columbia University, USA, and did his M.A. from there in 1915.

Dr. Bhimrao Ramji Ambedkar was the 1st Indian among untouchables who went abroad for higher education. He got his Ph.D. in 1917 from Columbia. In 1916, after submission of his Ph.D. thesis, he went to London for the study of law and furthermore took admission to the London School of Economics and Political Science for the study of economics. In 1921, he got the degree of Master of Science and furthermore Ph.D. on his thesis entitled, "The Problem of the Rupee" from London University. At the same time, he did Bar at Law. In 1923, Ambedkar began his law practice and furthermore dedicated himself to the upliftment of Dalits and the poor. In 1930, he became the leader of the All India Depressed Class Association. In 1936, he framed an Independent Labor Party, which later on transformed into the All India Scheduled Castes Federation.

On August 7, 1942, Ambedkar became a member of the Council for Governor-General. In his chairmanship, the Constitution of India was drafted. On August 3, 1949, he took the charge of the Law Minister in the Government of India. In 1955, he formed Bharatiya Buddha Mahasabha. Ambedkar consistently felt that the depressed class has no honor in the Hindu religion which additionally reflects in his writings and activities. (mondal, n.d)

Writings Of Dr. Bhimrao Ramji Ambedkar

1. The Untouchables, Who are they?
2. Emancipation of the Untouchables.
3. Who were the Shudra?
4. States and Minorities.
5. Annihilation of Caste. (mondal, n.d)

Ambedkar's Contribution On Building The Constitution Of India

His role in framing Constitution

1. In framing the constitution of independent India, Ambedkar played a leading role. Ambedkar was elected as the Chairman of the constitution drafting committee on August 29, 1947.
2. He accepted that the gap between various classes was essential to equalize, else it will be hard to keep up the unity of the nation.
3. Ambedkar was a wise constitutional expert; he had studied the constitutions of around 60 nations. Ambedkar is known as the "Father of Indian Constitution".
4. The text arranged by Ambedkar gave constitutional assurances and insurances to individual citizens for a wide scope of civil freedoms, including the opportunity of religion, the abolition of untouchability, and the prohibiting of all types of discrimination.
5. Ambedkar advocated extensive economic and social rights for ladies and won the support of the Assembly to introduce a system of reservations for individuals from scheduled castes and scheduled tribes and Other Backward Class in the civil services, schools, and universities.
6. Ambedkar introduced the reservation system to make a social equilibrium among the classes.
7. He laid emphasis on religion, sexual orientation, and caste equality. Indeed, even Ambedkar suggested the adoption of the Uniform Civil code to get change the Indian culture. (n.d, Dr. B R Ambedkar and his contributions, 2019)

Facts On The Constitution Of India

1. The constitution was adopted on November 26, 1949, while it came into force on January 26, 1950.
2. The Constitution of India was not typeset or printed yet was handwritten and calligraphies in both Hindi and English.
3. The original copies of the Constitution of India are kept in special helium-filled cases in the Library of the Parliament of India
4. Indian Constitution is known as a pack of borrowings.
5. The ideas of Liberty, Equality, and Fraternity were taken from the French Constitution.
6. The idea of five-year plans was taken from the USSR.
7. The Directive Principles were taken from Ireland.
8. The laws on which the Supreme Court functions were taken from Japan.
9. It is the longest written constitution of an independent country in the world.
10. The Constitution of India contains 448 articles in 25 parts, 12 schedules, 5 appendices, and 98 amendments.
11. The Constituent Assembly had 284 individuals, out of which 15 were females.
12. The draft was submitted in November 1949. After the accommodation, it required three additional years to finish it
13. All the 284 members from the Constituent Assembly signed the documents on January 24, 1950.
14. The constitution came on January 26.
15. The National Emblem of India also was adopted around the same day.

16. The Indian Constitution is known as one of the world's best constitutions, particularly in light of the fact that it has just seen 94 amendments.

His Contributions To Indian Society

Alongside framing numerous organizations for the empowerment of the Dalit Ambedkar likewise put emphasis on;

1. Educational field: He said that "It is the education which is the right weapon to cut the social bondage and it is the education which will enlighten the downtrodden masses to come up and acquire societal position, economic betterment and political opportunity" In 1923 Ambedkar established 'Bahishkrit Hitkarni Sabha to spread education among marginalized and to improve their economic conditions. He gave the slogan: "Teach Agitate-Organize".
2. Political party: He made three political parties, viz. Independent Labor Party, the Republican Party of India, and All India SC Federation which were instrumental in getting sorted out Dalit people group and raising voice up for Dalit people group
3. Reservation in the election: He addressed the untouchables in the Round Table Conference in 1930. Because of his reliable ceaseless efforts, the Harijans were allowed reservation of seats in the elections.
4. Changing hierarchical constructions of Indian culture: Dr. Ambedkar dedicated his life to fighting for the annihilation of caste by proliferating a movement against the evils of the caste system. Being himself a Dalit, he put forth the entirety of his efforts to change the hierarchical structures of Indian culture and restore equivalent rights/equity to the marginalized, and abolition of Untouchability. He represented a total reorganization and reconstruction of the Hindu society on the rule of equity liberated from castism. He supported equality of chance. He opted for peaceful and constitutional strategies for the goal of the social issues.
5. He advocated a society based on three fundamental principles of liberty, equality, and fraternity: Dr. Ambedkar was an astounding liberal crusader who understood the philosophical emptiness of the Dalit Movement and gave essential philosophy to it.
6. Bringing Untouchables to the mainstream of Indian society: His programs were centered on mainstreaming the Untouchables into Indian culture. He fought for the equivalent status of Varna as well as for social, economic, and political equality just as equivalent freedom to all. His thoughts and programs put forward concrete proposals for the removal of untouchability and the strengthening of the downtrodden. Dr. Ambedkar demanded equity to untouchables and other weaker sections of the society through making provisions in the Indian Constitution. (n.d, Dr. B R Ambedkar and his contributions, 2019)
7. Abolish Caste system: According to Ambedkar a nearby connection between the caste system and untouchability. It was subsequently unrealistic to abolish the one without abolishing the other. There can be no severance between the two as untouchability is the expansion of the caste system. He thought that the two stand together and fall together. He accordingly preferred abolition of the caste system and reorganization of society on the basis of equality, freedom, and fraternity really at that time social justice could be achieved.
8. Abolish untouchability: After a few movements and struggles of Ambedkar to remove the evil of untouchability, laws were incorporate in the Indian Constitution to commemorate the great oppression faced by the untouchables. Article 17 of the Indian Constitution abolish untouchability and proclaimed it as a punishable act. As indicated by this, nobody can confine the Dalit's or Harijans from entering

temples, roads, transports, and so on the constitution likewise gives reservation to these classes by virtue of Article 15(4) and 29(2) and with article 341 of the Indian constitution.

9. Ambedkar and state socialism: The theory of state socialism in India has developed by Dr. Ambedkar. He presented a memorandum entitled 'State and Minorities' in the constituent assembly in the interest of all India SC organizations in the year 1946. In his memorandum, he believed that any advantage or additional advantage arising out of any position, birth, caste or sub-caste ought to be abolished to achieve social democracy. Ambedkar's idea of State Socialism depends on the following focuses;
 - State responsibility for and key ventures to fulfill the need of less fortunate layers of society.
 - Maintenance of gainful assets by the state.
 - Only dispersion of basic produce among the various individuals with no qualification inside rank or statement of faith.
 - The objectives and aims of his state socialism are to eliminate the evils caste system and inequalities from the society. The idea of state socialism depends on principles on equity. (Vijayakumar, n.d)
10. Abolition of Khoti System: Ambedkar moved a bill against the Khoti system in 1937 which was known as "The Khoti Abolition Act". English government used to choose some incredible people known as Khots. They were middlemen between the tax collector and taxpayer. Khots were responsible to give up the duty tax revenue gathered for the whole empire to the British government, for this they used to openly endeavor and misuse the taxpayer. This sort of framework was more noticeable in the Ratnagiri region, Kolaba region, and Thana region. Ambedkar wanted that this anti-Khoti bill ought to be enacted in the total Bombay Presidency.
11. Contributions in labor laws: In his time, Ambedkar has brought several labor reforms. In the seventh meeting of the Indian labor conference in 1942, he started to diminish the factory working hours from 12 to 8. In the same year, at the Tripartite Labor Conference Babasaheb was engaged with building Plenary Conference and Standing Advisory Committee to settle the industrial disputes among employees and employers. He likewise propounded to set up work trades and to gather the statistical information under Industrial Statistics Act. Ambedkar has likewise worked for the upliftment of women in society. He has outlined laws like "Mines Maternity Benefit Act" and "females and Child Labor Protection Act". He had a go at eliminating the restriction on ladies' work in the coal mines. He additionally settled "females Labor Welfare Fund" and fought to give maternity advantages to the ladies workers. In 1943, Dr. B.R.Ambedkar outlined the amendment in the Trade Union Act of 1926. In the amendment, he set forth the mandatory recognition of the worker's union by the businesses. India was the 1st country to consider the worker's protection and the credit goes to the extraordinary visionary Dr. Ambedkar. This Employees State Insurance guaranteed the employees against physical disability, medical and injuries during the work. In 1944, Babasaheb sanctioned a bill for the security of the employees working in the coal mines. This bill was known as Coal Safety Amendment Bill. In 1945, he presented Mica Mines Labor Fund which helped the workers in the coal mines to get water, training, housing, transport facilities, clinical facilities, entertainment, sanitation, and better wellbeing. (Kumar, March. 2019)

Conclusion:

Dr. Bhimrao Ramji Ambedkar was born on April 14, 1891, out of a small town at Mhow Cantt close to Indore in Mahar caste, which is known as untouchable caste in Maharashtra. Dr. Ambedkar was a patriot, great leader, great nationalist, political and social reformer, a philosophical writer with dynamic ideas and thoughts and he was the soul of the Indian constitution. Ambedkar introduced the

reservation system to make a social equilibrium among the classes. He was a developer of a nation and a worldwide pioneer rather than only a Dalit pioneer. He is the person who had given the standards of social equity and justice.

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Dr. Babasaheb Ambedkar and Social Justice

Prof. Meghatee G. Meshram,
Assit. Professor.,

Dr. Babasaheb Ambedkar College of Social Work,
Morane, (Nakane) Dist.Dhule

"Nationalism can only take justification if Social, brotherhood is given the highest place by forgetting the difference of caste, race or colour among people."

- Dr. Babasaheb Ambedkar

Abstract:-

Dr. Babasaheb Ambedkar has given a unique importance to social justice in the Indian Constitution. This social justice provides basic constitutional rights to all the exploited, vulnerable elements, including the untouchables. Dr. Ambedkar formulated an objective with the essence of the Indian Constitution for the creation of a new system. India has become a sovereign, socialist, secular, democratic republic, providing equal opportunities to all citizens by extending the scope of social justice by providing social, economic and political justice. Dr. B. R. Ambedkar was the great person who did deeply study on injustice and started movement amongst marginalized communities he had addressed on untouchability and caste system issues in a different way during the independence movement period. He not only addressed on untouchability and caste system but he came out with concrete proposals for the removal of untouchability and the upliftment of the marginalized and the excluded. He believed that the root of untouchability lies in the caste system. He felt that no Socio-Political reform movement could be successful without the annihilation of caste. He wanted Justice for untouchables as well as the weaker sections of the society by making provision in this regard in the constitution itself. Dr. Ambedkar's Justice of society is based on three fundamental principles viz- liberty, Equality and fraternity. But the present scenario shows us a gloomy picture of Dr. Ambedkar's idea of dealing with weaker sections in the society. The ideas enshrined in our constitution are not addressing the issue properly even after 74 years of independence. Therefore, it is clear that Dr. Ambedkar's idea of social justice was very broad. Liberated millions of human beings from inhuman untouchability and empowered them.

Keywords: Caste System, Untouchability, Social Justice, Buddhism, Struggle

Introduction:-

The birth centenary of the Bodhisattva Dr. Bhimrao Ramji Ambedkar brings a message of liberation to the Dalit-exploited society of the world. Ibrahim Lincoln, who abolished slavery in America, Joseph Stalin, who put the principles of Karl Marx into practice by abolishing espionage in Russia, Like Social revolutionaries Mahatma Jyotiba Phule, Swami Ramakrishna Paramahansa, Swami Vivekananda, Raja Rammohan Roy, Dayanand Saraswati and Gandhiji who have given practical form to the creation of equalitarian society by ending slavery and helplessness from centuries of Indian proletarian society and a tribute to Dr. Ambedkar, born in the great Madhya Pradesh of Maharashtra, who founded the brotherhood.

The greatness of Dr. Ambedkar, who reflected this struggling life in front of the society, is exposed in social justice today. This great person has attained immortality by making a relentless effort to make today's Indian society healthy and alive from the horrific disease of untouchability. Dr. Ambedkar was in favor of improving not only the men of the depressed classes but also the condition

of women; but he considered both men and women were equal, in the field of social reform and in terms of family happiness. Dr. Ambedkar emphasized on women education because women contribute in making future generations bright. So, Dr. Ambedkar was in favor of women education. He thought that this education can make them self-reliant.

Objectives:-

1. To study the concept of social justice.
2. To understand the influence of Buddhism on Dr.Babasaheb Ambedkar's Social Justice:
3. To study the Dr Amberkar's contribution for the backward classes and dalits.

Methodology:

This study is based on secondary data. The secondary data has used to write this paper. The secondary data from various journal articles, books, news paper articles and reference books.

According to the laws of sociology, every human being is a social animal. Therefore, society plays a major role in the formation of every human being. Every human being is an integral part of the society that's why Dr. Ambedkar strongly opposed casteism and the caste system. Dr. Ambedkar's vision was to get social justice at various levels by creating a new society of human liberation. So, Dr. Ambedkar has adopted the principle of conscience, constitution and ethics for the overall emancipation of Dalits. Therefore, every human being today is free. In the world, Karl Marx started the fight against racial discrimination but it should not be forgotten that Dr. Ambedkar fought the fight against racial discrimination along with caste at all levels.

Dr. Babasaheb Ambedkar had an unwavering belief that it is meaningless to talk about the freedom and equality of human beings without drastic changes in the established social system. Hence, he struggled throughout his life demanding social justice and rights. His intention was - "All human beings are made of the same soil and they have the right to demand good behavior with themselves."

Social Justice:-

The Concept of social justice as the basis of freedom, Prof. Laski says that "Social Justice means equal social rights." Today, at the international level, there are UN, intellectual institutions and many such institutions which establish 'social justice' all over the world for providing the Social Justice to their citizens. Dr. Ambedkar struggled with social activities at the national level, especially for the justice of Dalits and backward people and he got moral strength from other allies. Dr. Ambedkar wants to bring about human equality and equality based society at the national level and Dr. Ambedkar saw social justice in the national perspective.

The goal of social justice is to eliminate inequality, to arrange for equality. Social justice is a human demand for natural rights, a demand that a man be live a necessary and respectable life in society. He wants to eradicate the caste system in the society for the same reason that discrimination is eliminated. This goal cannot be achieved by keeping the toxic environment of impermanence intact, the varna system intact, differences such as amiri-poverty, Brahmin-untouchables. According to the Preamble of the Constitution, due to the non-fulfillment of the concept of social justice, which has created a climate of social, political, economic instability, it is a challenge for the proponents of social justice, especially the dalit-victim-deprived class who after the fifties of independence Social justice has not been found, it is stuck in the fog of ideas all around. More than Dalits, backward, minorities are

caught in the fog of ideas, who somehow want to change the constitution, the current political system, and keep the archaic practices equal.

The Indian social system, which is still working on the decentralized philosophy of varna and caste, has its faith in ancient Hindu religion and theology rather than in changing global time conditions, then it is natural for the democracy to waver. Democracy remains the same, human society stumbles, its thinking changes, and it causes its instability, its deviation.

Once speaking in Mumbai, Dr. Babasaheb Ambedkar said, "Where there will be a conflict between the interests of the nation and my personality, I will give priority to the nation; but where there will be a conflict between the interest of the Dalit castes and the interest of the nation, I will give priority to the interest of the Dalit castes." But where there will be conflict between the interest of the Dalit castes and the interest of the nation, I will give priority to the interest of the Dalit castes." In his life, he had set this goal and had a great need for the task to achieve this goal. There are mainly two forms of - (A) worked for untouchability throughout life (b) comes out as a great jurist.

Buddhism and Dr. Ambedkar's Social Justice:

The social philosophy of Dr. Bhimrao Ambedkar was influenced by the teachings of Gautama Buddha. He said that "Philosophy has its roots in religion and not in politics; but in the sense of equality, freedom and fraternity, brotherhood was paramount. It would not be inconsistent to say that equality for society and the nation is alive and human development, Freedom, fraternity and justice are absolutely necessary, peace and justice ultimately prevail in the struggle. Dr. Ambedkar gave importance to the education of women and always remained a strong supporter of them. Through the Indian constitution, they empowered women. They wanted to structure a society where the life of the common man is safe and happy.

Buddhism is the cornerstone of Ambedkar's social justice. Ambedkar was highly influenced by rationalism or rationalism of Buddhism. Mahatma Buddha proclaimed the asylum of rationalism rightly, in contrast to the established tradition of accepting Shruti as evidence and said, "Do not believe in scripture or on me." Lord Buddha strikes at the inertia of Hindu society. According to him, the eternality of the Vedas suppresses free thinking and prevents all kinds of changes, while truth can be reached only by free thinking of thoughts. No ideology or principle is perfect in itself. Therefore, there should be scope for rethinking and re-evaluation according to the situation of the country. Dr. Ambedkar has tried to identify his thinking with this rationalism of Buddhism. Dr. Ambedkar has also expressed a similar view in his address speech 'Annihilation of Caste' prepared in 1936 in Lahore for the conference organized by the Jat-Pata Todak Mandal, that Hinduism is not based on conscience. The caste is against the logic, no Hindu can separate himself from it. Manu has given three laws of conduct for every Hindu

Inspired by the 'Attdeepa: Bhavath Attasharano' (You people become a lamp yourself and go to your own refuge and not go to the shelter of others) in Buddhism. Dr. Ambedkar gave practical insight to the Dalits who were neglected from the point of view of social justice to be their own pioneers. The story of this is that - "Through light, by yourself, understand the secrets of religion and be a guide to yourself, instead of being obsessed by a guru or a preacher. Dr. Ambedkar in twentieth century of Indian society of Buddhism Reinforcing this rationalism inspired humans to think independently. Dr. Ambedkar wrote his article "The Budha and the Future of his Religion" prepared for Mahabodhi Calcutta in 1950. It is written that- "Buddhism is nothing but morality. But this morality is motivated

towards human welfare based on conscience. Dr. Ambedkar wants to give religion a scientific form based on wisdom and logic instead of tradition and orthodoxy. . He says that religion should go along with science. If religion does not do so then its honor is sure to be destroyed.

Dr. Ambedkar was a strong supporter of human religion. He used to say that "a person becomes great by his knowledge and qualities, not by being born into a clan or caste." But he took national unity, social reform as development. Opposing caste restrictions, he said that "castes are a hindrance to the economic and economic development of society."

The goal of his life was innovated a society based on truth, non-violence, mobility, good behavior and women's respect. They had become supporters of democracy and socialism from the point of view of widespread violence. He opposed the capitalist and zamindari system as per his non-violence policy. Dr. Ambedkar considered exploitation of workers and peasants as synonymous with violence. He had put every action against human welfare under the category of violence, but the objective of democracy is to establish a casteless, classless and exploitative society. True democracy cannot be established in India until its foundation is built on social justice, for that it is absolutely necessary to remove social and economic disparities.

Dalit struggle and Social Justice:

According to Dr. Ambedkar, it would not be possible to bring untouchables and Dalits to the level of social equality and humanism until the caste system is eradicated from Hindu society. Dr. Ambedkar tried to understand social life from a realistic and human point of view. They wanted to make Indian Hindu society free from the evils, stereotypes, traditions and preferences and make it prosperous. Their social thinking promotes humanitarian values based on freedom, equality and motherhood. Dr. Ambedkar found that due to the leprosy of untouchability, the consciousness of Hindu society has been paralyzed and he is constantly exhausted.

Dr. Ambedkar was the auspicious thinker not only of Indian society but of all humanity. He was neither an escapist nor an indolent; he did not participate in the politics of society, not in the politics of power. He did not want anyone to mislead the downtrodden for power politics, he wanted to create a healthy organization in which all should be equal, be mutually loving and stand on the level of equality. That is, Ambedkar wanted to establish a social system that is fair and just from the point of view of social justice. Dr. Ambedkar says that the rights that Dalits have lost in the past will not be obtained by solicitation. Continuous struggle will have to be done for this. Sacrifices are always offered to goats and not to lions. Dr. Ambedkar has emphasized on two levels to establish social justice due to this belief.

1. To organize Dalit castes to fight against social injustice.
2. Making constructive efforts to establish a just society.

Movements of Social Justice to the Backward and Dalits

The way Dr. Ambedkar communicated social awareness among the Dalits through his Marathi magazine 'Mook Nayak' and social articles written in 'Excluded India' reflects Ambedkar's rebellious nature towards the unjust system. "Among his works are 'Who Were Shudraaj', 'The Untouchables' and especially 'Annihilation of Caste' are excellent specimens of revolt and conflict literature in India.' Mahar Congress 'or' All India Scheduled Castes Council 'or' Dalit Youths or Mahar Women While addressing the meeting of Dr. Ambedkar, he continued to inspire the Dalits to unite and fight against social

injustice, oppression and oppression. Dr. Ambedkar wrote in the first issue of 'Mooknayak', illustrating the situation of the Dalits, "Hindu The society is like a multi-storeyed building with no stairway to enter and no gateway to come in. On the one hand, while society believes that there is God in the roots, on the other hand it also some people, who are part of it, are not touchable. '

Dr. Ambedkar waged a lifelong struggle to remove untouchability caused by Dalits. In the episode of this struggle, Ambedkar conceded the Dalit struggle in 1927 by watering the Dalits in the Mahad Chobdar pond. On 3th November 1927, in a conference related to the entry of Ambadevi temple in Amravati, Dr Ambedkar strongly opposed the first temple for Dalits and advocated worship of Dalits in the present temples without any discrimination. While addressing the Dalit Conference of Mahad on 25th December 1927, Dr. Ambedkar had said that "the removal of untouchability and the communal communion will not end the sufferings of the Dalits." Therefore doors should be opened for them in the services and trade of all departments and Hindu society should be restructured on the principles of equality and lack of casteism.

The day of 25th December 1927 will also be unforgettable because on this day "Manusmriti", based on inequality, oppression and injustice, was burnt under his leadership. On which Dhananjay Keer's comment goes like this: "This work was one of the great devil's (profane) blasts on the earth after Martin Luther against selfish religion conditions, tradition fanatics and change opponents. As a result, there is a red-letter day in the circulars of 25 December 1927, because on the same day Ambedkar ignited the old Manusmriti and demanded a new legislation for the re-creation of the Hindu Code, so that the lives of the people could be disciplined.

Thus, Mahad became the vitine class of India. On 22th March 1928, Dr. Ambedkar inspired the Dalits to fight for equal rights. The history of the Dalit struggle till now is incomplete without a discussion of the struggle of Dalit's entering the famous Kalaram Temple. Sunday, March 2, 1930, a satyagraha of Dalits started to enter the temple in the presence of eminent people and 15000 fifteen thousand workers. Satyagraha kept on going. Ultimately it was decided that both the upper castes and the untouchables would be involved in the Rath Yatra of Rama on 9th April 1930. Under the leadership of Dr. Ambedkar, the Dalit and untouchable class was dreaming of challenging the privilege of the Brahmin class by joining the procession, whereas the upper caste Hindus did not want to reduce this privilege at any cost. As a result, when Dr. Ambedkar arrived to pull the chariot with his comrades, the Savarnas engaged Ambedkar in a quarrel as a strategy and took the Savarna Hindu chariot. This incident left Dr. Ambedkar's conscience and again reinforced his belief that "lost rights will never be obtained by begging and appealing to the conscience of the usurpers, but by incessant struggle."

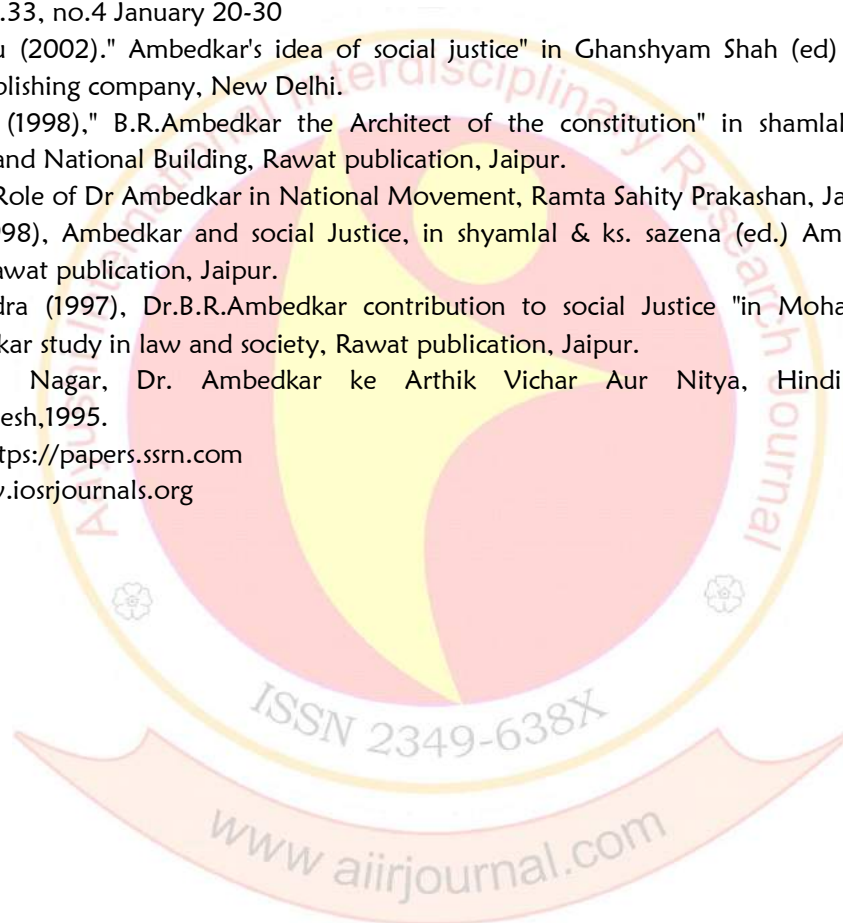
Conclusion:

It is clear that without social change, the backward and the disadvantaged cannot get social justice. In order to end the tradition of centuries of injustice, fundamental changes will have to be made in the social system, only then Dr. Ambedkar's dream of social justice will be realized. The underprivileged and the backward will have to avoid such illusory steps and stay on the path of social justice till the human transformation of the entire system is done. Today, when the underprivileged and backward have not yet achieved social justice and the storms of privatization and globalization are going on by creating a 'new myth of development' and the underprivileged are being denied education, employment and work indirectly. The concept of justice and its principle and its demands become more relevant. Therefore, the principle of social justice will remain relevant till a complete

human system is established from the system of discrimination, inequality, poverty, humiliation, exploitation and oppression, tyranny and injustice from Indian society. Today, there are new challenges before the principle of social justice and the question of social justice has become more acute and prominent.

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Empowerment Of Women (Hr) - Through Missionaries Of Charities Pyrotechnics And Dr. Babasaheb Ambedkar Ideologies

Mr. Joseph John Fernandes

DAV College, Datar Colony, Bhandup (east), Mumbai

Dr. Sushama.S . Patil

Assistant Professor

Ramanand Arya – DAV College, Datar Colony,
Bhandup (east), Mumbai – 42

Introduction :

Women empowerment dates back to the vedic periods, where the women were having equal status with men, they were well educated and well- trained in all the aspects. Due to the immense intensity of growth and development in the social media and IT sector, we are now entering into the rat-race world for better conditioning of ourselves. Human being has become selfish. A Women in the form of Mother is scared and pressurised, and is facing a lot of numbness, because of various socio-economic factors. There has been a lot of atrocities on Women and Girl-child, but instead of all these, Women is still striving. Empowerment of Women (Human Resources) is Key. We should work on the Men's psyche and give a therapeutic treatment for reforming human society as a whole. Tradition and Religion has a strong influence on Women's aspects, right from their birth to death. Empowerment is such a thing that makes them perform or to act, according to ones choices and judgement. It is the Empowerment, which releases the component- Power, speech and freedom to new dimensions. These are the three Basic – innate and lively - components of human rights which maintains a sustainable life, amidst all the disturbances. Women empowerment ensures all the social and political issues which will help to reduce the imbalances in the paradigm – shifts of many issues.

The founder of Missionaries of Charity was Late Saint Mother Theresa, declared as saint by the Vatican on 4th September, 2016. She opened up her first ashram in Calcutta in late 1950's. She and her set of sisters insisted that they were the contemplatives in the midst of the world who believed in action rather than by preaching. They are missionaries of mercy who not only believed in meeting with the presidents, political heads of the state, get royalty and give employability, but they also believe in Women Empowerment and at the same time try to rehabilitate them by some way or the other like even giving them sources of livelihood to sustain their life. Doing the right things right, the first time, and every time and always is a realistic goal. Optimum utilization of Resources and Maximum Productivity can be attained if there is trust among one others. These were Babasaheb Ambedkar's contribution have been great ideals to the Indian women and also Indians. Many scholars be it Indians of Foreigners have made a lot of study in his ideologies.

Literature review :-

Women, today take education imbibe some kind of work or activity that last longer or for ever. They try to work for the upliftment of the society. This gives rise to the new set of business trends and traders and one who are working on it are called a the Social Entrepreneurs and the whole process of working system in a society is known as Social Entrepreneurship. It is said You educate a man and You educate a Human, You educate a Woman and You educate a Generation. Deswal and Sahini (2015) elucidates that the only way to empower the women is to educate them. Education to women makes them capable to confront distinct life-challenges and improve their life-conditions. (ECOSOC - Annual Ministerial Review-2010)- NGOs are usually the first agents to respond to political, security and

humanitarian crises. They possess extensive knowledge of the field and can share their experience and expertise. The role and the interest of NGOs in international development have been growing their participation and cooperation must be adjusted. Reducing inequality, addressing vulnerability, ensuring food and energy security, providing social protection, alleviating poverty and hunger, fighting youth unemployment and creating green jobs are the urgent tasks on our agenda. All of us as humanitarians, game-changers, leaders, scholars, diplomats, donors, coalitions and NGOs need to exchange ideas and tailor them for new projects towards 2020. Doepke M. Tertilt M. (2011) says that women empowerment brings and promotes economic development. Self-sustenance and empowered women can grow and live a good life. Venkata Ravi and Venkatraman (2005) focused on the effects of SHG on women participation and exercising control over decision making both in family matters and in group activities. Dhanvijay (2012) studied the societal framework meant for women. Talks are made for Empowerment of women and with regards to more political, economic, social and health related. The issue of social empowerment of women need to be raised higher and given utmost importance and women would rise to zenith. Barnwal (2014) states that Babasaheb Ambedkar can be regarded as one of the greatest intellectual and social reformer of modern India whose ideologies brought a lot of changes for Indian women,

Dr B.R. Ambedkar laid the foundations for gradual transformation of Indian social consciousness and gender justice in India. It is stated that Dr Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". His dream of society, based on gender equality is yet to be realized and there would be social reconstruction that favours women empowerment. It can be concluded that Dr Babasaheb Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender and brought a new trend for uprising the women through his thoughts and beliefs. Along with women all the people of India should be proud for the tremendous and everlasting steps for the empowerment of women in Indian society carried by Dr. Ambedkar. "Inspire, Transform, Reform & Inform," Yourself completely, is the core essence for empowered women - today, who are resourceful Human resources.

Aims and Objectives :-

- 1) To analyse about Empowerment of Women with respect to Human Resources (HR)
- 2) To focus on Empowerment of Women with relationship to various ideologies.
- 3) To enhance effectiveness and Productivity in Women living in the Global arena.
- 4) To bring about positive attitude – in Women in today's world.

It is said, AAJ NAKAD, KAL UDHAR (Today in cash dealings, Tomorrow in credit dealings), BUT IF WE WANT TO LIVE IN THIS WORLD, WE HAVE TO FISH alone to quench fire of our bellies. But Some Humane people in NGO's teach us how to fish throughout our lives, with keeping others bellies in tact. When there is righteousness in the heart, There is beauty in the character, When there is beauty in the character, There is harmony in the HOME, When there is harmony in the HOME, There is order in the nation, When there is Order in the NATION, THERE IS PEACE IN THE WORLD. The mission of Missionaries of Charities is to serve Mankind and to restore Human values. The Organisation seeks inner transformation and inculcates through humane values of Love, sacrifice and service. Everyone in the working samithi- volunteers or non-volunteer, office-bearers or non-office bearers lead a life- unity in purity with thought, word and deed in unison and lead a pious life in piety. Missionaries of Charities believe that - PEOPLE OF ALL religions, irrespective of caste, creed, religion, race or colour

will come together and work together not to fill the bellies, but also to work for others. It is the Bellies that everyone works for and my study will work for stomach and humane touché. Both eyes and heart will work together with stomach in motion. They know that if Women are empowered, the nation will be powered and be stable. One Mother Teresa could change the face of Calcutta – irrespective of being a Christian Nun, she was a Human being first. She all started it with Educating and empowering girl students.

Dr. B.R. Ambedkar sacrificed his whole life for the betterment, rights and justice to the women living in this society. He made such articles in the constitution of India which helped a common women to fight against injustice. By social legislations, women were uplifted. Babasaheb speeches mostly have concerns for – Women empowerment and Gender sensitisation. Therefore, major acts were passed in due course of time for Women empowerment.

- The Dowry Prohibition Act, 1961.
- The Immoral Traffic (Prevention) Act, 1956.
- The Maternity Benefit Act, 1961.
- The Medical termination of Pregnancy Act, 1971.
- The Commission of Sati (Prevention) Act, 1987.
- The Prohibition of Child Marriage Act, 2006.
- The Pre-Conception & Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994.
- The Sexual Harassment of Women at Work Place (Prevention, Protection and) Act, 2013.

Thus, We see various ways where women were empowered by Missionaries of Charities pyrotechnics and by Babasaheb Ambedkar ideologies :-

- Self-employment and SHG groups could be formed by Women.
- Basic Minimum necessities of life could be provided.
- Women were encouraged to make career in their life-span.
- Women's Labour pattern were changed.
- Women's social interaction changed.
- They were given more control over resources.
- Women could make decision over education purposes .

Empowerment Of Women (Hr)- Through Missionaries Of Charities Pyrotechnics And Ambedkar Ideologies.

Suggestions :- Some of points to be considered are-

- Now, Women can create interests in their own lives and be self- independent. Stimulation of Creativity, Courage, Conviction and Confidence in Women, can be created by training them in right mode through education and entrepreneurial skills- Self-esteem of Women can be enhanced by getting proper education.
- Women can become good change-agents and visionaries, thus taking care of their selves first, families next and the nation last in the world today.
- The basic necessities of lives by settling life for a purpose is made. It has enhanced the effectiveness and productivity in human's life. Everyone is Motivated and goes on learning on and on in one's life.

- A holistic approach is adopted and we can get concrete results, when the women are empowered and given a chance to be social entrepreneurs.
- Empowered Women can know how royal they are when they get proper health, education in a social entrepreneurship scenes. The socio-economic scenes of these Empowered women working in NGO's (Missionaries of Charities) has made changes to other dimensions.

The gaps from this paper could be :-

- Women are given inhuman treatment, at times, by the society.
- Traditional ideologies and practices in society tend to make them lag behind.
- They are made to play a second- fiddle most of the times.

Scope through this paper :-

- Women can know ourselves better and help others irrespective of gender sensitivity.
- Complex situations of life can be made simpler.
- Positive auras can be enhanced and a good- support system can be developed in.
- Personal and inter-personal problems can be solved by proper-training management.

To conclude with, In this globalized world, the eyes of the society are changing for the women working in a NGO and empowering her selves. They are making a lot of sacrifice, so that others grow. Women today are confident, independent can fight all odds and can come up shining. These women are not going to change their vision, but others vision and mission too. They have changed their locus and focus and have created pathways for others. Change is the need of Hour, so Women have really empowered themselves in Missionaries of Charities- one who are associated with it and one who are serving for it. Same is with Babasaheb's ideologies. Their goal is - Let us exist together. Let us share the result (food) of the work together. Let us work together. Let us all get enlightened. Let us not have hatred towards anybody. Let the whole world attained happiness to the fullest.

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Ambedkar's Social Reformation Through Street Drama By Trainee Teachers In West Bengal

Dona Datta

Assistant Professor

Trinity B.Ed College Milan More,Champasari,Siliguri

Abstract

Teachers are the backbone of the society. Besides providing education, their duty is to inculcate values, make people aware about various social issues, raise voice against evils etc. Regarding this, drama can be a powerful strategy in reforming society as drama is human and society oriented as well as it can be easily understandable and reachable to the masses. Ambedkar's dream was to abolish untouchability from the society and he fought for it till the end of his life, but it is a matter of big sorrow, in twenty first century injustice against the untouchables prevalent in the society and numerous incidents are happening in the society. So, trainee teachers can come forward and play an important role through street drama in social reformation which was his dream.

Key Words: Untouchability, Social reformation, Street drama, trainee teacher, teacher education etc.

Introduction:

“A teacher is not only the nuclei of the education system, but is also the backbone of the system and the success or failure of this system depends to a large extent on the community of teachers. A teacher, if works with sincerity, honesty and a sense of duty, raises students to their all-round development on the one hand and contribute unprecedentedly to harmony and peace in society and the nation on the other.” ---- Mahatma Gandhi.

Mahatma Gandhi rightly said that, teachers are the backbone of our society and to uplift our society and to shape our next generation teachers play a vital role. Teachers are the nation builder and development of a country depends on a teacher. Teachers are the backbone of the society and they play a vital role in reformation of our society. Teacher's role is to guide, facilitate and students must be an active participants in teaching-learning process. Besides providing education, teacher's duty is to inculcate values, make people aware about various social issues, raise voice against social evils etc. In this regard, trainee teachers can actively participate in social change and social reformation. Teacher education is important for the overall development of a nation as well as for the next generation because trainee teachers will be the man maker in future, can be active participants in social reformation. Teacher Education programme in West Bengal has constructed its curriculum in such a way where Drama has given a place for all round development of the trainee as well as to educate masses in another way. It is a painful fact that, untouchability still exists in 21st century, though law has been made to curb the social evil. Untouchability is deeply rooted in the villages and remote rural areas. Street drama by the trainee teachers can establish social harmony, communal unity, and national integration and can mitigate social distance.

Caste system exists in Indian society since long which further divided into sub-castes and the lowest caste are treated as untouchables. Untouchability is one of the burning issues of our country. Our society is facing several problems and challenges in day to day life. To eradicate social problems

like untouchability, street theatre is the best means as it has the power to change the individual and the community. Beside social and emotional development, it creates harmony in the society. Ambedkar's dream was to a healthy society where untouchability will not exist, which trainee teachers could fulfil. Role of a teacher is not only literate people but also have a big significance for the society. Education is an instrument of social change. Ambedkar was always in favour of mass education. Ambedkar has made relentless effort in his life time to abolish untouchability. But it is very bad to see that untouchability still exist in our society in 21st century. Social reformation was always his first priority. All practices of the society can be abolishing through education. Education can enlighten masses. According to Dr. B.R. Ambedkar, "Education is not only the birthright of every human being but also a weapon of social change."

Propaganda against untouchability through street drama:

We are living at the era of technology which has taken its place everywhere but in the remote areas, slums it has not yet reached. So, we cannot rely on it fully. Education system is gradually changing and now it is constructive. Apart from reading, speaking, writing, education can be imparted through observation and listening. So, street drama serve by the trainee teachers can be the most important propaganda against untouchability as it boost up observation power. Through education we can uplift our society as well as can create awareness and social change.

Untouchable people face many problems in the society. To get rid from the problems, street drama is a powerful tool for social change as it arouses social awareness in a meaningful way as well as it awakens the conscience of the people and street drama also helps in to understand the depth of the problem. It has a positive effect on our society. Street drama can attract the attention of the wider community and make people aware of their rights and legal awareness which has been told by Babasaheb.

To eradicate untouchability, mass awareness is essential and to arouse mass awareness against this evil, teacher education institutes can play a leading role through the trainee teachers. For social reformation street drama is one of the best means as it embodies the real situation and Albert Bandura has emphasised on observational learning. Through observation, masses can realize the reality of the incident. Street drama is helpful in giving social message. When the real life untouchability incidents shown through street drama, people can easily relate to the incident and will change their attitude, behaviours. As a weapon of social transformation street drama comes to the audience to arouse mass awareness about social issues. It is not expensive as well as it need not any stage. It is effective in the slums, remote areas, market, backward places where trainee teachers can easily convey the message through street drama. It can attract audience, can gather their attention and can give them lesson about various social issues. It is a one way communication and is used into extend social messages and create awareness in common people regarding critical issues like untouchability prevailing in the society.

Role of trainee teachers in eradication of untouchability through street drama:

The untouchable people faced various kind of discrimination by the upper class people in the name of untouchability. Babasaheb always wanted to bring out the untouchables from the social problems. Trainee teachers can take a part in the progress of the society through street drama. Street Drama is a powerful medium in reforming society as drama is human and society oriented as well as it can be easily understandable and reachable to the masses. Edger Dale has given place of the concrete component in the base of the cone and it gradually moved towards abstract component. If we follow

the cone we can see Dramatised Experience is in the third position from the base. So, it will be very effective in awaking social awareness as well as it is an innovative strategy to boost up the thinking of the masses about the burning social issues like untouchability. To remove untouchability from the society trainee teachers are the ray of hope in the darkness. They can do something for the betterment of the society. Trainee teachers can bring changes in the society by arousing awareness through street drama. To eradicate untouchability and to educate people, street drama is a medium of social reformation. Trainee plays different social roles and highlights the problem through street drama.

At the time of street drama presentation trainee act the untouchability incidents and make the incidents live which audience see, feel, and think. Through street drama masses learn and trainee teaches. Trainee teachers must act the drama in such a way that masses can understand the removal of untouchability message provided by them. So local language must be used as it is a medium of communication .Beside this, trainees must be used local language at the time of giving slogans and quotes which catches attention, concentration, etc of the masses. Inter-religious harmony, understanding and unity among all religious groups in the country can be shown through street drama. Trainee teachers can go to the remote places specially minority concentrated and backward areas to arouse awareness about removal of untouchability. For this their street drama themes can be social concourses, religion, rejection of social customs, communal harmony etc .Apart from this, inter-caste marriages can be shown which babasaheb also told for abolishing untouchability.

Conclusion:

Untouchability is a stigma of society. Dr. B. R. Ambedkar faces many problems in his life time by the upper caste Hindus and also experienced untouchability by them. Ambedkar fought against untouchability and for the rights of the untouchable people in his life time. He was the leader of the untouchable classes later on. He was a thinker and social reformer also. He always opposed the practice of untouchability.

According to Ambedkar constitutional provisions can change the life of untouchables and protect them from social stigma. But most of the people are unaware about their rights and faces problems. Sometimes we see some tragic incidents in the news papers, social Medias also. Removal of untouchability can be possible through constitutional provisions. Indian Constitution has legally abolished the practice of untouchability but still it exists in our society which is a blot for humanity. Practice of untouchability is a crime and also punishable by law. Article 17 said about Abolition of Untouchability and it is a punishable crime. THE UNTOUCHABILITY (OFFENCES) BILL, 1954 has enacted by the Parliament which states that untouchability is a punishable crime. To make it more stringent, 'The Protection of Civil Rights Act", 1976 was made. All offences under the Act have been made non-compoundable and also have to pay fine with imprisonment. Articles 330-345 of the Constitution provides special provisions for safeguarding the interests of the Scheduled Castes, Scheduled Tribes, Anglo-Indians and the backward classes. The Part XVI of the Indian Constitution is related to Special Provisions Relating To Certain Classes.

At last it can be said that, untouchability is a crime against humanity and untouchable peoples can take help from Govt. organisations, private organisations, NGOs, Human Rights Organisation. All these information must be provided by the trainee teachers through street drama.

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Impact Of Dr. Babsaheb Ambedkar's Thought On Indian Economy

Ku. Amrapali E. Bhiogade

Priyadarshani Adhyapak Vidyalaya, Bhandara, Maharashtra

Abstract

Dr. Babasaheb Ambedkar was a dynamic person in Indian History. He was contributed as an economist, sociologist, educationalist, journalist, parliamentarian, editor, social revolutionist, luminary, etc. Indian economy is a mixed economy and have impact to changes in social, political and economical changes before and after independence. Dr. Ambedkar has given new socio and political view to Indian economics. Dr. Ambedkar thought that the economically use of public fund and its proper utilization for planned objectives can be economy of nation. Dr. Ambedkar scholarly contributed Indian economy with his writing. He is a scholar of modern economics and his thought background of current scenario. Analyzing his economic ideology in short term as well as long term of planning and policy making to shape inclusive India.

Keywords:- Economy, Utilization, Public fund, Planning, Policy

Introduction:-

Dr. Bhimrao Ambedkar is known as 'Father of Indian Constitution' a true leader of Indian freedom movement. A great lawyer, A great Dalit leader, A great pioneer in the field of economics, Bharatratn and so on. He was the first person to pursue Ph.D. in economics from abroad. He was the first South Asian person to have double doctorate degree in economics from London school of economics and Columbia University. Dr. Babasaheb Ambedkar wrote three books on economics are as

- 1) Administration and Finance of the East India Company (Columbia university)
- 2) The Problem Of Rupee: Its Origin And It's Solution.
- 3) The Evolution of provincial finance in British India- A Study in the provincial decentralization of Imperial finance(P.S. King and Ltd London 1925)

This chapter discuss the impact of Dr. Babasaheb Ambedkar's economic thought in the field economics like public finance, agriculture, problems of caste system in economic development, women empowerment etc. What is well known Dr. Babasaheb Ambedkar fought against caste system in India but what is not known is how Dr. Ambedkar had also impacted on the Indian economy.

Dr. Babasaheb Ambedkar's important contribution towards Monetary Economics :-

In period 1898 to 1916 gold exchange standard were adopted and more emphasis was given to external stability i.e. exchange rate stability. In 1914-15 the exchange rate got weak and India was running out of gold to pay back its remittances. Leading to an increase in the demand of rupee as a result government of India started minting rupee to tackle the situation. This created inflationary pressure in the economy at that period of time.

Dr. Babasaheb Ambedkar studied this matter in depth and commented on whether the gold standard or gold exchange standard would be better for curb the inflation in a country like India. In his D.sc dissertation 'The Problem Of The Rupee It's Origin And Solution' His major arguments are that currency should not be linked with gold. On the contrary a pure gold standard to be followed where gold coins should be circulated along with paper currency. According to him exchange rate stability will benefit only the trading class not the poor's in the economy. Poor will be benefitted only when there is an internal stability. According to the Babasaheb currency should be stable in terms of commodities not in term of gold. He was against the concept of linking money supply with gold. Ambedkar was a strong believer of quantity theory of money. He was not in favour of giving the power to the government to expand the money supply without expanding the production of goods & services since it can lead to an unstable currency value. So he strongly opposed the managed currency system & supported gold standards with some modification. He proved with statistical data & reasons that how

the Indian Rupee has should be regulated & money should have a circular flow. He also suggested more attention should be given on price stability than exchange rate stability & This thought of his eventually lead to the establishment of Reserve Bank Of India.

B) View and Agriculture and Poverty

Dr. Ambedkar made extensive research on the problem of small holding in agriculture. This thought on agriculture are found in his article “ small holding in Indians former & their remedies 1917.& also in statics of minorities He mentioned that holdings of land by few people is an acute problems of Indian agriculture which has various disadvantage like difficulties in cultivation & utilization & Resources, increasing loss, low productivity, inadequate income & low stand of living. According to Dr. Ambedkar productivity of agriculture is related not only with the size of holding of land but also other factor such as labour & other inputs. Therefore if capital or labourate are not available inadequate quantity & quality then even large size become unproductive. On 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 He also mentioned about the slavery & exploitation of labour bounded under caste system being extremely bad for economical development & fought for its abolition this other suggestion for solving agriculture problem include collective forming economic holding of land or equal distribution of land, large scale industrialization ,provision of money, water, seeds & fertilizers by the government cultivation of waste land by allotting waste to land less labour, minimum wages to labours, control & regulation of private money lenders giving loan to formers.

C) Nationalization of Industries

Dr. Babasaheb Ambedkar thought fast development of Indians is impossible without industrialization. According to him large scale production at domestic level should be undertaken. This would lead to production of essential goods for mass consumption. It utilizes raw materials, reduces foreign dependency & increasing security to labour , ultimately leads to all overall economic development of the country. The private sector can not undertake establishment of big industries in public sector. The insurance & transport companies should be nationalized. Right to strike should be given to labours. The industrial policy of the Indian government is trying to keep up with Dr. Ambedkar’s provisions on industrialization those are included in the Directive Principles of state policy after independence.

D) View on tax policy

Dr. Ambedkar expressed his news on taxation in the manifesto of the Swatantrata Majdoor Party 1936. He was opposed to the land revenue system its system & other taxes as their burden mainly fell on the poorer sections of the society. This suggestion in regard of taxation are as follows- “Tax should be imposed on payer’s capacity & not on income ” Tax should be less on poor & more on rich. Tax exemption should not exceed beyond a certain limit. There should be equality in tax imposition among different sections.

Tax should not intend to lowering the standard of life of the people. Land revenue tax should be more flexible & should not levy on agriculture land. He suggested that Indian tax system at that time was based on discrimination & inequality.

E) Water Resource Policy

Dr. Ambedkar has taken a great policy initiative when he was taken a great policy initiative when he was a cabinet minister of labour. Irrigation power that formed the basis for the present day water sharing dispute through Central Water Commission apex body under the central government and also led for the establishment of River Valley Authority. He criticized the act of 1935 on the lines of water as a wealth of nation. He suggested an integrated approach for the optimal utilization of water resource for that , an independent authority must be established giving the central government a greater role. He gave a legal implemented the work as per the policy framework that led to the

establishment of Damodar Valley Project in Bihar and West Bengal . He had for the first time suggested the interlinking of Krishna, Godawari and Tapi rivers.

F) Economics Of Caste System

According to Dr. Ambedkar the caste classification in India was a major obstruction to economic growth and progress. The caste classification didn't permit people to teach their expert skill to any individual belonging to other caste .Merely member of their own caste were permissible to learn the profession. Thus if a person had the skill necessary for a particular occupation he would not accept the profession of a caste lower than his own. In an energetic industrial set up the individual must be free to choose his profession but due to social religious restriction on interwork related mobility following consequences –

Firstly by do not permitting readjustment of profession .Caste become a direct cause of much of the being without a job in various groups ' as a Hindu would prefer to be unemployed rather than getting employed in profession not assigned to his caste.

Second, individual justice and economic efficiency demand that competition exists in factor market. Due to the constraint on inter occupational mobility of Labour, capital & free enterprise across caste group the caste system creates separation in each of these markets. Labour & Capital thus does not flow from one livelihood to another even if the wage rate or rates of return on investments are higher in the substitute occupations. This brings about a high level of inadequacy in resource allocation.

The division of employment is not based on individual choice. Some of the occupation are socially degrading & people are forced in this occupation on account of their caste origin. Such people can not obtain job satisfaction. As economic association caste is therefore a destructive institution in as much as it involves the subordination of man's natural power & favouritism to the exigencies of social rules. This also results in disassociation of cleverness from work. The dignity of Labour is nearly absent in the common scheme of theory of caste.

G) Contribution In Labour Law In Economic Development Of India

Dr. Ambedkar initiated to reduce the factory working hours from 12 to 8. He also propounded to establish employment exchanges & to collect the statistical data under Industrial Statistic Act. Dr Ambedkar has also worked for the upliftment of women's in the society. He has framed laws like "Mines Maternity Benefits Act" & "Women & Child Labour Protection Act". He tried removing the ban on women employment in the coal mines. He also established "Women Labour Welfare Fund" & fought to give maternity benefits to the women labours.

India was the first nation to think employees insurance & credit goes to great visionary Dr. Ambedkar. This employees state insurance insured the employees against the medical, physical disability & injuries during work. In 1944 he also enacted a bill for the safety of the employees working in the coal mines. In 1945 he employee mica mines labour fund which helped the employee in coal mine to get housing, water, education, transport facility, medical facility & better health & sanitation.

H) Democratic State Socialism

Dr. Ambedkar had presented a democratic state socialism to the constitution committee . The main point of it are as follows-

- All basic industries should be owned and run by state .
- Insurance and agriculture should be nationalized and manage by the state.
- Maintenance of productive resource by state.
- Just distribution of common produce.
- The distribution of land among the families in a village for collective farming.
- No discrimination as landlord, tenants and agriculture labour.
- All agriculture input like capital, seed fertilizer etc. Would provided to collective farming by the government.
- Distribution of agriculture income should be done only after payment of land revenue tax.

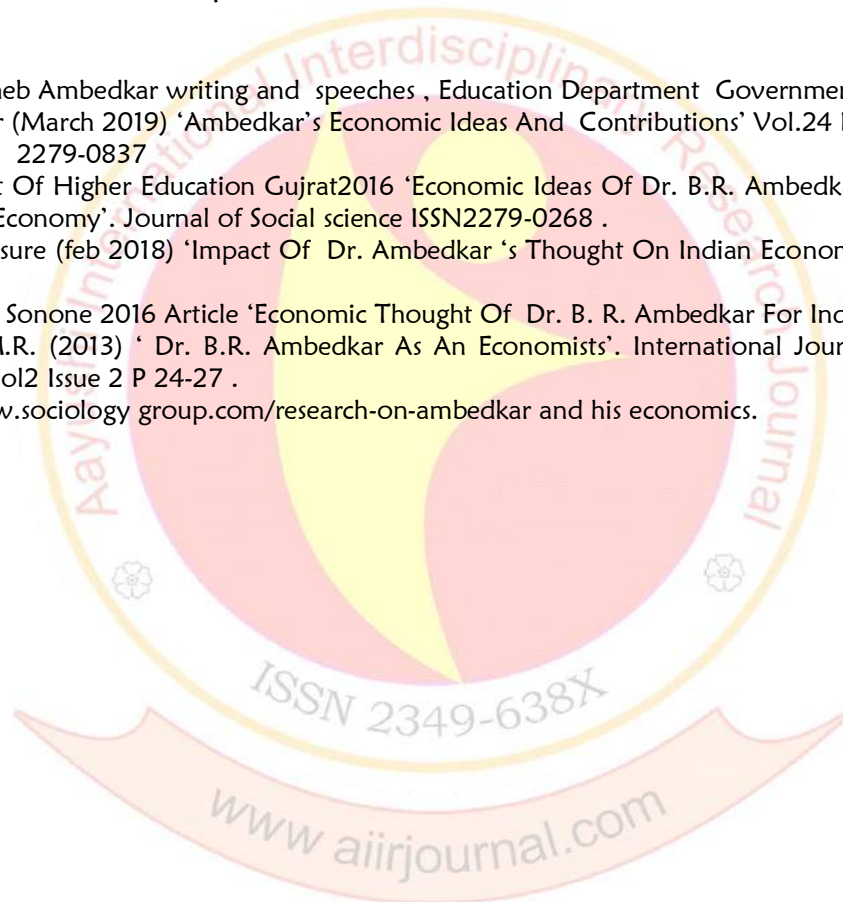
He wanted that public sector should play an active role in the economic development of India. Whereas private sector should be treated as the passive player. While discussing about industrialization in India consolidation of small holding and building of water projects he stated that these should be state owned and should be manage by the state.

Conclusion:-

Dr. Babasaheb Ambedkar was a highly trained economist but his contribution in the economics are not recognized in the main stream of economics. Babasaheb also interested in politics and law rather than economics. But whatever his contribution and thoughts are remarkable in the field of Indian economics. This chapter discuss the importance of Dr. Babasaheb Ambedkar thoughts in the form of thesis, dissertation, papers, speeches , books are major contribution in the subfield of economics like public finance, agriculture economics, problem of caste system in economic development, idea about water and power policy, labour law, women empowerment etc. all are imperative in the economic development of India.

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Ambedkar And Social Justice: In Relation To His Educational Philosophy

Diksha Nargotra

Research Scholar University Of Jammu

Abstract

Education plays an important role in the development of society. Dr. Ambedkar applied his social philosophy in the field of education and tried to use it as an instrument to change the society. He said that learning was essential for every individual if he wished to make progress in the life. He says that education and society have a bounded relationship because the progress and development of society is possible only through education. Ambedkar brought social justice with the help of education only. The power of making an individual free from exploitation and slavery comes from education. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position and wealth. The social justice brings equal distribution of the social, political and economical resources of the community. Thus the present paper will focus on the notion of social justice given by him and the role of educational philosophy in bringing equality in society.

KEYWORDS- Justice, Equality, Education, Reform.

Introduction

One man one value was the universal message of Dr. Ambedkar, a revolutionary who challenged to bring a change in the social order where the clash between caste and class enjoyed a prominent position through centuries. Dr. Ambedkar fought to change this existing social order and tried to build social justice by advocating various issues pertaining to difficulties of caste system and untouchability, basic human rights, labourers, women rights and the Indian politics. Dr. Ambedkar was born in the family of Mahars in Maharashtra and had faced all the indignities and discrimination as an untouchable throughout his life. So he encountered various inequalities and humiliation which led him to stand for the establishment of society based on the socio-economic and political justice.

The idea of social justice is built upon the foundation of 'liberty, equality and fraternity' where every person has the right to access all the opportunities. B.R.Ambedkar believed that education would greatly contribute to the improvement of the untouchables and the lower caste people. It is the education which makes an individual enlightened and makes him aware of rights. Ambedkar considered that denial of the right to education was an important cause of degradation of the lower caste people. Ambedkar criticised the British Policy on education for not adequately encouraging education among the lower castes. He felt that even under the British rule education continued mainly to be for the upper caste people. While a labour member in the executive council of the Governor General was instrumental in extending scholarships for education abroad to the untouchable students. Thus Dr. B.R. Ambedkar wanted the untouchables to undergo both liberal education and technical education.

Malik (2011)¹ highlighted that Dr. Ambedkar inherited his educational philosophy from his master Gautam Buddha. He gave 3 principles about his philosophy: 'Pradnya' (Knowledge or Wisdom), 'Sheel' (Character) and 'Karuna' (Compassion). He gave lot of importance to these three principles and tried to imbibe them in the minds of public. He viewed that "Knowledge is the foundation of a man's life" which could only bring change in the mindset of lower caste people towards education.

Pact (2012)² argues that Ambedkar wanted to actualize society which should be based on the following principles:

- * The individual is an end in himself.
- * The aim and objective of the society is the growth of the individual and the development of his personality.
- * The society should be based on a rational religion.
- * An individual should not be treated as a means but should be treated as an end. This is because by nature every individual is free.

Hence society should provide equal opportunity to each and every individual and should create the space for his development. Society should take care of every human being by giving him liberty, equality and justice. Dr B.R. Ambedkar knew that education was the necessary precondition for the reconstruction of the society on the principles of equality and social justice. It is unfortunate that in the past society got divided into castes based on birth. The people belonging to lower castes i.e. the scheduled castes were denied all privileges and facilities, including educational facilities. They were so poor that they could never think of sending their children to educational institutions. If at all any scheduled caste dared to get elementary education he/she was required to sit outside the class room. His shadow should not fall on other student. (Jatava,1997)

Thus education is an important instrument of social progress. It helps an individual to outgrow the superstitions and enables oneself to develop his potentialities in life. It makes man conscious of his rights as well as obligations towards other members of the society. Therefore, education is an important key to bring about equality and social change in society.

Dr. Ambedkar's philosophy of education can be understood through his writings and speeches as he gave importance to education in his life. For Dr. Ambedkar, education alone creates a sense of new thinking and awakening among the people in India. In this context Guru (1998)⁴ argued that he wanted education for all and not restricted only to a few sections of society. As a humanist, Dr. Ambedkar was in favour of imparting education for the development of human personality. In the view of Dr. Ambedkar the main motto of education must be on serving human interests and achieving equality by removing the evils of social slavery, untouchability, casteism, oppression. Ambedkar's philosophy of education had nothing to do with life beyond the world and emphasized was on secular education. Guru(2002)⁵ views education as a vital force for individual development and social change and an effective instrument of mass movement for safeguarding of life and liberty.

So Ambedkar was always conscious of the ignorance and backwardness of the lower caste people due to lack of education among them. In his struggle against caste based discrimination he held that liberation of lower caste in India was possible only through the approach of "education, agitation and organization".

Surendra (1997)⁶ viewed that Babasaheb firmly believed that education was the only effective means to uplift the lower section of society. He also believed that it was only through education that the downtrodden could be awakened for their struggle to get their rights. According to Dr. Ambedkar, "Education is not only the birthright of every individual but also a weapon of social change." Wherever he visited the main emphasizes was the need of education. He used his own learning and knowledge for the upliftment of society. In order to awaken the masses and to make them conscious of their rights, he gave great importance to education. Dr. Ambedkar believed that to achieve progress in socio-

economic and political arena, there is no other powerful tool other than education. He put forward his theory that education is the important means to develop one's rationality, conscience, scientific temper and consciousness which leads to the development of personality. He did not visualize education merely as a means of livelihood but as a powerful weapon to liberate them from ignorance and to strengthen their fight against injustice and humiliation.

Ambedkar also gave importance to the character along with education. In order to bring change educated people should have character. Then only an individual can utilize his knowledge for the development of human civilization and culture and develop his own personality. He believed that education is good only if it promotes and preserves the interests of mankind as a whole. Lokhande (1977)⁷ argued that true education creates equality in society, provides food to the hungry people and satisfies knowledge.

Education alone humanizes man. He wanted to strengthen the national unity and integrity through education. Through education, Ambedkar wanted the people to cultivate the values of freedom and equality among themselves. He was of the view that education is such an indispensable thing that it should necessarily be within easy reach of all. It should be cheap also so that the poorest of the poor may acquire it.

Dr. Ambedkar (1948)⁸ started Mahad Satyagraha in 1927 to achieve the rights of lower caste and establishing religious equality. At Mahad, he made a public bonfire of the Manusmriti, a bible of slavery for untouchables. He awakened the Untouchables by making them aware of their slavery. For the uplift of the depressed classes he developed a programme of education as a part of the general manifesto of Indian Labour Party before the elections of 1937. To rule out illiteracy, he emphasized the necessity of free and compulsory education. He further advocated the adoption of diversified technical education. He stressed the necessity of scholarships in educational institutions. The Bombay province Depressed Classes Youth Conference was held on 12 February 1938 under the presidentship of Dr. B. R. Ambedkar. In this conference, he said that education was a sword and being a double-edged weapon, was dangerous to wield. Dr. Ambedkar addressed a meeting of student of scheduled castes held at Calcutta on 2nd January 1945, where he said to form their own All India Student Federation. Das(1987)⁹ highlighted views of Ambedkar and asked them to concentrate only on education and not to involve in politics. He advised the students not only to get a degree but to see that the degree carried with it some positive knowledge. Thus, Dr. Ambedkar delivered number of speeches which emphasized on role of education.

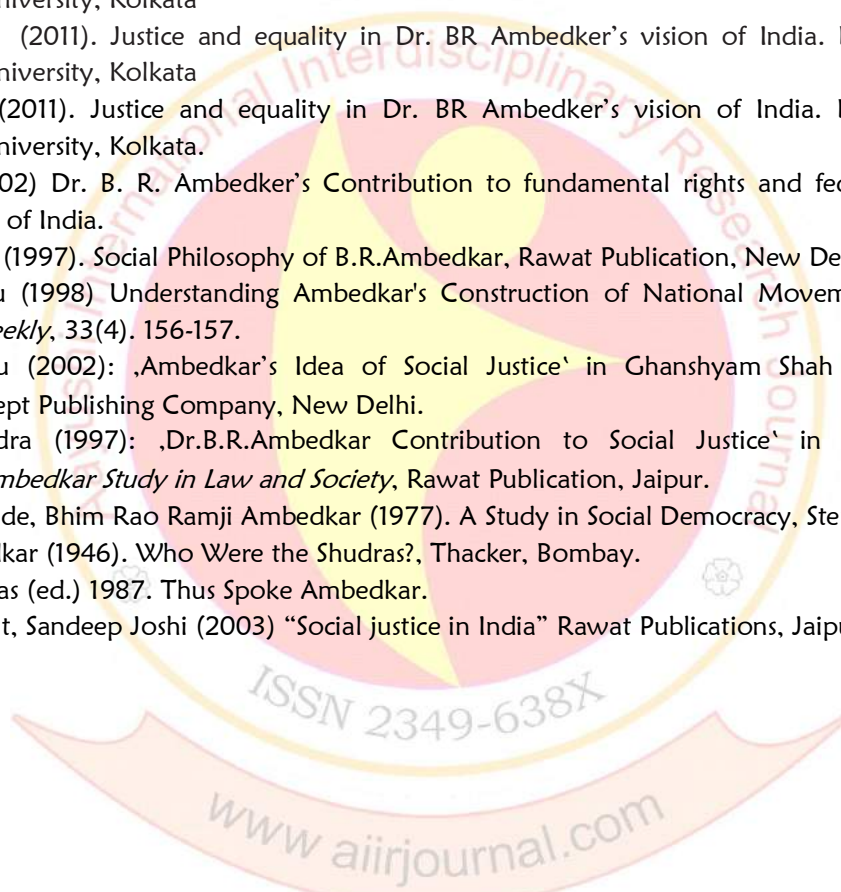
Ambedkar believed that education was the most important means of raising the people's standard of living. Dr Ambedkar said, "Education is what makes a person fearless, teaches him the lesson of unity, makes him aware of his rights and inspires him to struggle for his rights." He believed that education is a movement and if it does not make a person capable then it is not true education. Ambedkar's social-philosophical views rested on the bedrock of egalitarianism. Human dignity and self-respect were central to his social philosophy. He wanted to use education to establish justice, equality, fraternity, freedom and fearlessness in society. He wanted to replace the birth-based society with a value-based one.

Joshi (2003)¹⁰ in his work emphasized that Ambedkar was deeply influenced by Buddhist philosophy and he advocated development of morality in all people. He said only such objectives of education are meaningful that aid in making humans happy and prosperous and helping the society to

progress in terms of employment. Thus education makes the society stable. Good behaviour and good conduct arise from logical reasoning and that can be acquired only through education, experience and dialogue. Being a strong proponent of logical and scientific education he was convinced that primary education is very important for the poor sections as it provides them necessary platform to enter into public life.

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Dr. Babasaheb Ambedkar And Social Reformation

Mr. Abhijit Abaso Patil.

Assistant Professor,

Department of Sociology, Shivaji University, Kolhapur.

Abstract

Dr. Bhimrao Ramji Ambedkar also known as Babasaheb Ambedkar. He is not just a great man, but also a social reformer. He was the person who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits). He was a member of the Constituent Drafting committee. Ambedkar rose to eminence as a social reformer and a leader of the Depressed Classes of India. He was the first Law Minister of Independent India. He was the great economist, politician, great philosopher, and guide. He worked a lot for Dalit Community.

Dr Babasaheb Ambedkar shifted to social and political life. Babasaheb had devoted his life to remove untouchability. He believed that the progress of the nation would not be realized without the removal of untouchability, which means the abolition of the caste system in totality. He studied Hindu philosophical traditions and made a critical assessment of them. 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. In this paper I have studied about different steps taken by Babasaheb Ambedkar for Social reformation in India. All over his work and devotion for society is great. It still works in different angles of society.

Key Words: - Social Reformation, Family and Religious Formation, Social Justice, Constitution of India.

Dr. Babasaheb Ambedkar And Social Reformation

A person who is known as the father of Constitution is Babasaheb Ambedkar. Babasaheb Ambedkar's greatest achievements are in the sphere of ideas, politics and social change that shaped the character of the nation, India and of democracy as conceived by the world at large. He always played a big role in social reformation. Ambedkar rose to eminence as a social reformer and a leader of the Depressed Classes of India. The main aim and mission of Ambedkar's life was to try to lead the Depressed Classes towards a higher social, political and economic status and to free them from the stigma of untouchability that lay upon their foreheads. In other words, he desired to secure for the Depressed Classes, complete equality, and equality at par with the Hindus.

Dr Babasaheb Ambedkar's greatest achievements are in the sphere of ideas, politics and social change that shaped the character of the nation, India and of democracy as conceived by the world at large. Still, his greatest achievements are in the sphere of ideas, politics and social change that shaped the character of the nation, India and of democracy as conceived by the world at large.

Dr. Babasaheb Ambedkar was the first Law Minister of Independent India. He was the great economist, politician, great philosopher, and guide. He worked a lot for Dalit Community. Ambedkar realized that for this extremely difficult aim, he would have to plan an all-round attack on the system of Caste and untouchability. The first step in this direction would be for him to explain in a convincing manner the defects, shortcomings, and evil impacts of the caste-system and how they hindered the removal of Untouchability, apart from leading to dismal, negative, disunited and separatist trends in

the Hindu Society. He wrote a number of books for this purpose. B. R. Ambedkar was an eminent leader, social reformer, scholar and jurist. Dr Ambedkar was a reformer whose legacy and relevance continues to grow. His message of social equality continues to reverberate and resonate with passing time.

There are **4 actions taken by Babasaheb Ambedkar for social reformation.**

- Movement against caste Discrimination
- POONA PACT
- Hindu Code bill
- Contribution to the constitution text.

➤ **Here are some movements taken place for Social Reformation by Dr. Babasaheb Ambedkar.**

1. Movement against caste Discrimination

According to B.R. Ambedkar, was to abolish caste discrimination and untouchability to bring a socio-economic and a political transformation in India. Ambedkar decided to fight against the caste discrimination that plagued him throughout his life. In his testimony before the Southborough Committee in preparation of the Government of India Act in 1919, Ambedkar opined that there should be separate electoral system for the Untouchables and other marginalized communities. He contemplated the idea of reservations for Dalits and other religious outcasts.

Dr. B. R. Ambedkar, who belonged to one of the scheduled castes, devoted his entire life to fighting against caste tyranny. Ambedkar organized the “All India Depressed Classes Federation” for the purpose. In South India, the non-Brahmins organized during the 1920s the “Self-respect Movement” to fight the disabilities, which Brahmins had opposed. The Constitution of Independent India has provided the legal framework for the final abolition of untouchability. It has declared that “untouchability” is abolished and its practice in any form is forbidden and punishable.

He launched a newspaper called “Mooknayaka” (leader of the silent) in 1920 with the assistance of Shahaji II, the Maharaja of Kolhapur. It is said that after hearing his speech at a rally, Shahu IV, an influential ruler of Kolhapur, dined with the leader. The incident also created a huge uproar in the socio-political arena of the country.

Although Dr. Ambedkar was criticized for not participating in the freedom movement led by the Congress, he said that Dr. Ambedkar brought reforms through his own ideologies and programmes. Dr. Ambedkar played a pivotal role in eradicating the ‘Varnashrama’ practice in the society and proved through his action that any person can perform any duties given to them and the duties performed by a person was not due to his caste.

2. POONA PACT

It was the agreement related to depressed classes. This agreement was taken place between Dr. Babasaheb Ambedkar and Mahatma Gandhi. This agreement includes depressed classes and upper caste Hindu leaders on the reservation of electoral seats for the depressed classes in the legislature of British India government in 1930. It was made on 24 September 1932 at Yerwada Central Jail in Poona, India.

Poona act was recognized by both parties for the disfavored by the untouchables and disliked by the Hindus. It was embodied in the Government of India act. While Gandhi saw untouchability as a

social issue, Ambedkar understood caste as a political one. The PACT, signed at Pune, as the result from the Communal award of August 1932. The proposal of PACT was taken placed by The British Government which allotted seats in the different legislature of India in the different communities to resolve the problems of communal interests. Dalit leaders supported the proposal. That proposal helped to believe in advance interests of Dalit. Mahatma Gandhi has taken objection to the separation for electorate system between Dalit and Hindu. During the time, Mahatma Gandhi began a fast unto death on 18th September.

Dr Babasaheb Ambedkar refused to abandon his support for separate electorates until Gandhi was near death. He and the Hindu leaders then agreed to the pact, which declined separate electorates but gave increased representation to the Dalit within the Hindu electorate for a 10-year period. Ambedkar complained of blackmail, but the pact marked the start of the movement against “untouchability” within the Indian nationalist movement. Those untouchables are today known as Scheduled Caste (SC).

Under a separate electorates system, each community was allocated a number of seats in the legislatures and only members from these communities would be eligible to vote to elect a representative of the same community to legislative assemblies. Mahatma Gandhi was bitterly opposed to the communal award, as the award in continuum of constant efforts of the British imperialists to divide Indian people into a number of special-interest groups and to weaken the national movement.

Initially, Ambedkar was in favor of the award, as according to him political solutions like separate electorate would work for upliftment of depressed classes. However, after the series of negotiations both Gandhiji and Ambedkar agreed to a solution called Poona Pact and thereby withdrawing separate electorate for depressed classes. The Poona Pact was an emphatic acceptance by upper-class

Hindus that the depressed classes constituted the most discriminated sections of Indian society. It was also conceded that something concrete had to be done to give depressed classes a political voice. The pact made the entire country morally responsible for the uplift of the depressed classes. As the concessions agreed to in the Poona Pact were precursors to the world’s largest affirmative programme (reservation in legislature, public services and educational institutions) launched much later in independent India. Most of the entire PACT made the depressed classes a formidable political force for the first time in Indian history.

3. Hindu Code bill

To codify and reform Hindu personal law in India there were different types of several laws passed in the 1950s. Those were included in Hindu Code Bill. That code bill law included 2 persons- Dr. Babsaheb Ambedkar and Pandit Jawaharlal Nehru. This bill taken place for reformation of fossilized Hindu society. Both argued that for a complete upliftment of the nation as a whole, social upliftment is a dire necessity along with economic and political upliftment. In this women were treated as a lesser sex and deprive them of their property rights and denied choice of their mobility for long in Hinduism. There was the review taken by ministry of law. Dr. Babasaheb Ambedkar was committee’s chairperson. The first draft has revised in 1948. Committee made 8setions in that bill. The Hindu code bill codification had 2 main purposes. Firstly to elevate the social status of Hindu women and secondly to abrogate social disparities and inequality of caste. Hindu Code Bill was intended to give women several rights including marriage after the death of husband, share in paternal property, right to divorce etc.

Different types conflicts arose in bill because of caste systemization in India. Many lawyers took objection to ambedkar's draft of hindu code bill. According to ambedkar there was inability to pass hindu code bill after several years, so he resigned as a chairperson. Jawaharlal Nehru always helped to pass hindu code bill. He also did some changes in bill.

4. Contribution to the constitution text

Dr Babasaheb Ambedkar played valuable role in contribution to the constitution text. He was chairman of the constitution drafting committee on August 29, 1947. Constitution came into effect on 26 January, 1950. There were 7 members in constitution committee. But all the responsibility is on head of the committee Dr. Ambedkar. He wants to remove the gap between different classes and castes to equalize them. They think that there cannot be unity without equalization. Ambedkar never want caste systemization. He always takes steps towards the religious, gender and caste equality. Reservation system introduced by Ambedkar for creating social balance between the classes.

Dr Babasaheb Ambedkar looks at constitution as a vehicle of nation's progress. He used his all knowledge, all experience in drafting constitution. Nehru, Gandhi all believe that no one other than Ambedkar can write constitution in well manner, as ambedkar has knowledge about different fields and different subjects. Not a single word has been written by other 6 members of committee, but when Ambedkar wrote it, everyone has so many excuses to that. But Ambedkar write the constitution in very adverse situation.

The wide range of civil liberties was guaranteed in constitution to the individual citizens. Freedom of religion, the abolition of untouchability these guarantees were given in constitution. Ambedkar also keep arguments related to social and extensive economic rights for women. Ambedkar released protective discrimination scheme for the scheduled castes and other backward classes. For making protective discrimination Ambedkar worked for 10 years on it.

Conclusion

Dr Babasaheb Ambedkar always worked for all the classes equality. He was opposed to classification in hindu. He always worked for equality in society. He fight for women rights in all factors. He just wanted to equalize all legal, social, governmental activities for all classes like SC or other backward classes. He always evolved systematic approach towards each and every activity. Ambedkar played significant and seminal role in constitution drafting. He always worked for transformation in every legal activity.

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**Baba Saheb Ambedkar - The “Real Father” of Progressive India:
a Philosophical and Jurisprudential Reflection**

Vidyuth K.S

Assistant Professor, Government Law College,
Kozhikode, Kerala

Dr.B.R Ambedkar is commonly referred to as the ‘Chairman of Constitution Drafting Committee’ or the ‘First Law Minister of India’ or even as the ‘Father of Indian Constitution’ either without reflecting on or in an attempt to mask his real manifestation as “The Father of Progressive India”. This article attempt to reflect upon the fatherly attributes of Ambedkar that entitle him to be called as the real Father of Progressive India by looking through his jurisprudential contributions and supporting political ideals. But I must also admit at the outset that whatever attributes I may accept as constituting the idea of a Father can be attributed to Mothers as well. However there is a common acceptance of these attributes as part of the idea of Father.

The Concept of Father

Who is a Father? It could be answered in a philosophical or sociological sense by pointing out the essential characteristics that would constitute the idea of a Father. It could also be taken as an empirical question that requires an answer based on the contingencies of actual facts.

In its strict sense a Father is a male parent of any type of offspring and offspring understood as the young born of living organisms. However the term Father could be used in a wider sense to suggest the idea of Fostership. A father is a parent who takes care of his child and facilitate conditions for the survival and the fuller development of his child to its full potential. He would ensure that his children live in an atmosphere of Freedom, Equality and Fraternity. He would treat all his children equal. He would offer reasonable freedom in their actions and thoughts. He would dream of his children living with the feeling of love and companionship. He would try his level best to ensure the development of essential life skills and the availability of opportunities that would assure a dignified human life for his children.

If the characterisation of Father given above is true, then no one other than Dr. B.R Ambedkar deserves the title. When we look into how he plays that role beautifully in social engineering, it is quite obvious that Political philosophy and Jurisprudence conjunctively has played a significant role in this constructive but herculean task.

Whose Father Ambedkar is?

Some people in India accept him as a Father but of the Untouchables only. People like Mohandas Karamchand Gandhi has even tried to deny so as evident from his claims of being the sole representative of all Indians including the oppressed classes at the Round Table Conference. But we argue in the paper that Ambedkar should be considered as the real Father of our Nation - Progressive Sovereign, Socialist, Secular, and Democratic India - whose institutions should be informed with Justice. When one is conceived as a father of a Community or Society or Nation, he should be understood in terms of his vision and mission for the society and his specific plan of action for its development and change as well as the particular actions he did for the purpose. Constituent Assembly Debates is a clear indication of the Vision and Mission of Ambedkar and even a preliminary perusal of Constituent

Assembly Debates would show that Ambedkar was speaking and acting for the whole people of India considering India as an organic whole and untouchables as an essential and integral part of that organic whole .

Political Father

“Law and order are the medicine of the Body politic and when the body politic is sick, medicine must be administered.”

-Dr. B.R Ambedkar

It is evident that throughout his life Ambedkar has constantly upheld and reinforced the values of Equality, Liberty and Fraternity as the core values of social engineering as well as individual development (Rathore, 2020). A Parent, particularly a father would mould their children in accordance with certain values by creating and constructing situations and opportunities and by placing children in those situation. Ambedkar has led many political movements that has aroused not only the interests of the concerned class of people like depressed classes and women but also the larger public. The Untouchable movements like Mahad Satyagraha, the initiation of Newspapers and Journals for depressed classes, the establishment of the Depressed Classes Institute, organisation of various Conferences, Temple Entry movement from 1917 to 1935 are only few illustrations that had revealed the political farsightedness and foresightedness of Ambedkar (Zelliot, 2019). As a political Father Ambedkar shows us solutions and remedies on various socio economic problems in case of our blindness due to analytical incapacities.

It is well known that Political Ambedkar is instrumental in the establishment of different political institutions like Reserve Bank of India, Law Commission, Labour regulations, Women’s right of Property, and the like. Ambedkar singlehandedly taken up the task of drafting the constitution and ensured that the principles of Justice, Equality and Fraternity got adequate representation in the body of the Constitution of India and no Legislations inconsistent with those principles would survive in the legal landscape.

Political Ambedkar is supported by Analytical Ambedkar and advances him towards Assertive, Protective and Reformative Ambedkar.

Analytical Father

"Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise, both will wither and die."

-Dr.B.R Ambedkar

In most of our homes Father takes up the responsibility of analysis. Ambedkar had been a critical analyser of social problems and institutions. His own analysis and understanding shaped his thoughts in designing of the supreme law of our land as well as certain landmark welfare legislations in India across space and fields. While analysing the Genesis of Caste in India in one of his earliest works, Baba Saheb could identify the key characteristic of caste as “endogamy”. The genesis and mechanism of the caste could be proved by showing how endogamy is maintained (Ambedkar, 1916). Ambedkar through his analysis clearly shows the fact that endogamy is foreign to the people of India and the various Gotras of India have been exogamous. The implication of this thought provoking analysis is twofold. Firstly it reinforced the position that Equality has been the predominant principle in India in its social organisation for exogamy means fusion and only a society observing equality can fuse together.

Secondly, it clearly distinguish between Class and Caste and argue that it is the origin, mechanism and maintenance of endogamy that created caste and Brahmins as a class are responsible for it. Analytical Ambedkar was also able to identify endogamy as the major mechanism for excluding non-members from marriage and the stringent practices of *Untouchability* and the *Sati*, *Enforced Widowhood* and *Girl marriage* as the associate mechanisms in the creation of caste.

The Analytical Ambedkar was the major contributor in shaping the course of Constitutional Design at the Constituent Assembly. It is a beauty to read him refuting illusory and absurd objections to constitutional amendments suggested by his fellow members with detailed explanatory notes and reasons (CAD, 1947). Pursuing a scientific way of looking at things Ambedkar follows a pattern of dissecting the Purposes, Structures, Functions and relations of things that he investigates.

Ambedkar teaches his children the essential skills of Analysis by Demonstration. He could show us that through the development of adequate analytical skills various social problems could be identified and legal solutions could be prescribed. A progressive society requires both identification of problems and solution of problems in appropriate time.

Protective Father

Our Constitution must not be a dictatorship but must be a Constitution in which there is a parliamentary democracy, where Government is all the time on the anvil so to say, on its trial responsible to the people, responsible to the judiciary, then I have no hesitation in saying that the principles embodied in the constitution are as good as, if not better than the principles embodied in any other Constitution.

**Constituent Assembly Debates,
Vol.9. 17th September 1949,p.1663**

Ambedkar's vision of Social Transformation was embedded in all his writings and speeches. He was a conscious protector of the basic values that make a society dynamic, progressive and meaningful. The most prominent one was the value of Democracy (Dre'ze, 2018). "Rule of the People, by the People and from the People". He wanted to protect his children from exploitation and oppression not only from other individuals and public at large but also from the state. He found *Representation* as the key in achieving it.

The Care and Concern he has showered on Women, Exploited, and Downtrodden class is remarkable. He is the single most person apart from Rajaram Mohan Roy who argued for the equal treatment of women through substitution of then existing legal frameworks and incorporation of safeguards within the Constitution itself.

His training as a remarkable Economist drew his attention to the Economic planning of India as well as the deplorable financial conditions of Small holder Farmers. He is instrumental in forming India's monetary policy(Ambedkar,1923).He was in favour of the pooling of land among the poor farmers based on a co-operative management of land thereby increasing the productivity of lands and saving the farmers from further marginalisation.

Reformative Father

"Gyan without sheel is very dangerous;it must be accompanied by Sheel by which we mean character, moral courage, ability to be independent of any kind of temptation, truthful to one's Ideals"

-Dr.B.R Ambedkar -

It is in the act of character building of children the Father realises his purposes. He was conscious of the herculean task of nation building from the scratch in India and the need for persons with good

character for the purpose. Influenced by the movement for social reforms in Maharashtra initiated by Mahatma Jyotiba Phule, Justice Ranade, Agarkar, Chatrapati Sahu Majoraj and Prabodhankar Thakre, Ambedkar argued for reconstruction of political and social institutions in the evolution of Indian Polity and Society (Gorrige, 2018). Ambedkar continuously advocated for the improvement of social morality as part of a progressive dynamic process of social evolution and reconstruction.

Ambedkar reminded the Political leaders and Legislators of the value of time. The welfare measures intended to save the suppressed and oppressed people should be taken within a reasonable time. Otherwise, he warns, “the people will treat the Parliament with utter contempt.”

He also taught us the way an opposition should work in society and the value of it. Ambedkar as a member of opposition in his late life opposed the Government and criticised the treasury benches by stating the specific reasons for the same. There is a lesson of honesty and integrity that we all in general and opposition members in particular to be learnt from Dr. Ambedkar.

He emphasised Education, Organisation and Agitation as a means of reforming an Individual as well as Society. Education rises the consciousness and critical ability of individuals which lead them to organise and gain more strength. Organisation would lead to the ability to agitate against social evils and to reform the society. The participation of women in Ambedkarite movement is a well-studied topic (Urmila & Meenakshi,2014).

In the field of Jurisprudence the reformative Zeal of Ambedkar is evident. He accepted the need for periodical revisions of law in a modern society. Some expert body should examine and rectify the problems that bound to occur during the process of Legislation (CAD,Vol.II 1947p.1103-05). Though Ambedkar agreed with the idea of constituting a Statute Law Revision Committee it is pertinent to not that he suggested for leaving the matter to Government to determine the appropriate mind and machinery to carry out the purpose. Here we can see the Analytic and Assertive Fathers playing their role.

Inspiring Father

"The Duty must be performed, let the Efforts be successful or not, let the work be Appreciated or not. When a man's sincerity of purpose and Capacity are proved even his enemies come to respect him."

-Dr.B.R Ambedkar

You ask any person in the world who inspired him first. “My father” would be the answer of most of them. The biggest contribution of Ambedkar to the world is that he inspired millions of human beings in the world and is still inspiring with convincing ideas of a better world. A person is valued not in terms of how long he has lived in this world but how he lived his life. Ambedkar has lived his entire life for the emancipation of depressed and marginalised communities from the oppressed classes. He inspired the Rulers like the First Prime Minister of India, Mr. Jawaharlal Nehru. He inspired Nobel Laureates like Amartya Sen. He inspired political leaders like Kanshiram. He inspired socio-political movements like Mahad movement. He demonstrated through his own life the necessity for systematic thinking and scientific temperament for upliftment in one’s own life. Being born in a caste which was considered lowest of the low to the most renowned scholar in the world (Kir, 1954). What further is required to inspire?!

He inspires various welfare legislations that emancipated the deplorable conditions of suffering people like the Hindu Family laws, Labour legislations, Child Welfare Acts.

Conclusion

The adoption of Ambedkar as our Father would provide true guiding light for us if we would like to move towards a progressive society by the peaceful use of Law as an instrument and if we accept change as the only universal principle of nature. Ambedkar as a father figure would clearly and specifically show us the values of Equality, Liberty and Fraternity. There is a great deal that we can learn from Dr. Ambedkar's ideology and Philosophy which would be beneficial to our nation building endeavour.

In short, He inspires us. He secures us. He protects us. He makes us free, independent and self-respected.

What more is required from a Father..!!!

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Dr. Babasaheb Ambedkar's Concept of Social Justice.

Dr.V.Ramesh Babu

Asst.Professor in Political Science Dr.V.S.Krishna
Govt. Degree College (A), Visakhapatnam, Andhra
Pradesh

Dr.V.M.Raja Sekhar

Asst.Professor in Political Science
N.T.R. Govt. Degree College
Vayalpad, Chittoor (Dt) Andhra Pradesh

Introduction

Dr. B.R. Ambedkar, a great social thinker great humanist, lawyer, Economist, legal luminary, theorist and father of Indian constitution. He was born in an untouchable family in caste-ridden India. He had agony, resentment and anger of those who have been victims of inhuman practices of caste system and untouchability. According to Chaturvanya system, the Shudras and Untouchables were traditionally were placed at the bottom of the social structure i.e, caste system. The voice and physical appearance of the untouchables were treated as pollution. They were not allowed to live among the other people and not allowed to have basic human needs as drinking water, education, shelter and other facilities. They were excluded from the social life. Being born in the untouchable family, Dr. Ambedkar was aware of the bitter experiences of such social structure. He fought for the rights, liberty equality, dignity of the members of the untouchable castes. Ambedkar epitomized the agony, resentment and anger of those who suffered.¹

Ambedkar was critical of Chaturvarnya system and its product the untouchability, he wanted social justice by abolishing the caste system and untouchability. The practice of untouchability excluded the untouchables from the social inter course with the other castes, denied access to public places. Throughout his life and writings, Dr. Ambedkar denounced the Chaturvarnya system, domination of religion, practice of untouchability, Ambedkar pursued for the goal of social justice. Ambedkar aimed at abolition of historical distortion in the form of untouchability and securing equal civil rights, protection of equality before the law.²

Ambedkar's concept of social justice pervades the life of down trodden, marginalized, backward classes, minority sections and women, who are fifty percent of population of all sections of the society. So the concept of social justice is a broader and it occupies the entire social structure.

Justice V.R. Krishna Iyer rightly said that "Dr. Ambedkar was all sound and fury against social injustice. His weaponry was legal, political, his anathema Hindu caste exclusivism and his ambition social democracy... His life was a flaming forge, his commitment was to free the ancient unfree, his economics, law and politics were wielded into a constitutional militancy and geared up to a social emancipation movement."³ While discussing about the nature and perception of Ambedkar's movement for social justice, Professor Upendra Baxi, said "In certain a sense, Ambedkar's conception of social justice derives from his liberal vision and tradition. The figure of human rights is preeminent in vivid text of Ambedkar's corpus. In reality horrible context of destitution, deprivation and disadvantaged systematically haunting the depressed classes and given the context of colonial state. Ambedkar innovates thinking about justice, freedom, and rights in a remarkable way. ⁴ Professor Baxi continues to say Ambedkar's theory of rights addressed the civil society than state, civil society should think about entitlements, the rights should be protected by the civil society as it is their responsibility.⁵

Professor Baxi declared that the bare catalogue of needs thus identified and sustained campaign to transform needs into rights is an astonishing facet of Ambedkar's achievement. ⁶

As Jeevan Kumar D. explains, Ambedkar's movement for providing social justice to the so called untouchables, marginalized and Backward Classes can be divided into two phases i.e., during the nationalist movement and in the Constituent Assembly Ambedkar's efforts could be evaluated in two phases. ⁷ On 17th May 1929, Ambedkar submitted a report on the constitution to the Government of Bombay Presidency. In that report Ambedkar recommended that "there should be a provincial civil service and a Provisional Civil Service Commission... Indianization of the services should be made for the fulfillment of the claims of the Backward Classes. ⁸ In 1930 the sarte committee, submitted its report to the Government in March, Dr. Ambedkar was a prominent member in that Committee he demanded ⁹ "the committee recommended scholarships and student's hostel. For the upliftment of the Backward Classes, it stressed on the need to recruit depressed classes in the police. That a Backward class officer should maintain lists of qualified candidates, from the Backward Classes and promote their recruitment... on the social front, the committee recommended legislation to prevent dedication of Devadasis; and that the social boycott be checked by propaganda and legislation.

Ambedkar's movement and in its essential struggle for constitutional rights for the so called untouchables in British India, may be listed as follows: ¹⁰

- 1) All educational facilities should be provided to the depressed classes.
- 2) Depressed Classes should be given representation in state and central legislative councils on the basis of their population, needs and importance.
- 3) Jobs in the state and central government services should be reserved.
- 4) Depressed Classes should be given representation in all the democratic bodies of the country.
- 5) Provision of Separate Electorate should be made for the depressed classes and
- 6) Separate settlements should be established for the depressed classes.

Dr. B.R. Ambedkar became the Chairman of the Drafting Committee to draft the constitution for free India and he was chosen a member of the Advisory Committee on minorities and fundamental rights. Though Dr. B.R. Ambedkar entered the constituent assembly to safeguard the interests of the so-called untouchables, but Ambedkar became emancipator of the docontrodden, marginalized and backward classes and minorities of the population of India. Infact Dr. Ambedkar was a party to a general consensus in the Constituent Assembly that the term 'Backward Classes' would cover three principal components, the Scheduled Castes, the Scheduled Tribes and the Other Backward Classes. Securing the social justice was the main task of Dr. Ambedkar for all the backward classes in the country, under the mandate of new constitution. ¹¹

Fundamental Rights

Ambedkar's movement for securing social justice during the pre-independence, could not materialized, when he was in the constituent Assembly he tried to secure the social justice by incorporating the Fundamental Rights and Directive Principles of state policy in the free Indian Constitution. During the 1920-1947, he fought for social justice was his main plank, as the emancipator of all sections of the society. He knows that social justice could not be secured to one and all unless it was enshrined in the constitution itself.

As observed that the Fundamental Rights in Indian Constitution are more elaborate and comprehensive than in the Bill of Rights or in any other constitution. Professor A.M. Raja Sekharaiah

rightly said that this was necessitated to enshrine in the constitution to solve the special problems of diverse religious, cultural and social conditions of a heterogeneous society. They are also intended to provide not only security for and equality of citizenship but also certain standards of conduct, citizenship and fairplay.¹²

It is observed that the Fundamental Rights aimed at preventing discrimination and promoting social justice to guarantee equality before law and equal protection of law (Article 14); prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article – 15); equality of opportunity in matters of public employment (Article-16), abolition of untouchability (Article-17) and Prohibition of traffic in human beings and forced labour (Article-23). It is clear that by incorporating these provisions in the constitution, Dr. Ambedkar and his efforts constitutionally guaranteed equality to the disadvantaged sections of the society. Through these provisions Dr. Ambedkar tried to abolish social inequality, social stigma and social disabilities in our society.

Directive Principles of State Policy.

Fundamental Rights guarantee the rights and liberties of the individuals against arbitrary state action, the Directive Principles seek to emphasize economic and social goals. Ambedkar category stated that the Directive Principles were not intended to be mere pious declarations. The Directive Principles to create a welfare state and a just social order where there is no economic exploitation. Article 38 contains the essence of these principles: “The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice- social and political shall inform all the institutions of national life” Today, the Central Govt. and all state governments implementing the Directive Principles to provide justice to the needy.

Dimension of Justice : Many kinds of justice could be discussed. Preamble of Indian Constitution is itself an embodiment of social justice, here we can have a discussion of social, economic and political justice.

a) Political Justice:

Aakash Singh Rathore said that justice was not by any means merely affective for B.R. Ambedkar. The specifications and determinations of the meaning and the urgent necessity of social justice, economic justice and political justice have spelt out in numeral places throughout Dr. B.R. Ambedkar’s works. There is an abundance of literature available on his conception of social justice and to some extent economic justice and political justice. The social justice should be implemented by the governmental institutions¹³.

Justice is a complex and multifaceted concept and none of its components or constituent aspects are necessarily exclusive of the others we have observed that some questions central to political justice include¹⁴:

- a) What are the basic political rights of individuals, or of communities.
- b) What is the proper role of government or the state.
- c) What are the basic principles of democracy.
- d) Why are all citizens equal and in what ways should that equality be manifested.
- e) When is political power legitimate or illegitimate, and what duties do those enjoying power have?
- f) Should some political communities be superior to others?

Ambedkar addressed and debated all these questions related to about political justice in throughout his works. For example Ambedkar's "Evidence before the Southborough committee (1919), Annihilation of caste (1936) , State and Minorities, (1947) thoughts on Lingerstic States (1955) and lecture titled "Buddha and Karl Mark. (1956).

b) Social Justice and Economic Justice :

Aakash Singh Rathore, continues to eulogize Ambedkar' works on justice as said that Ambedkar was widely regarded as the preeminent authority in modern India when it come to social justice. Since his first writing Castes in India: Their Mechanism, Genesis and Development, to his Annihilation of Caste, to Philosophy of Hinduism Ambedkar was incessantly preoccupied with social justice. Over the course of life and vocation of Ambedkar understood the nature of economic justice involved. He envisaged a proactive role for the state and public policy to intervene in order to support the disadvantaged and marginalized sections. Ambedkar supported states intervention in the economy, he also stressed the need to adopt strong policies for affirmative action that would reshape the state and make it representative, responsive and accountable¹⁵.

Effects of Caste System

Since the caste system is society of graded inequality, one caste will not have interaction and societal life of the people. Now we will have analysis of Ambedkar on Caste system in India. Ambedkar writes that "the effect of caste on the ethics of the Hindu is simply deplorable. Caste has killed the public spirit. Caste has destroyed the sense of public charity. Caste has made the public opinion impossible. A Hindu public is his caste. His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden and morality has become caste bound. There is no sympathy to the deserving. There is no appreciation of the meritorious. There is no charity to the needy. Suffering as such calls for no response."¹⁶ Everybody should fight for securing the social justice.

How To Protect The Social Justice.

The importance of education can be evaluated while studying the life of Dr. Ambedkar and his educational successes, and through his how he could have become the chairman of the Drafting Committee. When we think that how to protect justice ,Ambedkar argues," I firmly believe in the efficacy of education as a panacea for our social evils. The problem of lower order in this country is not merely economic but cultural. It is not enough to house them, feed them and then to leave them from to serve the higher classes as was the ancient idea of this country. It is even more necessary to remove from them that feeling of inferiority which has stunted their growth and made them slaves of others and to create in them a consciousness of significance of life for themselves and for their country of which they have been cruelly robbed by the current social order of this country. I am convinced that nothing can be achieved this except the spread of higher education."¹⁸

Justice V.R.Krishna Iyer sais that we need a social revolution, an education revolution and public services revolution through crash programmes and mass line methodology. Navodaya Schools, from this angle are a new hoaxes. Antyodaya in the "widest commonality spread" is the "consummation devoutly to be wished"¹⁹

Relevance of Ambedkar's Social Justice

Ambedkar , he himself became the man of symbol of knowledge and with his knowledge Ambedkar could have drafted the Constitution of India to provide the justice to the Indian nation. By following the foot prints of Ambedkar, regarding to providing the value based and quality education, Dr.R.S.Praveen Kumar, an IPS officer, taken charge as the Secretary of Social welfare Gurukula Schools of Telangana state, preparing the students of all classes of society to get education and they are joining the highest Indian higher educationa institutions like Delhi University, J.N.U, I.I.Ts,I.I.Ms and other all institutions. Ambedkar's educational aims and objectives are being implemented now.

In this paper, we pursued the essence of providing social justice by Ambedkar. Ambedkar's philosophy, movement, writings , debates, and deliberations **have been** studied, debated, discussed for this research paper. In this paper we followed the comparative method and doctrinaire approach to pursue this paper. The relevance of Ambedkar's concept of social justice has been widely deliberated and discussed. In this regard, further research is invited. Thank you.

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Communism, Buddhism and Dr. Babasaheb Ambedkar: An Entangled Relationship

Raj Kumar Singh

Ph.D. Scholar, Department of Anthropology
University of Delhi

Introduction

Dr. B. R. Ambedkar is one of the icons of modern India and one of the architects of the Indian constitution. He was the first law minister of independent India and recipient of many prestigious awards which includes *Bharat Ratna*, which is one of the highest civilian awards given by Government of India. His struggle for the rights of underprivileged section of the society is regarded as the struggle of the century. A visionary who believed in establishing a society where everyone is free from social, political and economic exploitation. However, in current political situation of the country, every political party has interpreted his writings in his own way. In this chapter I am arguing how Dr. B. R. Ambedkar changed his political ideology from being attracted towards communism to finding refuge in Buddhism.

Early life of Dr. Babasaheb Ambedkar and social discrimination

Dr. Babasaheb Ambedkar was born in a Mahar family in Central Provinces in 1891. His father Ramji Maloji Sakpal was serving in the British army as subedar (Pritchett, 2006). Although, he was able to get education in the school but discrimination and untouchability was also served to him by the school teachers and his colleagues. The discrimination has been narrated through his writings in "No peon, No water" in which he mentioned the misery of an untouchable student who was forced to sit outside the class on a gunny bag which he had to carry from his home and was not allowed to drink water by himself and the peon used to pour water from a height so the vessel doesn't get polluted by the touch of a dalit (Pritchett, 2010). After obtaining his bachelor degree in economics and political sciences from Bombay University he moved to pursue his postgraduation at Columbia University in U.S.A. and later he obtained his doctorate from University of London in Economics. B. R. Ambedkar started serving the princely state of Baroda as military secretary of the ruling Gaikwad. However, he left the job after sometime and worked as private tutor, as an accountant and even started an investment consulting business. The identity of being a Mahar ruined almost everything as Mahars were considered as untouchables (Keer, 1971).

In 1918, Dr. B. R. Ambedkar was appointed as a professor of political in Sydenham college of Commerce and Economics where he faced the same problem of untouchability where his colleagues objected to share drinking water with him (Harris, 2001). Later, he left the lectureship and started practicing as a lawyer in Bombay High Court. During his practice as a lawyer, he established Bahishkrit Hitakarini Sabha for promoting education and socio-economic improvement of the welfare of the outcaste which were referred as depressed classes. He also started many periodicals like Mook Nayak, Bahishkrit Bharat, and Equality Janta for the rights of the dalits (Benjamin, 2009). In 1927 Dr. B.R. Ambedkar launched a movement against untouchability and marched for opening up the public drinking water resources for the dalits. He did satyagraha in Mahad for the dalit community to get the

right of the fetching water from the main water tank and also launched a movement for getting the right to enter into the temples (Jaffrelot, 2005).

Hindu religion, Caste discrimination and Revolt of Baba Saheb Ambedkar

The Hindu textbook manusmriti which was the source of Hindu laws and ideologically justified the caste discrimination and untouchability was condemned by Dr. B.R. Ambedkar in a conference. Later, he with thousands of his followers also burned the copies of Manusmriti on 25th December, 1927 and till today 25th December is celebrated as Manusmriti Dahan Din by followers of Ambedkar (Menon, 2014).

Dr. B. R. Ambedkar viewed hinduism as a religion which has no sympathy, equality and liberty which are necessary for uplifting any individual in the society. The advocacy of casteism in Hinduism is based on the divine authority of the shastras and thus, have religious sanctions to maintain the caste system in the same manner it has been propagating in the past. Dr. B.R. Ambedkar in his very first writing “Caste in India, Their Mechanism, Genesis and Development” raised two major arguments about caste in which he argued that India is culturally homogenous and endogamy in brahmins was the basis of caste which was later adopted by non-brahmins in India. Dr. B.R. Ambedkar refused to accept the four-fold varna system which was prevalent in Hinduism and believed that the law of karma or destiny has no relation with the merits of the Individual. According to Dr. Ambedkar untouchability was not based on the inequality principle but it was prevalent due to the principle of graded inequality. (Ambedkar, 1936).

Dr. B. R. Ambedkar, Marx and Communism

In the early 1930s and 1940s, Dr. B. R. Ambedkar made an attempt to engage with the communism as he believed that it is better to engage with the reality rather than with the faith. The ideas of development of a society based on rational approach which will lead towards a scientific revolution and enlightenment. He embraced Marxism because Marxism has the common goal of uplifting the socio-economic conditions of the workers and untouchables (Ahir, 1997).

Dr B.R. Ambedkar alleged that class struggle and class conscious came into light through the writings of Karl Marx. However, he claimed that class struggle in India will be obstructed due to the caste difference between different labour belonging to the same class. He claimed that “Caste to be real [it] can exist only by disintegrating a group. The genius of caste is to divide and to disintegrate. It is also the curse of caste.” The institution of caste makes it impossible to gather people around common ground of oppression and therefore it is necessary to address the caste disparities in order to solve the problem of economic inequalities (Ambedkar, 1956).

Dr. B. R. Ambedkar conflict with communist Ideology and Communist Party in India

Ambedkar believed that communism lacked humanism and advocated for the ends which Marxism will attain after a revolution but not the way that it attains the end result. Ambedkar argued that “all the doctrines which Marx propounded had no other purpose than to establish his contention that his brand of Socialism was scientific and not utopian” (Ahir, 1956). Dr. B. R. Ambedkar came in conflict with the Marxist party in India due to their negligence of casteism and untouchability in the country. Indian Marxist gave very little attention to the issue of untouchability and caste discrimination and believed that only class exploitation was present in the Indian society (Moon, 1979). Dr. B. R. Ambedkar was also dissatisfied with the application of the Marxist theory in a democratic society and the inability of Marxism to deal with the non-material roots of any social problem especially the

problem of caste in Indian context. The selective address of the social and economic inequity by the communist unions was criticized by Ambedkar as he believed that any philosophy or ideology shouldn't be selective in solving a social problem (Rodrigues, 2002). During textile strikes in 1928 and 1929 in Bombay he found that there was very limited mobility of the untouchables in the unions and were employed at the lowest level. In industry they were lowest paid and had least skilled jobs and as peasants the untouchables were landless labourers. The class ties across caste in the unions came in conflict with the rights of the untouchables and due to this difference Dr. B.R. Ambedkar discouraged the untouchables to take part in the strike that was called by Girni Kamgar in 1929 (Roy, 1976).

Dr. B. R. Ambedkar formed Indian Labour Party (ILP) in 1936 in order to work for the needs and rights of labours irrespective of the caste affiliation. Some of the leftist policies like the principle of state management and state ownership of industry whenever it may demand and whenever it becomes necessary for the interest of the peoples. Although, ILP was addressing the issue of economic and social inequality but it was not able to overcome with the appearance of being a caste-based party. Ambedkar argued the issue of economic inequality in terms of watan system which was a caste based economic system and the Mahars were forced to perform it by the upper caste Hindus (Zelliot, 1996).

Marxism in Buddhist Teachings: Dr. B. R. Ambedkar comparison of Buddhism and Marxism

During his visit to Kathmandu in Nepal in 1956 to attend a fourth conference of the world fellowships of Buddhist conference he demonstrated that most of the Marxist aspects were present in Buddhism. The theory of communism starts with the belief that there is exploitation in the world. The poor masses are exploited by the capitalists who own the property which is generated by the surplus production whose value is appropriated by the owner and not by the worker. The exploitation result in suffering of the poor masses and Marx provides the solution of the exploitation of poor classes by preventing the ownership of private property and the state must own all the tools of production. Land and industries should belong to the state and there should be dictatorship of the proletariat and the government should be by the exploited class and not by the exploiting class. However, according to Dr. B. R. Ambedkar, Buddha came up with his teaching in which he has explained that "There is 'Dukkha' in the world" and Dr. B.R. Ambedkar interpreted that Buddha used the word 'Dukka' in the sense of poverty. The foundation of the Dharma-chakra Parivartan sutta is based on the preposition of 'Dukka' So, according to Dr. B. R. Ambedkar, a practicing Buddhist should look for principle of communism or Marxism in the teachings of Buddha itself (Christopher and King, 1996).

Buddha has provided much better explanation about the ownership of private property as according to the rules laid by buddha for the monks. The rule forbids the monks to own private property. According to the rules laid by Buddha which are mentioned in 'Vinayapitaka' the Bhikkhu is allowed to possess only seven things which includes a razor, a lota for having water, a bowl for taking donation, three chibaras and a needle for sewing. So, according to Dr. B. R. Ambedkar ideologically Buddhist sangha and bhikkhu are better in terms of practice and ideology than communist and communism (Ahir, 1998).

Conclusion

From Marxism to Buddhism: Conversion of Ideology to conversion of faith

Ambedkar argued that the long-term goals of a Marxist revolution contradicted the ends which are advocated by the Marxist philosophy. The means to attend the end is based on the violence and the dictatorship of the proletariat. Ambedkar was of firm belief that any system based on the notion of

violence and oppression would not be able to last long and thus, communist revolution in India will be doomed from the start itself. He also argued Marxism as a philosophy won't be able to deal with the caste issues or the problems that are present in the society as caste system is based on certain complex degree of rights and disability which locks all the members of society and forms the basis of their relation to each other. This scaling of rights according to the caste makes almost impossible to form a common front for the fight against the caste system. The degree of rights to inter-dine and inter-marry with another caste above or lower is not allowed which makes the system stiff and makes everyone a slave of the caste system but all the slaves are not equal in status and as they are not equal in status, they are not able to unite against a common cause of eradicating the caste system.

Ambedkar differed from the Marxist philosophy of religion being the opium of the poor and believed that religion is a very important for spiritual growth of humanity and mankind. He found refuge in Buddhism and utilised it to elevate the political consciousness of the Dalit community. Buddhism provided all the tools that were required for political and social reforms he wanted to achieve during his political career. He believed that Buddhism won't opiate the dalits and educate them about the rigidity and oppressiveness of the caste system. Buddhism provided a way for social emancipation of dalits and will provide a middle path for social and political democracy (Ahir, 1998). The teachings of Buddha should be utilised for solving the crisis present in the society rather than communism which believes in violence for producing revolution in the society whereas Buddhism believes in changing the society by changing the mind of the peoples with *Ahimsa* and brotherhood.

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The Indian New Woman: Contribution Of Dr. B.R. Ambedkar

Rajni Devi,
Research Scholar, Dept. of English,
NIILM University, Kaithal, Haryana (India)

Dr. Ravinder Kumar,
Professor, Dept. of English,
NIILM University, Kaithal, Haryana (India)

Abstract

The new woman was a feminist ideal that emerged in the late 19th century and had a profound influence on feminism in the 20th century. It was popularized by British American writer Henry James. It was first used by Sarah Grand in her article 'The Heavenly Twins' in 1893. This feminist ideal also influenced Indian feminism. The new woman is an ideal which promotes that education improves the status of women; education spreads awareness about social issues and rights for them. The status of women in Indian society was miserable. Many reformers and activists like Raja Ram Mohan Roy, Devendra Nath Tagore etc. worked for the improvement in the condition of women in Indian society. After independence, it was crucial that in Indian constitution the equal rights for women should be included. A few contemporary thinkers and politicians opposed the equal rights for women and depressed classes. The great reformist and thinker Dr. B.R. Ambedkar supported the depressed class. He was one of those persons who accelerate the process of feminism to new woman. He included different articles in constitution which promotes the rights for the women from all the sections of the society. Women along with oppressed and deprived class saw a ray of hope for development and a big change in their status. The history witnesses a big miracle for women and depressed class. Now a big section of society can have education, awareness and have rights. So Dr. B.R. Ambedkar's contribution towards new woman is remarkable.

Key Words: New woman, Feminism, Constitution, Oppressed, Deprived.

Introduction

The term 'The New Woman' is used for the first time in 1894 by an Irish writer Sarah Grand in an article to refer to independent women seeking radical change. An English writer Ouida (Maria Louisa Rame) used this term as a title of her article. It is further popularized by British-American writer Henry James to describe the growth in the number of feminist, educated women in Europe and United States. The New Woman was the term used at the end of 19th century to describe women who protest against the male domination. They rebel against the bondage of society and restriction imposed by men. Today, they are called liberated woman or feminist. Gail Finney says, "the new woman typically values self-fulfillment and independence rather than the stereotypically feminine ideal of self sacrifice; believes in legal and sexual equality; often remains single because of the difficulty of combining such equality with marriage; is more open about her sexuality than the 'old woman'; is well educated and reads a great deal; has a job; is athletic or otherwise physical vigorous and accordingly prefers comfortable clothes (sometimes male attire) to traditional female garb." Definition of the New Woman "A woman especially of the late 19th century actively resisting traditional controls and seeking to fill a complete role in the world"

The French philosopher and a novelist Simone de Beauvoir wrote a book in 1949 'The Second Sex'. It has been proved milestone in the history of feminism. Its most famous sentence "one is not born but rather becomes a woman". This accelerates the feminist thinking for next generation. With this simple sentence, she touched the core feelings of women's heart. This started the enquiry of women's existence and gender issues. The feminist theory is a complex and contradictory theory. In 1953, when its English translation 'The Second Sex' was considered notorious for its frank and sweeping account of

women's oppression. When it appeared the abortion and contraception were illegal or inaccessible in most countries.

Objectives

1. To study the concept of new woman in Indian context.
2. To study the contribution of B.R. Ambedkar in improving the status of woman in India.
3. To discover the vision of B.R. Ambedkar towards woman.
4. To assess the constitutional provision for woman rights.

Research Methodology

For the purpose of the present study data has been collected from secondary sources. It is collected from various articles, books, documents, internet and various other publications.

The status of woman in Indian Society

In old times India has been called 'Aryavarta'. People believe in the rules of Vedas and Upanishads. Those holy books promoted the caste system which was called the 'varna system'. The rules of that system were so strict that no one dared to transgress those rules. According to that system the Shudras were at the bottom and Brahmins at the top. The Brahmins were the taskmaster of the society. The lower 'varnas' had to follow the rules made by the 'gods' in the society. There were some other people present in the society who were not the part of the system. They were called 'untouchables' who had to serve all the 'varnas'. The woman was considered as untouchable despite of her Varna. Her place is not recognizable even Brahman women was not treated with respect. She was mal-treated in the name of tradition and 'Dharma'. So many stories of, so called high class women were buried in history. If a woman was a widow and her struggle would be thousand times multiplied. She was tortured by the society and even more tortured by her own family: the male members as the brother-in-law even father-in-law exploited them mentally and sexually. The worst thing was that they were not allowed to raise voice in the name of family reputation. They had no legal, social and economic rights. The social reformers feel the pain of these women. The first name in these reformists was Savitribai Phule who raised voice against this evil.

Contribution of Dr. B.R. Ambedkar

Dr. B.R. Ambedkar prepares the ground work for the empowerment of women. He knows the importance of education for women. Only education can make free the society from all the insensibilities, old traditions and discrimination. Each person can make progress with education and improve his lifestyle and live like a free human being. Dr. B.R. Ambedkar was the first reformer who thought of women having legal rights. He knows that until the woman has no rights, she cannot raise her voice. He can be called the godfather of women community. Women education witness is a big and gradual- controversy. The battle of women's education and equal rights has been partially won. Different programs has been started by the government and World organization which help women to access the education, but still there are ordeals in the way of women to reach the destination, especially in the rural areas. The girls from the poor families had to do household and farming chores. They are still away from education because they have to play their roles as mother, wife and they have to work hard for family survival.

The Hindu Code Bill

To quote Far Eastern Survey “The Hindu Code Bill, which during the recent election became a controversial issue between Prime Minister Nehru and certain conservative Hindu element, still awaits passage by the Indian Parliament. The object of the Indian Parliament which has been years in preparation is to unify, codified and modernize the laws governing marriage, divorce, inheritance property rights and allied topics for Hindus, who form the great majority of the population of Indian Republic”.

The new women emerged with education, awareness and social security. She has the social, political and economic rights. It is only the painstaking efforts of B.R. Ambedkar. The Hindu Code Bill is the landmark in the history of women empowerment. B.R. Ambedkar gave ‘Sanjivani’ to the existence of women in Indian society. The presentation of Hindu Code Bill in Constituent Assembly was the historic moment in Indian history. It secures Indian women’s social, economic and political rights. It includes the rules and provisions as follows:

Marriage, adoption and succession

The Hindu code bill defines different rights to woman are divided in six parts.

Part-1 Preliminary

It applies to all the citizens of India. It includes even ‘legitimate’ and ‘illegitimate’ children. It has description of ‘full blood’ and ‘half blood’ relations.

Part-2 Chapter-1 Marriage

It prohibited the marriage of the person who have not completed the age according to the bill; already living with other person; are in blood relation; are lunatic and impotent at the time of marriage. This bill safeguards the women who will be married to persons who are living with other women and are lunatic or impotent. There are two types of marriages: civil marriage and sacramental marriage.

Chapter-2 Void and Voidable marriages

This chapter describes the void and voidable marriages those marriages are void or voidable if either party is lunatic or living with other spouse at the time of marriage; if either of the two parties is impotent or have adultery during the marriage. This chapter gives the right to a woman to be free from those burdened marriages which are imposed to them forcefully by the society.

Chapter-3 Restitution of Conjugal Rights and Avoidance of Marriages

This chapter states that any partner whose spouse has withdrawn from the society without any excuse for more than two years, can apply for conjugal restitution of conjugal rights.

Judicial Separation-This bill also provides the right of judicial separation if the petitioner has been deserted for more than two years; felt unsafe due to cruelty; spouse has been suffering from incurable disease; has unsound mind; has committed adultery during marriage. This bill gives the right to all the citizens to get freedom from clog of unhappy marriages, otherwise women were forced to live with those person who are cruel and adulterous. This Bill has the provision that if a wife has no source of income the husband has to pay for her expenses and support.

Part-3 Adoption

Chapter-1 Adoption generally adoption can be occurred with the wishes of both the parties. The person adopting has the capacity to bring up the child, proper record of adoption shall be maintained by the parties and the registrar.

Part-4 Minority and Guardianship includes the provision for guardianship of 'Minors' who have not completed the age of eighteen.

Part-5 Joint Family Property- This part includes the family property it shall include both 'movable' and 'immovable' property all the family member shall share it equally.

Part-6 Women's Property

This part describes the women's property which was acquired by a woman at the time of marriage as a gift and earned by her efforts. It will be her 'absolute' property. It shall include both 'movable' and 'immovable' property. This will protect women financially whereas 'Manusmriti' provides woman no right to property. Even 'Manusmriti' said that any property gifted to a woman or earn by a woman shall be family head's property. She could not use this property according to her wishes. Part-7 succession- In this part 'heir' is defined as 'male' or 'female'; it means discrimination made on the basis of gender is abolished. A female can be heir to the property of the father. The property shall be divided between the window and the son equally. This provides economic rights to women so that a widow woman shall not be tortured by the society as it happened in old times.

Constitutional Provision for Social Justice

Dr.Babasaheb Ambedkar saw the discrimination and inequality on the name of caste religion and gender in Indian society. To eradicate these injustices, he included provisions in the Constitution of India which directly introduce social justice. 'Fundamental Rights' and 'Directive Principles of States' in the constitution serves to provide social justice in India. 'Special Provisions Relating to Certain Classes' and Schedule 7, 11 and 12 has provisions which prompt social justice in India. Here are some provisions relating to social justice:

C. Educational, Economic and Public Employment-Related Safeguard

Article 14 guarantees that the State shall not deny equality before law and equal protection of laws within the territory of India.

Article 15 (2) Prohibits discrimination against any citizen on the ground only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

(a) Access to Shops, Public Restaurants, Hotels and Places of Public Entertainment; or

(b) The use of Wells, Tanks, Bathing Ghats, Roads and Places of public resort maintained wholly or partly out of the state funds or dedicated to the use of general public.

Article 16 Equality of opportunity in matters of public employment

Article 46 Promotion of educational and economic interests of scheduled castes, scheduled tribes and other weaker sections.

Article 335 Claims of scheduled castes and scheduled tribes to services and posts.

3. Provisions Relating to Women

Article 39a the states shall direct its policy towards securing that the citizens, men and women equally, have the right to an adequate means of livelihood.

Article 39d. The states shall direct its policy towards securing that there is equal pay for equal work for both men and women.

Article 42 Provisions for just and human conditions of work and maternity relief.

Final remarks

The new woman or the empowered woman in India is the result of the painstaking efforts of B.R. Ambedkar. In pre-independent India a few women are educated, so they have negligible contribution in social activities. The condition in rural area is most miserable. The women in rural areas are unaware of the outside world. Education is the weapon with which a woman can change the face of the society. With education, they have more access to information and technology. It is true that with the spread of education the status of woman is, to some extent changed but still the goal is far away. The constitution provides equality for all but it is up to the society how much it is implemented and in what shape. In spite of efforts made till now women are still fighting issues such as rape, dowry, sexual harassment and poverty etc. The constitution is the 'Panacea' for the downtrodden. B. R. Ambedkar 'the Messiah' of downtrodden made every possible effort to give relief to the underprivileged classes.

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Dr.B.R. Ambedkar : The Architect of Indian Constitution

Mr.Naresh W.Patil,

Asst.Professor,

Kumbhalkar College of Social Work, Wardha,

R.T.M. Nagpur University, Nagpur, Maharashtra-442001.

Email: nareshkumarpatil101@gmail.com.

Abstract:

Dr. B.R. Ambedkar popularly known as Babasaheb, is the father of Indian Constitution. Though he was born in an untouchable family, with his untiring search for knowledge his incredible industry and with his unflinching aims he could have achieved greatness. By dint of his relentless pursuit of purpose with courage of conviction and indomitable will and ultimately became a scholar in the field of Economics, History, Sociology, Law, Anthropology, Philosophy and Politics. More than said above, he was a great humanitarian, Social democratic revolutionary and Statesman. And he is a hope of down trodden, marginalized and voiceless. Dr. Ambedkar's greater and greatest contribution to our nation is his production of Constitution so long as the Constitution survives, the name of Dr. B.R. Ambedkar remains immortal.¹ Dr. Ambedkar as a great scholar had knowledge and command on Indian history, understood the social structure of Indian society, the influence and domination of Hindu religion on the society, life of destitute and depressed, he utilized the opportunity which came to him, in the name of Chairman, Drafting Committee finally he drafted the Indian constitution as a living document. This present paper makes an attempt to analyse how Dr. Ambedkar produced a great constitution to India, its nature, structure, its flexibility and how the constitution plays an important role in development of Indian nation.

Introduction:

India got Independence on 15th August, 1947 and the Constituent Assembly announced the name of the Dr. B.R. Ambedkar as Chairman of the Drafting Committee with other 6 names as members of the committee. The other members were N. Gopala Swamy Ayyangar, Alladi Krishna Swamy Ayyar, Saiyed Md. Sadullah, K.M. Munshi, B.L. Mitter and D.P. Khaithan. Later on Madhava Rao was appointed in place of B.L. Mitter and T.T. Krishnamachari was appointed after the death of D.P. Khaithan. Infact, Dr. Ambedkar entered into the Constituent Assembly with the hope of safe guarding the rights of the down trodden, But, he was immediately called upon to play a major role in framing of the constitution for India. Because that much of knowledge, wisdom on the constitutional matters. Dr. Ambedkar explained his reaction to his selection to the constituent assembly as²....

"I came into the Constituent Assembly with no greater aspiration than to safe guard, the interests of the Scheduled Castes. I had not the remotest idea that I would be called upon to undertake more responsible function; I was therefore, surprised when the Assembly elected me to the drafting committee. I was more than surprised when the drafting committee elected me to be its chairman."

It is understood that the constitution is the basic law for the governance of a country. Dr. Ambedkar considers it as a mechanism for the purpose of working various organs of the government. It defines various organs of the Government, specifies their respective functions and demarcates the fields

of their operation. It is a vehicle of the nation's progress reflecting best in the past traditions of the country, to cope up with respond to the needs of the present and possess enough resilience to the needs of the future. At the same time it must be a living organ for the generations to come. ³

Dr. Ambedkar and the drafting committee worked 141 days and then the draft constitution was done by Dr. Ambedkar, Sri Krishna Swamy Iyer with the assistance of Dr. Justice B.N. Ray the Constitutional Advisor. On February 21, 1948, the Draft of Constitution was presented to Dr. Rajendra Prasad, the President of Constituent Assembly. Then the Draft of Constitution contains 315 articles 8 schedules. ⁴

Objectives:-

1. To study the main provisions of Indian Constitution.
2. To understand Dr. Ambedkar's efforts for giving various rights to the citizens:
3. To study the Dr Ambedkar's contribution regarding the Democracy..

Methodology:

This study is based on secondary data. The secondary data has used to write this paper. The secondary data from various journal articles, books, news paper articles and reference books.

Fundamental Rights and Directive Principles of State Policy:

Dr. Ambedkar as a great scholar he studied all the important constitution of the world countries and understood their nature and structure. The most important thing in the constitution of India is the dignity of man as a human being and creation of a casteless, classless, homogeneous society. By introducing the chapter on Fundamental Rights, he materialized his aim and objective of safe guarding the interests of the downtrodden. For this, he derived inspiration from the American Constitution. Dr. Ambedkar did not accept the concept of Fundamental Rights in absolute terms and authorized parliament to put reasonable restrictions on these rights in the public interest.

Ambedkar realized that the heart of the constitution is the fundamental rights, given to every citizen. By incorporating the fundamental rights in the constitution, the safeguard is given to every citizen to get liberty, equality and justice. The fundamental rights are guarantee to (1) the basic human rights (2), abolition of disabilities, (3) guaranteed rights to minorities including women and prevention of exploitation of them. ⁵

Justice K. Ramaswamy, states that with the support of Jawahar Lal Nehru, Dr. Ambedkar incorporated the Directive Principles of state policy into the constitution in the part IV, Dr. Ambedkar thought that the political democracy cannot last long unless the secularism and economic democracy provided to the people. Implementation of the directive. Principles will transform the Indian society into an egalitarian and vibrant social order. The planned economy should be the base. Therefore, the relevant article of the constitution provides right to economic justice. Today our union Government and state governments implementing these Directive principles in the name of welfare state. These Directive Principles were declared as non-judicial in the past, Fundamental rights were only justifiable, but years passed over the attitude of the judiciary to interpretation of courts got change, now it is part of interpretation process that "directive principles and fundamental rights constitute conscience of the constitution and are two wheels of the chariot; without the one the other cannot run.

It is suffice to state as Dr. Babasaheb has stated our constitution as a piece of mechanism lays down what is called parliamentary democracy.”⁶

Parliamentary System of Government:

Indian society is a multi-diversified society. It is stated that the graded inequality i.e. the caste system (High castes and lower castes) prevails, in this society, the well established and religious dominated classes, economically stable people do not have sympathy or human attitude towards down-trodden and marginalized, that is why Dr. Ambedkar argued and got acceptance for the parliamentary system of Govt. Dr. Ambedkar argues that⁷:

The parliamentary system differs from a non parliamentary system in as much as the former is more responsible than the latter, but they also differ as to the time and agency of assessment of their responsibility draft constitution in the recommending the parliamentary system of executive has preferred more responsible to more stability.

The draft committee under the stewardship of Ambedkar recommended after careful consideration the parliamentary system of government with its justifications. Dr Babasaheb Ambedkar all along defended the parliamentary system with a removable executive. Ambedkar argued that such a system with a removable executives provided greater degree of responsibility which was need of the country.⁸

In India constitution, the head of the state i.e. the president is elected by the members of the parliament and the legislatures of the states. So, this is the indirect election. Under the presidential system of America, the President is the Chief Head of the executive. The entire administration is vested in him. Under the draft constitution the president occupies the same position as the king under the English Constitution. He is the head of the state but not the executive. He represents the nation but not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device or a seal by which the nation's decisions are made and known”⁹ Dr. Ambedkar explains why the state legislatures are made in the election of the President, because he representing the whole nation, and entire administration is vested in his name, in this regard Dr. Ambedkar gives explanation that “The president is the Head of the state and his power extends both to the administration by the centre as well as to the states. Consequently it is necessary that in his election, not only members of parliament should play their part but the members of the state legislatures should also have a voice.

Council of Ministers and Collective Responsibility:

The President is indirectly elected. He only represents that state but not acts the real head of the Government. Ours is the parliamentary Government in which the executive is the responsible to the legislature. Under the parliamentary system of Government the heads of the Government and the state are different so, the real power is vested in the hands of the Prime Minister. The head of the state, this connection, Dr. Ambedkar said¹⁰;

Supposing you have no Prime Minister; what would really happen? What would happen is this that every minister will be subject to the control or influence of the President. It would be perfectly possible for the President who is no *ad idem* with a particular cabinet to deal with each minister separately, singly, influence them and thereby cause disruption in the cabinet. Such a thing is not possible to imagine. Before collective responsibility was introduced in the British Parliament you remember how the English king used to disrupt the British cabinet as well as the parliament. That sort of thing was put to a stop by collective responsibility. As I said, collective responsibility can be archived

only through the instrumentality of Prime Minister. Therefore, the Prime Minister is really the key one of the arch of the cabinet and unless and until we CREATE that office and endow that office with statutory authority to nominate and dismiss ministers, there can be no collective responsibility”.

Religion and Human beings:

Justice, K. Ramaswamy explains that in a democracy ruled by majority the minority would be at a disadvantage. Articles 25 to 30 provide the freedom of religion and freedom to the minorities to establish and maintain their institutions for religious and charitable purposes, to manage their religious affairs and to administer their properties in accordance with law. Constitution also protects their cultural or linguistic rights and to establish and administer educational institutions. Predominating objectives in this regard is that while assuring the minorities of their rights to establish and administer the religious institutions, to preserve their minority script or culture, there is dichotomy between the religious part and the secular part. The religious part should be confined only to the individual concerned and it should not have any effect on or mixed with the governance of the country. Similarly the secular part should be taken charge of solely by the state and the public money should be spent only for secular purpose and not for any religious purpose though religion as such has not been prohibited under the constitution.”¹¹

Independent Judiciary for integrity of India:

K.C. Daiya explains an independent judiciary is a cornerstone of a Federal Constitution maintaining the delicate scheme of distribution of powers between the centre and the units and preserving certain rights of the people guaranteed under the constitution. It is necessary to ensure proper safeguards in order to ensure the functioning of an absolute independent federal judiciary, neither swayed by the Government at the centre nor in the units, not joining in league with either Central or State Government against the fundamental liberties of the citizens. This was the reason that the constituent Assembly members had gone to great length to keep the court and the judicial system pure and independent.¹²

Reservations:

In our society, the downtrodden and marginalized people were not allowed to get education and other basic human amenities. So, Dr. Ambedkar knew that unless reservations in jobs and legislature was given to Dalits they would never be in a position to be equal partners in the administration of the country and they will remain oppressed slaves for ever. Dr. Ambedkar made social justice a founding faith a built into it humanist provisions to lift the low level of lowly Scheduled Castes and Scheduled Tribes to make democracy viable on an equal footing.¹³ So Articles 14,015,016, and 17 have been incorporated in the Constitution.

Union of States and Integrity:

Indian Constitution has been drafted on the principles of Federal and Unitary forms of governments. These two kinds of Governments and Characteristics are very essential in our constitution. Though Indian constitution is a federal polity that we have in the constitution, nowhere it is referred to as such. Article I of the constitution of India calls India as a “ Union of States” and the federal character of the polity is , therefore, implied though not explicitly written out. Ambedkar had his own explanation and justification to call our constitution as “Union of States” and not federation. He pointed out “ the federation is a union because it is indestructible. Though the country and the

people may be divided into different states for convenience of administration, the country is an integral whole. Its people a single people living under a single *imperium* derived from single source¹⁴”.

Single Citizenship for Integration of India:

Indian society is multi-diversified one. If we allow our citizens to have two citizenships, as citizen of India and citizen of respected state, our integrity certainly get into disunity. So, Dr. Ambedkar defended for the single citizenship for India as¹⁵:...

Each state (in U.S.A.) hascertain rights in its own domain there are number of rights that a state can grant to its own citizens or residents that it may and does legally deny to non-residents or grant to non-residents on more difficult terms.....There is only one citizenship for the whole of India..It is Indian citizenship....Every Indian has the same rights of citizenship no matters in what state he resides.

Linguistic Provinces:

India is a country to have above 1651 languages to be spoken by its citizens. At the same linguistic differences are also arisen in its history. So, Dr. Ambedkar accepted for formation of states on the base of regional development but he did not accept to form states on the declaration of regional language as its official language.

Amendment Procedure:

Indian Constitution is a flexible constitution to be amended by the conditions prevails in the country and in constitution three kinds of amendment procedures have been arranged, so for the granted situations and necessity the constitution could be easily amended for the progress of our society.

Article 17 to Abolish Untouchability:

The practice of untouchability in India is an inhuman practice by somebody against the majority people. Dr. Ambedkar with his commitment and humanitarian and emancipation approach he abolished the practice of untouchability in India by incorporating the Article 17 in the constitution.

Dr. Babasaheb Ambedkar, the Father of Indian Constitution:

A single statement is enough to declare that that Dr. B. R. Ambedkar is the father of our constitution, as T.T. Krishnamachari, the member of the Drafting Committee announced that as “the House is perhaps aware that of the seven members nominated by you, one had resigned from the House, and was not replaced, one died and was not replaced. One of the members was away in America and his place was not filled up and another person was engaged in state affairs and there was void to that extent. One or two people were away from Delhi and perhaps for reasons of health did not attend. So it happened ultimately that the burden of drafting the constitution fell on Dr. Ambedkar and I have no doubt that we are grateful to him for having achieved this task in a manner which is undoubtedly commendable¹⁶.”

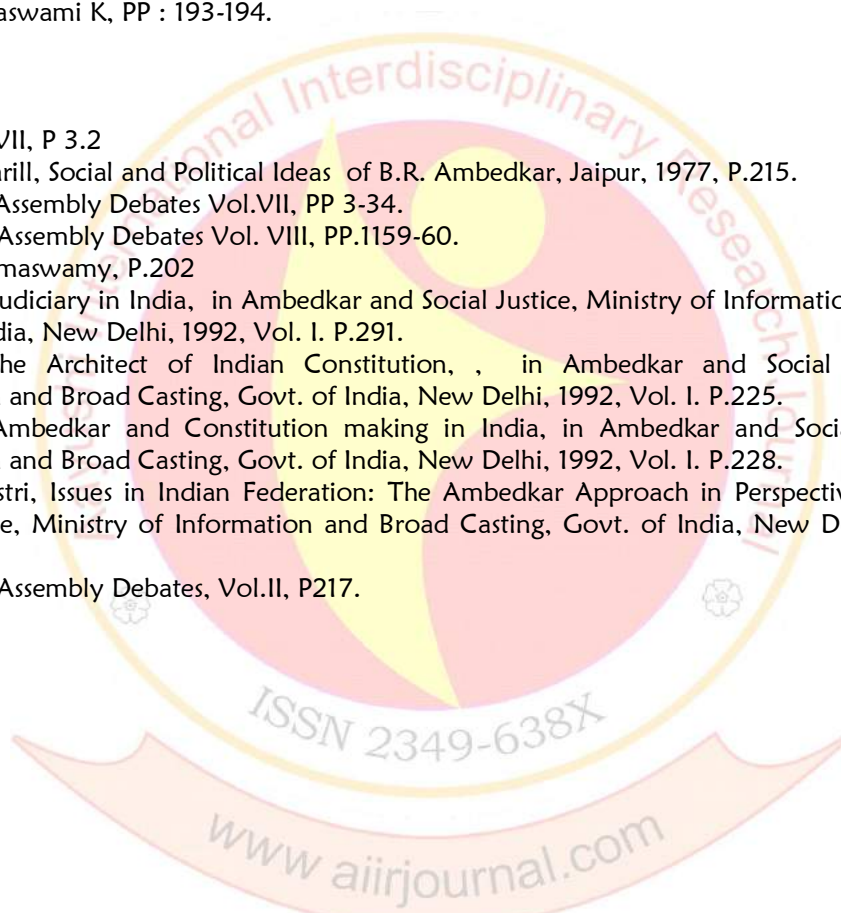
Conclusion:

Today, we are the Indians proud of our Constitution and our Democracy. This credit goes to the Dr. B.R. Ambedkar as he was architect of our Constitution to provide us the beautiful life based on the equality, liberty and brotherhood. Dr. Babasaheb Ambedkar expressed his views that “Indian Democracy is workable, it is flexible, and it is strong enough to hold the country together both in peace

time and in war time.” No one can doubt the workability and strongness of Indian democracy as prescribed by Dr. Ambedkar. However, the journey of Indian democracy has not been smooth and easy and it has, time and again, faced many challenges. Even in 21st Century, larger part of Indian population has not enjoyed the fruits of democracy. They do not have access to basic amenities like education, health services, employment, and proper commutation of rights. These are still unresolved challenges before Indian democracy. Proper implementation and observance of rule of law and constitutional principles is the only solution to address this challenge.

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Dr. Babasaheb Ambedkar Contribution Towards Women Equality

Dr. Sujata Chalawadi

Dr. Ashok Rathod

Assistant Professor, Department of Economics,
S. K. College of Arts, Commerce and Science, Talikoti - 586214. District - Vijayapur, Karnataka.

India's foremost leader, Dr. B.R. Ambedkar, had a profound influence on the social life of post-independence India and was keen on humanizing Hindu law. He worked immensely for development of India as economist, labour leader and social scientist. Ambedkar's universe as the father of the Constitution laid the foundation of a secular idea and democratic system. Dr. Babasaheb Ambedkar has made a tremendous contribution to the equality of women.

As well as the persecution of women around the world, women of all religions and societies are exploited as a whole; women are second-class citizens, disadvantaged, obscure and gender-related issues. These have been running smoothly for centuries.

Women have been living as dependent since ancient times. Since the creation of Manu Mahashayana, the women life has been reduced to four walls, to the very least. Thus, the male plays a major role in every stage of the women life.

This was so intense that the woman had to satisfy herself as much as it is. It is thought that women born and created to satisfy or look after man. He should always be able to earn love and respect from the man who makes his life a happy one. Unmarried women treated with bad vision in society. A foreign feminist thinker who stood firm in the 18th century against such imperfections, Wollstonecraft argues that a person's personal growth rests on education. Thus, eliminating inferiority, enhancing their inner strength and gaining respect for love.

The 19th century was a period of conflict in this history, a transitional period for female life. Along with the National Resurrectionist Movement, social reformers of indigenous orthodox religions have come to life as a philosophical illusion of education, child marriage and marriage. Thus, Rajarama Mohanaraya, the founder of the Brahma samaj, banned 'Sati-practice' and supported women equality and the continued pro-feminist movement along with the national revival. While Ishwar Chandra Vidyasagara promoted widow marriage, Jothiba Phule initiated women education with the establishment of girls' schools.

Although the work of social reformers was held to give women equal status as a man, Babasaheb Ambedkar's work on constitutional liberty in India upheld female independence. In Indian constitution, article 14th declares that everyone is equal before the law. The law does not discriminate on the basis of civilized caste, color creed, sex, and place of birth.

Article 15 of the Constitution of India:

Government banned discrimination against any citizen on the basis of caste, creed, caste, tribe and gender and origin. Separate reservation of provisions in Articles 3 and 4 of the same Act for the benefit of women and children in school, bus, train and employment.

Article 16 of the Constitution of India:

Government prohibited sexism and sexual exploitation and gave equal opportunities to all in the employment opportunities of any government, prompting her to pursue a self-sustaining life using the opportunities she had so far afforded.

Article 23 of the Constitution of India:

Exploitation of rights and exploitation of citizens is prohibited by the sale of children and women, as well as the prohibition on the use of force against them. This is worst to observe that Dr. B. R. Ambedkar's What is not demanded through constitution is still in force today. Still women are facing Social exploitation and injustice in society.

Article 39 of the Constitution of India:

According to the law 39(A), "men and women are equal achievements for the maintenance of equal life."

According to the 39(D) law, men and women have equal pay for work. The legislature demanded equal pay for a woman who knew she could do the job as a male but excludes government departments, earning a lower female salary than a male. Still today women facing wage discrimination in agricultural, industry and service sector even in privatization also.

Article 42 of the Constitution of India:

It is the duty of the government to provide the workers with the necessary facilities and provide maternity relief to the Indians.

Dr. Baba Saheb Ambedkar gave constitutional rights to Indian citizens by correcting the mistakes that have historically been so far. Ambedkar allowed equal rights of women, rights, equality, and liberty against persecution, religious freedom, cultural and educational rights.

Hindu Code Bill :1951

Ambedkar's Hindu Code Bill, the most important act in feminism. Ambedkar, the first law minister in the Nehru Cabinet of Independent India, presented the Hindu Code Bill in Parliament on February 2.

Members of Congress, the ruling party in the Lok Sabha, opposed. Ambedkar was shocked when his ambitious act fell before his very eyes. Similarly, resigning as minister to endure that pain did not leave the legal struggle alone.

Hindu Marriage Act 1954:

Ambedkar, the farsighted, knew that caste destruction was not possible as long as intermarriage did not take place. In those days when marriage was common for a woman, inter-caste marriages were more likely to perish than caste-based marriages. Similarly, young men and women of 18 years, regardless of caste and creed, were given opportunities to get married.

Hindu Marriage Act: There is a declaration that the bridegroom should have 21 years and the bride to be 18 years. The Act gives women the right to oppose polygamy and to get divorced.

1. If the husband is a convert.
2. If the husband is an adulterer.
3. If the husband is married to someone else or the husband has been psychotic for more than 3 years.
4. If her husband is suffering from serious disease

5. If he has not lived with his wife for more than three years, he has declared that any of these elements can be divorced and remarried, thereby giving the woman the freedom to live independently and not be limited to the oppressed of society. This law is a testament to the well-being of women.

Hindu Succession Act 1956:

The Act also gives girls the right to enjoy the property of their father, the right to enjoy the same property as brothers. But in the past, the woman was insecure without financial independence. Women deprived of the right of property at Manu's command. According to Babasaheb Ambedkar's opinion, Manu had left wife as a slave in the matter of property. (Babasaheb Ambedkar's writings and speeches. P. 618) Ambedkar laid the groundwork for the life of women by obtaining the right to alimony, the right to the father's property, the right of alimony by the husband.

Conclusion:

Unmarried Bride, Divorced women and Widow also received the right to adopt. Thinking about taking it a step further, Dr. Babasaheb Ambedkar's right to alimony to a divorced woman by her husband. This in turn inspired the woman to be independent and self-sufficient and to live up to her equal status.

It is Dr. Baba Saheb Ambedkar's fame that gave women the right to equal status in society and gave women the rights to constitutional statutes before fighting for a self-sufficient life.

Ambedkar's convinced that Shudra and Shudra are the same as the two words for the Bride and Shudra are the two faces of the same coin. This is the cause of female equality and They believed that independence should be granted only by statutory law and created pro-women statutes and provided legal justice. Perhaps Babasaheb Ambedkar was well known for his exploits because he was from an exploited area. Therefore, the thinking of Dr. Babasaheb Ambedkar, the country's first lawyer, who fought for casteism, untouchability and female exploitation, is a model for the whole world.

Ambedkar contributed immensely towards Social justice and Women equality through legislate. Due to his contribution women are getting opportunity to work in different field like education, agricultural, industrial and service and many others fields. It increases women empowerment and women status in the society. We may call Dr. Babasaheb Ambedkar as Modern Manu by considering his contribution for the social justice and women equality.

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Dr. Babasaheb. Ambedkar And Women's Right**Dr. K. Madhavi**

Assistant Professor(c)

Department of Public Administration O.U.C.W. Koti , Hyderabad.

Abstract:

What are we having this liberty for? We are having this liberty to reform our social system, which is full of inequality, discrimination and other things, which conflict with our fundamental rights.”

Dr. B.R. Ambedkar was the one among the influential thinkers in India. He was a great leader and thinker of women rights. He was a fighter for the dignity of man and deprived people. He is one of the first feminist leader and women's rights advocate in the country. His childhood journey was oppression and unbearable agony. His life was a struggle of a champion of human rights. His Contribution towards Women education, Women freedom in Society, critique of caste and Manusmriti, equal fundamental rights in constitution. Women owes him for enshrining equality as a fundamental right. He is determined fighter and a deep scholar has made significant efforts to lead the society on the path of liberty, equality and fraternity. His aim was to build up the society with social justice. For this he started work for the upliftment of women and their rights. His ambition was that women to realize the equality among genders. He ensured the women that they were also protected under labour laws and laid a foundation against the casteism in nature. This paper intends and tries to narrate the journey of Ambedkar to build up the society with social justice and woman emancipation.

Introduction:

Bhimrao Ramji Ambedkar was a prolific student earning doctorate in Economics from Columbia University and University of London and Ambedkar became a big scholar for his research in Law, Economics and Political science. He was born on 14th April, 1891 from the town of Ambedewe in Ratnagiri district of Maharashtra. He was born in Dalit caste which created many difficulties in Ambedkar's education. He faced many obstacles to attend school due socio-economic discrimination made by the society. With the hard work he attained doctorate and also became a barrister. While returning to India he dedicated himself to the task of upliftment of the untouchable community.

Dr. Babasaheb Ambedkar was a great thinker and fighter too. A significant effort made by him to bring the path of liberty made the Indian society and women to move out the barriers from their life. He was a pioneer in social justice. He incorporated many factors issues related to social justice in Indian constitution through various articles for the Hindu and other sections of society especially for backward communities. He established many organisations to mobilize his followers. He was best example and inspiration for many people. He spent his life for the betterment of society, women and other privileged society. He worked to root out the untouchability, evil practices like prostitutions, child marriages and devdasi system from the society for this he builds up awareness among the illiterate, women and poor and ignited them to fight against the unjust and social practices in the Hindu society. He was a great reformer who brought new laws and rights to women and backward classes. He was considered as father of Indian constitution, a pioneer, freedom fighter, philosopher, economist and so on.....

Dr. Babasaheb 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 lead to caste formation. Ambedkar in his other works details the gendered violence that women face with in Hindu Smritis and Vedic texts. In the Manusmriti for example, Manu set the ideal for women to worship her husband despite all his flaws. He says "Manu can hardly be said to be more tender to women than he was to the Shudra." He worked out for women to realize the ambition of equality amongst genders. He advocated for the rights of sex workers and spoke out against the casteist nature that was the foundation of sex-work. 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.

Dr B. R. Ambedkar's role is significant in shaping the social, political and civic contours of India and fostering the advancement of the society in general and women in particular. His personal sufferings as a Dalit and his exposure to Western ideas and rational thinking built in him the confidence to challenge the orthodox Hindu social order and reconstruct the society along the ideas of equality, liberty, fraternity and respect for the dignity of all including the womenfolk.

Women Status In Early Periods:

Women used to enjoy freedom, autonomy and rights in Indian society. Women were considered important in the pre-Vedic period when societies were found to be matriarchal. With the advent of the Aryan or Vedic culture, the matriarchal society got replaced by patriarchal society. However, women still enjoyed autonomy and variegated rights and had access to all kinds of learning. They had significant roles to play in religious ceremonies and in choosing their life partners. They could study the Vedas . Widow remarriage was also permissible. However, the position of women deteriorated in the later Vedic period because of gender differentiation. Socio economically, women were cornered and deprived of basic human rights. They were devoid of autonomy and property rights. The deterioration in their position which started in the later stage of the Vedic period got aggravated by the imposition of stringent rules on them by our lawgiver Manu. Manu, in his book *Manusmriti*, 'codified a woman has no right to acquire property . Rules like serving husbands faithfully even, if he is devoid of any good qualities ; a girl, a young woman or even an old woman should not do anything independently, even in her own house . A widow should be long suffering until death, self-restrained and chaste . She should obey her husband while he is alive and not violate her vow to him when he is dead. Artha Sastra stated that the principle aim of woman is to get married and bear children. Women were deprived from all the equalities.

Under the influence of Manusmriti , women had to face various deprivations in matters of acquiring property, education and studying religious scriptures. The notion that women should not be given freedom and be made subservient to male domination got deep-rooted. The Muslim invasion of our country and malpractices such as purdah system, polygamy and Talak further worsened the

situation. British India gave new hope for the women , the educated and enlightened social reformers attempted to purify the Indian society from the social evils. Many reformers worked out to put an end to sati system and widow remarriage. Jyotiba Phule dedicated his entire life to educate women.

When Ambedkar considers it a crime to keep female subordinated to male. Women comprising half of the world's population need to be strengthened if we dream of a developed world committed to human rights. According to Ambedkar, the main factor that contributed to the emergence of caste was the rising differences within the groups. Castes had been enclosed classes that control women's sexuality through endogamy. Ambedkar believed that political democracy can only be successful if there is social democracy which ensures a way of life build on equality, liberty and fraternity. As a positive step towards this achievement, he felt the urgent need to ensure women's rights and elevate their status and position.

Ambedkar And Justice To Women:

Through his literary contributions, he raised his voice against that social order which taught submission to women and forced her to remain subservient to male domination and adhere to a typical feminine behaviour. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity and iv) fraternity assuring dignity of the individual and National unity to all the citizens of India without any discrimination of caste, creed and sex.

Constitutional Rights For Women:

In Indian Constitution, the Articles exist that help the women of Indian society to improve their position and to compete with their male counterparts. For example Article 14 – 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. Article 15 prohibits discrimination on the ground of sex. Article 15(3) enables positive discrimination in favour of women. 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. Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment. Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work. As per 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. Article 243D , 243T & 243R provides for allocation of seats in the Panchayati Raj System.

The Hindu Code Bill:

Dr. Babasaheb Ambedkar not only ascertain constitutional guarantees to women but also introduced and got passed four Acts which strengthened the position of women in the society. These were incorporated in the Hindu Code Bill. These are: i) The Hindu Marriage Act, 1955. ii) The Hindu Succession Act, 1956. iii) The Hindu Minority and Guardianship Act, 1956. iv) The Adoption and Maintenance Act, 1956. These provisions brought a new life to women society. Ambedkar was a great thinker of women rights and emancipation. All these provisions had enshrined the women's life and know women are much forward than earlier.

Conclusion:

Dr. Babasaheb Ambedkar was a fighter for women emancipation. He fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. So it is our duty to fulfill the dreams of Ambedkar for a better life world of women. It may also be mentioned here that the term „Social Justice“ will not be exercised properly if the people of India should not change their attitudes specially towards women, SCs, STs and other weaker section of the society. In the era of globalisation many MNCs are searching for merit for the smooth running of the functions of their companies. In that context, to prevail social justice in the society, the companies should work within the constitutional framework and the concerned state government or central government should make rules, regulation for the engagement and involvement of people from different categories so as to ensure social justice. So that society would be based on equality and equal opportunity. In this way the dreams of Ambedkar would be fulfilled. It is also to be narrated here that, at present the Indian women have progressed a lot in various parts of their life although they are still suffering from various social evils like dowry, eve teasing, rape etc. It is a fact that in the glorious development of Indian society, the Indian women have march forward to the developmental process and somewhere treated equally with their male counterparts but it is yet to be realized by the people of India that women should have given the equal rights and opportunities along with men to establish a shining India where women enjoy freedom and equality. Finally being a Women a big salute to Dr B.R. Ambedkar.....

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The Ambedkarite Impact on Literature

Dr. Amit. Y. Kapoor

Head, Department of English,

Shree Jayendrapuri Arts & Science College,

Old National Highway No: 8, BHARUCH (GUJARAT) – 392 001

Introduction:

All nations world-over are distinguished on the basis of their unique social reality. Whereas the social distinctiveness of the other nations appears to be single-tiered, in a polysemic nation like India social reality appears to be multi-tiered. India is a nation having diversified cultures that exist together. The conflict between cultures seems to have interweaved into the Indian culture. The social distinctness in India is not only extrinsic but also intrinsic. In the rest of the world, there are forms of social reality are manifold. They relate to the society, race, gender and religion but in a unique nation like India, which is almost a subcontinent, its social reality rests on caste alone.

Dr. Bhimrao Ramji Ambedkar, popularly known as Babasaheb Ambedkar, was a renowned politician, an eminent jurist and a social reformer. He dedicated his life towards the eradication of social evils such as untouchability and caste distinction. He had a genius for understanding the inner meaning of the Dharma Shastras and hence challenged it. According to his view, Manu Smriti the Book of Hindu law had been the source of the caste system and discrimination against Dalits in India. He vociferously voiced his views by publicly burning copies of Manu Smriti at a Satyagraha held at Mahad, Maharashtra on the 25th of December, 1927. It was Dr. Ambedkar's slogan: "Educate, Organize and Agitate" – which had a sweeping impact on Dalit communities He was thus a humanitarian and a messiah for the Dalits.

Dr. Ambedkar is and shall always remain the incessant source of inspiration for literature, more so for Dalit literature. Being a revolutionary, he fought for the rights of the marginalized sections of the Indian society. He started expressing his views through his writings. He stood as a role model for all those writers whose voices were unheard. The Dalit writers gained realization that the medium of literature alone could make their voices heard. This gave rise to a horde of writers who represented the pains and sufferings of the underprivileged sections of the society. Most of these writers had themselves been the victims of the class-driven society.

In the present article the researcher has tried to study the impact of Dr. Ambedkar's philosophy, which has been called "The Ambedkarite effect" in select literary works. Some works have been written in English and the others are English translations of the Source languages. The researcher has taken up seven novels which include Bama's *Karukku*, Perumal Murugan's, *Seasons of the Palm*, Om Prakash Valmiki's *Joothan*, Mulk Raj Anand's *Untouchable*, Arundhati Roy's *The God of Small Things*, Rohinton Mistry's *A Fine Balance* and Joseph Macwan's *The Stepchild*.

Bama's *Karukku*

Karukku, a Tamil word meaning *a palmyra leaf having serrated edges*, is a 1992 award-winning autobiography in Tamil by a Christian Dalit woman, translated into English by Lakshmi Holmstrom. Bama details not only her experiences of prejudice in her village but also within the Christian

denomination to which she belongs. It is a good reminder that caste is not just a Hindu problem. On its publication, the novel quickly became famous for its earthy language. The book has a universal appeal since it is not only the story of a single Dalit woman but of the Dalit community in general. In order to avoid the scourge of social ostracism, Bama converted to Catholicism. But even this conversion could not do much in her life. She still had to struggle in churches, schools, and society. To work collectively for survival is the requirement for Dalit's existence, so Dalit women also work either as laborers or as sweepers with their family. As Ambedkar once said, "*Caste is not just a division of labor, it is a division of laborers.*" Bama's autobiography exemplifies this statement by describing the servitude of the Dalits like her to the upper sections of the society. While doing their allotted jobs, they had to live an inhuman life.. They frequently become victims of injustice. A critic evaluates this work thus:

"A Dalit woman suffers a double curse, curse of being a woman, curse of being a Dalit in her own house, a woman is like an ox tied to the yoke. In this patriarchal high caste society life of the woman is a curse"

Perumal Murugan's *Seasons of the Palm*

Seasons of the Palm is the translated version of *Koola Madari*, the Tamil Novel. It was shortlisted for the Kiriyaama Prize in 2005. The translation by V. Geetha is on point. She doesn't let anything be left out from the book in the process. While translating, she has retained some of the Tamil terms and her effort adds to the charm of the book. The novel *Seasons of the Palm* is a Tamil novel which had been shortlisted for the Kiriyaama Prize. It presents the life of five characters, all belonging to a different age group. They have been quite uniquely named Shorty, Stumpleg, Belly, Tall fellow and Stone deaf. Their names have been derived from the abuses hurled against them by the members of the upper caste. Shorty, the protagonist, a member of the goat-herding community, lives with his sheep like a family, away from his own family, as he calls/recalls the sheep with the names and their personalities, which he has given to them. All of them work as shepherds. In addition, the primary work of Tall fellow is to clean the shit of his old master whose family doesn't take care for him. Stone deaf carries the baby of a high society women (an unheard thing for an untouchable to do) around as she couldn't take care of her because of her health. The novel sometimes brings out the child in these characters, they run around the fields, climb trees and catch fish. But then they eventually have to return to their life of drudgery.

Om Prakash Valmiki's *Joothan*

Joothan literally means scraps of food left on a plate. It is related to the Hindi word Jootha which means polluted. Joothan: An Untouchable's Life is the famous autobiography of Omprakash Valmiki, a great poet and short story writer in Hindi Dalit Literature. In 1993, it was originally published as an essay Ek Dalit ki Atmakatha in a book entitled 'Harijan se Dalit'. It was translated into English by Arun Prabha Mukherjee, Professor of English, York University, Toronto. Omprakash Valmiki's family was in a colony of the village where the untouchables lived. Chuhra, Chamar and Jhinwar are the caste names of the untouchables. Tyagi and Taga are the upper caste people of both Hindus and Muslims. Joothan encapsulates the pain of poverty, humiliation, and the atrocities on Valmiki, from the Chuhra (Sweeper) community by the upper caste Taga. The novel documents the long-silenced and long-denied sufferings of the Dalits, It is a major contribution to the archives of Dalit

history and a manifesto for the revolutionary transformation of society and human consciousness. Abha Mukherjee critiques the novel thus:

“It (the novel) was speaking of my corner of India, in my first language, Hindi, in a way that no other text had ever spoken to me.” (Mukherjee: iii)

Mulk Raj Anand’s *Untouchable*

The novel *Untouchable*, published in 1935, is a widely taught classic by an important Indian writer in English. It presents a day in the life of a Dalit manual scavenger Bakha, who sweeps streets and latrines for the upper class, who are forbidden from cleaning or touching human waste. Being unfortunate to have been born as an Untouchable, this will be Bakha's destiny for his entire life, unless revolutionary reforms are brought about. The entire novel is a slice of life – a single day in the life of Bakha. His daylong journey of humiliation tests his endurance. The novel ends famously with Bakha attending a meeting at which Gandhi appears. *Untouchable* was written while the caste system was firmly in place. This gives the novel an authenticity and accuracy that make it easy to empathize with Bakha and his family. It is the paralyzing and polarizing distinctions of the social class that shapes the lives of the untouchables like Bakha..

Arundhati Roy’s *The God of Small Things*

The God of Small Things won The Man Booker Prize for fiction in 1997. The novel has been written by Arundhati Roy a famous Indian novelist and social activist. The God of Small Things is a predicament of untouchables and subalterns in southern Indian society. Velutha is a representative of an untouchable, a Dalit or suppressed, who is gifted with carpentry and mechanic skills. He seems beneficial for Ayemenem house and Pickles and Preservers factory. In spite of his skills, he has unfortunately been paid less than touchable carpenters in the factory but fortunately more than untouchable workers. In the novel, the laws of India’s caste system are broken by the characters of Ammu and Velutha, an untouchable or Paravan. He is the only character from the Dalit community depicted in the novel who has sense of equality and self- respect. Velutha’s lack of complacency causes him many problems throughout the novel. “It was not entirely his fault that he lived in a society where a man’s death could be more profitable than his life had ever been” (p.267). Velutha, the god of small things, transgresses the established norms of society by having an affair with a woman of high caste. The ultimate outcome of this love is tragic death of an “untouchable” by “touchable boots” of Kerala police, an event that makes a travesty of the idea of God. God is no more in control of “small things” rather the small things have an ultimate power over God turning him to “The God of loss” (265).

Rohinton Mistry’s *A Fine Balance*

The epic novel, *A Fine Balance* published in 1996, is an extraordinary exercise in realism. Mostly set in Bombay during the Seventies, it portrays the life of four characters from diverse backgrounds whose paths converge in 1975 India. Maneck Kohlah, a college student, has rented a room in the city. On his way to inspect the apartment of Dina Dalal he meets two tailors, Ishwar Darji and his nephew Omprakash (Om) Darji, also on their way to Dina’s to find sewing jobs. The Darjis belong to the “untouchable” caste. By learning the sewing trade, they have escaped their village, where the upper castes oppress the lower ones, and where a local landholder named Thakur Dharamsi killed the rest of

the Darji family because Ishwar's brother got above his station. Ishwar and Om hope for a fresh start in the big city and are glad to find employment with Dina. The appalling conditions in which people live in the city deeply affect Maneck. He easily becomes overwhelmed and depressed despite acquaintance Vasant Rao Valmik's advice that he must learn to strike a balance between hope and despair. Being unable to bear the loss of his own makeshift family, Maneck throws himself in front of a speeding train and commits suicide. A Fine Balance between hope and despair; the novel ends certainly on an optimistic and hopeful note. By analyzing the characters, the concept of untouchability is well demonstrated.

Joseph Macwan's The Stepchild

The Stepchild is the first Dalit novel refers to rural Gujarat of the 1930s. In 1989, this novel received the Kendriya Sahitya Akademi Award. It was translated by Rita Kothari from Gujarati Angaliyat into English as The Stepchild, and published in 2004. The novel revolves around the Vankar community which was considered untouchable in Charotar district of Central Gujarat. It exposes the structure of domination prevalent in central Gujarat. It also analyses how Macwan suffered oppression and exclusion since childhood and he faced it with new challenges in a society where forces of globalization had started engulfing local communities along with their traditional culture and dialects. In the novel, the Dalit characters are struggling for their identity. Their anger, agony and protests are presented by the author effectively. Angaliyat is a documentary on the Dalits' suffering and their reactions to it as Joseph Macwan himself saw and experienced in his life. Macwan described the harsh reality without any bitterness but with fragrance of creativity. A critic named Hira Singh has this to say about the novel:

The roots of caste system are not embedded in human nature. Caste is not a natural but a socio-historical phenomenon...impurities of caste is not religious. Macwan tries to show in this novel how this status is eternal and unalterable. (Singh:258)

Conclusion

It is due to the efforts of Dr. Ambedkar that there has been an upliftment in the social status of the marginalized sections of the Indian society. He laid emphasis on the education of the Dalits that ultimately lead to a new writing. Rejection and revolt in Dalit literature have been birthed from the womb of Dalits' pain. It forms an important and distinct part of Indian literature. The contributions of Dalit writers have been emerging every day to enrich Dalit literature, as well as Indian literature in recent years. Critics and reviewers have showed interest in this literature at national and international level. The significance of Dalit identity in the caste hegemonic society are brought out in the Dalit literature. The highest purpose of Dalit writing is not beauty of craft, but authenticity of experience. The most significant attribute is that the Dalit literature displays Dalit consciousness. It is a belief in rebellion against the caste system, recognizing the human being as its focus. Ambedkarite thought is the inspiration for this consciousness. Today Dalit literature includes not only the writings about Indian suppressed people but also other marginalized groups throughout the world that are relegated to a secondary position by the privileged classes.

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Dr. B.R. Ambedkar and Indian Political Thought : An analyses

Dr. Sujatha. J. R

Dept., of political science,
Bangalore University, Bangalore,**Abstract**

Dr. B. R. Ambedkar was a noticeable political scholar of our occasions. His political way of thinking partners with the stupendous political streams like progressivism, traditionalism, Marxism and communitarianism. Simultaneously he separates himself with these predominant political customs in his own bona fide and native manner. Ambedkar's way of thinking is basically moral and strict. As far as he might be concerned, social goes before the political. Social profound quality is the vital to his political way of thinking. His origination of vote based system disguises the standards of fairness, freedom, and brotherhood in its actual soul. As far as he might be concerned, majority rules system was the end and the methods for this ideal. It was the end since he eventually thought about majority rule government as coterminous with the acknowledgment of freedom, fairness and society. Simultaneously, vote based system was likewise the methods through which this ideal was to be accomplished. Ambedkar says: "Majority rules system isn't a type of government, yet a type of social association. The underlying foundations of popular government are to be looked in friendly relationship, regarding the related life between individuals who structure the general public". This paper will examine about Dr. Ambedkar's political way of thinking with uncommon reference to majority rule government.

Keywords: Political Philosophy, Equality, Liberty, Fraternity, Society, Democracy and Government

Introduction

B. R. Ambedkar was extraordinary scholarly and social reformer. In his beginning phase of profession, he understood the situation of untouchables. He devoted for what seems like forever for financial upliftment (Bakshi, 2009). The political way of thinking of Ambedkar help with revising the emergency of western political hypothesis, specifically and driving the battles of individuals when all is said in done. Ambedkar has emerged as a significant political savant with the ascent of dalit development in contemporary occasions (Bakshi, 2009). He arose on the Indian socio-political territory in mid 1920s and stayed in the top of all friendly, monetary, political and strict endeavors for upliftment of the most reduced layer of the Indian culture called untouchables. Babasaheb was an incredible analyst who made extraordinary commitments as a financial specialist, social scientist, legitimate light, educationalist, writer, Parliamentarian and as a social reformer and ally of common freedoms. Babasaheb coordinated, joined together and enthused the untouchables in India to successfully utilize political methods towards their objective of social decency. Dr. Ambedkar composed three insightful books on financial aspects:

1. Organization and Finance of the East India Company
2. The Evolution of Provincial Finance in British India
3. The Problem of the Rupee: Its Origin and Its Solution

The initial two imply his commitment to the field of public account: The primary work assessing funds of the East India Company during the time frame, 1792 through 1858 and the subsequent one book dissecting the advancement of the Center State monetary relations in British India

during the time frame, 1833 through 1921. The third book, his artful culmination in financial aspects, signifies an original commitment to the field of money related financial aspects.

Ambedkar's Social precedes political conception:

Ambedkar's idea, as repeated in his works and addresses, has incredible noticeable quality in drawing the set of experiences and development of social idea in India. It is fundamental to comprehend the way of thinking of Ambedkar which is the hypothetical establishment for the Dalit development. The focal of political considering Ambedkar is encased in two of his assertions, the rights are ensured not by law but rather by friendly and good inner voice of society, and popularity based type of government assumes a majority rule type of society. He ponders popular government as a type of society, or a method of related living, and a social still, small voice is the solitary insurance, everything being equal. The sources of popular government are to be analyzed in friendly connections, regarding related life among individuals who structure a general public. As indicated by him, social connections are fundamental components to majority rules system. Ambedkar is a social liberal in soul and practice. His unique commitment to political idea lies in his associating freedom, fairness and organization to the idea of social majority rules system, which in line, he identifies with majority rules system as a type of government. He further clarified the restrictions of social vote based system in regular working. He completely expressed while tending to the constituent get together (November 25, 1949), "Political vote based system can't last except if there lies at the base of it social majority rules system' which implies, a lifestyle which perceives freedom, balance and society as the standards of life." This assertion demonstrates that he characterized vote based system as a structure and technique for government whereby revolutionary changes in the financial and public activity of individuals are achieved without murdering." Larger part of discourses and works of Ambedkar are about friendly reformism. He frequently examined and tested the issue of predominance of social over policy driven issues. Legislative issues must be basically associated with social issues.

Ambedkar's Concept on democracy:

Ambedkar had a meaningful discussion on fair type of government in his literary works. His origination of majority rule government is not the same as the parliamentary vote based system of Western Europe. Majority rule government accompanied the standards of radicalism. Parliamentary vote based system has every one of the signs of a mainstream government, an administration of individuals, by individuals and for individuals. Ambedkar considered the issues and explained dismay against the parliamentary popular government in countries like Italy, Germany, Russia, Spain and some other European countries in proposing the parliamentary majority rules system in India. Ambedkar investigated reason for the let-down of parliamentary majority rule government that parliamentary vote based system gives no free hand to suppression and that is the reason it turned into a shamed foundation in the nations, for example, Italy, Spain and Germany which promptly invited tyrannies (Roudrigues, Valerian, 2002). The countries that were contradicting fascism and pledged to popular government, to track down their discontent with majority rules system. In the first place, parliamentary popular government started with correspondence of political rights as equivalent testimonial.

Parliamentary Democracy

As per Ambedkar, "parliamentary vote based system has every one of the characteristics of a mainstream Government, an administration of individuals, by individuals and for individuals". "In parliamentary majority rule government, there is the Legislature to communicate the voice of individuals; there is the Executive which is subordinate to the Legislature and bound to submit to the Legislature. Far beyond the Legislature and the Executive there is the Judiciary to control both and keep them both inside endorsed limits". Ambedkar says, "Parliamentary popular government has not been at a halt. It was advanced in three ways. Initially, it started with balance of political rights by extending as equivalent testimonial. Also, it has perceived the standard of uniformity of social and financial freedoms. Thirdly, it has perceived that the state can't be held under control by company which is hostile to social in their motivation". Parliamentary popular government creates the best outcome over the long haul, since it relegates extraordinary importance to ideals like capacity and collaboration, common regard and self-improvement, order and commitment to work, for the joy of the large numbers of individuals. The arrangement of parliamentary majority rules system, consequently, epitomizes the guideline of progress and coherence to which Ambedkar connects incredible significance. As far as he might be concerned, just the soul of individuals can assist parliamentary majority rules system with working great. Individuals and majority rule government are firmly identified with one another. Ambedkar says, popular government is another name for fairness. The outcome is the parliamentary popular government in standing apart as a hero of freedom has constantly out as a hero of freedom has consistently added to the financial wrongs of poor people, the oppressed and the excluded class. Ambedkar says, "Some unacceptable philosophy which has started parliamentary majority rule government is the inability to understand that political vote based system can't succeed where there is no friendly and financial popular government. Some way question this suggestion. To the individuals who are arranged to address it, I will pose a counter inquiry.

Political Democracy

As indicated by Ambedkar, political popular government lays on four premises. They are:

1. The individual is an end in himself.
2. The individual has certain basic rights which should be ensured to him by the Constitution.
3. The individual will not be needed to give up any of his sacred rights as a condition point of reference to the receipt of an advantage.
4. The state will not delegate forces to private people to administer others."

Every one of these focuses is totally significant in Democracy. In this way as indicated by Dr. Ambedkar the fundamental target of Democratic Government ought to be the government assistance of people. The poise of the individual, political freedom, social advancement and basic liberties are important established shields which structure Ambedkar's fundamental respectable popularity based standards in the political majority rules system. As far as he might be concerned, the ground plan implies the social construction of a local area to which the political arrangement is looked to the applied. Political majority rules system and freedom aren't anything if not bent and kicked up by equivalent social examples, on the grounds that the political design lays on the social construction. "To be sure, the social design," he says "profoundly affects the political construction. It might adjust it in its

working. It might invalidate it or it might even make a cherry of it." It is subsequently, fundamental that prior to condemning any plan of political relationship in any event, making arrangements for monetary changes, individuals should consider the ground plan that implies social relations; Democracy ought to be viewed as both a social and a political technique. "The spirit of Democracy", he says, "is the tenet of exclusive, one worth".

Conditions point of reference for the fruitful working of current Democracy

Dr. Babasaheb Ambedkar had unequivocally expressed the conditions which are a lot of essential for the fruitful working of popular government. They can be expressed in a word as under.

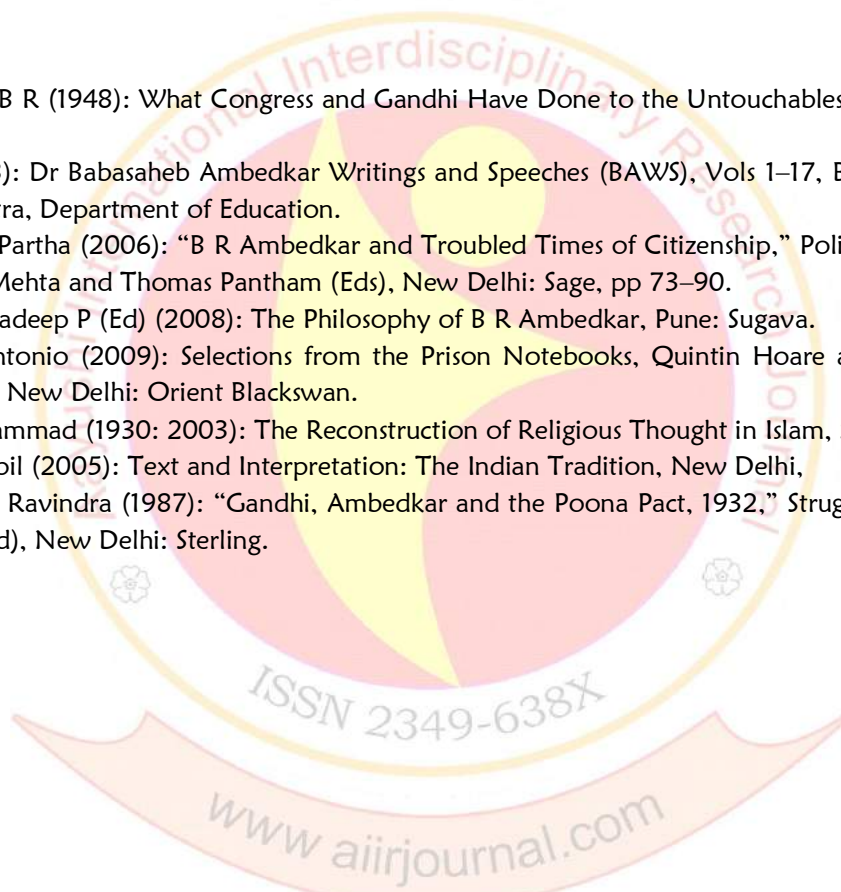
1. **There should be no glaring imbalances in the general public** He says, "There should not be a mistreated and smothered class. There should not be a class which has got every one of the advantages and a class which has got every one of the weights to convey. Something like this, such a division, such an association of a general public has inside itself the germs of a ridiculous upset, and maybe it would be unimaginable for the vote based system to fix them".
2. **The presence of Opposition for Ambedkar**, "Popular government implies a rejection of force. Majority rules system necessitates that not just that the Government ought to be dependent upon the rejection, long haul blackball of five years, because of individuals; however there should be a prompt denial. For this, there should be an Opposition in the Parliament to challenge the Government".
3. **Equity in law and organization** - There should be equity under the steady gaze of Law, yet there should be fairness of treatment in organization. The organization should be well responsive, dependable and unprejudiced; and it should be all around decided. It should order submission to power, "We should have a Government," he said, "in which the men in force will give their unified faithfulness to the wellbeing of the country.
4. **Sacred Morality** - Dr. Babasaheb Ambedkar said that, "A Constitution which contains lawful arrangements, is just skeleton. The tissue of the skeleton is to be found in what we call established ethical quality." According to Dr. Ambedkar Constitution is significant for achievement of vote based system yet more significant was sacred ethical quality in nation and society.
5. **No Tyranny of larger part** – Ambedkar says, "There is something other which is essential in the working of Democracy, and it is this that for the sake of vote based system there should be no oppression of the lion's share ludicrous. The minority should consistently have a sense of security that albeit the lion's share is carrying on the Government, the minority isn't being harmed, or the minority isn't being hit unsportsmanlike"
6. **Moral request** - Dr. Ambedkar said, "A government official doesn't simply exchange legislative issues, and however he additionally addresses a specific confidence covering both the technique just as the transcendentalism of governmental issues." He further said that, Politics has gotten a sort of sewage framework unfortunately, Unsavory and insanitary. To turn into a lawmaker resembles going to work in channel. As per Dr. Ambedkar Politics is the key of all liberation.
7. **Public Conscience** - According to Dr. Ambedkar Public Conscience signifies, "Still, small voice which gets upset at each off-base, regardless of who is the victim; and it implies that everyone if he endures that specific wrong is set up to go along with him to get him calmed."

Conclusion

Dr. Ambedkar had unshakeable confidence in majority rule government. In his origination of misuse less society, majority rule government has an extra-conventional job which he characterized as „one individual, one vote'; and 'one vote, one worth'. Vote based system implies strengthening of any individual for taking an interest during the time spent dynamic identifying with her/him, popular government implies freedom, equity and clique - Ambedkar's meaning of vote based system had such a tone. He characterized parliamentary majority rules system as "casting a ballot by individuals for their proprietors and giving over the privileges of administering over themselves". His origination of vote based system seems, by all accounts, to be simply individuals arranged. He showed that the learned ideas of equity are unfavorable to the impaired segments of society in the overall social setting and proposed a crucial change in the idea of correspondence. It conceived total cancelation of disparity. His guideline of positive segregation depends on this very idea of balance.

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The Vision of Dr. B.R. Ambedkar towards Women Welfare in India

Miss. Shilpa S. Jibhenkar

Assistant Professor

Tirpude College of Social Work, Nagpur.

Historical Background

Indian history and Indian culture are the oldest in the history of the world. The question that comes to the fore as to whether there can be the philosophy of social equity and social justice and if at all it really exists, then what is the contribution of Mahatma Fule in the context. Social equality and social justice are the terms closely linked with each other. Male and female are two different species having a biological difference. Yet, there is equality in some factors among them. All human beings are equal naturally. Therefore, males and females should be treated equally. The architect of the Indian constitution incorporated the principles of social equality and justice in the very preamble of the Indian constitution. Dr. Ambedkar was highly inspired by the exhaustive philosophy of Mahatma Jyotirao Fule and accepted Mahatma Fule as his Guru - the driving force. Therefore, the reflection of Mahatma Fule's philosophy is quite apparent in the Indian constitution penned by Dr. Ambedkar

Dr. B.R. Ambedkar's Vision and Mission

The vision of Dr. Ambedkar about women is explicitly depicted in the Indian Constitution. Equality of sexes is strongly backed by the constitution through articles 14, 15, and 16. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles. He laid down the foundation of social justice and there can be no social justice without gender equality.

Some people are born great, some have greatness thrust upon them and some achieve greatness to the last category, Bharat Ratna Babasaheb Dr. Bhimrao Ramji Ambedkar belongs. Ambedkar was a great nationalist, political thinker, reformer, and revolutionary and prolific writer with prodigious ideas. He stood for all scientific and social activities which enhanced the cause of human progress and happiness. His contribution to the making of the Constitution of India was phenomenal. He defiantly fought for the betterment of the oppressed classes. And in this struggle, he showed a rare crusading spirit, carving out in the process an important place for himself among the prominent architects of modern India.

Ambedkar is India's foremost human rights activist during the 20th century. He is an emancipator, scholar, extraordinary social reformer, and a true champion of human rights. It can be said that he is one of the highly regarded Indians whose emancipation and empowering role for oppressed groups that cut against the gender divide has inspired subaltern groups all over the world. His aim was not communal and not limited to personal benefit, but it was essentially social and human, related to all who suffered from slavery, injustice, tyranny, and exploitation.

Constitutional Rights of Women

While drafting the constitution of India, Dr. Ambedkar was the prime movers of the provisions related to the welfare of women. On the question of civil rights, he made provisions in articles 14-16 in the Indian Constitution, which provide equal status to women and also banned the sale and purchase

of women prevailing Hindu India. Further to ensure women's status Dr. Ambedkar also introduced an emancipatory bill (the Hindu code Bill) in Parliament which intended mainly 1) to abolish different marriage systems prevalent among Hindus and to establish monogamy as the only legal system; 2) Conferment of right to property and adoption on women; 3) restitution of conjugal rights and judicial separation; attempts to unify the Hindu Code in tune with progressive and modern thought.

The role played by Dr. Babasaheb Ambedkar, as chairperson of the Drafting Committee of the Constitution, has left an imprint on the social tapestry of the country after independence and shaped the socio-political fabric of India today. It would have been a different India without him and, in a probability, a much more inequitable and unjust one. He attempted to forge India's moral and social foundations a new and striving for a political order of the constitutional democracy that is sensitive to the disadvantaged, inherited from the past, or engendered by prevailing social relations.

Dr. Ambedkar also raised the Women's issue as a Member of the Legislative Council during his debate in the Bombay Legislative Assembly on 10th Nov. 1938; he strongly advocated family planning measures and said that besides many other problems giving birth to many children negatively affects a Mother's health. Later in the year 1942, Dr. Ambedkar also introduced Maternity Benefit Bill during his tenure as Labor Minister in Governor General's Executive Council. The Hindu Succession Act gives male and female heirs almost equal rights to inheritance. Section 14 says that any property possessed by a female Hindu shall be held by her as full owner and not a limited owner. He introduced Hindu Code Bill in 1948 which was revolutionary in the confinement of proprietary rights to women but when not accepted by the parliament, he resigned from the ministerial post from the cabinet in 1951.

Conceptual framework of Women Empowerment

Being literate and being educated two different think. Education by means of Dr. Ambedkar strongly believed that women empowerment can be achieved by the welfare of women. The activities of empowering women worldwide should follow the vision of Dr. Ambedkar. Empowerment envelops developing and building capacities of individuals, communities to make them part of the mainstream society. 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.

Dr. Ambedkar described how women were treated cruelly by the way of sati, enforced widowhood and girl marriages just to maintain strict endogamy in a caste. The social evils regarding women in the Hindu religion as well as in Muslim society were highlighted by him. He extensively studied the position of a woman in both the religion (and also in the other religions) and thrown light on denial of rights to her and ultimately the status of an individual. He stated that the consequences of the purdah system on Muslim women were that it deprives them of mental and moral nourishment

Gender equality, gender mainstreaming, networking, leadership, financial freedoms are the essential aspects of women's empowerment. Dr. Ambedkar realized this at his time and included it in the process of social reforms. Dr. Ambedkar started involving women in the struggle, for the eradication of caste systems and upliftment of the underprivileged sections. He realized that this could not be achieved without liberating the women themselves. He motivated women and addressed them to participate in the struggle against caste prejudices. During the Mahad Tank Struggle, women marched

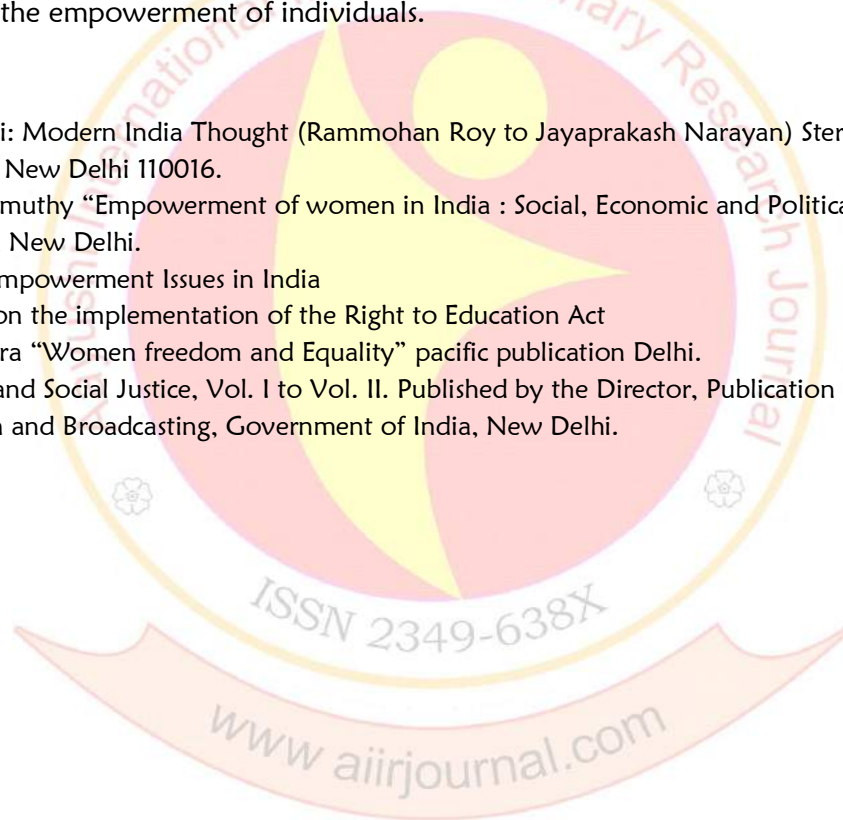
in the procession along with men. He encouraged women to organize themselves. Impressed by the large gathering of women at the women's conferences held at Nagpur on 20th July 1942, he told women to be progressive and abolish traditionalism, ritualism, and customary habits, which were detrimental to their progress.

Conclusion

Dr. B.R Ambedkar's philosophy of life happened to be the basic tenets of liberty, equality, and fraternity. A great man must be motivated by the dynamics of a social purpose and must act as the scourge and the scavenger of society. He is a scholar, extraordinary social reformer, and a true champion of human rights. It can be said that he is one of the highly regarded Indians whose emancipation and empowering role for oppressed groups that cut against the gender divide has inspired subaltern groups all over the world. He was for a total reorganization and reconstruction of the Hindu society on two main principles—equality and the absence of casteism. Education is the only mean by which societies grow out of oppression to democratic participation and involvement. It is a powerful tool for the empowerment of individuals.

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Annihilation of Caste : Importance of An Undelivered Speech of Dr. Babasaheb Ambedkar

Prof. Swati Suresh Patil

Dr. D. Y. Patil ACS College
Jeevan Nagar, Tathawade Pune, 411033

Prof. Dilip Daga Ahire

Dr. D. Y. Patil ACS College
Jeevan Nagar, Tathawade Pune, 411033

Abstract:

“Annihilation of Caste” is a speech that was to be delivered by Dr. Babasaheb Ambedkar for the 1936 Annual Conference of the Jat-Pat-Todak Mandal of Lahore but got cancelled by the reception committee on the ground that the views expressed in the speech would be unbearable to the conference. Today, Ambedkar's undelivered speech has become part of the syllabi of Dalit literature in many of the universities in India. To study the journey of this speech from rejection to become an object of study in academia is the main concern of this research paper. The researchers will be talking about the views given expression in the speech and Dr. Ambedkar's firm stand on his opinions against the censorship of the reception committee of the conference. The researchers will touch upon Ambedkar's various aspects related to Caste System and the ways he is providing to annihilate the Caste System.

The Jat-Pat-Todak Mandal was founded in Lahore in 1922. It was a radical faction of the Hindu reformist Arya Samaj. Dr. Babasaheb Ambedkar in his prologue to Annihilation of Caste expresses that he was given to understand Jat-Pat-Todak Mandal as an organization of social reformers of caste Hindu, to eradicate the caste from amongst the Hindus. The Jat-Pat-Todak Mandal invited Dr. Babasaheb Ambedkar to preside at the 1936 Annual Conference of the Mandal. The Mandal had no idea what Ambedkar was going to say in the presidential address. They had a question about whether it would be suitable for their context or not. Therefore, Mandal asked for Dr. Babasaheb Ambedkar's presidential address beforehand. Ambedkar wrote his ideas to the Mandal. Mandal found some portions of the address objectionable and asked Ambedkar to make changes to it. Ambedkar took a firm stand on his views against the censorship of the Mandal saying I would not alter a comma. The Jat-Pat-Todak Mandal cancelled the conference and the speech remained undelivered.

The Jat-Pat-Todak cancelled the conference because some portions of the presidential address were unbearable to the conference. In one of his letters, Mr. Sant Ram, the Secretary of the Jat-Pat-Todak Mandal asked Ambedkar to explain his idea of annihilating caste. Ambedkar said, “The real method of breaking up the Caste System was not to bring about inter-caste dinners and inter-caste marriages but to destroy the religious notions on which Caste was founded”. It is this attack of Ambedkar on religious notions that was asked for the explanation. Ambedkar defended this point calling it most relevant and important. For him, it was the way and mean of breaking up the caste system. For Mandal, this argument was irrelevant and off the point.

The overall argument of the Jat-Pat-Todak Mandal shows the hypocrisy of the reformation of the privileged Hindus. The ideas of the organization are contradictory to the name of the organization itself. Ambedkar advocates the idea that eradication of the caste system is almost impossible without the reconstruction of the religious notions and Mandal wants to eradicate the Caste System without this reconstruction. The privileged Hindu class of the Mandal cannot achieve the aim of eradicating the Caste System because maintaining the religious notions serve the purpose of maintaining the Caste

System. The ideas of the Mandal are contradictory to what the organization aims at and therefore it is marching towards nothing but hypocrisy.

The Jat-Pat-Todak Mandal was unhappy with Ambedkar's reference to Vedas and other religious books of the Hindus. They questioned these references stating it as an unnecessary attack on the morality and reasonableness of the Vedas and other religious books of the Hindus. Ambedkar was talking about the destruction of the religion with a supplementary explanation. But the explanation got ignored and it became the object of controversy for the Mandal. For them, Vedas did not have any connection with the issue that Ambedkar was going to address. It is a fact that Jat-Pat-Todak Mandal dwelt on the idea of eradication of the caste system. As the Vedas preach and promote the caste system, it has a connection with the issue of caste eradication. Therefore, the cancellation of the conference on false grounds proves a negative attitude towards Ambedkar's way of caste eradication.

Dr. Babasaheb Ambedkar touched upon several issues in this undelivered speech. He talked about two kinds of the reformation in Hindu society and how social reformation has been facing failures from the pre-independence of India. The two kinds of the reformation in Hindu society are two different ideas. First talks about the reformation of the Hindu family which is concerned with widow remarriage and child marriage. The second kind of reformation is the abolition of the Caste System. The social reform in India was of the first kind. It mostly talked about the enlightenment of the high caste Hindus and thus it has been lost in history.

In the fourth chapter of the Annihilation of Caste Ambedkar puts forth his contemporary situation where defenders of the Caste System prevails the society. Ambedkar analyzed defence in favour of the Caste System and concluded that one of the defences of the Caste System in the Division of Labour. As every civilized society needs division of labour, the Caste System is defended on that ground. Ambedkar talks about the difference between the division of labour in India and other civilized societies. For him, in India, it is not only a division of labour but also a division of labourers. He elaborates that division of labour in the Caste System is an unnatural division of labourers into water-tight compartments.

Division of labour in the Caste System is a hierarchy where works are graded one above one so as the workers are graded. Ambedkar finds no other civilized society having gradation of work and workers. Division of labour in India is all about ancestral occupations. Thus, it violates the right to choose. It doesn't provide liberty to be skillful in what one wants. A person is not selected based on his original capacities, but on that of the social status of the parents and this becomes a rigid system that is almost impossible to transgress.

Dr. Ambedkar goes further making a connection between the Caste System and unemployment in India. Ambedkar says "If a Hindu is seen to starve rather than take to new occupations not assigned to his caste, the reason is to be found in the Caste System". As the caste system does not permit one to take occupation that is assigned by the birth, one withdraws from other occupations if found guilty by his community members. In Dr. Ambedkar's words because of the lack of readjustment of occupation, caste becomes a direct cause of unemployment in the country. The issue of unemployment because of the caste system can be seen in all sections of society. For upper castes, it is impossible to get a job assigned by birth if there is limited scope for it. If a person from a lower caste feels insulted in doing the ancestral occupation he will give it up. These are the number of causes of unemployment that are

related to the Caste System in India. Therefore, the caste system in India not only affects social life but the economic status too.

In chapter thirteen of “Annihilation of Caste,” Dr Ambedkar discusses the problems in the ethics of Hindus. He problematizes ethics in Hindu society. Ambedkar keeps on harping on the fact that public charity has been hampered by the caste system in India. People do not show affinity towards people from other communities. Emotions and sentiments of people are restricted to their caste. There is no sympathy for needful. Appreciation does not reach one who deserves it. As helping hands do not work beyond the boundaries of caste it becomes impossible to make the help reach the needy. Therefore, Ambedkar rightly points out, “There is charity but it begins with the caste and ends with the caste. This shows that the ethical values of Indian society are bound to the caste of a person.

The most beautiful part of the book “Annihilation of Caste” is chapter fifteen of the book. In this chapter, Dr. Ambedkar talks about his ideal society. For Ambedkar, the ideal society is based on principles of Liberty, Equality and Fraternity. He wants a society that would be mobile and always in flux. He wants channels in society that will be helpful to convey changes in society. He wants a society where continuous communication of multiple interests has a place. Thus he wants a society that will be worth living to everyone. Making this ideal society reality is possible only when the caste factor is abolished from the picture.

Dr. Babasaheb Ambedkar attacked defenders of the Chaturvarnya System that are called Arya Samajists. Ambedkar is not convinced by the defence of the protagonists of the Chaturvarnya System that Chaturvarnya is based not on birth but worth (guna). Ambedkar finds this view contradictory because of the constant labelling that is going around. Men are labelled as Brahmin, Kshatriya, Vaishya and Shudras which is based on birth. Ambedkar holds a view that there is no need to assign these labels to individuals giving an example of European society that honours its soldiers and its servants without giving them permanent labels. This labelling is related to fixed notions in the minds of people of Hindu society. Ambedkar concludes that unlearning these labels and giving them a new namesake will be helpful to shatter these fixed notions. Ambedkar’s study shows him that the Chaturvarnya system is impracticable, harmful and has turned out to be a miserable failure. Ambedkar finds it difficult to reduce four thousand castes based on birth, to the four Varnas, based on worth.

Ambedkar finds similarities in the Chaturvarnya System and Plato’s ideal. He applies the same criticism to both societies. He says, lumping individuals into a few sharply marked-off classes is a very superficial view of man and his powers leaving no place for the uniqueness of every individual. Ambedkar proves his point with the help of modern science which says the qualities of individuals is incompatible with their stratification by classes since the qualities of individuals are so variable. This attack on the Chaturvarnya System gives us ideas that neither the Caste System nor Varna System can make the place worth living to everyone.

“Annihilation of Caste” is a text which gives a complete analysis of caste and its mechanism. Ambedkar talks about the origin and development of the Caste System. He gives a fundamental difference between Caste System and the Varna System. For him, both these systems are a failure for Indian society and harm the communal harmony of the country. He wanted to democratize the society where inequality pervaded throughout. Ambedkar’s idea of the ideal society is based on principles of liberty, equality and fraternity. The book has made a place in many of the seminar, conference and intellectual discussions. The journey of the book from its rejection at the annual conference of Jat-Pat-

Todak Mandal to place in syllabi of Sociology and gender studies in Indian universities and abroad shows historic changes related to the text. The book will always be helpful to humankind for marching towards humanity. Ambedkar's ideal society will provide a place for everyone worth living. Therefore, "Annihilation of Caste" is a document that everyone should read to live a beautiful life and to make others' lives beautiful.

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Dr. Ambedkar And Manusmriti: A Critical Study Through Amish Tripathi's
The Immortals Of Meluha

Ms. V. S. Nandhini Devi¹,
Ph.D. Research Scholar, Department of English,
Sri Sarada College for Women (Autonomous),
Salem – 636 016, Tamil Nadu, India.

Dr. A. Selvalakshmi²,
Assistant Professor of English,
Sri Sarada College for Women (Autonomous),
Salem – 636 016, Tamil Nadu, India

Abstract:

The term 'Manusmriti' has recently attracted increased attention in the context of denigrating womenfolk, despite that it is assumed as a holy law book of Hinduism. History records that, the Architect of Indian Constitution Dr. B. R. Ambedkar burnt the copy of Manusmriti on December 25, 1927. There arises the question what Manusmriti is all about?. The present paper brings together a study on the origin and role of Manusmriti in Hinduism and Dr. Ambedkar's ideology on 'Manusmriti' through the writings of Amish Tripathi, the modern Indian mythical writer and concludes by inculcating the importance of Equality through various laws of Indian Constitution.

Keywords: Manusmriti, Varna, Laws and Equality.

“I like the religion which teaches liberty, equality and fraternity.”

- Dr. B. R. Ambedkar

The chief architect of Indian Constitution honorable Dr. Bhimrao Ramji Ambedkar also proudly addressed by his followers since 1927 as 'Babasaheb Ambedkar' is an Indian Economist, a Politician, a Jurist and a Social Reformer. 'Babasaheb' is a Marathi phrase with the meaning "Respected Father" where 'Baba' stands for 'Father' and 'Saheb' stands for 'Sir'. Ambedkar was the pioneer playing a vital role in creating the vast legal dynasty. Hence, he is respectfully referred as the Father of Indian Constitution. His prime motive is to give 'Rights' to every citizen of India regardless of the believed illogical conventions of society especially Hinduism.

Born on 14th April 1891 in Mhow city of Madhya Pradesh, now referred to be as 'Ambedkar Nagar', Ambedkar inspired Dalit and Buddhist movement and fought against social discrimination of Dalits. Dalit is from the vernacular form of the Sanskrit word 'Dalita' meaning broken or scattered. This term was first used by Mahatma Jotiba Phule representing the people belonging to lower caste or outcasts called 'Untouchables' in India. Government of India now basically identified it in the list of Scheduled Caste under Article 341 of Indian Constitution. Ambedkar was born as a Mahar Dalit. As an Untouchable he experienced discrimination even in the School he studied. They were segregated from other upper class students and received a little attention from teachers. Indian writer Mulkraj Anand also explained the sufferings of 'untouchables' in his works like *Coolie* and *Untouchables*. He also even lost his aunt who committed suicide for being neglected by her family, as she shared her food with a Muslim woman. Identity on the basis of caste is a poison injected in every individual of the society which kills not only him but also his surroundings.

It is noteworthy to mention a list of things named after Dr. Ambedkar, such as; Dr. Bhimrao Ambedkar Airstrip in Meerut, Uttar Pradesh, Dr. Ambedkar National Award, Ambedkar Nagar in Rajasthan, Tripura Medical College and Dr. B. R. Ambedkar Memorial Teaching Hospital, Ambedkar

Memorial Park in Lucknow, Dr. Ambedkar Stadium in Karnataka etc. In 1990, India's highest Civilian Award Bharat Ratna was conferred upon Ambedkar.

Dr. Ambedkar publicly burned 'Manusmriti' on 25th December 1927 known as "Manusmurti Dahan Din" (Sabrang n.p.). What is Manusmriti? and why it was burned by Ambedkar? According to Hinduism 'Manusmriti' also known as 'Manava- dharma- shastra' is the foremost of all dharma- shastra with the content tracing back to the Vedas. "Document that compiles and organizes the code of conduct for human society" (Pattanaik n.p.).

Manusmriti is unique amongst dharma- shastras as it presents itself like a holy text, a purana, beginning with the origin of the world, the origin of the four communities, managing adversities, transgressions, and finally the two great conclusions of human life- obtaining fruits of this life's actions in the next birth or liberating oneself from the cycle of birth and death. (Pattanaik n.p.)

'Manusmriti' divides human society into four main communities such as Brahmins, Kshatriyas, Vaishyas and Sudras. These four communities were ranked as upper caste and lower caste according to the job they possess. "And one caste cannot do another caste's job." (Tripathi, 28). 'Mansmriti' refers this system as 'Varna' meaning 'Colour'. Amish Tripathi in his first book of his 'Shiva trilogy' presents the division of communities in a detail manner. "Yes. But the Brahmins don't just cure people. They are also teachers, lawyers, priests, basically any intellectual profession.'... Kshatriyas, who are the warriors and rulers... 'And then they have Vaishyas, who are craftsmen, traders and business people and finally the Shudras who are the farmers and workers" (Tripathi, 28).



Ref: <https://qphs.fs.quoracdn.net/main-qimg-7f1d975cbe82cc7ea4578a89eb8dad80>

According to Indian Mythology, 'Manu' is the legendary author of 'Manusmriti' which literally means 'Laws of Manu'. 'Manu' is assumed as the son of Lord Brahma, one of the three main gods of Hinduism and he is a God of Creation, where the other two; Lord Vishnu and Lord Shiva are for Protection and Destruction.

In the cosmological speculations of later Hinduism, a day in the life of Brahma is divided into 14 periods called *manvantara*, each of which lasts for 306,72,0000 years. In every secondary cycle the world is re- created, and a new Manu appears to become the father of the next human race. The present age is considered the seventh Manu cycle. (Manu)

According to Hindu Mythology a day in the life of Brahma is known as 'Kalpa' divided into 14 periods with 14 'Manu' kings: Svayambhuva, Svarocisha, Uttama, Tapasa/Tamasa, Raivata, Cakshusha, Vaivasvata, Savarni, Daksha- savarni, Brahma- savarni, Dharma- savarni, Rudra- savarni, Deva savarni and Indra- savarni. The first Manu 'Svayambhuva' is considered as the creator of 'Manusmriti'.

Ambedkar was against the preaching of Manusmriti's segregation of the people as upper and lower caste. Hence, as a symbol of his opposition to the caste discrimination he along with thousands of volunteers gathered to protest in 'Mahad' known as 'The Mahad Satyagraha' or 'Chavdar Tale Satyagraha'. The prime motive of the protest claiming rights for Dalits to drink from Mahad public water tank. That was a period where untouchables were not allowed to drink water from the common tank as it is considered as a sin. Ambedkar also experienced this in his school days where the upper caste students pour water from the height so that they never touch the untouchables. Which Ambedkar in his *Waiting for Visa* described it as "no peon no water" (Pritchett).

While in the school I knew that children of the touchable classes, when they felt thirsty, could go out to the water tap, open it, and quench their thirst. All that was necessary was the permission of the teacher. But my position was separate. I could not touch the tap; and unless it was opened for it by a touchable person, it was not possible for me to quench my thirst. In my case the permission of the teacher was not enough. The presence of the school peon was necessary, for he was the only person whom the class teacher could use for such a purpose. If the peon was not available, I had to go without water. The situation can be summed up in the statement—no peon, no water. (Pritchett n.p.)

On the day of protest people never want to give up their identity as Brahmins obtained a stay order from a local court against outcasts drinking water from common water tank of 'Mahad'. The aggressive Hindus also tightened to access any public arena for the proposed meeting of Dr. Ambedkar and was helped by Mr. Fattekhann, a Muslim. Banners were erected with the message that 'Destory Untouchability and Bury Brahmanism' and finally 'Manusmriti' was burned. "Manusmriti was moved by Brahmin associate of Ambedkar, Gangadhar Neelkanth Sahastrabuddha and was seconded by PN Rajabhoj, an untouchable leader Thereafter, the book Manusmriti was kept on this pyre and burned" (Sabrang). Gangadhar Neelkanth Sahastrabuddhe an Indian social activist from Maharashtra later, acted as an editor of Ambedkar weekly 'Janata'.

There is also a movement called 'Dalit Panthers' founded by Namdeo Dhasal, Raja Dhale and Arun Kamble in April 1972 in Bombay. They aligned themselves as 'Black Panther Movement' in US. Their manifesto defines Dalits as, "all those who are exploited politically, economically and in the name of religion" (Caste).

Indian Constitution was framed in abolishing the Untouchability by passing many laws and affirmative measures. Article 17 of Indian Constitution considers it as a punishable offence. There is also a penalty for action of stopping persons, especially people of lower caste from entering the place of taking water and place of worship under the law of 'The Untouchability offences Act of 1955' or the 'Protection of Civil Liberties Act'. The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 was framed to examine and protect the SC and ST people from injustice against them.

Mahatma Gandhi has also shown his bitter response on Ambedkar's action of burning the text believed as holy by Hindus. In 1928, Gandhiji reflected it in his letter to P.T. Pillay. The term 'Manusmriti' has recently attracted increased attention in the context of denigrating womenfolk against Viduthalai Chiruthaigal Katchi (VCK) leader Thol Thirymavalavan, the city police registered a case against him.

Regardless of the criticisms, the fact to be understand is, Ambedkar was not against any Religion rather he was against the inhuman discriminations followed throughout many ages believing the

illogical conventions blindly. He burned ‘Manusmriti’ not because he hatred Hindu religion rather it is the reflection of his disappointment towards caste discrimination preached which according to him ‘graded social inequality’. Caste which is marked not by birth but by skill will make every individual as higher caste. Which Amish Tripathi in his *The Immortals of Meluha* points out that, “‘Over time my Lord,’ interjected Daksha, ‘we found the percentage of higher castes actually going up in the population. Which means that everybody in the world has the ability to excel. All it takes is for a child to be given fair chance to succeed’” (Tripathi, 101).

The Caste discrimination makes people superior and inferior among themselves. One who is marked as upper class gradually gets the superior mindset over the lower one and never wants to leave their framed identity. This causes numerous conflicts like the problem of ‘inter- caste marriage’ that exists even today regardless of implementation of numerous laws in favor of it. People of lower community sometimes feel insecure in expressing themselves, it is not because they are born in lower caste but because the superior makes them feel inferior. “Is it because of me? Am I not allowed to touch her because I am caste- unmarked? An inferior barbarian?” (Tripathi, 106).

‘Equality’ is the only medicine having the capability of curing this disease of discrimination. Government of India with its numerous laws of Indian Constitution framed by the chief Architect Dr. Ambedkar tries hard in eradicating the class and caste discrimination but unfortunately still the partial mindset exists within the programmed mind of human. It is in the hand of every individual to get rid of inhumane mindset because individuals together makes a Society. “Cultivation of mind should be the ultimate aim of human existence” (Ambedkar).

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Dr. Babasaheb Ambedkar's Political Thoughts and Actions

Prof . Vijay Shankar Wankhede

Shri Ramrao Sarnaik College Of Social Work, Washim

Abstract :

Dr. Babasaheb Ambedkar is the only star in space who has sacrificed his life for the country, taught man self-respect and taught all citizens to face adversity. Babasaheb Ambedkar was the eldest son of Mother India. Dr. Babasaheb Ambedkar was a very learned, learned and diligent Pandit. He had studied many subjects related to human life. He studied Economics, Political Science, History, Sociology, Anthropology, Philosophy, Psychology, Ethics, Philosophy, Law and Administration while studying at a foreign university. Therefore, he had acquired the ability to observe the whole of human life. This great man who drafted the Constitution of India through the Constitution to protect the fundamental rights of the people of all communities in India to live, speak and exercise their rights independently, the Dalits and the weaker sections, Dr. Babasaheb Ambedkar has given special powers. Highly educated, aware of the rights of every section of the society, Babasaheb was an influential figure who brought Indian society to a developmental stage. Knowledge is light. Buddha gave a beautiful interpretation of knowledge for the masses. No one has reacted as harshly to the Indian social system as Mahatma Jyotirao Phule. Mahatma Jyotirao Phule insisted on the medical idea of the entire Indian society. Dr. Babasaheb Ambedkar who considered Sant Kabir and Mahatma Jyotiba Phule as his Gurus. Babasaheb Ambedkar took the initiative to take his movement forward. Dr. Babasaheb Ambedkar made the dreams of these great men more active, sharper and more capable. In the movement that took place in India for the very low working class, Dr. Babasaheb Ambedkar's work is more effective. Dr. Babasaheb Ambedkar was thirsty for knowledge. He used the entire knowledge gained as a curative medicine for social change. Dr. Babasaheb Ambedkar's divine message to the underprivileged in Indian society is to learn, teach, warn and unite, which is our way of life. The related research article is by Presents information on Dr. Babasaheb Ambedkar's work on political and Bahujan Vikaswadi approach.

Keywords : *Dr. Babasaheb Ambedkar's Political Work, Political Movement, Political concept of Power, Bahujan Vikaswadi Vision.*

Introduction :

Ambawade, near Mandangad in Ratnagiri district, is the hometown of Dr. Babasaheb Ambedkar, a great Indian leader, leader of the untouchables and the architect of the Indian Constitution. His father Ramji Sapkal was a Subhedar Major in the Army. He was born on 14 April 1891 in Mhow, Madhya Pradesh to Ramji and Mata Bhimabai. In 1896, Dr. Babasaheb Ambedkar's mother died of cerebral palsy. After that, Babasaheb was taken care of by his aunt Mirabai. At that age, Mirabai was older than Ramji Ambedkar and was loving and understanding by nature. Vishwaratna, Vishwamanav, Vishwabhusan, Dhurandhar, Yugandhar, Yugpurush, Yugpravartak, Mahamanav, Mahapurush, Uchchvidyavibhushit, Paropkari, Krantisurya, Pragyasurya, Ghatana Samrat, Ghatanapati, Buddhi Samrat, Samajsurya, Bharat Bhagyavidhata, Mahavidwan are many titles. Through the efforts of Damodar Savlaram Yande, a scholarship of Rs. 25 per month was sanctioned to Babasaheb Ambedkar by Maharaj Sayajirao Gaikwad of Baroda Institution for college education. Dr. Babasaheb's education was *B.A., M.A., P.h.d., M.S. C., D.S.C., Bar – at - Law., (Academic and honorary total of 32 degrees). "The National Divident Of India: A Historical and Analytical Study "*. This is Babasaheb Ambedkar's

Ph.D. Was the subject of. He wrote this book from **1923 to 1917** with the diligence of education. Bhimrao Ambedkar, who is just 25 years old, wrote a dissertation on such an in-depth issue and shed light on how the British Parliament was run by the Secretary of State and how the government wasted and irresponsibility was squeezing the Indian people. The budget never came first, when did the provincial economy start, how did the economy expand ? He drew the attention of all the countries of the world to this dissertation. This dissertation was published in book form in 1925 after 8 years. The book, entitled **"The Evolution of the Provincial Economy in British India"**, was dedicated to Maharaj Sayajirao Gaikwad of Baroda for his contribution to higher education and was published by a London publisher (**Kasabe, 2007**). In this book, we are true patriots. Proved by Babasaheb Ambedkar. B.A. from Mumbai University. Ambedkar became the first student in the untouchable class to achieve the degree of. Professor Edwin Seligman praised Dr. Babasaheb Ambedkar, saying, **"Bhimrao Ambedkar is the most intelligent student not only among Indian students but also among American students."**

Dr. Babasaheb Ambedkar's Political Action :

Dr. Babasaheb Ambedkar's political views were on Swarajya, Nationalism, Democracy, Fundamental Rights, Minority Protection, Socialism, Communism, Buddhism etc. Dr. Babasaheb Ambedkar has expressed his views on various political issues and political philosophy in India in many of his articles, books and speeches. Some of the political views of Dr. Babasaheb Ambedkar have been expressed in his speech at the Constituent Assembly. These ideas of Dr. Babasaheb Ambedkar have influenced the politics of that time as well as independent politics. Like all Indian political leaders and thinkers of the British period, Dr. Babasaheb Ambedkar also expressed his views on Swarajya but those views are different from others. Dr. Babasaheb Ambedkar had advocated for democratic socialism. Therefore, they did not approve of one-party socialism in Russia, China and other communist countries. He believed that the socialist system in the country could be established by embracing democracy in the political and economic spheres and by establishing government ownership of industry. Dr. Babasaheb Ambedkar As a supporter of the democratic socialist system, Babasaheb Ambedkar thought that Marxism and communism were flawed and incomplete. Dr. Babasaheb Ambedkar strongly criticized the match controversy and the communist system in Russia. Pointing out the flaws in communism, he said that communism gives importance only to economic and material life, communism is anti-religion, communism is anti-independence, communist nations have also adopted imperialist policy and kept many small nations under control.

Dr. Babasaheb Ambedkar's political thoughts :

Untouchables have no political rights. Babasaheb Ambedkar was done. So they Attended the first Round Table Conference held in London in 1930. At the conference, he spoke about the plight of millions of untouchables in the country and called for the abolition of untouchability. He drafted a Declaration of the Fundamental Rights of All Dalits and presented it to a committee appointed for minorities. The manifesto called for an independent constituency for the untouchables. Babasaheb's effective speech at this conference impressed everyone. This declaration was accepted by the British government. But Mohandas Karamchand Gandhi strongly opposed the idea of an independent constituency. He also said that even if the life goes on, it will work but it will not give this right to the untouchables. Because, according to Gandhiji, the British were trying to separate the Dalits from the Hindu community with an independent constituency, and he believed that untouchability would convert Hindus in the next ten to twenty years and that untouchability would disappear. But Dr.

Babasaheb Ambedkar did not consider the untouchables to be Hindu because the untouchables were forbidden in Hindu temples, Hindu scriptures and anything else. And he believed that thousands of years of slavery could be abolished once political power was restored. Babasaheb was completely against Gandhiji's logic. Gandhiji started a fast-unto-death against the independent constituency at the Yerawada Jail in Pune. But in the end, due to Gandhiji's fast, huge pressure came in the country. Babasaheb Ambedkar abandoned the demand for an independent constituency through the Pune Agreement and agreed that untouchables should have a reserved seat in the legislature.

As a true leader of the untouchables through the Pune Agreement, Dr. Babasaheb Ambedkar came to be known. Gandhiji, who called himself the leader of the untouchables, had to face the wrath of the untouchables for opposing the rights of the untouchables. To establish the independent political identity of the untouchable class, Dr. Babasaheb Ambedkar founded the *"Independent Labor Party in 1936"*. Due to his tireless efforts in the Mumbai Legislative Assembly elections on 17 February 1937, 15 out of 17 candidates of this party were elected. He founded the *"All India Scheduled Caste Federation"* in 1942 to give a national character to his political party and to bring all the Scheduled Castes under its banner. After independence, Babasaheb Ambedkar took over as law minister in Nehru's cabinet. While he was the Law Minister, he enacted various laws and regulations. In August 1947, Babasaheb was appointed as the Chairman of the Drafting Committee, the main body of the Constitution. One of the world's greatest jurists, Dr. Babasaheb Ambedkar wrote the world's largest and best constitution in 2 years 11 months and 18 days and submitted it to the Constituent Assembly on 26 November 1949. The constitution written by Babasaheb Ambedkar came into force on January 26, 1950. To give all Indian women equal rights with men, Dr. Babasaheb Ambedkar did not write the Hindu Code Bill for five years. However, he resigned from the Nehru Cabinet as he was opposed to the Hindu Code Bill he had tabled in Parliament. Along with this bill that gives women their rights, Though Babasaheb Ambedkar and Prime Minister Nehru. President Rajendra Prasad and Home Minister Vallabhbhai Patel were the leaders against the Hindu Code Bill which gave women their rights.

Babasaheb Upadhi :

Dr. Bhimrao Ambedkar He is known as Babasaheb Ambedkar. The title of Babasaheb was conferred on him by the Indian people. Babasaheb means her father. At first during Babasaheb's lifetime, his followers used to call him Babasaheb, later this name became common and even his opponents started calling him Babasaheb. Ambedkarites around the world use the word Jai Bhim with respect and pride to greet each other and to show respect for Babasaheb. Jai means victory, Bhim means Dr. May Babasaheb Ambedkar win. The word Jai-Bhim was coined in 1939 by L.N Hardas, a staunch follower of Babasaheb. Babasaheb himself first started writing Jai Bhim from December 20, 1941 and started using Jai-Bhim as a greeting as well as in reply to greetings. The first egalitarian man in modern India was, Yes , Dr. Babasaheb Ambedkar. (Culture, 1993)

Objectives :

1. To study the biography of Babasaheb Ambedkar.
2. To study the political journey of Babasaheb Ambedkar.
3. To study the political movements started by Dr. Babasaheb Ambedkar for Dalits, untouchables and backward classes.

4. To study the Indian political system proposed by Dr. Babasaheb Ambedkar and its consequences.
5. Bahujan's developmentalist approach and nation building. To study the contribution of Dr.Babasaheb Ambedkar.

Research Question :

1. According to Dr.Babasaheb Ambedkar, what is the nature of Indian political system and how has it had a positive or negative impact on Indian society?
2. The political movement started by Dr. Babasaheb Ambedkar and Babasaheb's political work uplifted the entire Indian society in the country?
3. The Indian Constitution, made by Dr. Babasaheb Ambedkar, made provisions for the holistic development of all elements ?
4. Do the ideas put forward by Dr. Babasaheb Ambedkar for the Indian political system through higher education apply at present ?
5. What is the nature and function of Dr. Babasaheb Ambedkar's political Reservation ?

Main Findings :

1. Dr. Babasaheb Ambedkar was a highly educated, Revolutionary man who gave a new impetus to the Indian society. He tried to create a new identity of India in the world from a developmental point of view for every element of the country.
2. Although Dr. Babasaheb Ambedkar's political journey was tough, at that stage Dr. Babasaheb Ambedkar tried to save the society by creating a political identity of his own.
3. Due to the prevailing political system in the pre-independence period, Dr. Babasaheb Ambedkar paid special attention to the weak, untouchables, dalits, women and workers in the Indian society and tried to bring them into the social mainstream.
4. Policy of political reservation for neglected elements Presented by Dr. Babasaheb Ambedkar.
5. Through many political movements, political activities and political interventions in the country, Dr. Babasaheb Ambedkar inspired the Indian society and all sections of the society to follow the path of mainstream and welfare.

Conclusion :

1. Dr. Babasaheb Ambedkar's Political Ideology is very useful for Mordern Society and Every Section of the Country Should work on it.
2. Dr. Babasaheb Ambedkar's has made great Efforts for Education. Indian Society should be aware of this and Assimilate every message given by Babasaheb Ambedkar's Regarding Education.
3. Dr. Babasaheb Ambedkar was a Jurist. Indian Society should be aware of the laws Pertaining to all the Elements they have Created.
4. Officials and Leaders in the Modern Political system Study of Dr.Babasaheb Ambedkar's Political work so that he will strive with a sense of interfaith Harmony.

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Practice of Untouchability is a Fundamental form of Traditional Social Corruption in India**Pratap Kumar Ghorai.**Senior Research Fellow,
Dept. of Sociology Jadavpur University, Kolkata**Satabdi Mondal**Research Fellow,
Dept. of Sociology Jadavpur University

In order to study about the practice of untouchability is a fundamental form of traditional social corruption. At first we have to understand what is untouchability; its forms and meanings and also the concept of social corruption. Untouchability is a very crucial practices among Indian caste system. India is a caste ridden society where most fundamental social stratification in caste system because caste discrimination is one of the vital instrument of deprivation of caste people those who are mainly belong to lower caste as well as 'Shudras'. From ancient or Hindu period their where mainly 'four Varna's' as 'Brahmins', 'Kshatriya', 'Vaishyas' and the 'Sudras'. Sudras are the lower caste people, who are treated as 'Antaja' or 'Untouchables'. Dr. B. R. Ambedkar has named scheduled cast as 'Dalits' because dalits are the oppressor caste by the Brahmins. The 'Jajmani' system of primitive Indian society whereas mainly two classes one was Jajman and the another was Kamin. Brahmins, Kshatriya and Vaishyas never paid the proper wages of 'Sudras'. So, in our social set up till now 'Sudras' are deprived in various aspects of society like economically deprived, political deprived, educationally deprived an also deprived Religiously. So they never enjoy equally right like other above other three varnas only Jyoti Rao Phule, and B. R. Ambedkar have thought and realised heartly the problems of 'Dalits'.

❖ **Social problems and Disabilities**

The untouchable caste have suffer for centuries from a number of social problems and disabilities among which the following....

(i) **Lowest status in the Social Hierarchy:**

In the caste hierarchy the untouchables caste are ascribed the lowest status . They are considered to be 'unholy', 'inferior', and 'low' and are impure by the other castes. They have been suffering from the stigma of 'untouchability'. Their very touch is considered to be polluting by their higher caste people. Hence they have been subject to exploitation and humiliation. They have been treated as the servants of the other caste people. The untouchable castes have always served the other castes, but the attitude of other castes is of total indifference and contempt. They were kept at a distance from other caste people. In some instances (in South India) even the exact distance which an upper caste man was expected to keep between himself and the "untouchables" were specified. During the early times, they were branded as "Paschamas, Antyajas, Svapachas, AtiShudras, Chandalas, Avarnas "etc. and were given the bottom most place in society. The distinction that arose between Aryans and non- Aryan's. Centuries ago culminated in the practice of untouchability. Anaryas were branded as "dasas" or servants and kept at a distance. They were not given any good position in the army, politics and public life but made to follow "unclean" occupations such as scavenging, removing, human waste and dead animals, tanning, shoe-making, spinning, washing clothes, barbaring, supplying water and so on. The physical touch of these people following "unclean" occupations was considered enough to pollute the

so called upper caste [verna] people. Thus the so called “untouchables” were not only kept at a distance but also denied of various civic facilities. Several disabilities were attributed to them.

(ii) Civic Disabilities:

For a long time the untouchable castes were not allowed to use public places and avail civic facilities such as -village wells, ponds, temples, hotels, schools, hospitals, lecture halls, dharmashalas, etc. They were forced to live on the outskirts of the towns and villages during the early days. Even today they are segregated from others spatially. They were not allowed to enter the houses of the higher castes. They were allowed to work as labourers during construction or repair, storing grains, etc. But later the houses were purified by sprinkling cow urine or cow dung . In South India, restrictions were imposed on the mode of construction of their houses, types of dresses and patterns of their ornamentation. Some lower caste people were not all owed to carry umbrellas, to wear shoes or golden ornaments and to milk cows. They were prohibited from covering the upper part of their body. The services of barbers ,washerman and tailors were refused to them . In the court of justice they had to shout from the pointed distance and take their change of being heard.

(iii) Educational Disabilities:

The untouchables were forbidden from taking up to education during the early days. Sanskrit education was denied to them. Public schools and other educational institutions were closed for them. Even today majority of them are illiterate and ignorant.

The literacy level of Scheduled castes is extremely poor[21.4% in 1981].It is less than half of the national average[41.3%].In states like Bihar, Rajasthan, Madhya Pradesh and Uttar Pradesh their literacy level is less than 1/4 of the national average. The literacy percentage among the SCs, however, had incresed to 37.41% in 1991[SC males 49.9% and SC females 23.76%] and the corresponding national average figures were 52.21%[64.13% and 39.29%].Female literacy is still poorer among them. In 1991,only 23.76%of SC women were literate while in Bihar, SC women's literacy level stood at the lowest minimum. At college level and university level and in professional courses, comparatively a very limited number of S.C. student are studying even after more than five decades of independence.

• **Poor Educational Performance:**

The performance of scheduled castes students in the education field is also relatively poor. The pass percentage of the SCs at the high school level is 53,at the graduate level 35,and the post-graduate level 60.The corresponding general pass percentage figures are: 65,57 and 76 respectively. In professional courses the poor quality of their education is very much evident. The enrolment of SCs at primary ,secondary and high school levels is also far less than the national average.

(iv) Religious Disabilities:

The untouchables also suffer from religious disabilities even today. They are not allowed to enter temples in many places. Even after the successful campaign of **Dr.Ambedkar** demanding the untouchables right to enter the **Kalaram** temple at **Nasik** in 1930,things have not improved much. The Brahmins who offer their priestly services to some lower castes, are not prepared to officiate the ceremonies of the 'untouchable' castes. They do not even bow down to the deities of these 'untouchable' castes. The Vedic mantras which are considered to be more pure ,could not be listened to and chanted by the untouchables because of the taboos. They were only permitted to make use of the '**Upanishadic Mantras**' which are considered to be less pure and more secular. Burial grounds were also

denied to them in many places. However, things have started improving radically in these matters especially after 1990s.

In Gujarat where no 'Dalit Woman' can cover the upper part of their body, because the higher caste people thought that Dalit woman at the fundamental means of their entertainment higher caste people, always ignore Dalit male and never touched with them where has created several disabilities an handicaps for Dalits male persons but on the contrary they are more used to with Dalites woman for their domestic work biasness entertainment and so on. Except it the dalit people are not able to take the service of Barbar, washerhman, Tailor, Goldsmiths. From the ancient period of time Indian varna system has a strong root in society. Caste system is a fundamental forms of social stratification. So, caste based stratified society has created the most pathological condition of the lower caste people. So, this stigmatisation of untouchability is an vital instrument of deprivation and corruption of the lower caste people. Century after country's higher caste people have neglected, ignored and deprived the lower caste people from the rights and responsibility of society . If you see the pre-british India economical system that was Bartar system named as jajmani system where has established jajman and Kamins, jajmans those who has ownership of land an belong to higher caste and other hand the kamins lower caste and has no ownership of land .So, from the grassroots level the practices of untouchability and hierarchical caste discrimination is nothing but and instrument of deprivation of lower caste people. This lower caste deprivation is a fundamental forms of social corruption of India and for this caste based deprivation is the barrier of development of the nation. So, if we analyzed the various forms of corruption where we can see casted based deprivation is the fundamental form of social corruption which has strong effects on Political Corruption, Economical Corruption, Religious Corruption and Corruption in Education.

(a) Political corruption:

Political corruption is a vital problem for the development of India . Indian patriarchal Brahmin ideology based society has it's a main traits as deprivation to the lower caste people. They have no right on common property resources of village community so gradually from the pre-british Indian society to till now scheduled caste are oppressed by the higher caste people. Various developmental measure has taken centrally state wise constitutionally and legally yet till now scheduled caste men and women are facing various kinds of atrocities like rape, murder, toucher etc. No political institution and personalities never thought an acted to remove this type of atrocities from dalities rather most of the political personalities are going to create an anti reservation public opinion because they never thought humanistically but politicaly . So political corruption are the fundamental form of deprivation if we analyzed the real form of social stratification of in Indian society .Forms is caste system and root cause are political corruption of higher caste as well as political leader because till now if we observed 90% leaders are belong to higher caste community.

(b) Economical corruption:

Economical corruption like a blood cancer of our Indian society because each and every economist politician planner always thought about the problems of higher caste people and try to fulfil their demands .They never thought about the deprived section of society those who are Dalities ,sheduled caste untouchables and landless labourers. Most of the people are agricultural dependend their source of income is cultivation and this cultivation many may be seasonal an half yearly. Without cultivation they have to work mainly as daily labourers they don't have any scope to manage to

provided the daily job as well as job of 365 days . We have seen into most of the Governmental Development project like MGNREGA which is known as 100 days work . Where most of the Panchayat Proadhan and Panchayat Member are selecting the beneficiaries according to their party color and relatives, so, our grassroots corruption is existed strongly except it in rural India the main functional institution is Panchayati Raj . This Panchayati Raj system developed for local development and correctional work. Development for the poor needy those to has no way to consume the food of proper calories and to fulfil the basic needs like foo, shelter and clothing .Unfortunately the dreams was to develop the rural society but reality is different Panchayati Raj institution become and institution of big farmers and Panchayat officials and also Panchayat corruption a vital problems and draw backs of the village development as well as the poor and needy rural people.

(c) Religious Corruption:

Religion is a happy hunting ground of corruption from pre British Indian society to till now where has mainly four 'varnas' as Brahmins, kshatriya, hierarchical social stratification have existed strongly. The higher caste Brahmins are an unproductive parasites class who mainly depend on other three varnas by using the religious norms and ritualities they are using religious sacred ailments as an instrument of corruption. If we analysed the historical context of the Indian and European society where we have seen that Brahminism and priesthood is the fundamental factors of religious degradation because most of the brahmins and priest never judge religion as higher science of god and never realised the welfareistic and developmental role of religion they only used religion for their own profit and benefit so they use it as an instrument of corruption.

(d) Educational Corruption :

Education is all round development because education can help to develop the personality of an individual as well as social development. Unfortunately this educational system are operating by the orthodox brahmins so education has lost its liberal traits. Educational value has lost by the prevelance of the private gain attitude or profit making attitude. So, educational system became corrupted this kind of educational degradation is very harmful for social development. At first we have to cherish educational value among all the sections of society. Though our India government implemented certain constitution and legal amendments are :

1. Article 46 promotes educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.
2. Article 330 reserves representation for Scheduled Castes and Schedule Tribes in the Houses of the people.
3. Article 335 mentions the claims of Scheduled Castes and Scheduled Tribes to services and posts.

The "**Article 17**" of the Constitution which declares the practice of untouchability Punishable offence, the parliament passed the "**Untouchability offences Act, 1955**".It was later substituted by "**the protection of Civil Rights Act, 1976**". According to this Act the offences of untouchability include the following."**Scheduled Castes and Scheduled Tribes [Prevention of Atrocities] Act, 1989**",which came into force on 30th January 1990,specifies offences, which are considered as atrocities and provides for deterrent punishments for commission of the same.

Conclusion:

In the concluding part we can say that the practice of untouchability is not only a disabilities but also a corrupted practice because higher caste people have used the concept untouchability as an strong instrument for making division of society and promoted inequality among the people and also provided religious conversion where upper caste people are enjoying each an every rights and rituals of the society, and the other hand lower caste people become deprived by loot, molestation, burning of house, rape and murder. unfortunately till now no state government and central government are giving right judgement and proper justice. Because most of the leaders belong to higher caste, they never thought and realized the problems of untouchability.

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Dr. Babasaheb Ambedkar : A Father of Nation

Miss. Vidyashree G.Kolkar
Research Scholar
Department of Political Science
Rani Channamma University Belagavi

Prof.Y.S.Balavantagol
Professor and Chairman
Department of Political Science
Rani Channamma University Belagavi

Abstract

Dr. Babasaheb Ambedkar, in those days, popularly known as the father of modern India. He has immensely contributed to India's development in the modernistic sense of the term. He deserves to be a father of modern India. His Contributions in the field of socio-economic and political fields are glazing and without which India's economy would have been crippled and stunted. His industrial development package is essentially an indispensable for backward India. This contribution of Dr B.R. Ambedkar came as a boon for the nation. Similarly, his agricultural and multi-purpose hydrological schemes he devised for India are outstanding and stupefying. And also, his book called "problem of Indian rupee" has become the potential base for establishing Reserve Bank of India. Free education was also his idea and catering, consistently to the educational needs of all citizens. Finally his entire involvement in India's progress is based on socio-economic justice. The abstract is dealt with in detail as the following.

Keywords : Agriculture, Hydrological, Industrial, Justice, Development, Education.

Introduction:

Dr. B.R. Ambedkar was gravely considered to be iconoclastic social reformer, reputed Indian jurist, great economist, seasoned politician, distinct philosopher, horrendous writer, great scholar, eminent educationist, chief architect of the Indian Constitution, and father of Modern India. He is a unique and outstanding example of success. Ambedkar fought to uproot the social evils and struggled to restore the right of the Dalit's, women and other socially, economically exploited/deprived classes. As a social reformer Dr. Ambedkar emphasized upon a much broader national base with redefining Indian system with Inclusive growth and cultural integration without caste discrimination. The contribution of Dr. B.R. Ambedkar is not to be forgotten and is memorable. He laid special stress on dignity, unity, freedom, and rights for all Indian citizens as enshrined in the constitution.

Fight Against Untouchability

Untouchability is the bane of the Indian society. Dr Ambedkar knew that the untouchability had ruined the untouchables and the nation. For the eradication of untouchability he adopted consistent, efficacious constitutional method to accomplish his supreme goal. Dr. Ambedkar was appointed on the Constituent Assembly to safeguard the interests of the untouchables. During the evolution of the constitutional process he was always careful that the interests of the depressed classes were protected. Ambedkar's principle idea of fraternity among all people was incorporated in the preamble of the Constitution. Article 17 provides for the abolition of untouchability and its practice in any form is inhuman, anti-humanity and antinational, hence it must be forbidden by all means.

Ambedkar Contribution to Labour Rights

Dr. B. R. Ambedkar was a pioneer in advocating for the rights of labour. He played a major role in the passage of an eight-hour working day law. Ambedkar not only piloted but also an instrumental in the passage of amicable measures for labour welfare by laying the firm foundation for the basic structure of the Government's labour policy. He handled the tangled problems of labour with utmost subtlety and won esteem and veneration from the employees and the employers. Ambedkar strongly pleaded for living wages, hygienic working conditions and the freedom of peasants from the grip of devilish landlords in the round table conference. He worked tenaciously with his razor sharp intellect to introduce major labour reforms keeping in view the welfare of labour.

Gender Equality

Dr Ambedkar's major mission was to restore equal status to women on par with men by providing special provisions in the Indian constitution. He felt that the sexual discrimination must be routed from the Indian society and each one should get equal opportunity in the society. Ambedkar's Constitution offered women equal status in the rationality of the law. He bitterly scoffed at all the traditions and customs that undermined the equality of women. He favoured economic independence of women. He waged a war for women emancipation. He fought against wretched discrimination unleashed against women until his death.

The Indian Constitution enshrines within itself the gender parity across its Directive Principles, Fundamental Duties, the Preamble, and Fundamental Rights. Despite the Indian Constitution's guarantee of equal rights, it authorizes the Centre to involve effective actions in support of women. Our laws, schemes and initiatives have been aimed at benefitting women in various fields keeping in with provisions enshrined in the Indian constitution.

Maternity and Ambedkar:

As a Labour Minister in the Viceroy executive council between 1942 and 1946, Dr. Babasaheb Ambedkar was instrumental in bringing the Mines Maternity Benefit Bill for women in India. Stirring the feminist discourse of his times, both the Dalit Feminist movement, and the Indian Feminist movement concurrently. Concern was to protect the rights of women employees during pregnancy and after childbirth; Indian law considers it as mandatory for most establishments to offer maternity benefits to employees. The Maternity Benefit Act originally provided maternity benefit of 12 weeks, and of which about six weeks could be obtained before delivery. However in 2017, the law was amended to extend it to 26 weeks.

Linguistic Organization of State:

Dr. Babasaheb Ambedkar after having done the entire procedural work working on the Constitution of India came out with perspective of reorganized India. He opined that a state should have a people of one language to have uniformity and linguistic culture. Also there should be two states where people spoke the same language. He proposed splitting single-language states. Ambedkar not only supported formation of Linguistic state but also proposed that a geographically conducive people speaking one language should be organized into one state. Ambedkar gave more preference to the size of the states than Language.

Hindu Code Bill

Dr. B.R. Ambedkar has tried to dismantle the hindrances in the way of advancement of women in India. His strong concern for women was manifested in the form of the Hindu Code Bill in Parliament on 11th April 1947, the debate on the bill spread almost on four years but still it remains inconclusive because of strong opposition from the Hindu orthodoxy in the post-independent India. The Bill provided some distinct basic rights to women. Right to property, Order of succession to property, Maintenance, marriage, divorce, adoption, minority and guardianship. Which Hindu code Bill incorporated in favor of discriminated women folk.

The Bill sought to abolish various marriage systems among Hindus and established monogamy as the only legal system. It aimed at conferment of right to property and adoption of women. It provided for restitution of conjugal rights and judicial separation in tune with progressive modern thought.

Agricultural-Green Revolution :

Dr. Babasaheb Ambedkar's view dwelt upon agriculture, land holding, collective farming and land revenue as the most useful in the present time. Ambedkar argued that land was only one among many factors of production and the productivity of one factor of production is dependent upon the proportion in which the other factors of production are combined. He proposed nationalization of entire agricultural land with collective farming as the solution for the ills of agrarian situations. It should

have to be the state's obligation to provide the capital essential for agriculture and industry. Ambedkar's scheme of thought in this regard was that agriculture should be the state industry. He also suggested for setting up of an MSP at least 50% above the cost of production.

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. His thoughts on agriculture are found in his article "Small Holdings in India and Their Remedies"(1917) and also in "Status and Minorities"(1947).

Hydrological Field Dams

Dr Ambedkar had engineered and architecture the water and river navigation policy in India. He developed new water and power policy to prudently utilize the water resources of the country in the interest of the whole humanity. He rightly felt and visualized that a multipurpose project could be a fine prospect for the appropriate management of the river. A possibility of controlling floods, securing an area under perennial irrigation with consequent insurance against famine, and much needed supply of power for uplifting the living standard of poverty-fraught people of India.

He has also given workable solutions to inter-state water disputes. Ambedkar contributed in a significant measure to the making of policy on water resources and power, India follows same even today.

The water storage scheme that Ambedkar envisaged would give irrigation and electricity plus a long line of internal navigation. He believed that the multipurpose use of water would convert the mishaps into benevolence. This perspective he subsequently emphasized for projects on Damodar, Mahanadi, Sone and other inter-State rivers. Based on his own vision, dr. B.R.Ambedkar executed his workable scheme on Damodar, Mahanadi Sone projects.

Banking Sector –Reserve bank of India

The Reserve Bank of India was conceived on 1 April 1935 to respond to economic troubles after the First World War. It was conceptualized as per the guidelines, presented by Dr Ambedkar before the Hilton Young Commission known as Royal Commission on Indian Currency and Finance, based on his book, The Problem of the Rupee – Its Origin and Its Solution.

Justice- Economical, Social, and Political

Dr. Ambedkar battled to change the existing social order which stood upon caste and class and tried to plant the seed of 'social justice' by advocating various issues pertaining to plight of caste system and untouchability, human rights, labourers, women rights. He considered the caste system as the vicious evil of Hindu religion, and the Varna system is the root cause of all inequality and is also the parent of the caste system and untouchability.

Dr. Ambedkar of the opinion that all types of oppression, denial, exploitation and injustices can be removed by the state. He also made many provisions in constitution of India for SC/ST/OBC/Religious minorities, women and children. The State has been endowed with duty and responsibility of protecting, promoting and shielding the interest of weaker sections of society.

Social justice implies that all benefits and privileges available in the country should be shared by those who deserve it. If there is structural inequality in terms of socio-economic and political sense. Dr. Ambedkar would will to remove inequality and bring about equality. Ambedkar decided to put this onus on the shoulder of the state. The government should take affirmative action in eliminating such inequalities. According to Ambedkar, his social justice is based on moral values and self-respect. Justice situates through social, political and economic justice regulated by constitution.

Opposition to Article 370

Ambedkar was opposed to article 370 of the Constitution of India, which granted a special status to the state of Jammu and Kashmir, However it was included against his wishes. Which he believed that Jammu and Kashmir's special status would create another sovereign state within sovereign

India, provided the status is granted, it can be a potentially detrimental to the unity and integrity of the nation.

Democracy :

Dr.Ambedkar was a true democrat and believed in equality in society in all the three spheres such as social, economic and political. He had invincible faith in democracy. In his conceived exploitation-free society, democracy has an extra-ordinary role. He said democracy means one person one vote and one vote one value. Democracy means empowerment of a person through participation in the process of decision-making relating to himself/herself. To Ambedkar democracy means liberty, equality and fraternity. His conception of democracy appears to be purely people centric. Adult suffrage was introduced in India in the true spirit of democracy. Dr Ambedkar rushed for immediate introduction of adult suffrage to be the basis of representation both for the central and state legislatures.

Reservation :

Ambedkar's life mission was to uplift the untouchables and other downtrodden masses from the unequal to that of equality on parity basis in socio-economic status. For achieving this goal the reservation policy or protective/ positive discrimination was advocated and implemented by him to impress the conditions of the depressed and down-trodden sections of Hindu society.

Ambedkar had vehemently pursued special reservation facilities for the SC and STs in the field of education in both sets of governments. He enshrined the principles of reservation in the constitution for improvement of socio-economic and political conditions of SC and ST's and to further enable them to involve educationally, economically and socially, with extra support in the form of reservation and concessions to uplift them to the level of the advanced classes.

Education

In educational sector Babasaheb's contribution is just stupendous in terms of universal applicability in India. He believed that education is not only the birth right of every human being but also a weapon of social change. The very objective of education is to bring social, economic and political transformation of an individual. A large section of the people of India had remained destitute of the right to education for a long time because of the prevailing social inequality in India. He was an ardent supporter of women education. He also stressed upon the importance to moral education.

Conclusion

Dr Babasaheb Ambedkar's contribution fundamentally, in every field of India is glaring. He has made dent in all walks of life. His contributions are not, as others, impractical and unworkable. He was not a dreamer, fanciful, abstract minded and idealist ideas are like seeds that grow and grow into—huge tree. After having gone through his achievements across areas of India's growth and equality oriented. It is quite convincing that he is the real father of modern India.

His efforts to retrieve India from antiquated situation is horrendous and is just unimaginable in India's situation, with whatever degree, is not an easy task. The work is to bring equality in a diseased society by herculean task but Babasaheb has succeeded because of his sky-high intellect, perseverance, unmitigated capacity, zeal, commitment, devotion and his dream of fruition.

The ideological foundation he has laid down to this country is unshakable and it seems that India's growing economy is still benefiting the nation. The voiceless unequal and oppressed classes of people in India, if prospering, is all because of Ambedkar's enduring endeavor which is unforgettable. He is still living among us.

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The Unheard Voice: Understanding the journalistic approach of Dr. Ambedkar

Swapnil Kamble

Asst. Professor Competitive Examination Centre

Savitribai Phule Pune University PhD Scholar from Tata Institute of Social Sciences Mumbai

Introduction

“We want to address, analyze and give proper solutions for the caste discrimination; we need News Papers of our own, there no other option” (Mooknayak 1920, First Edition).

Dr Babasaheb Ambedkar has not followed the then contemporary and conventional ways of journalistic writing, but he opened a new way of inquiries and analytical writing with social and political context of caste and the practices of untouchability. There was a hardly any social reformer who has intensively written by addressing the issues of untouchables with contemporary social political happenings in the 1900s. M.K Gandhi used to write in *Harijan* (1933) for untouchables but the title of the same was considered as an insult. A high caste person cannot analyze the problems of Dalits without being with them at ground level or without becoming one of them. Dr Ambedkar has given a new beat for journalism than the traditional one. Dr Ambedkar was from the same community and has seen many critical and complex issues than any outsider who is politically aiming to write about untouchables. The same problem exists even present era because mainstream mass media hardly cover the stories based on caste discrimination.

Janata (The People) periodical has its own political importance if consider the time in which it was published. It was the same time when M.K. Gandhi used to write about untouchables, nationalists like Tilak was in hurry for independence, British Government were also dealing with India`s social cultural transformation and journalism at the same contemporary era due to socio-political movements. Every social reformer had their own publication to spread their thoughts and ideas and generate awareness among the masses. Dr Ambedkar played especially significant role in this scenario than the others because Dr Ambedkar was not directly demanding freedom from British but was more concern about the humiliating treatments given by upper caste people to untouchables. His writings are authentic.

Every word of his journalism has its unique in-depth political understanding and courage to express without mentioning any defamatory word. *Janata* has mentioned more about caste discrimination, demands of untouchable people from government, important speeches of Dr. Ambedkar, Issues of Muslims, issues of women, analysis of Gandhian movements, Savarkar and his movements, inter-caste marriages, and much more.

Dr Babasaheb Ambedkar as a journalist put rational, logical, and political lucidity in front of the readers to make them introspect rather than providing just heavy information. His line of inquiry was clear and thought centric than any political ideology. Courage is the main feature of Dr Ambedkar`s journalism, he has never ever shown any soft corner for any political personality though the personal is very much popular and with great mass support. Journalism is always powered by facts. Dr Ambedkar also put emphasis on the facts than giving opinion in his journalistic writings.

The present research paper will explore the then contemporary social and political aspects of the writings of *Janata* and its current significance. The main objective is to get journalistic insights of Dr Ambedkar`s radical courageous journalism which is particularly important in present context. India is facing caste-based discrimination and practices of untouchability even after independence. Present journalists and students of mass communication must know Dr Ambedkar and his journalistic writing skills to raise the voice of unheard.

Dr Ambedkar has started journalism for untouchable people with *Mooknayak* (1920), *Bahishskrit* (outcaste) *Bharat* (1927), *Samata* (1928) and *The People – Janata* (1930). The above-mentioned journalistic materials could not sustain much further due to financial problems, but it has produced so much to understand his journalism

Method: Discursive Analysis

Data: Articles of *The People* (24th November 1930- 19th October 1931)

Analysis: The research paper will explore on the social and political aspects of Dr Ambedkar`s journalism. It includes issues of Casteism, Social Movements and comments upon contemporary social reformers by *The People/Janata*.

Issues of Casteism and Social Discrimination:

The People has addressed particularly prominent issue in its first issue regarding caste annihilation. There was a plan of Census and some people spread a thought that we do not inform caste names by doing so we will try to demolish caste system. But a letter written by D.V. Pradhan in the first issue of *The People* mentions that there are chances of becoming exactly opposite of it. We should make it clear that how many castes and sub- castes are present in India. We should get the exact number to understand the reality. Even today there is a strategy not to count people by their castes in Census. There is a political step behind it. Caste based Census will reveal the actual number of castes and their population. If it will be done, then as per the population the caste or the community will demand. It will affect the present participation of the higher caste people in power. It means the need of caste-based census was first time mentioned in *The People* (24/11/1930)

The People has radically attacked over casteism. Ambedkar`s journalism was doubting the idea of *Swaraj* pioneered by Tilak. Because there are many references, we get in which it is indicated that the transfer from British to Brahmin is not the real freedom and independence. The religious monopoly of Vedic Dharma should be reduced. There no meaning of *Swaraj* without annihilation of caste. It is only Brahmins are interested to handover the authorities from British to them; this won`t affect the common man from untouchable community.

(*ThePeople*29/12/1930)

The issue of casteism was not just investigated by the victim`s point of view but from the higher caste because they believe and practice more than the other Hindu people. High caste people need help from low caste people because they (High Caste) people has understood that they need mass support to fight with British rule. High caste people`s population is lower than untouchables and other Hindu people. Abolishment of casteism is not just lower caste people`s duty but an ethical responsibility of high caste people that they should not practice and inform others not to do so.

(*The People* 29/12/1930)

Dr Ambedkar was the one and only sociologist from India who explained the caste structure and the problematic nature of the same. He not just mentioned about the problems of untouchables but

clearly mentioned that Upper caste Brahmins are responsible for the sin. The monopoly of religion and caste is authorized by Brahmins. Dr. Ambedkar not just wrote about caste structure but associated it with nationalism. There is no nation for untouchables. The notion of nationalism is very wider than it is being practiced (by High Caste). Brahmins used to conduct *All India Councils* and, it was prohibited for untouchables; though it was for all Hindus and untouchables are also from Hindu religion! Untouchables were agitating for their right against Brahmins for their right to attend the councils being a Hindu. *The India* clearly wrote about this duality and injustice and published. A secretary of the council said “*Untouchables are not Hindus; they are out of Chaturvarna hence we cannot include them as an audience for Hindu Sabha and we are going to make a notice of it,*” The statement given by D.M. Joshi indicates the hatred of Brahmins for untouchables. These real statements against untouchables were not published by any newspapers of that time. Ambedkarist journalism is democratic in true sense because it is for the last person of the society and about their problems and solutions.

On contemporary Politicians (*The People in its 10th Issue dated 13th April 1931*)

Gandhi: *The People* could write very radically about the mass leader of India M.K. Gandhi. Gandhi and Ambedkar debate is well-known for Indians, but many newspapers have published only the positive aspects about Gandhi, and he has been considered as a modern saint of India. Dr Ambedkar is the one and only he analyzed and criticized Gandhian thoughts from untouchable’s point of view and criticized him because a *Mahatma* cannot deny the development and betterment of his own people. Dr Ambedkar was very sure about the euphemistic behavior of Gandhi. Though Gandhi had showed interest for the betterment of Dalits, but his framework was traditional by which no Dalit person would have achieved anything special. *The People* wrote about the strategic planning of Gandhi which any other press would have dared to do so. Dr Ambedkar was very strongly attacked over Gandhi from his writings.

Though Gandhi looks very sober and simple but politically he is different. He always praises Muslims and became controversial. He believes in Hindu-Muslim unity. *The People* has mentioned about Brahmins opinion about Gandhi. Upper caste Brahmins were concern about Gandhi because he had shown no interest regarding untouchability and it is against Brahmins Dharma. Hence, they started hating Gandhi very badly. Gandhi was so clever while dealing with issues of untouchables. Gandhi was not giving priority to the problems of untouchables. Dr Ambedkar was very sure about it and *The People* clearly wrote about it. Gandhi said *After Swaraj I will surely handle the problems of the untouchables.* *The People* writes: If Gandhi saying like this means supporting the upper caste people and making untouchables fools. Gandhi should come front and should behave like a true mass leader but he could not. But Gandhi only spread his irrelevant logic and wealth of vocabulary for others without any action.

2.1 Ambedkar Gandhi Meet (*The People 17/08/1931*)

The People has published the meeting of Dr Ambedkar with Gandhi which had taken place on 14th August 1931. The entire writing of the meeting has revealed a different aspect of Gandhi which is not yet shown or written in any mass media. The writing has revealed that Gandhi’s response towards Ambedkar was negative. Gandhi talked upon the issues of untouchability and he emphasized that he is tackling the issue since then when Ambedkar was not even born. It indicated that Gandhi was

interested to gain the credit that He is the onewho is working for the untouchables and Ambedkar has hardly any experience in this field.

Dr. Ambedkar replied very nicely. He said *I was not extremely interested to meet you and I really don't like to interfere unnecessarily into others business. It is only because my nearest friends insisted me hence, I am here. You are talking about annihilation of caste and its efforts, but you have just given promises nothing productive has happened till today. You said that you have spent Twenty Lac rupees, but I think it was unnecessary. I would have spent it much more appropriately than you. I am sorry but history has witnessed many Mahatmas they just come and goes like fleeting phantoms, raise dust but no level...Untouchability will be annihilated only by the efforts by the untouchable itself. I repeat I do not have nation because we are living in very humiliating conditions.*

Lastly Gandhi said that he will never agree upon the political separation of untouchables, because they are inseparable part of Hindu; and not shown interest for separate electorates. According to him it won't affect them positively. Dr Ambedkar replied *Thanks for saying this by your own.*

The above mentioned and published meeting of Ambedkar and Gandhi is very essential to understand the political understanding of Gandhi particularly. He has shown as father of the nation, but the father had given improper treatment to his untouchable children. This kind of information is hardly available in any mainstream media. Dr Ambedkar has logically and politically replied Gandhi, but Gandhi could not give satisfactory answers to Dr Ambedkar.

The People had published it. It is a real courage for journalism because at the same time all the mass media were praising Gandhi for his social work. But Ambedkarist journalism showed the aspect of Gandhian philosophy particularly for Dalits and only a Dalit News Paper can publish it not by any upper caste

Conclusion: Ambedkar and Present Journalism in Indian Mass Media

Present contemporary journalism after the independence (after Dr. Ambedkar's mahaparinirvana) lacks proper attention to tackle the issues of untouchables. Mainstream India journalism needs power of Ambedkarist thoughts, socialistic approach, and way of inquiring political ideologies from caste context. Indian society is caste based even today. No one can skip caste equations from Indian society and politics. Present journalism try to hide or not cover the caste-based writing and just inform the readers about the events of actions. Dr Ambedkar and his journalism is need of present time because present political contexts are also based upon caste equations but hardly any journalist takes it seriously. We cannot write about caste without mentioning and understanding thoughts and philosophies of Dr Ambedkar. Not just about caste conflicts but every economic and political activities and policies can be rewrite with caste context. No sector is free from casteism in India. Politics, administration, commerce and finance, education, social activities, elections, religion, women issues all are caste centric in nature but very few journalists analyze with courage to comment directly by considering name of the people and name of the caste.

Parallel journalistic activities in which they clearly follow Dr Ambedkar's ideology. Their writings are much more fascinated by Ambedkar but those are logically not very much clear like Dr Ambedkar's writing. Dailies like Samrat, Moolnivasi, Bahujan Maharashtra, magazines like Parivartanacha Vatsaru, Vidrohi, are following the writing style of Dr Ambedkar. But we really need a perfectly balanced and deeply researched writings in mainstream journalism to understand caste issues

and solutions on it. Government and higher authorities should make changes in the policies and priorities.

Generally, Indian mass media, especially the news media is in the hands of upper class and caste communities. Their economic and political interests tied with the majoritarian narratives which is Hindu centric. Dr. Ambedkar considered as anti-Hindu after the conversion into Buddhism in 1956. There is not even a single beat in the mainstream mass media which is exclusively covers social issues on the ground level. The constitution protects equality, but the mainstream newspapers rarely give enough space the way Dr. Ambedkar had given in *The People*.

The People has put lights upon caste issues and its analysis in real context. Dr Ambedkar has given a new vision for journalism in which the ordinary man would get information knowledge and thoughts. *The People* is very essential to study Dr Ambedkar beyond just a politician and economist. It has shown many interesting elements which has not revealed by any publication and mass media from this country. Dr Ambedkar and his journalism is relevant in present context much more than before. As reported by the daily Tribune (14th April 2018). The former press secretary S.N Sahu says, “*Dr. Ambedkar has set a high journalism bar.*” Not even the technology driven contemporary mass media have ever tried to reach the level. Dr. Ambedkar is an only person whose journalistic ethics can't be matched. Ethics in the post-truth, post globalization era should be redefined on the ethical journalistic approach set by Dr. Ambedkar in India. His journalism was the real voice of the unheard. The journalism had a power of social reforms and truth. After several decades, the present social conditions of Indian society remains same, but we lack the journalistic approach and social revolutionary power of Dr Ambedkar in real sense. The need and scope of Dr Ambedkar`s journalistic approach becomes more relevance in the 21st century where social harmony is in danger and a truth-seeker (*satyashodhak*) like Dr Ambedkar the need of time.

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Dr.Babasaheb Ambedkar : As An Economist**Ms.Rohini Das S.**

Previous Guest Faculty,

Department of Economics, Sree Narayana College, Kollam

Abstract

Dr. Bhimrao Ambedkar, a multidisciplinary specialist made immense contributions to almost all branches of economics. His ideas in economics were unique and even today it is being followed by policy makers for formulating various policies and programmes. Moreover, still the nation is enjoying the benefits of various schemes laid down by him like dearness allowance, leave benefits, ESI, right to strike etc. His contributions in the field of framing monetary policy, empowering women, bringing land reforms, making policies in power sector etc are highly appreciable. But unfortunately most people are unaware of these contributions made by him.

Key words: *Mahar watan, Baluta, women empowerment, Labour policy, Grid system, devaluation.*

Introduction

DR B R Ambedkar was one of the first prominent professionally trained economists in India. Even though his contributions spread across various fields like history, sociology, philosophy, anthropology, politics etc, contributions to economics marked admirable. It is vivid from his achievement of double doctoral degrees from London School of Economics in 1923 and from Columbia University in 1927. Moreover, he was an eminent teacher who taught economics for 3 years at a Mumbai college. It is highly remarkable and appreciable that he completed 29 courses in economics, which is considerably a greater number than the courses which he had completed in other areas. So whenever we consider his name as an architect of modern India, contributions in the field of economics lie far above his contributions in other fields. He fought against social discrimination leveled against Dalits, women and Labor. Let us take a look into the contributions of Dr.B R Ambedkar to the field of economics. Here, for the convenience of understanding, the entire contributions are divided into the following headings:

Monetary Policy

The work 'The problem of rupee; its origin and solution' by Dr.Ambedkar clearly tells about his view on various aspects of monetary policy. His contributions were not only related to framing monetary policy but also he played well in the conceptualization of RBI. The formation of Reserve Bank of India in 1935 was guide lined by the ideas of Dr Ambedkar. He presented his guidelines, working style and outlook before the Hilton Young Commission (also known as Royal Commission on Indian Currency and Finance). All these were passed under the name of RBI Act 1934 by the legislative assembly. He analysed very intensively the currency system prevailed in India between 1800 and 1920 and put forward a new currency system. That was against the thoughts of John Maynard Keynes. He suggested a modified gold standard which according to him more stable currency system especially for developing countries like India, while Keynes favored gold exchange standard in his work 'Indian Currency and Finance' .He was in the opinion that country should emphasise more on price stability than on exchange stability and was against the idea of money supply linked to gold. His main intention

was to protect poor people. More than a theoretical perspective his ideas have great practical applicability. He was in a thought that should we stabilize our exchange and at what rate?

He favored a limited devaluation of rupee as it is convenient for both business class as well as earning class. He pointed out that a steep devaluation ultimately will lead to a high inflation level and is a burden for earning class. Due to inflation their real wage rate decreases and harmfully affects their purchasing power and standard of living. The benefits of low exchange rate in the form of increase in exports will be entirely wiped out by exporters and business men. So in his view, the source of devaluation is not coming from outside the country but from within the country, from the cost of one class (earning class) to the gain as another class. For him in order to stabilize rupee, stabilizing purchasing power is inevitable. In his book 'Problems of Indian Rupee' he suggested changing currency in each 10 years for checking inflation. He favored automatic monetary management. For him, the prime motive of the nation must be stabilizing rupee and purchasing power.

Land reforms

Dr. Ambedkar fought for landless poor and labourers. He gave much importance to the agricultural sector keeping in mind that India is predominantly an agrarian economy. Through land reforms, he tried to uplift the untouchables who were predominantly landless or small cultivators. During his time, rural Dalits were suffering from a lot of exploitation. In his book 'Small holding in India and their Remedies' he clearly argued against this exploitative land tenure system. As a solution to this, he submitted a bill in the state assembly to put an end to the exploitation by lenders. He fought against Mahar watan, khoti system and propounded collective farming.

The Mahar Watan system exploited people who belong to the Mahar caste, was an outcome of The Bombay Hereditary Offices Act 1874. They usually received a small piece of land called 'Vatan' to cultivate and part of the crop was taken away by the government as 'Baluta'. In order to abolish this system, he presented a bill in poona session of Bombay Legislative Council in 1937 after 10 years of long agitation since 1927. The 'Khoti' system prevailed in some parts of Maharashtra, in which the khots like Zamindars had the right to hold land. They employed farmers on this land, collected revenue and part of it given to the government. The khots severely exploited the tenants and oppressed to the level of poverty by misusing their powers. DR Ambedkar introduced a bill for abolishing this khoti system and ensuring a reasonable payment for the tenants by suggesting a direct link between the government and the tenants.

DR Ambedkar pointed out the importance of intensive cultivation, rather than physical extension. He found out that deterioration in agriculture was mainly due to small and fragmented landholding is the result of enormous pressure of population on land and not just due to law of inheritance. Along with that, he also pointed out that it is not only the size of land holding but also the proportion in which other factors combined with land determines its efficiency (economic land holding). He suggested industrialisation as a solution to agricultural illness by absorbing population pressure on land. In order to uplift the agricultural sector, he put forward nationalization of the agriculture sector with collective farming, which he imagined was suitable for a democratic country like India. For him, agriculture should be a state industry. So he advocated collective farming and suggested guidelines for this. Accordingly, the state is responsible for acquiring the entire land and dividing it into standard size for collective farming. The cultivators should be the residents of the village and they should undertake cultivation according to the rules and regulations of the government. There should be

no discrimination either on the basis of caste, creed or like landlord, tenant, landless labourer etc. All infrastructure facilities should be provided by the state and in return entitled to collect revenue and to levy various charges on the produce of the farm. Thus he can be considered as the first Indian economist who analysed the problem of sub division and fragmentation of land and made a clear definition of economic holding of land.

Labour Sector Reforms

Dr. Ambedkar had immensely contributed to the upliftment of labour force in India. Today what developments we are seeing in the labour sector is the result of what hardships once the man has undergone. Now Labour Economics emerged as a specialised branch of Economics, thanks to Dr Ambedkar. He brought several labour reforms. He is the person behind reducing working hours from 12 to 8hrs, made possible in the 7th session of Labour Conference in New Delhi in 1942. In order to place equal opportunity for workers and employers in planning Labour policy and strengthening labour movement, he set up 'Tripartite Labour Council'. He introduced The Indian Trade union (amendment) Bill on November 8 1943 for compulsory acknowledgment of employers to trade union. Being a Labour member of viceroy's executive council from 1942 to 1946 he initiated various measures to upgrade the productivity of workers by enhancing them with proper education, adequate health care measures, maternity leave, other provisions for women workers etc. During the period of II world war he guided Indian labourers.

Industrialisation and economic expansion gave great hope to entrepreneurs and managers while labourers lagged behind in getting their due share. Considering the needs and grievances of the landless poor tenants, agriculturist and workers he formed Independent Labour Party (IPL). He recognized the need to strike and leveled against the introduction of Industrialist Dispute Bill 1937, as it is against the worker's right to strike. Dr Ambedkar enacted the ESI scheme for workers. Among East Asian nations the position of India is the first in bringing Insurance Act for the well being of employees. All the employment benefits that we are enjoying today like dearness allowance, leave benefit, employee insurance, medical leave, equal pay for equal work, minimum wage, periodic revision of pay scale etc are the result of hardships once undertaken by Dr Ambedkar.

Women Empowerment

Dr Ambedkar can be considered as the first Indian who raised his voice for women empowerment by eliminating all the obstacles from their path of progress by formulating various policies and laws. He gave immense support for women workers in various aspects of their life. He implemented 'Mines Maternity Benefit (Amendment) Bill' 1943, which guaranteed maternity benefits to them. He is the first Indian strongly supported for equal wage for equal work irrespective of gender, for this 'The Equal Remuneration Act 1976' passed. He framed special laws for women including 'Women and child Labour Protection Act', 'Restoration of Ban' on employment of women on underground work in coal mines, 'Women Labour Welfare Fund' etc. All these contributed to the socio-economic empowerment of women. Today government of India has also recognised women's issues and their contributions to the economy. Now the government has initiated so many programmes for their empowerment like 'Mahila E-haat', 'Beti Bachao, Beti Padhao', 'One stop Centre Scheme', 'Working Women Hostels', 'Swadhar Greh', 'STEP' (The Support to Training and Employment Programme for Women) etc.

Power Sector Developments

The vision of electrifying the nation was brought up by BR Ambedkar in the early 1940s, and then he was chairman of the Policy Committee on Public Works and Electric power. Under the guidelines of Dr Ambedkar, the Labour department decided to establish 'Central Technical Power Board' (CTPB). He pointed out the significance and need for the 'Grid system in the power sector, even today it is functioning successfully. He is the brain behind training the best engineers overseas. He advocated for a centralised system in power sector while studying the problems and opportunities for electricity development in India. His vision was that only cheap and abundant electricity could be provided through centralized system to ensure success of industrialisation and bringing socio economic development. Today our government has initiated so many projects at the central level for electrifying the entire nation like 'Pradhan Mantri Sahaj Bijili Har Ghar Yojana' in September 2017. The Prime Minister announced the completion of electrification of all census villages on April 28, 2018. In this ground 'World Energy Outlook 2018', the international Energy Agency termed India a "star performer". Dr Ambedkar and his ideas deserve a big salute for enabling our nation to attain this greatest achievement in power sector.

Federal Finance

In India, the federal finance system of administration came from British colonial rule. Dr. Ambedkar very clearly brought in to light the exploitation of East India Company and colonial British rule in his book 'East India Company's administration in India and Financial matters'. He favored a decentralized administrative system for ensuring the economic welfare of the people. It includes state revenue in the form of tax, public expenditure, public debt and the limitations faced by central state and local bodies. He suggested that each administrative unit should be given independent power to frame its policies to raise its own finance. His canons of public expenditure are principle of faithfulness, wisdom and economy. According to Ambedkar the British came to India not for public service but for commerce and business, that they exploited our resources. Accordingly he divided the federal financial system into 3 stages: 1. Budget through delegation (1871-1876-1877), Budget through division of revenue (1877-1878), Budget through financial provisions (1877-1878 to 1881-1882). His independent study regarding fiscal policy of the government from crown system and region (prants) of East India Company and British rule during the period between 1833 and 1919 contributed inevitably for framing India's Federal Finance system theoretically and practically. After independence, the Federal Finance system was incorporated into the Indian constitution. Separate powers were assigned for states and centre.

Conclusion

The nation is committed to Dr Ambedkar for his valuable contributions to our economic history; even today, his ideas are alive in different economic aspects. His effort in formulating economic policies of post independent India, contributions in other areas like monetary economics, agricultural economics, industrial economics, federal finance, labour economics etc are gaining momentum. But the contradictory fact is that even though his contributions in economics overwhelm all other contributions in different disciplines, even economic aspirants aren't aware of this. So it is time to include his

contributions in our academic curriculum to unveil the fact that he was the brain behind the present economic gains that we are enjoying today.

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Ambedkar in the Digital Age: Caste, Gender and Democracy

Abhishek Kumar

PhD Scholar, Department of Sociology,
Babasaheb Bhimrao Ambedkar University, Lucknow

Abstract

The paper attempts to comprehend the complexities of caste, gender, and democracy by analysing different aspects of Ambedkar's writings and other related texts. It also aims to uncover the similarities and disparities between digital and physical realities. It has been discovered that, like offline environments, online outlets reflect oppressive and abusive practises against women and marginalised caste groups, and are therefore, with few exceptions, clearly representations of the same real-world phenomena.

Keywords Caste, Gender, Democracy, Digitalisation, Reconstruction

Introduction

B. R. Ambedkar, a champion for women and human rights and a leading social reformer, has given a great deal to the world's crucial understanding of democracy, freedom and governance. His conceptualization of the genesis and continuity of the subservience of castes and women is the product of thorough socio-historical analysis and the idea that the quest for human rights and social justice is of great significance and fundamental to a respectful existence. By getting into his understanding of the real world through his writings, this article seeks to explore the reconstruction of caste and gender identities through virtual spaces such as the internet or mass media. The future of democracy, in its entirety, in the digital age, is also being examined.

Methodology

This study paper provides a narrative analysis of caste, gender, and democracy using secondary information sources and other related materials.

Caste in India: Working Prospects and Change

Caste is a hierarchical grouping of people in which their mobility of social status is severely restricted. Ambedkar (1917), one of India's most learned personalities, has excoriated the caste system for lacking any scientific basis for its classification into fixed, watertight compartments that perpetuate graded inequality. Supporters of this system argue that it allows society to function more interdependently. Ambedkar (1917), on the other hand, concluded after a thorough historical examination of various religious and socio-economic texts that caste serves no useful purpose in society, but rather promotes corruption and exploitation of people. It smothers the public spirit and sense of public charity by advocating responsibility as caste loyalty, resulting in forced exclusion and unfavourable inclusion (Ambedkar, 1917; Sen, 2000). Ambedkar (1917) identified the division of castes into different groups as the foundation of privilege and exploitation, and described it as a division of labourers rather than a division of labour because it stifles innovation and fosters distrust between them.

Many modern liberal thinkers believe that caste is evolving in Indian society, and have attributed various aspects of change to it (Kumar, 2014; Jodhka, 2015). The evolution of caste can be seen by listing some of them and grouping them under structural, functional, and attitudinal changes:

1) Structural change

Many believe that structural support for brahmin supremacy has dwindled. With the advancement of educational attainment, and legal & constitutional support, the concepts of equality, liberty, and fraternity gained traction. Special constitutional provisions provided to certain groups of people from the weaker sections of the society under Part XVI have boosted their confidence and provided them with opportunities, as well as enabling them to stand firm against exploitation in some cases.

2) Functional change and change in status fixation

Some believe that occupational flexibility has resulted in a shift in status fixation (Jodhka, 2015). Liberalized constraints and advancement of means of transport and communication have brought intergenerational mobility in education for women and marginalised caste groups. The lifestyle has conflated hygiene rules with caste restrictions, making it easier to maintain caste hierarchy in terms of pure and impure. However, marriage restrictions remain in effect, and any change is met with vehement societal opposition.

3) Attitudinal Change

Ascriptive status benefits only the upper caste elites, not the general public. People in the middle of a shift in attitude towards economic benefits and the exercise of power over others also influenced changes the economic scale, on the other hand, believe in a performance-based hierarchy while maintaining ritual status. As a result, for them, the law of karma and the doctrine of soul transmigration have been diluted by hard work.

Caste discrimination has evolved into a more effect-oriented phenomenon, whereas, the philosophical foundations of caste discrimination continue to be rigidly enforced, even if latently. According to Ambedkar (1917), caste has its genesis and perpetuation in patriarchal control over women and marriage choices. As a result, caste has never been free of women's exploitation. With few exceptions, patriarchal forces continue to hold women captive, and the freedom to choose one's marriage partner, which is a personal and private matter, is heavily influenced by cultural dictations and religious sanctions.

Gender and Patriarchy: Interrelated Evolutionism

Gender is a social construct that divides people into sexes, each with their own set of social roles. Sexuality has always been seen as a gateway to culture, and cultural dispositions have always dominated this realm. Consequently, patriarchy emerged as a result of dominance over sexual desires. The purpose was also to give control of property rights to a small group of people in a closed circle with caste and ethnic boundaries (Ambedkar, 1917; Rodrigues, 2002).

Gender roles are also defined as the ascriptive status of sexes within the binary of men and women. This has been used to draw dividing lines between the sexes, with females assigned to unpaid care work and described as emotional and weak, in need of male protection. Outside work was something that men reserved for themselves. Therefore, there is a complex and interconnected evolutionism between gender and patriarchy.

Caste and gender construction also share a lot of similarities in terms of social role allocation, private and public space engagement, occupational boundaries, marriage restrictions, property rights, and socio-ritual privileges. Gender has only two divisions, caste has four, excluding untouchables, and there are many more subdivisions in the hierarchical orders. Both caste and gender discrimination, on the other hand, is a pattern-oriented phenomenon with the presumption of superiority and inferiority, as well as marginalisation as an effect. As a result, caste and gender are intertwined aspects that define some groups' privileges while marginalising others.

Caste and Gender: Digital Reflections

Digital sociality is fostering virtual human interaction and socialisation in today's world, which is dominated by communication and networking grids. Friendships, relationships, marriages, and other social connections are all pronounced and carried out by the use of social media sites. However, the online world, like the physical world, is not immune to power dynamics, and digital networks have once again become a reflection of socioeconomic inequality and marginalisation.

In the case of gender abuse, multiple threats and offensive language appear on social media platforms on a daily basis in an attempt to silence women's voices in developing countries like India. This not only works against the person to whom it may be addressed, but it also sends a message that men are superior to other sexes in positions of authority. Women's socio-historical disadvantages have a detrimental effect on their share of benefits in modern society as well. Women's virtual movement in the online realm is regulated by their digital engagement, as the movement of women in traditional societies was restricted in order to control their choices, especially sexuality, resulting in a large gender digital divide in men's favour (Kumar, 2018).

Furthermore, the role of family in one's friendship remains intact, reinforcing the notion of same-gender friendship, and it's difficult to allow friendship between people of different genders, even online, without attaching any negative connotations to it. And if it does happen, it will be subjected to a variety of restrictions. True, fear of being watched has harmed the psychological and emotional wellbeing of the younger generation more than anything else. Resistance to patriarchal subjugation and inequality has, on the other hand, made a way through online media channels, as seen in the #MeToo movement. However, only a limited number of people are able to tackle the social stigma and come forward to speak freely about their experiences of exploitation and violence.

Another factor that has been expressed heavily on digital platforms is caste. Today, economic, educational, and occupational statuses play a significant role in digital relationships. However, the core conditions for any involvement are still religious, ritual, and social, with caste identities playing a major role. As much of the space is occupied and dominated by upper caste elites, the digitalisation of caste has diversified its connotation and ill effects. Numerous online communities, many of which are based on caste affiliations are very easy to find today. Although digital caste is as diverse as elitism today, ritual foundations are at the core of choices and preferences, not only in recruitment but also in relationships with friends, mates, and spouses. Online dating apps and marriage websites can be used to investigate the dynamics of marriage and the associated caste preferences. While talking about caste choices in love and marriages, Dr. Dhar, a women's studies professor at the University of Michigan, asks, "How many love marriages do we know of between Brahmins and Dalits?", in her latest collection of essays (Kirpal, 2020).

Boywad (2020), studied different patterns of relationships, such as friendship and love, while researching at the JNU campus in New Delhi, and noticed that ‘love’ could also be a social construction in which questions about caste, class, and gender arise when choosing a romantic partner. Technology has also been identified as one of the most important interventions in providing information about one’s identity. As a result, endogamous marriages have found a new home on digital platforms in order to maintain caste.

Future of Democracy and Digital Marginalisation

Ambedkar’s vision of democracy and his ideal of a ‘good society’ were inextricably linked. One of the important aspects of Ambedkar’s democratic vision was that it was geared towards social transformation and human progress. He considered ‘liberty, equality, and fraternity’ to be essential elements of a good society (Idiculla, 2017).

Democracy is significant not only in terms of politics, but also in terms of socio, cultural, economic, and other aspects. For one to be able to engage effectively and thereby in every element of the democratic setup, social democracy is absolutely important (Rodrigues, 2002). However, the two most prominent forms of social agency, caste and gender, do not bring democratic inclusion into the picture. Caste and gender are both based on the idea of a power hierarchy. As a result, if any participation is given to women and marginalised caste groups, it will not have the same influence over decisions as dominant forces such as higher caste status and male privileges.

The virtual media world, where participation was ostensibly free and democratic, once again reflects real-world power relations in myriad guises. The following are some of the major outlines that characterise the undemocratic digital setup:

1) Participation limitations

In India, digital penetration is inequitable. Not only the economic capital but cultural and social affiliations also influence the digital reach and activity. Most of the Indian digital users are also not the creators of contents rather they are the passive consumers of services and information provided through that platform.

2) Digitalisation: A political rhetoric in India

Rather a socio-economic intervention, digitalisation has gained acceleration in recent past for political reasons. Since there is so little way to verify their authenticity, fake truths, often with political agendas, have become dominant in shaping reality over online platforms. As a result, what appears to be public opinion is simply the viewpoint of the online platform’s dominant players, who can exploit and manipulate it according to their own interests.

3) Increasing political atrocities and degrading voices of dissent

When the number of online passive consumers grows, so does the threat of dissenting voices, especially against big corporations, technocrats, and political figures. As a result, using power and state repressive agents to muzzle dissenting voices may become another means of suppressing freedom of expression. It induces a symbolic fear of actively being online. This causes psycho-emotional discomfort for the dissenting voices which results in an undemocratic condition in which facts can be understood but not expressed or explained to others.

4) Economic compulsion and inequitable benefits

The benefits of the online economy are not equal for everyone. Those who can afford to switch to the digital economy enjoy the greatest benefits. Small businesses and others who are not well-versed in technical know-how, on the other hand, face hindered choices. This can also lead to online fraud, which causes significant damage to people who are on the margins.

5) Life chances of people

“Life chances” is a probabilistic concept that defines the possibility of a person’s life turning out a certain way in particular circumstances (Kumar, 2018). Socioeconomic factors influence digital outcomes and women and marginalised caste groups are often excluded from digital platforms for a variety of reasons, one of which is ‘violence’, which can take the form of verbal, sexual, or physical abuse. Furthermore, although online education offers content, it does not inspire learners to engage in critical thinking. All of this restricts their public participation and establishes a cyclicity of marginalisation for them, limiting their prospects and lowering their life chances.

Conclusion

The function of democracy, according to Ambedkar, is to serve the interests of society as a whole, rather than any particular class, caste, or group. Repression and abuse of a group or underprivileged people in any way, he believes, is the antithesis of democracy and humanism. However, much as in the real world, digital media platforms have become a public space of violence and repression of voices of women and oppressed caste groups. As a result, despite appearing to be free and decentralised, the digital media are once again monopolised by those in positions of power. Therefore, much more needs to be done to seriously address the problem of digital violence and marginalisation, and research emphasis and vision, as well as effective policy initiatives, are needed in this field.

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Dr. Babasaheb Ambedkar And His Role As Social Worker In The Upliftment Of Marginalized Sections In India

Dr. Archana Khandagale

Assistant Professor

Aniket College of Social Work Wardha, Maharashtra.

Abstract

Dr. Babasaheb Ambedkar was a global personality with high knowledge of the constitution and law. He studied progressive constitutions of contemporary life and designed the constitution of India, which is the standard constitution of the world. His efforts to eradicate social evils and discrimination based on caste, class, color, gender, race, language, geographical location are addressed in his series of speeches and he discovered solutions for them through the constitutional provisions. His commitment to social change and development was consistent and he was restless in giving justice and dignity to the marginalized sections of the society. Noninstitutional social work practice was started long back in India and it got acceleration after the legalized efforts of Ambedkar towards the welfare of the marginalized sections. This paper is an effort to analyze the role of Dr. Babasaheb Ambedkar as a social worker and scientist in the empowerment of the deprived and marginalized sections of society. It is a theoretical paper and secondary sources of data are used to develop this research paper.

Keywords: Social Work, Deprived, Marginalized Sections.

Introduction:

According to Dr. Babasaheb Ambedkar, society is always composed of classes. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class (). Therefore society categorizes people on the basis of their wealth. Marginalized people are also another face of the same coin. Social work education and profession have greater responsibility in the process of empowerment of the marginalized sections. Hand by hand support of education and field practice can contribute to the welfare of the various sections of society. Well qualified, practice-oriented, and committed social workers, engaged in improving the socio-economic status, and quality of life for Marginalized sections. Prior to this Dr. B R Ambedkar constitutes the various provisions in the constitution of India, and they are implemented in the frame of various policies, programs, and laws for the benefit of these sections.

Objectives:

The objectives of this paper are:

1. To develop an understanding of Empowerment of Marginalized Sections.
2. To explore the role of Dr. B R. Ambedkar in the Empowerment of Marginalized Sections.

Methodology:

This paper is a theoretical paper extracted from the basis of a study that adopted secondary sources of existing literature. The descriptive method was taken into consideration to examine relevant literature deeply for this study purpose. To select adequate literature for the paper, two methods were followed such as systematic search of academic literature on Social Work and Marginalized Sections and

random search of research articles on Dr. Babasaheb Ambedkar and empowerment of Marginalized Sections

Conceptual Framework:

Social Work:

Social work is an organized profession to extend the helping hands to an individual, group, and community, for their betterment as well as sustaining them to help themselves by adopting varieties of professional strategies. Disadvantaged sections of the society like the weaker sections, downtrodden, orphans, laborers are considered to be needy of the profession. A social worker can provide psychological counseling, guidance, and assistance in the form of helping people to help themselves.

Social Worker:

A social worker is a professional who works with people to help themselves so that people can manage their daily lives with respect and dignity.

Marginalized Sections:

According to the business dictionary, marginalized sections mean the process whereby something or someone is pushed to the edge of a group and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored (Dhavaleshwar, 2017).

Empowerment:

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 mainstream of the society (Dhavaleshwar and Swadi, 2016).

Ambedkar as Social Worker:

Dr.Babasaheb Ambedkar was the mastermind for the progressive state, he has developed a nationalistic, secular attitude with his sacred soul. His views about the caste system, class, practice of untouchability, and discrimination on the basis of race, religion, color, gender, and geographical location are always clear that any country or state should not be dividing on the basis of religions or fundamentalist way (Kamble & Dhavaleshwar 2014). Such portions are absolutely threat to the development of the country, in this regard he shared many of his experiences before the Indian society and parliament, especially he proposed for a secular state. As a result of his thought, India adopted secularism in the constitution.

He proposed many policies to the planning commission for the empowerment of marginalized sections; reservation for SC, ST, OBC, and Women is the prime step taken for the welfare of these categories is the synchronized thought of Ambedkar for the empowerment of landless communities and women. He had a great social concern and a developmental attitude. As a result of his thought, we are going to become a superpower in the next few decades (Mathur, 2000). His social concerns came in to act by developing various social policies. Implementation of policies is the important responsibility of the government and the same needs to be carried out a hand in hand with the social work profession and social workers have greater responsibility in the process of need assessment of local communities and encouraging the marginalized sections to take optimum use of them.

The social work profession is broader than most disciplines with regard to the range and types of problems addressed with the settings in which the work takes place, the levels of practice, interventions used, and populations served. Social workers may be engaged in a variety of occupations ranging from hospitals, schools, clinics, police departments, and public agencies, court systems to private practices or businesses. The practice of social work requires knowledge of human development and behavior, of social economic, and cultural institutions, and of the interaction of all these factors.

National policy on Women, Education, Health, Schedule caste, Schedule Tribe and prevention of Atrocities Act and reservation policy are the greater contribution of Babasaheb for the welfare of the marginalised sections. Similarly Social work providing both institutional and non-institutional services with the intuition of empowerment of marginalised sections. Services are providing the as per the guidelines of policies and Acts. Social work is a vibrant profession; longitude and latitude of the profession are largely widened. Direct roles of social worker begin with the practicing primary methods of social work. Primary methods are the participatory method with the individual, group and community. Secondary methods are both participatory and non-participatory to be used for the benefit of society at large. Therefore role of social worker is widened for the betterment of individual, group and community (Magar and Kallolikar, 2016).

As a result of development of marginalised sections in the field of education, health, public service, economic independence and dignified social life are greatest social contribution of Babasaheb. His concept of social service and social work are about to strengthen the weaker with the legal, economic, and political support. Further he adds that education; economic independence and political power are the master keys of development of down thrown, weaker sections and marginalized sections of the nation.

Constitutional Provisions for Empowerment of Marginalized Sections:

Dr. B R Ambedkar was the chief Architect of Indian Constitution has given special space and provisions to the empowerment of Marginalised section in Indian Constitution, some observations are as below: Constitutional protection to the Marginalized / Vulnerable groups 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.

- Article.15 declares that no discrimination against any citizen on the grounds of sex.
- Art.15(3) State can make any special provisions for women & children
- Art. 15(4) Compensatory discrimination for the SC/ST
- Art.15 No discrimination on grounds of religion, race, caste, sex or place of birth or any of them.
- 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.
- Art.16 Equality of opportunity in public employment.
- 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.
- Art. 29 & 30 guarantees cultural and educational rights
- Art.36-51: It provides the Directive Principles of State Policies aims at;
 - Social and Economic Charter
 - Social Security Charter
 - Community Welfare Charter
- Right to adequate means of livelihood, 39(a)
- Equal pay for equal work both men & women 39(d)
- Protection of health and strength of workers, men, women and children
- Art. 40: Provides reservation in 1/3 seats in Panchayats.
- Art. 46: Enjoins the states to promote with care the educational and economic interests of the weaker sections, specially SC and STs.

Implications:

There were many social reformers before Dr. B R. Ambedkar but, various presidencies fail to adopt and implement to uniform civil and criminal laws for the welfare of the marginalized sections as system was highly controlled by the British. Great awareness by the Babasaheb and his restless efforts for empowerment of marginalized sections resulted positively after the few decades of independent India. His social concern and concern of national building took great shape after 70th decade of 20th century. Assertive life style of marginalized sections of the contemporary society was the mission of Babasaheb. Therefor marginalized sections proudly says “We Are because you were”. Major implications of thoughts Babasaheb with sociological and social work perspectives are as below:

1. Practice of Untouchability and Devadasi system abolished
2. Reservation in education and government jobs introduced for marginalised sections.
3. Marginalised sections got awareness about their entity and rights.
4. Concept of self, self- conscience, and self-dignity, increased for the weaker sections.
5. Professionalism adopted by the Institutional and non-institutional services for empowerment of marginalised sections.
6. Strict implementations in rules, regulations, policies, programmes related with the welfare of the marginalised sections.
7. Social work profession strengthens with the support of laws and policies in community development and in other social work aspects.
8. He proposed the patriotic slogan for the unity of all sections of the society that is “I Am the first Indian and I am the last Indian”, finally slogan resulted in to social transformation and reduce the impact of social stratification.

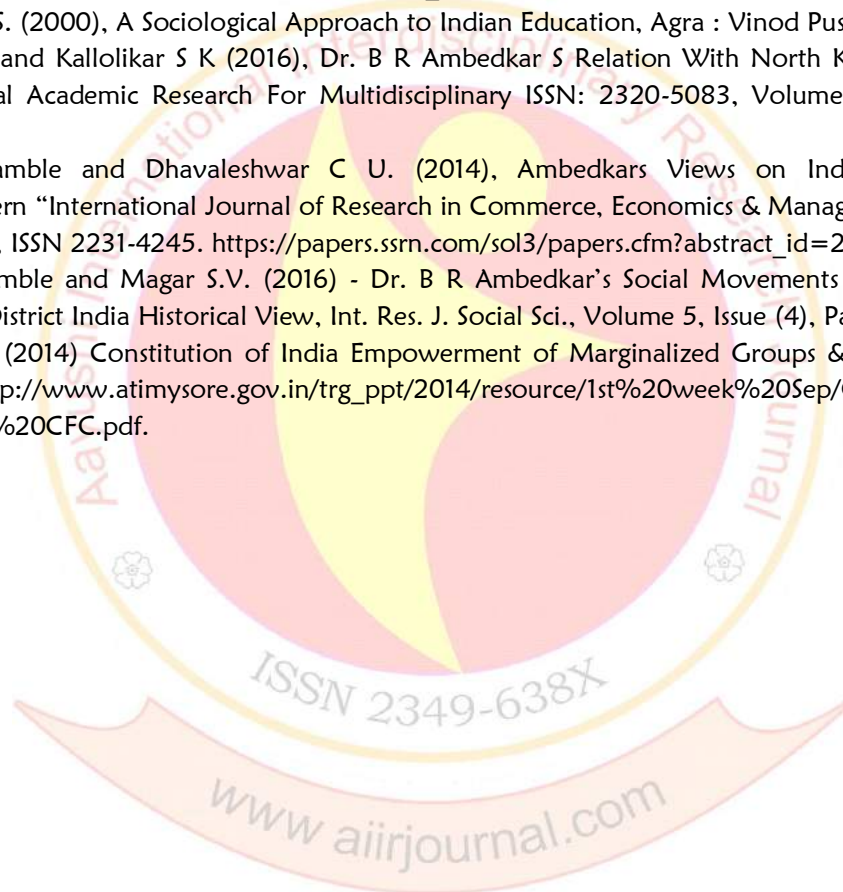
Conclusion:

Very few social reformers fought against the unnatural social practices like untouchability and all other discriminations against marginalized sections. Mahatma Basaveshwar, Jyotirao Phule, Savitribai Phule, Chhatrapati Shahu Maharaj, Shri Narayan Guru, Periyar E. V. Ramaswamy and B. R. Ambedkar were main of them. 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.

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Dr. Babasaheb Ambedkar As An Indian Reformer**Dr. Vinod Kumar Cherukuri**

Academic counselor,

Dept. of Political Science, Centre for Distance Education,
Acharya Nagarjuna University, Guntur District, Andhra Pradesh**Introduction:**

Dr. Babasaheb Ambedkar is one of the most important intellectuals of modern India. Bhimrao Ramji Ambedkar, affectionately and respectfully called "Babasaheb" by his followers. Bharat Ratna Dr. B. R. Ambedkar was a man with different personalities, a great economist, constitutional, social reformer, political thinker, advocate of the oppressed, and above all a great humanist. Dr. Babasaheb Ambedkar was a great Indian socio-religious reformer like Buddha, Mahaveera, Phule, Gandhi, and others. His constant struggle for social change and social equality has no equivalent in world history. Dr. Babasaheb Ambedkar is rightly considered to be one of the leading speakers of the depressed classes in India.

Dr. Ambedkar, the Chief Architect of the Indian Constitution, is well-known not only as a constitutionalist and a parliamentarian but also as a scholar and active reformer all over the world. As a champion of the down-trodden, he waged a relentless struggle against the oppressive features of Hindu society. Throughout his life, he strove for the establishment of a new social order based on the principles of liberty, equality, justice, and universal brotherhood. He was born into the Mahar community, which at the time was one of the "untouchable" castes. According to the Hindu caste system, Ambedkar, who was untouchable, had been discriminated against at every stage of his life. During his school life, he and his Dalit friends were not allowed to enter the classroom. The teachers did not touch their books and the peon also poured water from a height to make them drink. On the days when the peon was not available, Ambedkar and his friends had to go through the day without drinking water.

Finally, Ambedkar became known as the social reformer and leader of the depressed classes in India. As such, he worked hard to get them out of the oppressive position in which they lived due to religiously sanctioned and customary social, economic, religious and political disabilities. He said that Indian society was a very undemocratic society in which people were divided into classes and castes not based on their condition, ability or profession but because of their birth and confirmed the position to continue indefinitely the child is hereditary. Ambedkar's main purpose and life's work was to lead the depressed classes to higher social, political, and economic status and to free them from the stigma of stillness that hung on their foreheads. In other words, he wanted to ensure complete equality for the depressed classes at the same level as the Hindus.

Ambedkar realized that for this extremely difficult goal, he would have to plan a full attack on the launch and immobility system. But Ambedkar's greatest contribution is that he, as the leader of the depressed classes, was able to awaken them to the awareness of their humble existence and the life of humiliation and shame they led. He made them aware of their weakness and told them how some sections of people made them helpless. In short, he has given them a new spirit of excitement, a

questioning attitude, and a desire to do justice for depressed sections. For this reason, he is known as the reformer of their spirit and as the initiator of the self-respect movement among the untouchables in Indian society. He awakened them against social injustice and gave them the spirit of self-reform, self-strength, self-confidence, self-respect, and self-confidence. Dr. Ambedkar tried to free their minds from the inferiority complex these people had due to their belief that they belong to the lower strata of Hindu society that he was introduced into their minds through religiously sanctioned customs and practices. Eventually, Ambedkar told the depressed classes to stop observing caste and stillness between them. "Charity must begin at home." He encouraged them to participate in group dinners and get inter caste weddings between the various communities.

In 1916 he had studied the problem of caste and had written his article on its original growth and spread. In 1936 he again reported in detail on caste in his lecture "Annihilation of Caste". The purpose of these two writings has been largely achieved. This has led to a self-analysis attitude among both progressive Hindus and social reformers. He founded the Marathi fortnightly, 'Mooknayak' (leader of the voiceless), in 1920, and the organization, 'Bahishkrit Hitkarini Sabha' in 1924 to create awareness among downtrodden people.

In 1927, Dr. Ambedkar organized the historical Satyagraha in the city of Mahad, where untouchables were forbidden to fetch water from Lake Chavdar lake to guarantee this right to the oppressed masses and to stop discrimination. This discrimination was broken by Ambedkar. This movement has marked a turning point to Dalit movement, and Dr. Ambedkar became an icon of inspiration and hope for the depressed classes.

Ambedkar's ideas for the Indian constitution focus on civil liberties for individual citizens, including religious freedom, the abolition of immobility, the insistence on the economic and social rights of women, and the prevention of all forms of discrimination in Indian society. He has introduced the reservation system in official positions, schools, and colleges for people in backward and downtrodden grades.

As a social revolutionary, Ambedkar identified with the struggle of the oppressed masses for human rights, dignity, freedom, and justice. The endless war against the evil essence of the Hindu social caste system has established his identity in the history of Indian social reform. His continued efforts and unwavering spirit in the fight against caste discrimination will continue to inspire exploited, subjugated and marginalized people in their struggle for a good place in society and politics and economy. In this connection, Dr. Ambedkar considered education a prerequisite for any kind of organization or movement. This is convincingly reflected in his trio-slogan of action "Educate- Agitate, Organize".

Ambedkar has launched a struggle to eradicate the untouchability of Indian society in order to improve the conditions of the depressed classes. He believed that conditions for the untouchables could not have changed under British rule. The British rulers wanted to eradicate immobility, but they lacked the courage to implement swift social reforms that could provoke the wrath of the upper caste. Ambedkar supported the demand for self-government, but at the same time spoke in favor of the immobile share of power in society, without which his total revolt would not be possible. Dr. Ambedkar believed in peaceful methods of social change. He was the opposite of the aggressive method of social change because it hinders calm and creates chaos. He didn't trust illegal practices. A welfare state for all cannot be developed on the basis of terror violence and brutal methods. According to him, the violent method is not only unsuitable for a peaceful culture but too irrational and immoral.

He was a true Renaissance man, a person who excelled in many areas of study. Although hated by common Hindus and marked as the destroyers of Hinduism, Historians now recognize the pivotal role that Dr. Ambedkar has played in the recognition of Hindu society.

Ambedkar, best known as the father of the Indian constitution and leader of the Dalits, began his career as an economist and made important contributions to the great economic debates of the time. In fact, he was one of the most educated economists of his generation in India after earning a doctorate in economics from Columbia University in the United States and the London School of Economics.

Ambedkar's view of economics was as complex as his view of politics, and it is likely that one shaped the other. As his view of India's agricultural problems shows, he sees no contradiction between the promotion of industrialization on the one hand and cooperative agriculture on the other. In both cases, he supported his arguments with examples of countries in other parts of the world that had adopted the solutions he advocated. Although Ambedkar advocated industrialization and urbanization, he also warned of the evils of capitalism and argued that unlimited capitalism could become a force of oppression and exploitation. Responding to liberal lawyers who claimed for minimum state intervention to protect liberty, Ambedkar argued that withdrawal of the state may lead to liberty but that liberty is "liberty to the landlords to increase rents, for capitalists to increase hours of work and reduce the rate of wages".

Ambedkar was the first Indian to graduate in economics overseas. He argued that industrialization and agricultural growth could improve the Indian economy. He focused on investing in agriculture as India's main industry. According to Sharad Pawar, Ambedkar's vision has helped the government achieve its food security goal. Dr. Ambedkar supported national economic and social development and emphasized education, general hygiene, public health and housing as basic services.

Ambedkar's view of agricultural land was that too much land was not being used or was not being used properly. He believed that there was an "ideal proportion" of inputs that would allow agricultural land to be used in the most productive way possible. To this end, he considered most of the people living off agriculture at that time a big problem. Therefore, he supported the industrialization of the economy so that these agricultural workers could be more useful elsewhere. Ambedkar trained as an economist and was a professional economist until 1921, when he became a political leader. He has written three academic books on economics i.e.,

1. Administration and Finance of the East India Company
2. The Evolution of Provincial Finance in British India
3. The Problem of the Rupee: Its Origin and Its Solution

The Reserve Bank of India (RBI) was based on ideas presented by Dr. Ambedkar to the Hilton Young Commission.

Around 1950, he began to devote himself to Buddhism and traveled to Ceylon (now Sri Lanka) to attend a meeting with the world community of Buddhists. As Ambedkar dedicated a new Buddhist vihara near Pune, he announced that it was writing a book on Buddhism and that when it finished, he would officially convert to Buddhism. He visited Burma twice in 1954; to attend the third World Fellowship of Buddhists conference in Rangoon for the second time. In 1955 he founded the Bharatiya Bauddha Mahasabha or Buddhist Society of India. In 1956 he completed his last work, Buddha and his

Dhamma, which was published posthumously. after meeting the Buddhist monk Hammalawa Saddhatissa from Sri Lanka. Ambedkar held an official public ceremony for himself and his followers in Nagpur on October 14, 1956. By accepting the three places of refuge and five commandments of a Buddhist monk in the traditional way, Ambedkar completed his own conversion with his wife. Then he converted about 500,000 of his followers who had gathered around him. This has created history in Indian society. The change of religion occurred due to inequality and discrimination in Hindu society. With this modification, Dr. Ambedkar has created a radical change in Indian society as a reformer.

Ambedkar's legacy as a sociopolitical reformer has profoundly influenced modern India. In India after independence, his socio-political thinking is respected across the political spectrum. His initiatives have influenced various areas of life, changing India's views on socio-economic policy, education, and positive action through socio-economic and legal incentives. His reputation as a scholar led to his appointment as Minister of Law Free India Law and Chairman of the Draft Constitutional Committee. He passionately believed in individual freedom and criticized the caste society. His accusations of Hinduism as the basis of the caste system made him controversial and unpopular among Hindus. His conversion to Buddhism sparked renewed interest in Buddhist philosophy in India and abroad.

Ambedkar's political philosophy has led a large number of political parties, publications and trade unions to remain active throughout India, especially in Maharashtra. His promotion of Buddhism rejuvenated the Indian people's interest in Buddhist philosophy. Today's mass transformation ceremonies have been organized by human rights activists imitating the Nagpur ceremony of Ambedkar in 1956. Some Indian Buddhists consider him a Bodhisattva, even though he never said so himself. Outside India, some Hungarian Roma drew parallels between their situation and the oppressed people of India in the late 1990s. Inspired by Ambedkar, they began to convert to Buddhism.

Caste activities both at the system level and as a function of patriarchy, increasing caste class difference in feminist political discourse makes Ambedkar perceive women's oppression, social democracy, caste, social order, and philosophy. Although Ambedkar proved himself to be a genius and was known as a great thinker, philosopher, revolutionary, outstanding advocate, prolific writer, social activist, and critic, and rose like a colossus on the Indian socio-political scene until his death, Current social realities, however, require a careful examination of the broad spectrum of his subjects, the breadth of his vision, the depth of his analysis, the rationality of his vision and the essential humanity of his proposals for practical action. For the Indian women's movement, therefore, Ambedkar provides a strong source of inspiration for formulating a feminist political agenda that simultaneously addresses the issues of class, caste, and gender in the current socio-political framework and maintains conservative and reactionary values in many ways, especially in gender relations. Ambedkar's writings and speeches show the values India should develop and how it should modernize its social and political institutions. Ambedkar saw women as victims of the oppressive, caste-based, and rigid hierarchical social system. Dr. Ambedkar has provided safeguards in the Indian constitution to women's protection in Indian society.

Conclusion:

On 6th December 1956, he died at his home in Delhi. He was posthumously awarded the Bharat Ratna, India's highest civilian award in 1990. He was a well-known educationalist, reformist, politician, and eminent jurist. It is a very well-known fact that Ambedkar had renounced Hinduism and had adopted Buddhism as his mark for protest against the prevalent Caste system in Hindu religion,

which he believed was the original religion of his ancestors. As an Indian reformer, Dr. B.R. Ambedkar has played a vital role in the socio-economic and political change scenario in Indian society. Dr. B.R. Ambedkar was still alive in the Indian society through his works and contribution to the upliftment of the backward and downtrodden, women communities.

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Dr. Babasaheb Ambedkar and Social Reformation

Krishna Mohan Lal

M.Phil Research Scholar of Tata Institute of Social Science, Mumbai

Abstract:

Indian society is based on the caste system, before the constitution came into force on 26 January 1950; the rights of all the citizens of the country were pre-decided on the basis of their caste and gender. When Dr. Ambedkar returned to India after getting higher education from America and London, he faced casteism in his daily life even after getting higher education, because he came from an untouchable caste. He gave up his good job for social reform, Ambedkar started his social reform movement during the British rule itself. He undertook tremendous social reforms for the upliftment, equality and rights of the underprivileged, untouchables, tribal, backward and women of the country. They embodied and protected equality, justice and freedom for the people of these disadvantaged societies through their social reform movements and the formulation of the Indian Constitution. On the strength of his political, economic and social work, he laid the foundation of modern India. In this article, we will discuss the social construction and social reform of Dr. Ambedkar and the role and importance of his ideas. Which we will try to understand with the help of this article.

Keywords Social Reform, Social Reconstruction, Social Institutions, Social architect, caste conflict, Social superiority, State socialism, Constitutionalism

Introduction

Dr. Ambedkar was a jurist, a great scholar, educationist, visionary, economist, historian, sociologist, social reformer, politician, journalist, champion of human rights, and an advocate of an oppressed and depressed section of the Indian society. Dr. Ambedkar holds the title of Babasaheb in India with love and respect, which means fatherly, the first black President of South Africa Nelson Mandela has received a similar honor in his own country, he is fondly called "Madiba" which means equivalent to father. Ambedkar considered Tathagata Buddha, Sant Kabir, and Jyotiba Phule as his gurus, all three have been great social reformers of India. Babasaheb, being a sociologist, knew well that untouchable society can never get respect and rights while being a part of Hinduism, that is why he said in a meeting in Nashik district in 1935 that I must have been born a Hindu. It was not in my power but I would not die while being a Hindu. At that time, he thought of embracing a new religion, excluding Hinduism, and building a cultural capital for his society. Man is a creature who also needs his life religious-cultural capital to live life, Ambedkar understood this as a sociologist. He wanted to free his people from the inferiority complex, so he joined Buddhism; He wanted a complete revival of the identity of the untouchables, so he accepted Buddhism. Ambedkar embraced Buddhism with 6 lakh people in a religious-cultural revolution. He also holds the title of Bodhisattva, who carried forward the Buddha's Dhamma movement. Through acceptance of Buddhism, he improved his identity. On October 14, 1956, Ambedkar embraced Buddhism. Four lakh followers in Nagpur. Before adopting Buddhism, he completed his final book *ha Buddha and His Dhamma*. The religion of Buddhism is also based on the concept of freedom, equality, and fraternity, and the Preamble of our Constitution also praises this concept. Ambedkar also revives Buddhism.

Social Reformation

During higher education in America and London, Babasaheb saw the progressive society there. Personal experience of the caste discrimination in India and by getting liberal western progressive education he understood very deeply social, economic, political, cultural aspects of the caste system and also know the solution of this discrimination (Rajasekhariah & Jayaraj, 1991). He was deeply impressed by the dignified status of women in America and London, he wanted to preserve Indian women with equal rights to men through legal protection. As the first law minister of independent India, when the Hindu Code Bill was not passed in Parliament, he resigned from the post of law minister in 1951 in protest against the denial of women's rights from the cabinet of the first Prime Minister Jawaharlal Nehru. Her statement is that I measure the progress of any country by looking at the status of the women of that country. He believed that the country where women would get equal rights as men would be a developed socio-democratic country in itself.

In 1927, Dr. Ambedkar led the historic Satyagraha in the city of Mahad, untouchables did not have the right to drink water from the public place at that time, by agitating the Mahad Chavdar pond, and they gave the untouchables the right to drink water from the public place through the British. In 1930, Dr. Ambedkar started a movement to enter the Kalaram Temple in Nashik. Ambedkar wanted to show to the British government through this movement that untouchable society is not a part of this Hindu religion, that is why they are prohibited from entering the religious place of Hindus. He also wanted to realize his untouchable society that the patron of this Hindu religion hates you so much, even they do not want to let you enter their religious place, through this movement he wanted to awaken the self-respect of the untouchables.

On 4th May, 1955, Dr. Ambedkar founded the "Buddhist Society of India" to spread the Buddhist Dhamma. To work for the education of depressed students, he founded the "People's Education Society" in 1945. Ambedkar had started four newspapers Mooknayak (1920), Bahishkrit Bharat' (1927), Samata (1929), Janata (1930), and Prabuddh Bharat, in his lifetime for social awareness and social reform, this is also the part of his literature movement. Ambedkar wanted to bring social reform through law-making, hence on 15th August 1936, he formed the Independent Labour Party (ILP) to raise the voice for the laborers, in 1942 he formed a political party called Scheduled Castes Federation (SCF) to fight for the right of the untouchables, and after independence, he conceptualized the establishment of the Republican Party of India (RPI) to work for every oppressed and depressed Indians.

Ambedkar started the liberation movement for the oppressed and depressed sections of Indians, Ambedkar favoured socio-religious-economic and political reforms by implementing the rule of law, Ambedkar supports constitutionalism. He wanted to develop the state as a welfare state, he supported state socialism based on democratic values. Dr. Ambedkar, being a lawyer, knew very well that only through political power and constitutional rights would people of the marginalized sections of the country get human rights, and their basic rights would be protected because in India there are lacks of social democracy. Indian social reform can only be done through legislation. He attended all three Round Table Conferences (1930-32) in London and legally provided many fundamental rights to the Untouchables through this conference. He wanted to establish social democracy in India through the movement for social reform. At that time, social democracy was negligible in India. For this reason, all forms of discrimination and exploitation were prevalent here. Ambedkar's personality and vision can be

gauged from the fact that he used to say that I measure the development of any society from the position of women of that society, how much women have developed there. With the help of the social reform movements, he led and the Indian Constitution written by him, he reconstructed and extensively reformed the social institutions of our country, creating this new modern society through law.

At that time, the leaders of the Congress only wanted political and economic freedom from the British regime, they were not agitating for the rights of the deprived and exploited society in the country. That is why Ambedkar started social reform movement for the rights of the underprivileged. Dr. Ambedkar started many social movements so that the deprived and oppressed sections of society get their rights and self-respect. In his last speech in parliament before implementing the constitution on 25th November 1949, he said that we are going to enter where we have the equal political opportunity but there is not equality in social and economic life. Dr. Ambedkar had said that our political democracy should be based on social democracy, without social democracy, political democracy will not be effective. We must also work on the establishment of social democracy and economic freedom to make political democracy successful. Dr. Ambedkar also granted voting rights to all citizens of this country, this voting right is based on one vote, one man, and one value.

The political revolution led by Chandragupta Maurya was the result of the Dhamma revolution of "Gautam Buddha". The political revolution led by Shivaji was the result of the religious and social revolutions did by the saints of Maharashtra. The political revolution of Sikhs was the result of the religious and social revolution of Guru Nanak Dev (Ambedkar, 2014, p. 44).

Ambedkar failed politically because he did not belong to a society that at that time had no awareness, nor did he have any social, economic, and cultural capital. Dr. Ambedkar believed that social and religious reforms lead to political success. Babasaheb explained why communists in India failed to carry out social reforms because they focused only on economic norms, but in India, the caste of the individual determines their authority. Caste in India determines what social, political, economic, religious rights a person will have (ibid). Religion, property, and social status are all sources of authority and power in India. The only difference is that one is dominated in one and the other is dominated in another one, but a large section of Indian society does not have any kind of authority and power (ibid). They did not stand up for the reform of the Hindu society but they only want the reform of the family. Their reform did not relate to the social reform in the sense of the breakup of the caste system. It was never put in issue by the reformers. That is the reason why the Social Reform Party lost (Ambedkar, 2014, p. 42). In European society, the property is the source of power not in India (Ambedkar, 2014, p. 45).

Dr. Ambedkar was appointed as the Chairman of the Drafting Committee of the Constitution of India on 29 August 1947 through which he brought many social reforms in India. Real democracy should be based on liberty, equality, fraternity, it is the foundation of the establishment of any social democracy. To become a great developed nation, elimination of caste is necessary, how can thousands of castes build a great nation. Therefore, to build a developed nation, we have to abolish the caste system. Indian society is a very undemocratic society, that is based on the caste system. The caste system is an ascribed status, it's a division of laborers. There is no merit concept in Indian society. There is a stigma attached to untouchable castes. Therefore, only a democratic institution can build a great nation. So only democratic institutions can make a great nation, for making a democratic nation we need

affirmative action and also need social democracy. Dr. Ambedkar is the true father of the nation, he did many things for the nation at all levels - social, economic, political, constitutional but due to caste hatred many people do not follow him. He worked for the upliftment of 90% of the population of this country. He had said that I am Indian firstly and lastly. He was a true patriot.

Dr. Ambedkar viewed the world from the point of view given by his famous teacher, American philosopher John Dewey. He looked at Indian history and culture from the viewpoint given by his professor John Dewey (Mukherjee, 2009). Ambedkar was the first Indian who went to another country to pursue Ph.D. in economics, He reformed the Indian economy too. The Finance Commission of India was also founded by Ambedkar in 1951. The establishment of the Reserve Bank of India is also based on the ideas of Dr. Ambedkar which he put before the Hilton Young Commission. He was also the originator of the Employment Exchanges of this country. Despite doing such a big job in the field of economics, Indian governments have intentionally ignored Dr. Ambedkar by not printing his photo on Indian currency.

Ambedkar provided voting rights to everyone, through the allotment of the reserved constituency to untouchable castes and Tribal castes; he provided political space for SCs/STs. Babasaheb Ambedkar was the Minister of Labor in the Viceroy's Cabinet from 1942 to 1946 as Labor Minister, he did a lot of work by reforming labor laws for the workers such as reducing the work from 14 hours to 8 hours, ban on bondage labour system, Maternity act, Equal payment, factory act, DA, PF, ban on child labour, extra payment for over time, health insurance, welfare fund etc.

Dr. Ambedkar founded Samta Sainik Dal (SSD) on 24th Sep 1924, this is a volunteer force, the aim of this organization to fight for the right of oppressed and depressed sections of the society and bring equality. On the counter-revolution of this organization, the RSS organization is formed by the Dwij Hindu castes. On 4th may 1955 Ambedkar founded an organization "Buddhist society of India" in Mumbai to spread Buddhism in India. Rajaratnam Ambedkar (grandson of Dr. Ambedkar) is the current President of this organization. On 20th July 1924, he formed 'Bahishkrit Hitakarini Sabha' in Mumbai, the main aim of this organization was to solve the socio-economic and educational problem of the untouchables and put this problem into the front of the British government.

In view of his great social reform work, Babasaheb should have received the Bharat Ratna long ago, but after 34 years he was awarded the Bharat Ratna in 1990. In India from 14 April 1990 to 14 April 1991, this year was considered as 'Social Justice' year in Babasaheb's honour. The "Dr. Ambedkar Foundation" was established on 24 March 1992 under the aegis of the "Ministry of Social Justice and Empowerment", in honour of Babasaheb's social reform work.

Conclusion

Dr. Ambedkar spent his entire life in the struggle and movement against caste discrimination and injustice of the deprived society and the exploited classes. He struggled to establish equality and humanity through social reform throughout his life. This is the reason why Ambedkar is remembered as the messiah of social justice not only in the country but in the world. Ambedkar has become a worldwide symbol of social justice. His idol has been installed in many universities/Institutions of the world and the whole world celebrates his birth anniversary with great enthusiasm. Day by day people is getting to know Babasaheb's social reform work and understanding the importance of social reform work by done him.

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An Over View of Constituent Assembly Debates of Gandhi, Ambedkar on the Establishments of Village Panchayats in India

Divakara K,

Assistant Professor

Department of Political Science

Government First Grade College

Madhugiri -572312,Tumkur (Dist) Karnataka,

Email- Kdivakara25@Gmail.Com

Abstract

Mahatma Gandhi envisioned that a free India would rest on a foundation of gram panchayats, village republics that governed locally and epitomized Swaraj in practice. B.R. Ambedkar was sceptical; he described the caste-ridden, unequal village society as a cesspool. Yet, he was not unequivocally against decentralisation. Yet, the progress of panchayati raj has been patchy, since from the establishment of Indian constitution. Some States have walked the talk by devolving untied grants to panchayats so that they can plan flexibly and implement locally relevant initiatives. However, in most, the substantive spirit of the constitutional design has been obstructed by politicians and bureaucrats, who fear the loss of their patronage powers. Panchayats are not given enough funds and are bypassed by State-controlled line departments that continue to implement programmes falling within the rightful domain of the former.

However the article will establish an argument made by the fathers of the Indian Constitution, by discussing the facts as of how the village was rejected by B.R. Ambedkar and how it was contrasted by the other members to give the status of power and authority in the hands of the people in the villages.

Introduction:

Ambedkar stated in the Assembly that “the love of the intellectual Indians for the village community is of course infinite if not pathetic. It is largely due to the fulsome praise bestowed upon it by Metcalfe who described this as little republics having nearly everything they want within themselves, and almost independent of any foreign relations. The existence of these village communities each one forming a separate little state in itself has according to Metcalfe contributed more than any other cause to the preservation of the people of India, through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness and to the enjoyment of great portion of the freedom and independence. No doubt the village communities have lasted where nothing else lasts”.

He concluded his comment by stating, “What is a village but a sink of localism, a den of ignorance, narrow-mindedness and communalism? I am glad that the Draft Constitution has discarded the village and adopted the individual as its unit”. November 4, 1949 is a moment in the history of India when liberal democracy was founded on the individual as the unit. And the individual overrode the village – the most chastised unit of Indian social life. In this way, Ambedkar’s that part of speech which critiqued Indian village has twofold significance in the construction of post-colonial modernity. Ambedkar broke the imaginary construction of the village as the ideal social space. Simplicity, tradition, closeness with nature, a great sense of community, etc. were attached with the meaning of the village. He provided an opposite picture of the village as a social space of human degradation. Secondly, it was

a statement which confronted and contested Gandhi's idea of Hind Swaraj. However he was not alone in his views on the Indian village life.

Gandhi's Views

Gandhi believed that in order to attain true freedom we would have to live in villages. He wrote to Nehru, "You will not understand me if you think that I am talking about the villages of today "My villages today exist in my imagination...."After all, every person lives in the world of his own imagination". He then outlined the village of his imagination, "The villager in this imagined village will not be apathetic – he will embody pure consciousness. He will not lead his life like an animal in a squalid dark room. Men and women will live freely and be prepared to face the whole world. The village will not know cholera, plague or smallpox. No one will live indolently, nor luxuriously"

It is clear from the above that Gandhi was building a utopia, but in the process, at the same time, he was constructing the Indian nation and showing the way for nation-building. His answer implicated an altogether different notion of India, Nehru's notion representing European modernity. He wrote, "Briefly put, my view is that the question before us is not one of truth versus untruth or non-violence versus violence I do not understand why a village should necessarily embody truth and non-violence. A village, normally speaking, is backward intellectually and culturally and no progress can be made from a backward environment. Narrow-minded people are much likely to be untruthful and violent.

Village as an Important Unit

In the light of the above knowledge about Nehru's views on village, one could easily assume that Nehru was on the side of Ambedkar with regard to his views on Indian villages which he made part of his speech. Reminding oneself that Gandhi and his ideology had permeated into the Congress cadres it is also possible to look back at the reaction of some of the members of the Constituent Assembly. It began immediately after Ambedkar moved the Draft Constitution for discussion, which began on November 5, 1948. After the preliminary discussion on modalities, expressions and legalities, the first to make comment on Ambedkar's views on village was HV Kamath who said, One thing I join issue with Dr. Ambedkar. He was pleased to refer to the villages..... as "sinks of localism and dens of ignorance, narrow- mindedness and communalism"; and the "pathetic faith" in village communities. He contended that Ambedkar's attitude towards the village was that of an 'urban highbrow' and was not acceptable. He then went on to identify the problem in terms of the urban background of the members of the Drafting Committee and pointed out that with the exception of Sriyut Munshi none of them had participated in the freedom struggle. He then went on to underline that India's ancient polity was organised around village communities which were autonomous and self-contained'. Obvious implication of such an emphasis was that the villages were indispensable for the political life of the country. He further added, "I believe the day is not distant when not merely India but the whole world, if it wants peace and security and happiness, will have to decentralise and establish village republics and town republics, and on the basis of this they will have to build their State; otherwise the world is in for hard times". Said Kamath.

Attempt To Set Autonomous Village Panchayats

On the same day in the afternoon, that is, November 6, 1948, K. Santhanam from Madras, who served as railway minister in Nehru's cabinet, while referring to Ambedkar's comments on village, said, "I do not agree with his condemnation of the village panchayats and his statement that they are

responsible for all the national disasters”. As a matter of fact, he opined, despite all changes the villages have preserved the Indian culture and saved society from anarchy. An attempt should be made to set autonomous village panchayats for which there is a need for such provision in the Constitution, because “in the long run local autonomy for each village must constitute the basic framework for the future freedom of this country”. The same day, Pandit Thakur Dass Bhargava from East Punjab, after a long speech touching on various aspects of the Draft Constitution, spoke on what and how the village India should exist by assuming that Ambedkar’s views on it had been negated.

He misunderstood Ambedkar in the sense that when he introduced the Draft Constitution, his speech touched upon the village in terms of what would be the unit of Indian citizenship – individual or collective. In the process of elimination and with the knowledge that Gandhi had extolled villages, he argued that village could not be the unit of citizenship. However, the matter was clearly discerned by some of the members among whom many chose to ignore the issue of village, but some of them took it up quite seriously.

The discussion on the Draft Constitution, as had been decided by the Vice-President, Dr. H. C. Mookherjee, who was chairing the proceedings of the Assembly in the absence of the President, was to be concluded on November 8, 1948. When the Vice-President asked Alladi Krishnaswami Ayyar from Madras, there were still forty members who had not got the time to speak. Ayyar started his speech by saying that “I do not share the views of my honourable Friend in his condemnation of village communities in India”. He then went on to summarise the debate so far had taken place. He touched upon the issue of village in the following manner:

The constitution does not give sufficient importance to village communities, which are an essential feature of India’s social and political life. With the large powers vested in the provincial or state legislatures in regard to local self- government and other matters, there is nothing to prevent the provincial legislatures, from constituting the villages as administrative units for discharge of various functions vested in the state government. It should be reminded that Ayyar was member of the Drafting Committee, which means that he largely agreed with Ambedkar on the question of individual as unit, but he might have felt that villages could be the administrative units in certain ways.

Constitutional Status for the Village Panchayats

On November 22, 1948, after the Article 31 was added to the Constitution after discussion and amendments, a new Article 31-A as an amendment was moved in the Assembly. It was amendment No. 927 which stood by the name of M. Ananthasayanam Ayyangar who prayed to the Vice-President that K. Santhanam’s amendment was better worded than his and should be taken for discussion. The Vice-President accepted his request and asked K. Santhanam to move the amendment who did so thus after article 31, the following new article be added: ‘31-A. The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government’. Santhanam went on to elaborate that many other members had proposed similar amendments.

He emphasised that how much power was to be given to the village panchayats was a matter which would vary from state to state. He added, “What is attempted to do here is to give a definite and unequivocal direction that the state shall take steps to organise panchayats and shall endow them with necessary powers and authority to enable them to function as units of self-government”. Immediately after Santhanam completed his speech, Ambedkar was on his feet and said, “Sir, I accept

the amendment'. It seems that the pressure of the Gandhians, who considered Ambedkar as the opponent, might have weighed on him to accept the amendment. It should be reminded that with the Congress majority in the Assembly, the amendment could have been adopted and added to the Constitution even if Ambedkar had opposed it.

Conclusion:

Ours is an ancient, a very ancient country and the village has had always an important position here. In Greece, for instance, towns had greater importance than villages. The Republics of Athens and Sparta occupy a very important place in the world history today. But no importance was attached by them to the villages. But in our country the village occupied such an important position that even in the legends contained in most ancient books – Upanishads – if there are descriptions of the forest retreats, of the sages, there are also descriptions of villages. Modern historians have also admitted this fact. The Vice-President commented that all these speeches were nothing except praising the amendment and then he moved the amendment which was passed and the Article 31-A was added to the Constitution on November 22, 1948.

The above view was stated to be in accordance with Gandhian values – an idea of self-sufficient village as unit of governance and self-rule. After suggesting the needed amendment of the Preamble of the Indian Constitution, Jhunjhunwala went on to quote most of the speech on the village delivered by Dr. B. R. Ambedkar when he moved the Draft Constitution for debate on November 4, 1948. After reading Ambedkar's views on village, he said, "Nothing can be more uncharitable and unjust to the villagers than what Dr. Ambedkar has said". Same day Dip Narayan Sinha from Bihar emphasised the importance of Indian villages as the custodians of the civilisation, whereas most of the countries of the world are turning to the cities.

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Revisiting Dr Ambedkar's Vision of Tribal Life: A Developmental Perspective

Uday Kumar Ravi

Doctoral Fellow, SNCWS,
Jamia Millia Islamia University, New Delhi

Abstract:

This paper is to analyze the status and development prospects of indigenous communities by adopting the ideas of Dr. Ambedkar for tribal upliftment. It is solely based on the existing data sources to understand the current socio-economic status of Scheduled Tribes. Dr. Ambedkar all through his life as a social reformer, a statesman and as the chairman of the Drafting Committee firmly represented and strongly debated for the rights of the exploited and the marginalized sections of the society, including the tribal communities. Despite strong oppositions in the Constituent Assembly and long debates, his full awareness of tribal issues and problems made him come up with various constitutional safeguards for them. From time immemorial, these groups had been in a symbiotic relationship with Mother Nature until the colonial policies destroyed the balance. Post-independent successive governments' initiatives towards tribal development have failed to bring the expected results. To meet Ambedkar's dream of tribal life, there is a need for a more holistic and participatory approach towards planning and policy formulation for them, where their ethnicity, culture, sense of place and more importantly their views are recognized and respected.

Keywords: Dr Ambedkar, Tribal development, constitutional safeguards, Participatory approach

Introduction

The novel thoughts and actions of Dr Bhim Rao Ambedkar, as a social reformer, an intellectual, an eminent economist, a renounced philosopher, a prominent jurist, an anthropologist, a writer, an editor and as a real politician cut across the limits of time and space. His ideas of justice, liberty, equality and fraternity in the Indian context is transcendent. He is also addressed as "Babasaheb" because he is considered as a "great liberator" (Dahiwale, 2018). His life experiences of humiliation, discrimination and exploitation instigated, motivated, and activated Dr Ambedkar to take it as a challenge and goal to make India a place to live with harmony, peace and togetherness where, there are no systematic, cultural and hereditary injustices and wrongs bestowed upon the lower sections (includes tribes) of the Indian masses (Vijaykumar, 2020). And, in doing so, he well utilized all his education, knowledge and expertise to fight for the rights of the systematically exploited, discriminated and unprivileged groups, not only against the British government but in post-independent India as well. As the first Law Minister of India and the Chairman of the Drafting Committee, he firmly put his ideas, discussed and debated in the Constituent Assembly to bring amendments wherever needed to safeguard the interests of Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs) and Women of all sections in the Indian society, to bridge the gap between the "Haves" and the "Have-nots" (Turner, 1985).

Dr Babasaheb Ambedkar closely studied and observed the status of the Indian tribes and was fully aware of the British policies and actions towards the administration and control of the Scheduled Tribes (Babar, 2019). His understanding of socio-economic, political and cultural aspects of the Indian tribes was later materialized into various Constitutional rights and provisions such as the 5th Schedule and 6th Schedule. It is in this direction, this paper aims: 1) to know Dr Ambedkar's perspective on tribes

2) to revisit various Constitutional safeguards for Scheduled Tribes 3) to understand the current socio-economic location of STs.

Methodology

The paper is an analytical study based on the analysis of the secondary data collected from the Ministry of Tribal Affairs, the Office of Registrar General of India, the National Family Health Survey, the Planning Commission of India, published reports, articles and books to understand the issues, challenges and the overall development prospects of the tribal groups.

Who are Tribes?

Contrary to forming a homogeneous understanding of the various tribal groups, it was imperative for colonial administration to categorize them based on their location in social, economic, political, geographical and cultural patterns (Xaxa, 2005). They form heterogeneous groups because they differ in many aspects from each other such as their ethnicity, food, clothing, beliefs, work-life values, language, customs, traditions cultural patterns etc. Thus, it is problematic to give a uniform definition of a tribe. However, for administrative purposes, according to Article 342, the President may with respect to any State or Union Territory, in consultation with the Governor, notify a specific tribe or group within tribal communities as Scheduled Tribe in relation to the State or Union Territory.

Ambedkar's Views on Tribes

Dr Babasaheb Ambedkar's understanding of the Indian tribes was unique in the sense that he viewed their plight in two ways. Firstly, the mainland nomadic tribes were ill-treated, discriminated against, excluded and subjugated by the mainstream Brahmanical society due to their distinct culture, beliefs, customs and traditions which they have developed over thousands of years. The upper-caste Hindu society had a feeling of superiority over these mainland tribes thus, they deliberately kept them excluded, underdeveloped and treated them as untouchables (Harshavardhan, 2017). Secondly, other tribal groups which were largely dependent on forest and its product to make their living were exploited by the colonial government for their self-interest. Their autonomy to forest resources was removed by implementing draconian and hostile Forest Acts and Regulations. They were forced to work as labourers in the construction works and in the agricultural fields to grow crops such as indigo, cotton, jute, tea, tobacco, rubber etc.

Dr Babasaheb Ambedkar (1945) expressed his views about the Aboriginal Tribes of India in his book "Communal Deadlock And Ways to Solve It", where he writes "The Aboriginal Tribes have not as yet developed any political sense to make the best use of their political opportunities and they may easily become mere instruments in the hands either of a majority or a minority and thereby disturb the balance without doing any good to themselves. In the present stage of their development, it seems to me that the proper thing to do for these backward communities is to establish a Statutory Commission to administer what is now called the 'excluded areas' on the same basis as was done in the case of the South African Constitution. Every Province in which these excluded areas are situated should be compelled to make an annual contribution of a prescribed amount for the administration of these areas" (Ambedkar, 1945).

Constitutional Provisions

Knowing the status of indigenous tribes, Dr Ambedkar considered them no much different from Scheduled Castes in terms of their systematic exploitation, exclusion, discrimination, humiliation and subjugation in the mainstream society. Thus, he drafted separate and distinct Schedules (5th Schedule

and 6th Schedule) to deal with the specific problems of tribal development despite a lot of uproar and disagreements from other members of the Constituent Assembly for treating tribes differently and making special provisions for them in the Indian Constitution (Jadhav, 2016). The 5th Schedule deal with the administration and control of Scheduled Areas and Scheduled Tribes whereas, the 6th Schedule is related to the administration and control of the tribal areas in the four states of Assam, Meghalaya, Tripura and Mizoram. In addition to these, he came up with various other Constitutional safeguards to preserve their identity, protect their rich culture and promote their overall development. As per NCST (2016) the following constitutional safeguards have been enshrined in the Indian Constitution: Educational and Cultural safeguards (Art. 15(4); Art. 29; Art. 46; Art. 350; Art. 350A; Art. 23; Art. 24) etc.), Economic and administrative safeguards (Art. 244; Art. 244A; Art. 275) Political safeguards (Art. 164 (1); Art. 330; Art. 332; Art. 334; Art. 243D; Art 338A; Art. 339; Art. 371), Service-related safeguards (Art. 16(4); Art. 16 (4A); Art. 335).

Other than the above constitutional protection, there are Fundamental Rights (Art. 12-35) enshrined in Part III of the Constitution which are available to all citizens (includes STs) of India and the Directive Principles of State Policies (Art. 36-51) in Part IV of the Constitution which is specific guidelines to the states to work for the welfare of people (includes STs) in all possible ways.

Where do they stand?

In post-independent India, the successive governments came up with different programs, policies and plans such as Five-Year Plans to protect and promote the welfare of tribal groups. All these initiatives have been influenced and guided by three approaches towards tribal development: 1) the 'Isolationist approach' of Verrier Elwin 2) the 'Assimilationist approach' of G. S. Ghurye and, 3) the 'Integrative approach' put forward by Jawaharlal Nehru (Purkayastha, 2015). Considering tribal development initiatives in independent India, this paper has tried to locate the contemporary position of Scheduled Tribes in terms of fundamental socio-economic indicators.

According to Census (2011), the population of Scheduled Tribes is 10.42 crore which constitutes 8.6 per cent of the total population of the country. During 1961-2011, the population of Scheduled Tribes (including rural and urban) with respect to total population has been increasing as shown in Table 1.1. There is an increase in the total proportion of STs population from 6.9 per cent in 1961 to 8.6 per cent in 2011 (Chandramouli, 2013). But their increasing population is not adequately met with other basic requirements such as literacy, health and hygiene, housing, employment etc.

Census Year	The proportion of Scheduled Tribes to Total Population (in %)		
	Total	Rural	Urban
1961	6.9	8.1	1.0
1971	6.9	8.4	1.2
1981	7.6	9.2	2.0
1991	8.1	10.1	2.3
2001	8.2	10.4	2.4
2011	8.6	11.3	2.8

Source: Census of India (2011)

Coming to the literacy rate of STs, it increased from 47.10 per cent to 59 per cent from 2001 to 2011. The literacy rate of India has increased from 64.84 per cent in 2001 to 73 per cent in 2011 causing a gap of 14 per cent between all India literacy rate and the literacy rate of STs (Ministry of Tribal Affairs, 2017-18). Though the gaps in literacy rates of persons, men and women for years 1991, 2001 and 2011 shows a declining trend (Table 1.2) but still, there is a need to improve more.

Year	All			Scheduled Tribes		
	Persons	Men	Women	Persons	Men	Women
1991	52.21	64.13	39.29	29.60	40.65	18.19
2001	64.84	75.26	53.67	47.10	59.17	34.76
2011	73.00	80.90	64.60	59.00	68.50	49.40

Source: Office of the Registrar General, India

As per the National Family Health Survey (NFHS)-4, conducted by the Ministry of Health and Family Welfare in the period 2015-16, the respective gaps between STs and all other categories with respect to Infant Mortality Rate (IMR), Under Five Mortality Rate (U5MR) and percentage of women of age 15-49 years with any anaemia are found to be 3.7 per cent, 7.5 per cent and 6.8 per cent respectively (Ministry of Tribal Affairs, 2017-18) as depicted in Table 1.3.

These gaps in health indicators speak about the reality of nutrition food available to children and women, vaccination coverage of children, institutional delivery and health infrastructure available in the tribal areas.

Persons	Infant Mortality Rate (IMR)	Under Five Mortality Rate (U5MR)	Percentage of Women of age 15-49 with any anaemia
All	40.7	49.7	53.0
STs	44.4	57.2	59.8

Source: Ministry of Health and Family Welfare

As per the estimates of poverty ratio for various social groups during 2004-05 and 2011-12, following Tendulkar methodology, the percentage of STs Below the Poverty Line decreased from 62.3 per cent to 45.3 per cent in rural areas and 35.5 per cent to 24.1 per cent in urban areas during the same period (Planning Commission, 2014). The gap in the poverty ratio for STs during 2011-12 is largest as compared to other social groups in terms of the poverty ratio of all population as shown in Table 1.4.

Social Groups	Rural		Urban	
	2004-05	2011-12	2004-05	2011-12
Scheduled Tribes	62.3	45.3	35.5	24.1
Scheduled Castes	53.5	31.5	40.6	21.7
Other Backward Classes	39.8	22.6	30.6	15.4
Others	27.1	15.5	16.1	8.2
All Population	41.8	25.7	25.7	13.7

Source: Planning Commission

Despite various initiatives and attempts to bring developmental changes in the lives of Scheduled Tribes, the status of their literacy, health, housing, livelihood and poverty has not improved as envisioned by Dr Ambedkar and lags behind all other social groups in India.

Conclusion

In his speech in the Constituent Assembly, Dr Ambedkar cautioned by saying that, "...however good a Constitution may be, it is sure to turn out bad because those who are called to work it, happen to be a bad lot. However bad a Constitution may be, it may turn out to be good if those who are called to work it, happen to be a good lot" (Emmanuel, 2018). It is relevant because most schemes and policies designed for tribals have failed to bring the desired results. The constitutional provisions speak about the vision and perspective of Dr Ambedkar towards development in all aspects of tribal life particularly in education, health, housing, livelihood, culture etc. These need to be followed and implemented without modifications. There is also a need to give special emphasis on the participation of tribals in the formulation and implementation of policies and programs because, in absence of a full understanding of diverse culture, traditions, customs, ethnicity and socio-economic status of tribals, there is all possibility of failing these initiatives.

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Dr. B. R Ambedkar And Woman Rights: An Analytical Study**Dr. Shambunath**

Guest lecturer in Dept, of Women's Studies

P.G Center Halahalli Bidar Gulabarga University, Kalaburagi

Abstract:

Dr. B. R Ambedkar is one of the greatest personalities of 20th century India. His life was a great saga of suffering, sacrifice and struggle. His birth as an untouchable gave him a bitter taste of caste tyranny, oppression and unbearable agony. He was a fighter for the dignity of man and deprived people. His life was a struggle of a champion of human rights. So obviously he was a great thinker of woman and their rights. Being a pioneer of social justice, he always worked for the woman emancipation. His principle aim was to build up a society based on social justice. To secure and fulfill his dreams he thought everybody should be equal irrespective of caste, creed, gender and religion. For that reason he started work for the upliftment of woman and their rights. In this context, the present paper intends and tries to narrate the rights and upliftment of woman in the view of Dr. B. R Ambedkar. The endeavor was also given to highlight the relevance of Dr. B. R Ambedkar at present day India.

Key Words: *Dr. B. R Ambedkar, woman rights, social justice, relevance, India.*

Introduction:

Dr. B. R Ambedkar -the great fighter and a deep thinker has made significant efforts on the path of liberty. He was the first Indian reformer who roots out the barriers in the way of advancement of Indian society in general and of women in particular. Above all he was a pioneer of social justice. To secure all these goals he laid down the foundation of social justice by incorporating many factors or issues into Indian constitution through its various articles for the Hindus and other sections of the society; specially for backward communities and for under privileged classes.

He started his movement in 1920. He raised his voice against the Hindu social order and social system through his renowned journal **Mook Nayak** in 1920 and **Bahiskrit Bharat** in 1927. Almost through its all issues he spoke on the gender equality, women education and exposed the problems related to women and other depressed class. He was also a strong advocate of family planning measures for women in Bombay Legislative Assembly.

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

Objectives, Methods and Materials:

The present paper is an endeavor to highlight Dr. B. R Ambedkar's view on women rights and problems in pre and post independent India and the relevancy of his ideas in present political and social scenario of India. Secondary data have been collected from internet, news papers, published papers and books.

Analysis and Discussion:

It is to be noted here that if we look at what Dr. B. R Ambedkar has done for the emancipation of women in Indian society, we have to highlight his pioneering work to improve the status of women by granting the fundamental rights to all the citizens irrespective of caste, creed, race and sex. Infact during the introduction of Hindu Code Bill in the Parliament, he had been strongly opposed by many MPs. Although later on, Dr. B. R Ambedkar supported his views on the ground that woman's right to property was accepted by **Brihaspati Smriti** and divorce by **Parashara Smriti** (T.Bharati). To understand the contribution rendered by Dr. B. R Ambedkar to liberate women from the cruel command of men, we have to trace out the status of women from the Vedic period to British raj.

In the initial stage of human history, the families were matriarchal. In those days of matriarchal families, it is a well known fact that women were physically stronger than men. During menstruation, pregnancy and child birth, she had to depend upon men for food and her protection which subsequently enslaved her and society took the form of "Patriarchal". In this way the matriarchal families have been changed to patriarchal families. Still women continued to enjoy authority and respect in the family. This was continued to Vedic period.

Status of women in Vedic period:

In the Vedic period women enjoyed all the necessary rights which are common for a human being. The women had access to all branches of learning. In **Brahadaranika Upanishad** (III, 6-8) we are told that in the king Janaka's Court, the maiden scholar Gargi was examined in her knowledge by **Yaghavalkya** (Tikoo, P.N.). The women enjoyed equal position on par with men. Even in a religious ceremony, women played an important role. No religious ceremony by men was complete without participation of his wife. For instance, **Rama** had to get statue of **Sita** made to carry on with ceremonies for **Ashwamegh Yagna**. In that period, the girls were free to choose their husband in open "**Sayambars**"

Status of women in later Vedic period:

The status of women in later Vedic period had been down grading and enslaving through sexual discrimination. The socio-economic status of the women was decreasing day by day. Many orthodox principles were imposed upon them and they had been deprived of basic human rights and opportunities. They were treated as slaves. They had no choices or freedom. They had been discriminated by men and orthodoxy structure of the society; even the minority suffered at the hands of majority. They were considered as one of the three „W"s-the wine, women and wealth (T.Bharathi). The women were expected to show their obedience to men. They had no property rights but they were treated as the property of men. Consequently the women in later Vedic period had thrown in complete darkness.

According to **Manu**, in his book “**Manu Smriti**” it is the very nature of women to corrupt men verse 2(213); woman has no right to acquire property verse 8 (416); Rules like serving husbands faithfully even, if he is devoid of any good qualities verse 154 (5); a girl, a young woman or even an old woman should not do anything independently, even in her own house, verse 147 (5). A widow should be long suffering until death, self-restrained and chaste (Abstain re-marring) verse 158 (5). She should obey her husband while he is alive and not violate her vow to him when he is dead 151 (5).

The **Artha Shastra** stated that the principle aim of woman is to get married and bear children. **Bhishma** and **Yudhistira** believed that the woman is the root cause of the evil. **Swamy Sankaracharya** (9th century A.D.) of Kerala proclaimed that a woman is a gate to hell and she is poison in the disguise of nectar. **Katha Upanishad** (2-5) strictly warns men not to follow women for “they strut about within the periphery of ignorance. They lead us as blind men lead the blind” (Tikoo, P.N.).

The so called golden Age of Guptas had been the Dark Age for women due to some evil practices performed by the women. They had been bound to perform those practices. They advocated early marriages-even the pre-puberty marriages. Some brahminical rules and dogmas were imposed upon women. The system started for keeping unmarried girls/women in temples „**Dev-Dassies**“ for the service including sexual abuse by the priest in the name of God. Polygamy, child marriage, illiteracy for women and discrimination on sex, besides caste, creed became order of the day. This is not the end, in the medieval period; Muslims invaded India and introduced strict rules for women to remain in **Parda** (Veil). It cannot be completed without mentioning the view of **Tulsi Das** about women. In his „**Ramchariter Manas**“ he said, „Nobody can be as vile as a woman, who for a moment’s enjoyment does not understand the pains of hundreds of births” (Sloka-9). In Sloka 5 he furthered said, “A woman is impure from her birth”. In **Balkanda** (Sloka-57-A) **Tulsi** wrote that a woman is silly and stupid by nature. In recent past a writer summed up the plight of women in his song „**Aurat Ne Janam Diya Mardon ko, Mardon Ne use Bazar Diya**’. (Woman gives birth to man, but man puts her in prostitution centre.).

Social Reformers:

After the era of such suffering, oppression and the outlook of many thinker regarding women and their rights, it would be quite inspiring and interesting to mention women position in the society in later periods. In the reign of British Raj in India, a new hope dawned in the mind of women for their emancipation. In most of the part, the western education system attracted and enlightened many Indians to work for the eradication of all evil practices that had been prevailed in Indian society. They started work to purify Hindu society from its old age tradition. In this context, we can make some illustrations such as according to Swami Vivekananda, “Women will work out their destinies much better than men can do for them”. Raja Rammohan Roy worked hard for the abolition of **sati system**. Jyotiba Phule sacrificed his life for the education of girls. There were many social workers who had sacrificed and laid down their lives for the rights of women.

Dr. B. R Ambedkar and justice to women:

Dr. B. R Ambedkar’s approach to women’s right is exclusively different from other social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning

the hierarchical social order. But Dr. B. R Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Dr. B. R Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Dr. B. R Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity and iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

Constitutional Rights and Women:

In Indian Constitution, there are few articles exist that help the women of Indian society to improve their position and to compete with their male counterparts. For example Article 14 – 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. Article 15 prohibits discrimination on the ground of sex. Article 15(3) enables positive discrimination in favor of women. 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. Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment. Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work. As per 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. Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

The Hindu Code Bill:

Dr. B. R Ambedkar not only ascertain constitutional guarantees to women but also introduced and got past four Acts which strengthened the position of women in the society. These were incorporated in the Hindu Code Bill. These are: i) The Hindu Marriage Act, 1955. ii) The Hindu Succession Act, 1956. lii) The Hindu Minority and Guardianship Act, 1956. Iv) The Adoption and Maintenance Act, 1956.

If we look at the provisions of those Acts, we can easily make out that Dr. B. R Ambedkar was a great thinker of women rights and emancipation. Provisions that have been enshrined in the Acts are as follows:

The Hindu Marriage Act, 1955

The Hindu Marriage Act, 1955 was amended in 1976 made the following provisions for women:

1. The legitimization of illegitimate children (Sec.16).
2. Punishment-bigamy (Sec.26).
3. Custody of children (Sec. 26).
4. Marriageable age of females raised to 18 years.
5. Provision for alimony (Sec. 25). The Act abolishes the difference between a maiden and a widow.

The Hindu Succession Act, 1956

This Act contains the following provisions for women:

1. A widow has a right to adopt a son or a daughter which was not there in the Hindu Law.
2. It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires (Sec. 14).
3. A uniform scheme of succession to the property of a Hindu female, who dies, intestate after commencement of the Act, was made in Section 15. Previously under the uncodified law the succession to stridhan varied according to the marital status of a woman.

The Hindu Minority and Guardianship Act, 1956:

Following provisions are come under the purview of this Act:

1. The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will.
2. The father's right to appoint a guardian for the minor by will during the life time of the minor's mother is prohibited under this Act.

The Adoption and Maintenance Act, 1956:

This Act has the following provisions:

1. This Act accepts adoption of a male and a female child without any difference, whereas under the uncodified law a daughter could not be adopted.
2. This Act permits a wife to adopt a child on her own right even during her husband's life time. She had no such right prior to this enactment.
3. In the uncodified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt.
4. Under the old Hindu Law a wife need not be consulted while adopting a child or while giving a child for adoption, whereas this Act made it essential to consult her in both the cases.
5. Section 11 lays down that, a father should adopt a daughter at least 21 years younger to him.

Conclusion:

It may undoubtedly be mentioned here that Dr. B. R Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender etc. He brought a new trend for uprising the women through his thoughts and beliefs. Not only women all the people of India should thankful to him because of his tremendous and everlasting steps of developmental works. He also talked about the

Muslim women about wearing veil, their religious traditions and marriages. Keeping in mind the importance of Dr. B. R Ambedkar "s views towards Indian society, the then prime minister of India Pandit Jawaharlal Neheru said, "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". In present day context, Dr. B. R Ambedkar and his thoughts on society based on equality are yet to be realized for reconstructing Indian society and making the life of women better.

Dr. B. R Ambedkar was a fighter for women emancipation. He fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. So it is our duty to fulfill the dreams of Dr. B. R Ambedkar for a better life world of women. It may also be mentioned here that the term „Social Justice“ will not be exercised properly if the people of India should not change their attitudes specially towards women, SCs, STs and other weaker section of the society. In the era of globalization many MNCs are searching for merit for the smooth running of the functions of their companies. In that context, to prevail social justice in the society, the companies should work within the constitutional framework and the concerned state government or central government should make rules, regulation for the engagement and involvement of people from different categories so as to ensure social justice. So that society would be based on equality and equal opportunity. In this way the dreams of Dr. B. R Ambedkar would be fulfilled.

It is also to be narrated here that, at present the Indian women have progressed a lot in various parts of their life although they are still suffering from various social evils like dowry, eve teasing, rape etc. It is a fact that in the glorious development of Indian society, the Indian women have march forward to the developmental process and somewhere treated equally with their male counterparts but it is yet to be realized by the people of India that women should have given the equal rights and opportunity with men so as to establish a shining India where women can live freely and equally irrespective of religion, caste, creed, gender etc.

I would like to conclude here by quoting Dr. B. R Ambedkar's slogan on Unity, Education and Agitation.

“Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women”.

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Dr.Babasaheb Ambedkar: An Economist

Dr. Rajendra Shankar Shahane

Assistant Professor

'Kamal', Plot No-18, Near Ambad
Police Station, Behind NMC Hospital,

Ashwin Nager, Cidco, Nashik

rajendra6001@gmail.com

Abstract-

The incredible mastermind, thinker, financial analyst and Flexible character who is respected as "Bharat Ratna", Dr. Babasaheb Ambedkar, who works in different zones. The Financial expert Dr. Ambedkar was a Teacher of Financial matters, His monetary musings are pertinent for creating economies like India. The Ambedkar bantered with Keynes about the Gold a Trade standard. He is a flexible character, academician, researcher, incredible mastermind, social reformer, logician and mass pioneer. Babasaheb Ambedkar was notable for his incredible, exceptional commitments in Financial matters just as in Social science, Humanities, Training and Basic freedoms. His financial commitment is generally valuable to take care of the essential monetary issues of the various economies, he likewise contributes in Banking and Account, Horticulture Financial aspects, Worldwide Financial matters, Public Money, Public Financial matters, Government assistance Financial matters, Financial aspects of Improvement, government assistance financial aspects and comprehensive turn of events. The current Exploration focused on different financial commitments and considering Dr. B. R. Ambedkar as a Financial expert and fundamental premium of the current exploration focused on for the most part commitment in financial matters to discover, finish up and comprehend various contemplations of Dr. Babasaheb Ambedkar.

Key Words: Agriculture Economics, Economics of Development, Economic Inequality, Economic thoughts,

1.1 Introduction-

The market analyst Dr. Babasaheb Ambedkar is constantly known for the various musings and strategies of the economy. Dr. Babasaheb Ambedkar was given an extraordinary commitment as a Market analyst, Social scientist, Educationalist, academician, Anthropologist, who made exceptional Hero of Common liberties and head of masses. His vision about the country and government assistance of the general public is reflected in his work while assuming a main part in the drafting of the Constitution of India. Dr. Babasaheb Ambedkar has composed on different monetary issues with an expansive viewpoint. The monetary perspectives on Dr. B.R. Ambedkar's perspectives are discovered useful to tackle the monetary issues of economies like India.

1.2 Dr. Babasaheb Ambedkar's Education-

The versatile contribution of Dr. Babasaheb Ambedkar is proven and judged by his contribution in various fields. The work as leader by the contribution in freedom movement, People know him by many names as the Barrister which completed at Law Gray's Inn London, 'The father of Indian constitution', works as Dalit leader for the movement of Dalits, as an economist by contributes in various economic issues and thinking, sociologist by adding the views and movements, Lawyer and much more. He was honoured with the "Bharat Ratna" by Indian government. He completed various education like doctorate in economics from Columbia University, London School of economics and

London university . He has an education in BA. (Bombay University), MA (Columbia University), MSc. (London School of economics), Ph.D. (Columbia University), D.Sc. (London School Of Economics), L.L.D (Columbia University) and D.Litt. (Osmania University).

1.3 Objectives of the study

1. To review the Financial aspects of Dr. Babasaheb Ambedkar.
2. To track down the Monetary commitment of Dr, B. R. Ambedkar.
3. To discover the significance of Financial aspects of Dr. B.R. Ambedkar.
4. To assess Dr. B. R. Ambedkar's financial aspects and the applications on Indian Economy.
5. To comprehend the Monetary perspectives on Dr, B. R. Ambedkar.

1.4 Research Methodology-

The current examination paper is an exploratory examination, predominantly dependent on the optional wellsprings of assortment of information. Present exploration focused on the commitment of Dr. Babasaheb Ambedker in the specific field in Financial matters. Present exploration attempting to discover the arrangements from Ambedkar's financial aspects for the issues in non-industrial nations. To gather the concerned information and data from different Books, diaries, magazines, Websites, Exploration articles and Reports Diaries and Reference Books articles and media reports to find the important realities and discoveries with the current examination.

1.5 Banking and Monetary Economics-

Dr. Babasaheb Ambedkar examined the development of money in India, he investigated the issues identified with Indian cash and offered answers for managing the shakiness of rupee and swelling in India. Ambedkar's investigation and exploration of Financial matters of account primarily centers around the money framework in English India. Ambedkar likewise recommended that degrading of the Indian rupee is mindful because of the gold trade standard which prompts the issue of swelling. Ambedkar recommended the roundabout progression of cash in the economy to accomplish focuses of advancement with dependability. Ambedkar contended that financial strategy ought to be carried out for equivalent appropriation of cash and advancement of society.

Ambedkar's exploration results to the foundation of RBI in India, He expressed that as the proportion among rupee and gold coin would be fixed under the law and the stock of gold would be steady, the issue of cash would be controlled prompting stable costs and henceforth a steady money standard. He believes that Banking is the foundation of an economy, Ambedkar underscored on friendly banking and contended for the satisfaction of monetary need of farming and partnered areas of the economy

1.6 Provincial Finance-

In an interrelated arrangement of legislative issues, for example, is made out of Focal and Commonplace Governments in English India, Among such episodes should be kept up the divisions of capacities between the Focal and Commonplace Governments A passerby couldn't neglect to see that in this dispersion of capacities the previous controlled issue relating to Military, Issues, International concerns, General Tax assessment, Cash, Deft Taxes, Posts and Transmit, Rail routes and Reviews

Records, which the last regulated issue of customary interior organization, like police, Training, Sterilization, Water system, Streets and Structures. Backwoods, and the command over neighborhood bodies. The Indian framework depended on a division of sources between the common and Focal Governments, and commitments from the yield by the previous to the last mentioned.

1.7 Taxation and Borrowing-

Ambedkar went against the land income framework. Ambedkar went against the defectivased on limit, adaptability and uniformity. In the time of English standard in India the assessment framework was dependent on imbalance and segregation. Ambedkar worked and suggested tax assessment for the evacuation of the poor among rich and poor, He recommended a public account for the government assistance of society and generally speaking improvement of the country with an attention on the oppression of the general public. Ambedkar contended that tax collection ought to be the mechanism of improvement rather than misuse.

1.8 State Socialism and Agriculture-

Dr. Babasaheb Ambedkar propounds the idea of state communism. This idea conceives the Aggregate cultivating With cancelation of middle people, the state should be the proprietor of land. The state ought to appropriate these terrains to the ranches. Ranchers ought to develop the homestead by and large The state should supply fundamental cash-flow to the horticultural area and the got pay ought to be conveyed among the ranchers. It will prompt take care of the issue of horticulture

1.9 Land Reforms and Revenue

Land holding by the couple of individuals is the essential issue of agribusiness according to perspectives on Dr. B. R. Ambedkar After the autonomy of India the Land Roof Act was passed in India which is the result of perspectives on Ambedkar, he went against a reinforced work framework and recommended evacuation of lawful cash loaning framework from the economy. Dr Ambedkar suggested least wages for the landless work. Ambedkar recommended the need of co-employable cultivating to address the issue of little possessions in India. In his Exploration Article on Little Possessions in India and their Cures and States and Minorities', Dr. B. R. Ambedkar prescribed nationalization of agribusiness because of lopsided dissemination of land. He suggested rearrangement of land for ideal holding.

Ambedkar zeroed in on industrialization and urbanization as the response to packed agribusiness Dr Ambedkar recommended venture as per work and capital for expansion in profitability of farming .

The land income of English government, Dr. Babasaheb Ambedkar emphatically scrutinized, as indicated by him, the land income framework against the interests of destitute individuals of India. Further no equity or correspondence was there in charge strategy. He said that land income was profoundly severe. Ambedkar underscored the point that it was shameful to survey the land point that it was unfair to evaluate the land income on the pay. The pace of evaluation didn't rely upon the ability to cover the assessment. The available limit was upgraded with the development in the income. After autonomy the public authority has proceeded with the current land income framework in the country. A few states have received rural annual expenses, yet not canvassed any remaining states

in the country. Rural areas might be one of the significant expense bases of the country. It should be a brought together arrangement of tax assessment from agribusiness and non farming areas.

1.10 Economics of Caste System in India-

The significant obstruction to monetary development and improvement in India is the standing framework. idleness work and capital in the nation is because of the position framework in the country, the work and capital into the occupations chiefly allotted as per the station framework, which can be depicted by the way that individuals in India contribute and utilize their abilities according to project. regardless of whether these choices may be wasteful for them. The position framework then again, advocates propagation of the customary financial example and as such is unfavorable to monetary turn of events. Ambedkar accepts that the act of Distance is a revile to humanism. He clarified that the standing framework is liable for the financial strength class and blacklist of the lower class of society, because of the way that this condition naturally shuts the entryways of schooling and preparing to the more vulnerable people groups and furthermore answerable for the division of works. The work force was separated based on the Byte Framework in India. Standing situation kept the privileged from getting living, instruction and work according to the station of the more vulnerable part of the general public. Standing framework prompted the subjection, fortified work framework which was answerable for the sexual and monetary abuse of the oppressed.

1.11 Economic Growth and Development

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1.12 Strategy for Economic Development:

To recommend the technique of financial development and advancement, Ambedkar investigates the issue of little land property in India. He found in his investigation that more than union and expansion of land possessions, change of them into financial property using right extents of capital and different sources of info is required. Also, he expressed that the advancement of industrialization would from one perspective reduce the weight over the farming area by moving the overflow work from e land and then again, make more capital instruments for use In agribusiness area along these lines

driving its encouraging. So his procedure for monetary development and improvement is a comprehensive just as right development technique according to best ideas of Financial matters whereby monetary advancement begins with the development of essential areas, excess work from it moves to optional area business and concurrent improvement of two areas to support one another. Ambedkar put stock in a ridiculous society yet not in a stateless society. He kept up that the state would keep on existing as long as human culture endured.

1.13 Trade Cycle

Exchange cycle is the necessary element of the industrialist economy. Two class economy for example rich varcess poor, is the aftereffect of an entrepreneur economy. Ambedkar concentrated in detail the significant part of the exchange cycle which was dismissed by Prof. Keynes and other present day market analysts of the world. Dr. Ambedkar clarified that discriminative society was liable for the diverse effect of the exchange cycle. Ambedkar contended for the fixing of the economy through legitimate money related just as the financial strategy of the country. Poor need to forfeit in wretchedness while the rich are ahead in the period of thriving. Dr. Ambedkar clarified the imperfections of exchange cycle and proposed measures to control exchange cycle with uncommon reference to poor people,

1.14 Findings-

Dr. Babasaheb Ambedkar's musings are identified with the different sociologies consequently the idea he included financial aspects are mandated in economies of present day as well.

The considerations of Ambedkar in Indian Economy are generally excluded by the Indian arrangement producers and government.

The financial contemplations of Ambedkar's are valuable for the feasible development and improvement of various areas of indian economy.

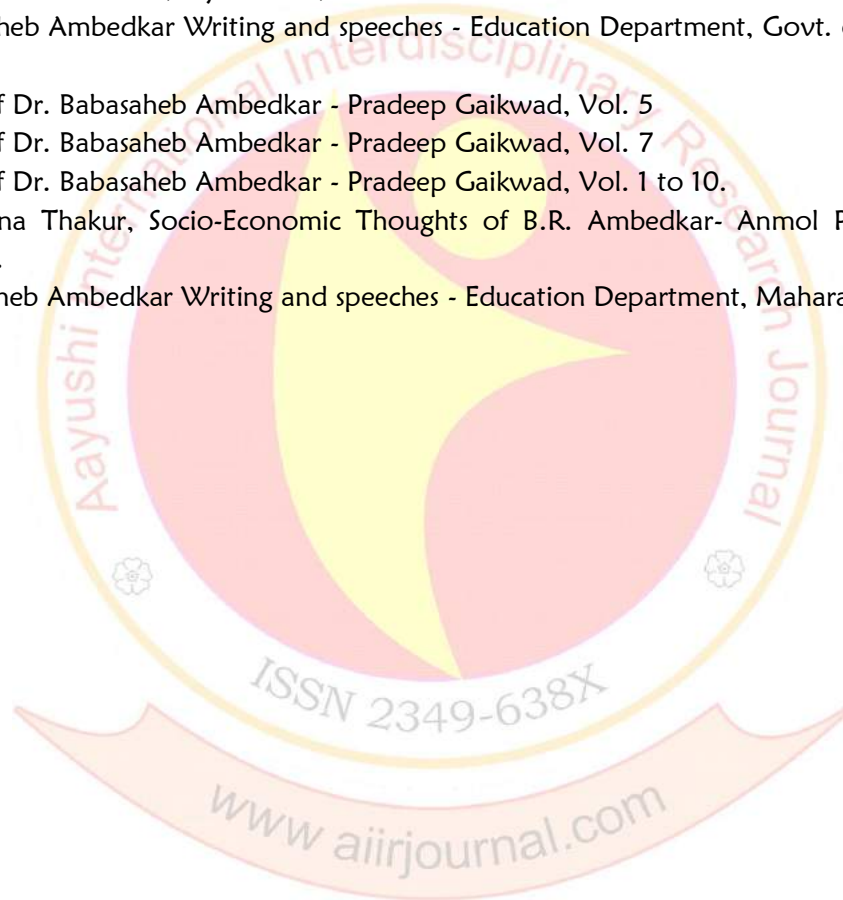
1.15. Conclusion

Dr. Babasaheb Ambedkar's musings are identified with the different sociologies consequently the idea he included financial aspects are mandated in economies of present day as well. The considerations of Dr.Babasaheb Ambedkar in Indian Economy are generally excluded by the Indian arrangement producers and government. The financial contemplations of Dr. Babasaheb Ambedkar's are valuable for the feasible development and improvement of various areas of indian economy.

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Economic Thoughts of Dr. B.R. Ambedkar : A Discussion

Dr Bandana Pathak

Assistant Professor in Economics(OES - I)

S.B.Womens' Autonomous College, Cuttack.Odisha.

Dr. B.R. Ambedkar is known as the architect of Indian constitution. He is also well known for his views against social discrimination. But the other side of his personality is not been discussed much. Particularly on his academic aspect. Very few people known that he was an economist. This review articles tries to touch the very less told or untold activities of his life. Some of his economic ideas too deserve greater attention. The article highlights those areas.

A brief Life History

Babasaheb as he is popularly known was born in 14 April 1891. He was a jurist, economist, politician and social reformer. He was the member of the Drafting Commission of Indian constitution. He was first Minister of Law and Justice of independent India, and was the chief architect of the Constitution of India. In 1951, Ambedkar established the Finance Commission of India. (wikipedia), He was conferred upon Bharat Ratna award posthumously in 1990.

An Economist

He began his career as an economist, making important contributions to the major economic issues of that era. He was, in fact, among the best educated economists India ever had. He got his doctorate degree in economics from Columbia University in the US and another from the London School of Economics. His thesis of London School of Economics was based on the management of the rupee. At that time, there was a big debate on the relative merits of the gold standard vis-à-vis the gold exchange standard.

Objective of the study

The objective of the study is to discuss the economic thoughts of Dr. Ambedkar. His views on different economic aspects only. His ideas were discussed on the basis of macro economic angle by taking into account monetary standard, public finance, land holding, production activities, social evil, problem of unemployment, problem of industrialization and urbanization and welfare motive.

Sources of Information

The study is based on secondary sources, from publications by different authors. Since the study is based on economic aspects, it has borrowed facts from authors like Pramit Bhattacharya, Manjula Laxman, Dillip Halder and many others mentioned in reference. The information available on his academic, particularly as an economist is very few in comparison to his political and social activities.

Economic Thoughts of Dr B.R. Ambedkar

In this article a brief account of his works in the field of economics is discussed by taking into accounts certain important units. It is concerned with the problems of that time period. But some of his ideas are still relevant. "Dr. Ambedkar wrote three scholarly books on economics (i) Administration and Finance of the East India Company, (Columbia University,

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1915). (ii) The Problem of the Rupee: Its Origin and Its Solution. (P S King and Son Ltd, London 1923) (iii) The Evolution of Provincial Finance in British India, – A Study in the Provincial Decentralization of Imperial Finance (P S King and Son Ltd, London 1925). The first and third books represent his contribution to the field of public finance: the first one evaluating finances of the East India Company during the period, 1792 through 1858. The second book, represents a seminal contribution to the field of monetary economics.”(Laxman M)

On Monetary Standard

At that time there was a big debate on the relative merits of the gold standard vis-a-vis gold exchange standard. The gold standard refers to a convertible currency in which gold coins are issued, and may be complemented with paper money, which is pledged to be fully redeemable in gold. In contrast, under the gold exchange standard, only paper money is issued, which is kept exchangeable at fixed rates with gold and authorities back it up with foreign currency reserves of such countries as are on the gold standard. “Ambedkar argued in favour of a gold standard as opposed to the suggestion by John Maynard Keynes that India should embrace a gold exchange standard.He argued that a gold exchange standard allowed the issuer greater freedom to manipulate the supply of money, jeopardizing the stability of the monetary unit.”(Bhattacharya P. 2016)

On Federal Finance

He had also presented his idea on federal finance. Ambedkar’s Columbia dissertation was on the state-center financial relations. His guide was Edwin Seligman one of the foremost authorities on public finance in the world. Ambedkar argued that under a sound administrative system, each political unit should be able to finance its expenditure by raising its own resources, without having to depend too heavily on another. .(Bhattacharya P. 2016) Ambedkar’s views on the rupee and on public finance were responses to the economic problems of the day so not all of his analysis may be relevant in current situation. But some of the his principles such as that of price stability and of fiscal responsibility remain relevant even today.(Laxman M 2019)

On land as a factor of production and land holding

Ambedkar was aware of the problem of small landholdings in India and their fragmentation. After examining various proposals to consolidate and enlarge such landholdings that were being debated in those days, Ambedkar came to the conclusion that such proposals were problematic. According to him land was only one of the factors of production required to produce crops, and unless it was used in an optimal proportion with other factors of production, it would be inefficient.it expresses the factor proportion relation. “Landholdings should, therefore, not be fixed but should ideally vary with the availability of other factors of production: increasing with the availability of farm equipment and shrinking if the latter shrank.”(Bhattacharya P. 2016)

On stock of Capital

He was also aware of capital and saving and both are related to income. Ambedkar argued that raising of stock of capital will be possible with greater savings in the economy.(Bhattacharya P. 2016) This was not possible as long as a great mass of people depended on land for their livelihoods. This shows one of the reason that India or any developing countries are poor in capital due to lack of saving. Therefore, he mentioned about industrialization in relation to India’s agricultural problem.“In short, strange though it may seem, industrialization of India is the soundest remedy for the agricultural problems of India," Ambedkar concluded. “The cumulative effects

of industrialization, namely a lessening pressure (on land) and an increasing amount of capital and capital goods will forcibly create the economic necessity of enlarging the holding. Not only this, industrialization by destroying the premium on land will give rise to few occasions for its sub-division and fragmentation” (Bhattacharya P 2016)

Concept of disguised unemployment

What is most remarkable about Ambedkar’s analysis is that he was able to conceive of the notion of “disguised unemployment” much before it came into vogue in development economics, and that he was able to anticipate one of the key insights of Nobel Prize-winning economist Arthur Lewis three decades before Lewis formulated his famous two-sector model of the economy. (Bhattacharya P 2016) Lewis explained the theory of “unlimited supply of labour” by taking into account subsistence sector and capitalist sector.

Lewis presumed that developing economies had surplus and idle labour in the farm sector, and showed how transferring labour from farms to factories would raise savings and productivity levels in both sectors, leading to overall growth. The capitalist surplus so created is used for expansion so the it can able to absorb some more labour and the process will go on. The model Lewis formulated in 1954 was far more elaborate than what Ambedkar outlined in his essay, but there are much similarities in the both analysis.

On process of industrialization and urbanization

Although Ambedkar spoke out in favour of industrialization and urbanization, he also warned of the ills of capitalism, arguing that uncontrolled capitalism could turn into a force of oppression and exploitation. Though at that time environmental degradation due to too much industrialization was not much discussed .But he was fully aware of ill effects.

It was Ambedkar who proposed to the Constituent Assembly that the chapter on fundamental rights in the Constitution should include both negative rights (relating to civil liberties) as well as positive rights (relating to social and economic justice). In a memorandum on this subject, Ambedkar outlined his vision of the rights of citizenship in a free India, and explained why it would entail extensive state control over the economy.(Sonone O 2018))Probably at that time just after independence this should be the policy towards growth.

He concludes that “Industrialisation of India is the soundest remedy for the agricultural problems of India”. This can generate adequate surplus that will also eventually benefit the agriculture. Industries need raw material and most of it available from agricultural production. Most of the population is engaged in farming in India. Disguised unemployment in a agriculture and dependency of increasing population can become problem for an economy. According to him industrilisation is a positive solution.

Ambedkar was against “economic exploitation”, so that he believed , that key industries should be owned and run by the state and that agriculture should be a state industry. Ambedkar argued that a modified form of state socialism in industry was necessary for rapid industrialization, and that collective farming was the only salvation for landless labourers belonging to the “untouchable” castes.

On Profit Motive

Ambedkar argued that an economy based purely on the profit motive violated two tenets of political democracy: one, it allowed private employers, rather than the state, to govern the lives of

individuals, and two, it may force an individual to give up his constitutional rights to gain a living.(Singh A. P. 2018)

“If a person who is unemployed is offered a choice between a job of some sort, with some sort of wages, with no fixed hours of labour and with an interdict on joining a union and the exercise of his right to freedom of speech, association, religion, etc., can there be any doubt as to what his choice will be?” Ambedkar wrote. “The fear of starvation, the fear of losing a house, the fear of losing savings if any... are factors too strong to permit a man to stand out for his Fundamental Rights.”(Singh A. P. 2018)

On Public Fund

Ambedkar stressed on maximum utilisation of public funds. He opposed income tax for low-income groups. He contributed in Land Revenue Tax and excise duty policies to stabilise the economy. He played an important role in land reform and the state economic development. He said that economic achievement is optimum 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 that is canon of ‘Economy’ in public expenditure does not simply a low level of public spending, but it is the intelligent use of funds so that every paise fetches the most benefit.(Laxmam M 2019) Those in charge of public funds must strive to evaluate alternative methods of achieving the objectives to stop leakages. The canons emphasise that the expenditure decisions should closely relate to the specified objectives and the available resources besides ensuring economy, efficiency and effectiveness in the implementation of government decisions, schemes, projects, etc. Public funds are asset of country it is in large scale but due to corruption and political pressure it does not reach completely to the end beneficiaries. .(Laxmam M 2019)

On social evils

He was a staunch supporter of socio-economic equality in society. He devoted his whole life for upliftment of society. He tries to stop the discrimination of high level and low level untouchable. He fought for human rights and equality in connection to use of natural resources. He placed much value on democracy ,individual and judicious state action

On Liberalism

Just after independence India continued to be a mixed economy. Reform process started in 1990s. So at that time Indian economy adopted the good features of capitalism and socialism. Some libertarian lawyers were in favour of minimum state intervention to protect liberty, Ambedkar argued that withdrawal of the state may lead to liberty but that liberty is “liberty to the landlords to increase rents, for capitalists to increase hours of work and reduce rate of wages”.

“In an economic system employing many workers, producing goods at regular intervals, someone must make rules so that workers will work and the wheels of industry run on,” he wrote. “If the state does not do it, the private employer will. Life otherwise will become impossible. In other words, what is called liberty from the control of the state is another name for the dictatorship of the private employer.”(Laxman M 2019)

These thoughts show the greatness of an economist, who thought about all the important aspects of economy. Economics is involved with human behavior in a system and always affected by that era. India was mixed economy when Ambedkar worked. But now

after reforms liberalization, privatization and globalization prevails. So some of his idea may not be appropriate in this era, but one can imagine about the depth of the knowledge he had.

Concluding Note

Dr. B. R. Ambedkar was an intelligent economist of his time. He had contributed not only thoughts but also fought for upliftment of exploited masses. His economic thoughts have been useful to Indian economy and can be used as positive solution for some of current economic problems in India. In his work he had mentioned everything from land and labour to profit motive and welfare motive. He was aware of the fact that in developing, highly populated country like India, the role of state is important. He was aware of employment generation and income creation through industrialization, but at the same time he was also aware of ill effects of industrialization. He was supporter of equal rights and equal opportunity among the people of the country. This kind of eminent personality is no more with us but we can get immense benefit from his views on economic activity which leads to growth.

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Dr. Ambedkar : As a Great Economist**Dr. Narayanamma.P.N.**Assistant Professor of Economics,
GFGC Malur, Kolar (D),**Abstract**

Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century. His work in economics is noteworthy. His views deals with public finance and agriculture are landmark in the economics. Ambedkar's commitment was internal stability and he was convinced that only an automatic system based on gold standard with gold currency could achieve this desirable end. He was of view that governments should spend the resources garnered from the public not only as per rules, laws and regulations, but also to see that "faithfulness, wisdom and economy". Intervening in a discussion in the Bombay Legislative Council on October 10, 1927, Dr. Ambedkar argued that the solution to the agrarian question "lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labor on the farms such as we have." Further on, he says: "The better method is to introduce cooperative agriculture and to compel owners of small strips to join in cultivation." Thus Ambedkar thought on public Finance and agriculture has vital relevance and still applicable in current situation of India. In order to enhance productivity of agriculture sector, government is needed to take measures on the basis of Dr. Ambedkar's thought.

Keywords: Indian economy, public fund, utilization, upliftment, industrialization

Introduction

After long stretches of disregard, the thoughts of B.R. Ambedkar appear to acquire money. While his musings on Indian culture and governmental issues have earned more consideration, a portion of his monetary thoughts also merit more prominent consideration. Referred to a great extent as the dad of the Indian Constitution and a head of Dalit's, Ambedkar started his profession as a market analyst, making significant commitments to the major financial discussions of the day. He was, truth is told, among the best instructed financial specialists of his age in India, having procured a doctorate in financial aspects from Columbia University in the US and another from the London School of Economics. Ambedkar's London doctoral theory, later distributed as a book, was on the administration of the rupee. Around then, there was a major discussion on the overall benefits of the best quality level opposite the gold trade standard. The highest quality level alludes to convertible cash wherein gold coins are given, and might be supplemented with paper cash, which is sworn to be completely redeemable in gold. Interestingly, under the gold trade standard, just paper cash is given, which is kept interchangeable at fixed rates with gold and specialists back it up with unfamiliar money stores of such nations as are on the highest quality level. Ambedkar contended for a highest quality level instead of the idea by John Maynard Keynes that India should accept a gold trade standard. He contended that a gold trade standard permitted the backer more prominent opportunity to control the stock of cash, endangering the strength of the money related unit. Ambedkar's Columbia exposition was on the state-focus monetary relations under the direction of Edwin Seligman, one of the premier experts on open money on the planet.

Ambedkar's perspectives on the rupee and on open money were reactions to the seething monetary issues of the day and not the entirety of his investigation might be significant today. However, a portion of the standards he articulated like that of value solidness and of financial

obligation stay applicable even today. Of all his scholarly distributions, the one that has matured best and has extraordinary importance for contemporary monetary discussions is a 1918 article on cultivating and ranch property distributed in the diary of the Indian Economic Society.

Objectives:

1. To consider and comprehend Dr. Babasaheb Ambedkar's monetary way of thinking.
2. To learn about Dr. Babasaheb Ambedkar's part in our financial matters.
3. To investigate Dr. Ambedkar's flexible job in friendly financial aspects.
4. To study the Economic contemplations of Dr. Babasaheb Ambedkar's.

Research Methodology:

This paper depends on the part of Dr. Babasaheb Ambedkar's in financial matters with the assistance of auxiliary information assortment. The optional information is accumulated from different distributed Journals, Books, Internet (websites) and exploration papers.

This paper examines about the commitments of Bharat Ratna awardee Dr. B.R. Ambedkar in the field of financial matters. The significant commitment of Babasaheb in the sub fields of financial aspects like public account, rural financial aspects, issue of standing framework in monetary turn of events, thought regarding new water and force strategy are the not many which is examined in this paper. These amazing commitments by Dr. B.R. Ambedkar are talked about under the accompanying heads:

1. Issue of Rupee: Gold Standard versus Gold Exchange Standard
2. Commitments in Public Finance
 - a. Development of Provincial Finance in British India
 - b. Annulment of Khoti System
 - c. Ambedkar's Canons of Public Expenditure
3. Contribution in Agriculture Economics: Problem of Small Holdings in India
5. Other Contribution in the Economic Development of India
 - a. New water and power policy

1. Problem of Rupee: Gold Standard versus Gold Exchange Standards Before 1835 in India numerous coins were available for use and this was very befuddling. East India Company (EIC) attempted to tackle this issue by bringing together every one of the monetary standards. A demonstration was passed to present the bimetallism (Gold and Silver). Because of the revelation of gold in different pieces of Australia and California gold coins (Bad money) were exaggerated and drove the silver coins (Good cash) out of the market. In 1853, EIC quit getting any gold coins and attempted to demonetize the gold money. This prompted liquidity emergency and simultaneously interest for silver coins irritated. Legislature of India was not for presenting gold cash and favored paper money to improve the circumstance. In this way, in 1861 paper cash act was passed and paper money was made the legitimate delicate. Yet, these paper and silver monetary standards were sufficiently not to adapt up to the expanding monetary interest. In 1870's silver metal was found in South America and Mexico, because of this in 1873 the estimation of silver definitely tumbled down regarding gold. Subsequently there was a fall in the conversion standard and British imports got costly. Enormous scope printing of rupee around then offered ascend to high expansion. Idea was made to receive the best quality level and quit printing of silver coins. In 1893, printing of silver coins was halted and Indian rupee was received as the

lawful delicate. In the time frame 1898 to 1916, gold trade standard were embraced and more accentuation was given to the outside solidness for example swapping scale strength. In 1914-15, the conversion scale got powerless and India was running out of gold to repay its settlements. Prompting an increment in the interest of rupee, subsequently administration of India began stamping rupee to handle the circumstance. This made inflationary pressing factor in the economy at that timeframe. Dr. B.R. Ambedkar contemplated this matter top to bottom and remarked on whether the highest quality level or gold trade standard would be better for check the swelling in a nation like India. In his doctoral proposition he has referenced that overabundance significance was given to swapping scale solidness as opposed to value dependability. As indicated by him conversion scale dependability will profit just the exchanging class not the poor's in the economy.

2. Commitments in Public Finance

2.1 Evolution of Provincial Finance in British India In 1925, Dr. B.R. Ambedkar composed a book on "The Evolution of Provincial Finance in British India". In this book he has examined about the cause, advancement and system of common money. He has likewise referenced about the commonplace money under legislature of India act 1919. The time frame which he has canvassed in this book is from 1833 to 1921. Babasaheb has discussed the issue with the centralization of government account in India from 1833 to 1871. He showed that in this period the financial framework was blemished with dangerous assessments and the consumption done by the public authority was ineffective. After 1858, it was seen that supreme government as the official didn't oversee the country while commonplace government who regulated the nation didn't have the ability to make the laws. Common government used to make the financial plans and magnificent government reserved the privilege to back these spending plans. All things being equal common government didn't have ability to raise its own assets and to make arrangements in administrations. This allowed the chance to the public authority of India to meddle in the common managerial works. By this Government of India began abusing its consumptions, accordingly they went under a horrible monetary strain. Eventually, in 1871, it was concluded that common government ought to set up its own income and consumption spending plan. There onwards from 1871 to 1876 commonplace money was presented as a financial plan. Under this Diarchy framework monetary duties were split between the common government and the middle. Ambedkar examined that this sort of plan prompted high tax assessment which was more perilous.

Annulment of Khoti System

Ambedkar moved a bill against the Khoti framework in 1937 which was famously known as "The Khoti Abolition Act". English government used to name some amazing people known as Khots. They were mediators between the expense authority (British Government) and citizen (Inferior land holders). Khots were dependable to surrender the expense income gathered for the whole domain to the British government, for this they used to uninhibitedly adventure and misuse the mediocre land holders. This sort of framework was more conspicuous in the Ratnagiri area, Kolaba region and Thana locale. Ambedkar needed that this enemy of Khoti bill ought to be authorized in the total Bombay Presidency.

Ambedkar's Canons of Public Expenditure

In 1945, while examining about the elements of Comptroller and Auditor General of India Ambedkar called attention to that administration ought to mindfully spend the public assets. The income which is gathered from people in general ought to be spend as indicated by rules and guidelines and due regard ought to be given to unwaveringness, intelligence and economy. These standards of expenditure the public asset are known as Ambedkar's Canon of Public Expenditure. The word reference implications of confidence are obligation, responsibility and guarantee. It's the obligation of the public authority to give the fundamental conveniences to the citizens. We realize that it is not difficult to hoodwink general society as the public venture has a long development slack period. Along these lines, each administration should remember that public has an enormous confidence in them and they ought to be resolved to give streets, clinical offices, peace and lawfulness to its residents.

Contribution in Agriculture Economics: Problem of little possessions in India

The serious issue of Indian horticulture is low profitability of land. One of the principle reasons of low efficiency is the little land possessions by the ranchers. In 1917, a council was shaped to give ideas on the issue of little holding in the Baroda state. The panel gave an idea to combine the holding which can be developed by an individual rancher under the regulatory measures. Dr.B.R.Ambedkar was agreeable to solidification of land possessions yet as per him it ought to be state claimed. State ought to obtain all the horticultural land from the private players, proprietors, inhabitants or mortgagers and pay them the correct remuneration, subsequent to merging the gained land it ought to designate this land in a standard size to the first cultivators with no segregation dependent on position, ideology and religion.

Other Contributions in the Economic Development of India

New water and power policy

Ambedkar's job as a Minister of public works has completely been neglected. In 1942-46, Dr. B.R. Ambedkar started new water and force strategy. The principle motivation behind this approach was to use the water assets of the country in an ideal manner. Ambedkar had a dream about the activities remembering the Tennessee Valley Scheme of USA. He was an extraordinary visionary and properly saw that it is just the multipurpose tasks which can take care of the issues of floods, starvations, power deficiency, and water system. For the improvement of the country Babasaheb started fabricating the primary multipurpose waterway valley project known as Damodar Valley Project in Bengal and Bihar. As a piece of public water strategy the targets of this undertaking was to control the floods in the encompassed districts, to help the ranchers through water system, to control the starvations and to tackle the issue of force supply. This isn't the single waterway valley project which was architected by Dr. B.R.Ambedkar different tasks were Bhakra-Nagal Dam (Highest gravity dam), Hirakud Dam (Longest major earthen dam) and Sone waterway valley project. Dr.B.R.Ambedkar needed that water assets and their administration ought to be constrained by the middle, so the issue of water questions, water starving and so on could be settled.

Conclusion

What would we be able to close from this short introduction to the different financial subjects with whom Ambedkar was concerned? The estimation of his decisions is significant unequivocally in light of the fact that his investigation depended on sound experimental and recorded establishments. Key ventures will be claimed and run by the state. Fundamental yet non-key ventures will be claimed by the state and run by the state or by partnerships set up by it. Horticulture will be a state industry, and be coordinated by the state assuming control over all land and allowing it to out for development in reasonable standard sizes to inhabitants of towns; these will be developed as aggregate ranches by gatherings of families. He likewise focuses on the requirement for industrialization in order to move overflow work from horticulture to other beneficial occupations, joined by huge capital interests in agribusiness to raise yields. He sees a critical part for the state in such change of agribusiness and supporters the nationalization of land and the renting out of land to gatherings of cultivators, who are to be urged to frame cooperatives to advance farming.

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Dr. Babasaheb Ambedkar – The Eminent Economist of India**Prof. Dr. Premchand Gundu Gaikwad**

Head of the Department (History),

Rayat Shikshan Sanstha's Arts and Commerce College, Madha, District Solapur

Abstract –

Dr. Babasaheb Ambedkar was more than a minority leader. He was a lawyer with forensic intellect and an economist of no mean repute. Dr. Babasahen Ambedkar was a keen expert of economics. This article analyzes his views and thoughts on economic development and Planning. The objective of this article is the focus on the aspects of Dr. Ambedkar observations on economic and social issues in India.

Introduction

It is well recognized that Dr. Babasaheb Ambedkar was one of the great intellectual giants who contributed to making of the nation that India is today through intellectual discourse and social activism, to an extent through a kind of crusade, besides leading the drafting committee of the constitution which may later in life he might have loved to repudiate. Many study articles/study papers have been carried out on his work and contribution to the much desired social causes, but it is observed that enough attention has not been paid to his contribution in the economic domain. It was clear right from the beginning that Dr. Babasaheb Ambedkar used his scholastic understanding, his perceptions, western as it was, to study the problems of India, Indian Society, economy and polity-was facing, much in the fashion classical economists were doing in the 18th and 19th centuries in European Countries. Dr. Babasaheb Ambedkar has made many contributions, as a budding economists. He had made in depth study of Indian agriculture, Indian economy etc. He wrote many research articles and organized seminars and conferences in order to solve the economic problems, problems of farmers etc. Dr. Babasaheb Ambedkar criticized the imperial government for their oppressive system of taxation and emphasized the necessity of progressive system. Through the tax policy of India is based on the principles of equity and justice theoretically, but in practice the experiences in this regards are disappointing. Similarly Dr. Babasaheb Ambedkar critique of the British Government expenditure policy of top propriety to unproductive expenditure on welfare programmes held equally good in case of expenditure policy after Independence.

Economic Thought and Philosophy of

Dr. Babasaheb Ambedkar – He had extensively written on most complex and technical, as also theoretical issues including day to day economic problems. The studies done by Dr. Babasaheb Ambedkar are economically logical, thoughtful and analytical. Though almost all of his literature on economy and social issues pertained to the pre-Independence period; but his approach and his thoughts, foresights kept them so fresh that they throw a light on some of the most important economic problems facing by the country even today. He put to a close scrutiny both-the tax structure and expenditure pattern under the financial system and indicated that, they were against the interests of the Indian society, since the policy was in favor of British Government. Dr. Babasaheb Ambedkar's work related to the all aspects of the finances of the Union government, Provincial governments and

various local bodies. Therefore, his studies and thoughts pertaining to economy provide deep insights into intricate issues arising out of the strained Centre states financial relations in the country.

He was probably the first thinker to analyze economic dimensions of social issues in India such as the caste system and untouchability. In the opinion of Dr. Ambedkar “caste in India means an artificial chopping of the population into fixed and definite units, each one prevented from fusing into another through the custom of endogamy,” This castes system rained the social and economic development of depressed section of Indian Society. Dr. Babasaheb Ambedkar favored state intervention in economic affairs. His advocacy for the establishment of state socialism forcefully brings out is vision of free India’s political economy. He emphasized the role of the state to guarantee equality of economic opportunities, where the poor the downtrodden and the oppressed classes of people are able to defend their economic liberty. He was in the opinion that state should plan the economic development of the people on the line, which would lead to the highest point of productivity without clasing every avenue to private enterprise and also provide for the equitable distribution of wealth.

Dr. Ambedkar had also made in-depth study of Indian Agricultural sector in terms of economy. His views on agriculture are found in his article titled-“Small Holding in Indian and their remedies,” (1917) and also found in “Status and Minorities,” (1947). Dr. Ambedkar mentioned that holdings of lands by few people is an acute problem in Indian agricultural sector which has various disadvantages, such as difficulties in cultivation and unilization of resources, increasing cost, low productivity, inadequate income and low standard of living. According to Dr. Ambedkar productivity of agriculture is related to not with the size of holdings of land, but also with other factors like capital, labour and other inputs. In the opinion of Dr. Ambedkar if capital or labour are not available in adequate quantity and quality, then even a large size land can become unproductive. On the other hand small size land become productive if capital and labor are available in a large quantity. With this vision of Dr. Ambedkar, the “Land Ceiling Act,” is passed arfter Independence. He suggested many measures for solving agricultural problems. These measures are collective farming, economic holding of land or eual distribution of land, large scale industrialization, monetry provision water seeds and fertilizers by the government, allotting waste land to landless labour, minimum wages to labour, control over and regulation of private lenders of loan to farmers etc. Dr. Ambedkar was not the first to take note of low productivity of agriculture, or the idleness of labour, nor was he the first to advocate for industrialization but, it is important to note that, he was probably the first to interconnect the three in general interdependence framework.

In the opinion of Dr. Ambedkar the socio-economic development of an economy depends primarily upon the availability of adequate finances and their proper utilization. Under the East India Company, there was generally an inadequate supply of finance and also misuse of available sources. He observed that, in spite of the early industrialization in some parts of India, te country as a whole was predominantly as an agricultural one and as a result, land provided the state with a major part of its revenue.

Dr. Ambedkar’s opinion was that the burden of tax should be as per ability to pay to the government but some studies shows that it is far away from reality. The tax pattern in case of direct taxes remains near about same in proportion. According to him, because of faculty system of taxes, there is adverse effect on horizontal and vertical equity. Dr. Ambedkar pointed out that exemption and

deduction for a variety of purposes have eroded the tax base. According to him, the burden of taxes was more on the poor people of the society in British regime. He criticized the revenue system of British government. He mainly criticized the revenue system on the background that it was against the interests of poor people. Dr. Ambedkar also pointed out that, land revenue was highly oppressive and other taxes like, salt tax, custom duties were injurious. Therefore he argued that the government should undertake legislation to make the tax policy more equitable and elastic. According to him, the first and most essential requirement of a good tax system is that it should be reliable. In his opinion it does not matter whether that revenue system brings in large revenue or small revenue but whether it brings it ought to be certain in its yield. He criticized the British government because they did not reduce the land revenues, nor were they prepared to tax the rich farmers.

Dr. Ambedkar was of the opinion that, tax must be levied on taxable capacity or income and it must be progressive that is the rich people must be taxed more and the poor people less. According to him exemptions to tax payers should be allowed to those who have a lower income. Dr. Ambedkar suggested that, land revenue item must not be rigid and complicated but it should be flexible and subject to variations; and there should be equity in taxation. He opined that, no taxation system should be manipulated to lower the standard of living of the people. There should be efficiency in taxation system.

Dr. Ambedkar wanted the expenditure policy of the state to be guided by the principle of providing more public utility services and generating more employment. On many occasions he referred to the nature and structure of general budgeting and complained against meager provision for social development. In his opinion, the government was willfully neglecting developmental activities for the social beneficiaries' activities as the army was eating into the vital share of the funds. Thus, Dr. Ambedkar was a strong critic of the expenditure pattern of the British government of India, because the government was spending large proportion of total revenue on non-development and unproductive activities leaving a meager provision for welfare programmes. Dr. Ambedkar had rigorously examined the financial policies of British government in India. He proved that the principal single head of Dr. Ambedkar was critically discussed on the problems related to currency in his book titled- "The Problem of the Rupee." It was an instructive treatise on a controversial subject. According to him, closing of the mints would prevent inflation and disturbances in the internal price level. Dr. Ambedkar advocated that the standard of value should be gold and the elasticity of the currency should come from this source. He emphasized that with a gold basis both-expansion and contraction should be easy. Dr. Ambedkar had shown great scholarship and tremendous amount of hard work in the economy sector.

Hence, it is evident that Dr. Ambedkar's thoughts, philosophy and his economic vision and many others are significant contributions to the economic development of India. As the existing laws and reforms Land Ceiling Act, Minimum wages Act. Distribution of surplus land etc. are not effective- it is necessary to reconsider them in the context of Dr. Ambedkar's perspective. Also as current scenario of Indian economy, inflation, conditions of farmer, India's large young labour force not being fully utilized for the economic development there is a need to reconsider the thoughts of Dr. Ambedkar and again frame the nation's economic policies towards better economical growth of India. Dr. Ambedkar was for development of agriculture, employment of all idle labour, economic holding, and increase of productivity of factors responsible for the development of society as well as country. It should be noted that, Dr. Ambedkar remarked about the Constitutional provisions of federal finance. He said – "I feel

that Constitution is workable, it is flexible and it is strong enough to hold the country together in peace time and in war time. If things go wrong under the new Constitution, the reason will not be that we had a bad Constitution, what we will have to say is that the man was vile.”

Conclusion

Dr. Ambedkar was the outstanding and intellectual economist of India. He studied under the intellectual personalities of the time at Columbia University and University of London. He influenced by the outstanding philosopher, John Dewey of America. John Dewey was one of the teachers of Ambedkar. His contribution in Indian economy is noteworthy. Dr. Ambedkar's thoughts were related to public finance and agricultural economy which is landmark in the Indian economy. He was in the opinion that government should spend the resources garnered from the public according to the rules, laws and regulations. It must see that faithfulness, wisdom and economy. From the above discussion it is concluded that the value of Dr. Ambedkar's conclusions is substantial precisely because his analysis was based on the empirical and historical foundation.

Dr. Babasaheb Ambedkar also emphasized on industrialization with a view to reduce surplus labour force from agriculture sector to industrial sector along with huge capital investment in agriculture sector. He observed a significant role for the state in such transformation in agriculture sector and given the stress on the nationalization of land and the leasing out of land to the small farmers. By studying his literature pertaining to the economy, it is observed that, his standing as an economist was a reflection of Ambedkar as a politician statesman. He wrote on economic issues and economic matters, when it became expedient in the field of politics. Through the study it is observed that, the dominance of political activities overshadowed his study of economics and it will not be out of place here if we say that we have suffered a great loss in losing in him an economist of no mean ability.

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Dr. Babasaheb Ambedkar & Untouchability**Dr. Aparajita Dutta,**

Asst. Professor, Dibrugarh University, Dibrugarh-4,

Ayesha Khatoon,

LL.M, Advocate, Jorhat-1 (Assam),

Abstract:

Untouchability is a curse to social fabric of secular India. It is not merely the inability to touch human being of a certain caste or sub-caste, rather it is an attitude of a part of people of the whole society that reflects a deeper psychological process of thought and belief which is invisible to the naked eye, transformed into various physical acts, behaviours and practices.

Babasaheb Dr. Ambedkar devoted his entire life in uplifting the exploited. He was the first man who demanded for the treatment to the man as the man. He himself had been the part of the society who got ill-treatment at every step and stage. He made several provisions in the Constitution for the upliftment of the Dalits. He was the principal architect of the Constitution of India. This Paper will analyse about his contributions against Untouchability.

Keywords: *Untouchability, Equality, Dalits, Dr. B.R. Ambedkar, Social Reforms.*

Introduction:

“Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards our fellow men”.

-Dr B. R. Ambedkar

Indian society is a famous one for its traditions. India has played the most significant role in the promotion of the Human Rights.

With the attainment of Independence, India has made sincere efforts for the protection and promotion of human rights and dignity over the world. India has incorporated the most elaborate Declaration of Human Rights, 1948 in its Constitution. Being the first legal document protecting universal human rights in the world, Article 1 of the Universal Declaration of Human Rights, 1948 states that *“All 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 a spirit of brotherhood.”*

Today, India is committed to the establishment of a just social order and activities with a view to improve the lots for the common man. The evolution from status to the contract, from immobility to mobility, from the tendency to look to the past as ideal to the belief in bright future sustained by socialist ideals of equality and fraternity are the some delicate features of the socio-economic scenes of the free India, the making of which is used most and played a vital role by the philosophy and the ideals of Dr. Babasaheb Ambedkar.

Babasaheb Ambedkar had played a crucial role in diagnosing the ills of a caste society. He was one of the greatest crusaders who had struggled his entire life in fighting for the rights and liberation of the Untouchables or “Dalits” from social discrimination, economic alienation and political exclusion. As a great thinker of modernity, he hoped that the upcoming industrial development, democratic institutions and republican values would form the superstructures on which the liberation of untouchables will be assured.

The Issue of Untouchability, the Abolished Menace:

Untouchability is a curse to social fabric of secular India. It is not merely the inability to touch a human being of a certain caste or sub-caste, rather it is an attitude of a part of people of the whole society that reflects a deeper psychological process of thought and belief which is invisible to the naked eye, transformed into various physical acts, behaviours and practices. The problem is of great amplitude and has various facets that are studied and researched time and again.

Untouchables are literally outcastes. They are also known as depressed classes, harijans etc; but since 1970, they are more frequently referred to as “Dalits”, a term first used by Dr. B.R. Ambedkar.

Dalits, literally means “broken people”. However, historically persons born in lowest castes and classes of persons doing menial jobs, criminals, persons suffering from contagious diseases and tribes living outside the so-called civilized world were considered as Untouchables.

The discrimination can be of physical or social boycott from the society. Untouchability is a menace and social evil associated with traditional Hindu society. It was believed that people of higher castes could become impure even if a shadow of an untouchable person touches him and to regain his purity he had to take a dip into holy waters of the Ganga. Today members of SC/ST are considered as “Dalits” and they are subjected to various forms of discrimination in the society.

Forms of Untouchability:

Till date, more than 80 forms have been identified, many of which are apparently free India’s additions to the list. From time immemorial Dalits have been deprived of their rights to education and the rights to possess land and other forms of property. Left with nothing but their physical labour to earn their livelihood they have all along been forced to do the toughest and most menial jobs for survival.

Although all state governments claim that they have abolished manual scavenging reports reveal that this practice is very much alive in many places. Postmen have also been found to practice Untouchability. There are also road transport related violations of the law against Untouchability.

Apart from the denial of access to public roads, tanks, temples and burial or cremation grounds there are other forms of Untouchability. While Untouchability is still rampant and is taking new forms particularly in villages, the Constitutional ban and compulsions of modernity and development have to some extent blunted its rigor. Rail transport has been unifying forces in society.

Measures for the Upliftment of Dalits and Removal of Untouchability:

i. Significant International Instruments:

Article 1 of **Universal Declaration of Human Rights, 1948** states that, “All men are borne free”. The inclusion of caste, suggested by the United Nations Commission on Human Rights under Article 2 has the recent issue of caste discrimination gained traction within the global human rights community.

The Committee on **International Convention on the Elimination of All Forms of Racial Discrimination, 1965** affirmed by Article 6 that the Scheduled Castes and Scheduled Tribes falls within the scope of it.

The **Human Rights Committee** considered India’s third periodic report submitted under Article 40 of the **ICCPR** in its 6th Session. Articles 2, Articles 7, 9, 14, and 26 of the **ICCPR** are of particular relevance to the abuses documented in this report.

Article 7 of **ICESCR, 1966** provides that state parties shall recognize the right of everyone to the enjoyment of just and favourable conditions of work.

The definition of torture under **Convention against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment, 1984** includes severe torture of Dalit men and women in the police custody.

Article 32 of **CRC, 1989** dictates state to recognize the right of the child to be protected from economic exploitation and child's health or development.

The **International Labour Organisation's Forced Labour Convention, 1930** requires signatories to suppress the use of forced or compulsory labour. In 1957, the ILO explicitly incorporated debt bondage and serfdom within its definition of forced labour.

The International Dalit Solidarity Network (IDSN), 2000 facilitates co-ordination and information sharing among foreign organizations advocating for Dalit rights.

The **2001 UN World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR)** presented the most significant breakthrough for the Dalit movement.

ii. Indian Laws:

The struggle for independence was not only against the foreign Rule of British but it was against the social evils such as Untouchability prevailing from Centuries.

Constitution of India, 1950:

Part III of the Constitution deals with Fundamental Rights to which every citizen is entitled.

Article 14: "The State shall not deny to any person equality before the law or equal protection of law within the territory of India."

Article 15: "The state shall not discriminate against any citizen on ground only of religion, race, caste, sex or place of birth or any of them."

Article 21 states that, no person shall be deprived of his life or personal liberty except according to the procedure established by law.

Article 23 forbids forced labour.

Article 17 reads as "Untouchability is abolished and its practice in any form is forbidden."

Article 46 says about special care, educational and economic interests of the weaker section of the people and shall protect them from social injustice and exploitation".

iii. Landmarks in Indian Legal System:

In the protective sphere, Untouchability was abolished and its practice in any form was forbidden by the **Anti-Untouchability Act of 1955**. This Act was later reviewed by the **Government of India and Protection of Civil Rights Act** was passed in 1976.

In 1989, the Government of India passed the **Prevention of Atrocities Act (POA)** which delineates specific crimes against scheduled castes and scheduled tribes as atrocities and describes strategies and prescribes punishments to counter these acts. Repeated suggestions concerning reforms to be done in various provisions of POA, 1989 have been advocated by the Supreme Court and other legal reform organisations.

Dr. Babasaheb's Contributions for Dalit's Rights:

Untouchability is the Achilles' heel of the Indian society. The journey of India's struggle against Untouchability seems to be long drawn.

Dr. Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), was an Indian jurist, economist, politician and social reformer who campaigned against social discrimination against Dalits, women and labour. He was the principal architect of the Indian Constitution. His later life was marked by his social freedom for Dalits.

Dr B. R. Ambedkar had a real vision towards the fundamental rights of Indian citizens and upliftment of Dalits. He made several provisions in the Constitution for the upliftment of the Dalits. Dr. Ambedkar introduced **Article 13(2), Article 14, Article 15, Article 15(4), Article 16(4A) and Article 16 (4B)** to the Indian Constitution. Based on **Article 17, the Civil Right Protection Act 1965 and the Prevention of Atrocities (SCs and STs Act 1989)** were enacted by the Parliament for the protection of Dalit rights.

Ambedkar's Contributions in the Upliftment of Modern Days Dalits and Women of the Indian Constitution declares reservation for SCs and STs **Article 332 and Article 243** of the Constitution of India says about it. Besides, several benefits such as grants, scholarships, loans, stipends etc. are being provided for Dalits.

Ambedkar's Remedial Measures to eradicate Untouchability:

Babasaheb had devoted his life to remove untouchability. He made a critical assessment of Hindu philosophical traditions. For him, Untouchability is the slavery of the entire Hindu society. While Untouchables are enslaved by Caste Hindus, they themselves live under slavery of religious sculptures. So the emancipation of the untouchables leads to the emancipation of the whole Hindu society.

Ambedkar's remedies against discrimination on the basis of Untouchability were:

Social Reform:

- He believed that Economic and Political issues must be resolved only after achieving the goal of social justice. 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.

Identity Building: As Sons of the Soil:

- Creating self-respect as "sons of the soil" among Untouchables by removing the myth of inherent pollution that has influenced their minds.

Education:

- For Babasaheb, one of the reasons for the degradation of Untouchables was that they were denied the advantages of education. He insisted on secular education to instil 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 and 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. He said, *“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.

Concluding Observations:

Although India has made measurable progress in the protections afforded to Dalits since independence with the incomparable efforts, tremendous hard-working of Dr. Babasaheb Ambedkar, Dalits still suffer invidious discrimination and mistreatment by the upper caste members and law enforcement officials. Such mistreatment is inexcusable under both India’s domestic laws and its obligations under international law.

The Indian government denies the problem of mistreatment of Dalits and points to extensive legal protections evidencing compliance with international standards. But the numerous reports of violence and discrimination indicate that Dalits remain India’s “broken people” till now. Until the atrocities against Dalits end, the international community ought to continue to publicize the conditions of India’s disenfranchised population and encourage India to live up to the standards established in its domestic laws and international obligations.

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Dr. Bhimrao Ambedkar Major Contribution On Women Legislation

Jagdish Jaysukhbhai Bheda

Ph.D. Research Scholar

Department of Psychology, Saurashtra University, Rajkot Gujarat.

Abstract

The cosmopolitan Babasaheb Ambedkar has an important position in the history of India. He spreader his knowledge, understanding and brilliance in each field for the deliverance of society. It is unjustified to considered him as a leader of exploited and deprived people. He always contributed to maintain equality in our society as well as in our country. In his time, he always raised his voice for the rights of women. He believed that the freedom and equality of women is necessary for the construction of strong society. This paper describes the study of struggle and hardships faced by Babasaheb Ambedkar for making different laws in constitution for the rights of women in society, the special laws for women and with help of Hindu code bill he provided equality to women.

Keyword: Hindu code bill, Maternity benefits, Women health safety, Women rights

Introduction

Symbol of knowledge Baba Saheb Dr. Bhimrao Ramji Ambedkar creator of Indian constitution justified his struggle. His aim was to bring equality in whole country. He always tried to remove disparity with transcended women and labourers; and to give equal legal rights to each and every citizen of India. His aim was to give rights to all residents belonging to scheduled cast and scheduled tribe and also to women who were victimised by orthodox Hindu rigidity. He devoted his life for the upliftment of all the people who were deprived from education and basic human rights. He was motivated to fight against savarna's (brahmins) on behalf of exploited, deprived and women with the help of western education and legal study which he obtained. He worked to construct various basic rules after becoming a member of viceroy council of British government and then law minister of India. Dr. Ambedkar always worked and determined himself to provide equal rights to women by presenting different points against evil ideologies. He always encouraged deprived and women to fight against injustice. He became the messiah for women and Dalits, baba Saheb struggled for four years to make resolve Hindu code bill.

Dr. baba Saheb Ambedkar tried to much for activities of women upliftment among thoughts regarding social reformation. Babasaheb was aware that absence of education among women is responsible for untouchability; in the rules of social problems due to this condition of society was pitiable, moreover, maximum exploitation was of women if women are educated, they would bour fair culture in children. Women are affliater in society, only then society could develop. Over the time society has imposed irrational rules to keep women backwards, that drags society towards destruction. Freedom and equality of women is needed for a healthy society. Dr. B.R. Ambedkar openly oppose rigid rule of society for welfare of women there were so many contradictories and separative customs and traditions in Indian Hindu society there was disparity regarding marriage inheritance rights maintenance of women remained struggled work of to pass Hindu code bill was on the solder of Dr. Ambedkar along with construction of constitution.

Babasaheb presented Hindu code bill on 12th April, 1948 after amended by Rao committed to central law commission. He informed to assembly member about special features of the bills. Babasaheb worked of making understand the importance of bill to every minutes of cabinet by giving

answers very smoothly. This bill is one of the most controversial laws introduced in the history of India. He describes to whom Hindu will believe not only that, he also put points of removing caste system in marriage. He wrote to have equal right to women as man in this bill. He asked to have equal right in property to women as man, adoption right, divorce and inter cast marriage system. Babasaheb had to face oppose while presiding of the bill, argued actively and informed that they do not want any additional rights for Hindu but they are talking about the rights that Hindu women do not obtain. The conservative elites did not allow the bill to pass. Babasaheb was very worried regarding this bill. Babasaheb said "I am more interested in passing this bill than in drafting the Indian constitution." He thought to leave post of law minister. He wrote his resignation letter and sent it to prime minister which was very first in the Indian history for women by a politician. Hindu code bill was then passed in various parts. The law was made by passing the four bills as below

- The Hindu marriage act, 1955
- The Hindu Succession Act, 1956
- Hindu Adoption and Maintenance Act, 1956
- Hindu Minority and Guardianship Act, 1956

The Hindu marriage act, 1955

This Act fix's (a) minimum age for marriage as 18 years for girls and 21 year for the boys. The salient feature of this Act is that it makes monogamy as Universal. The Hindu marriage Act, 1955 and special marriage Act, 1954 were amended in 1976 to provide for the right of a girl to repudiate before attaining maturity. marrying as child whether the marriage has been consummated are not, cruelty and desertion were added as grounds for divorce and mutual consent were recognized. (Halli & mullal, 2016)

Hindu Succession Act, 1956

Act confers the precise of unconditional possession over - assets and the women can construct will exit her contribute to possessions to the heir, section 10 of the Act provide for the possessions of an intestate life form separated amid the heirs in agreement with sure arranged system for the profit of women. (Mahalakshmi & Velusamy, 2018)

Hindu Adoption and Maintenance Act, 1956

This Act makes it permissible any female Hindu (a) Who is of sound mind and (d) Who is not minor and who is not maimed or if maimed whose marriage has been dissolved or whose husband is dead or has completely renounced the world or has ceased to be Hindu or has been declared by a court of competent jurisdiction to be of unsound mind, to take a son or daughter in adoption. The consent of father and mother is necessary for giving for giving a child in adoption unless otherwise. (Halli & mullal, 2016)

Hindu Minority and Guardianship Act, 1956

- ❖ Normal guardians of a Hindu minor in the case of unmarried girl—the father, and after him, the mother but the protection of a slight who has not finished the age of five years shall normally be with the mother.
- ❖ In case of a criminal bachelor girl the ordinary guardian would be the mother, and after her, the father.

- ❖ The mother is empowered to transform the protector, fixed by the father and may assign a new protector by will. (Mahalakshmi & Velusamy, 2018)

The Dowry Prohibition Act, 1961

In 1961, the Government of India passed the Dowry Prohibition Act, making the dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported. In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bride groom) rules were frame. According to these rules, a signed list of presents given at the time of the marriage to the bride and the bride groom should be maintained. The list should contain a brief description of each present, its approximate value, the name of the who has given the present and his/her relationship to the person. However, such rules are hardly enforced.

A 1997 report claimed that at least 5,000 women die each year because of dowry deaths, and at least a dozen die each day in 'kitchen fires' thought to be intentional. The term for this is bride burning and is criticized within India itself. Amongst the urban educated. Such dowry abuse has reduced dramatically.

The Maternity Benefit Act, 1961

This Act is applicable to every establishment Plantation mine or factory and Provides FOR payment OF maternity benefit at the rate of average daily wage for the period of women's actual absence. The Act was amended in April-1976 to cover women when do not fall within the purview of the employees state Insurance Act, 1948 A proposal to further amend the Act is under consideration of the Labour ministry It may be added here that the employees state Insurance Act 1948 Guarantees that all factories should provide the sickness benefit similarly Factories Act 1948, minies ACT, 1952, plantation Labour Act 1951, Bidi and cigar workers Act 1966, which have co – relationship with women benefit prohibit the employment of women 7-00 P.M. and 6- 00 A.M in factories mini and plantation and regulates the working hours and certain and regulates the working hours and certain Provisions for women's safety and welfare. The Government is authorised to fix the maximum load that they may be lifted by women and at open crèches also. (Halli & mullal, 2016)

The Medical Termination of Pregnancy Act,1971

In 1971 India liberalize its abortion low by enacted the above said Act, which permitting abortion number of conditions.

- ❖ The termination of pregnancy involves a risk of life of a pregnant woman or a risk of grave injury to her physical or mental health.
- ❖ The termination of pregnancy is not an offence if there exists a substantial risk that, if the child were born, it would suffer some physical or mental abnormalities so as to be seriously handicapped.
- ❖ The termination of a pregnancy would not be an offence if the pregnancy is caused by rape.
- ❖ The termination of pregnancy is not an offence of the pregnancy is result of failure of any device or method used by the married couple for the purpose of limiting the number of children.

Hence the Act permits termination of an unwanted pregnancy of a married woman on the ground that a contraceptive device failed. The provides very mere punishment for the contravention of the provisions of the Act, which may extend to one thousand rupees only.

The Child Marriage Restraint Act, 1976

Earlier, child marriages were highly prevalent in India. The young girls would live with their parents till they reached puberty. In the past, the child widows were condemned to a life of great agony, shaving heads, living in isolation, and shunned by the society, although child marriage was outlawed in 1860, it is still a common practice in some underdeveloped areas of the country and ban on widow remarriages became part of social life in India. (Nelasco, 2010)

The child marriage restraint act provides minimum age for marriage for girls to 18 years and boys to 21 years. The offences under this act made cognizable.

Methodology

The present study “Dr. B.R. Ambedkar measure contribution on women legislation” was used historical method the main aim of research paper is to describe contribution of Dr. Ambedkar’s struggle for women rights and in constructing lows regarding women. Reference literature is used as a secondary source for collection of data in which various research paper, research articles, books and lectures given by baba Saheb in parliament and at various meetings.

Conclusion

Dr. Ambedkar devoted his entire life to the deprived class and women. He tried to give women rights and entitlements through the Hindu code bill. Dr. Ambedkar always thought for the upliftment of women as well as tried to empower them. Women obtained education and struggled to protect their privilege. Dr. Ambedkar believed that Hindu religion must make new laws based on liberty, fraternity, justice and equality. In this study on Dr. Ambedkar’s ideology of women and regarding Hindu code bill and other women legislation like Hindu marriage act, 1955; the succession act,1956; maternity benefits act 1961 etc. Many legislations are not included in this study which can be explored further. Dr. Ambedkar’s point of view regarding Women empowerment can also be taken in consideration or further studies.

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Dr.Babasaheb Ambedkar : An Architect of Indian Constitution**Mr. Shrikant Muchandi**

Research Scholar,

Department of Political Science

Rani Channamma University Belagavi

Prof.Y.S.Balavantagol

Professor & Chairman

Department of Political science

Rani Channamma University Belagavi

Abstract

It is amazing to know that Babasaheb Ambedkar has alone did a majority of the work, sometimes it is heard that babasaheb alone has drafted the constitution, rather single handed. However, it is true that a man of his stature and his caliber and also of his acquaintance with India's past and present socio-economic and political conditions and circumstances, living as messiah of masses during those days and potentially capable to grasp the future India.

Based on this on his overall experience Dr. Ambedkar was made a chairman of drafting committee. This opportunity he utilized to the fullest extent to give a inclusive constitution having the cumulative aspirations of backward class people. Whatever he has done is all based on justice, liberty, equality and fraternity applying and uniting the people of India without regard for caste, color, religion, sex etc. If you read the constitution, you feel the language and experience undergone by him. Constitution is the reflection of his suffering and experience. Following description is the evidence to the title of the paper.

Key words : Justice, Liberty, Equality, Fraternity, Aspirations, Constitution, Inclusive.

Introduction :

Dr. B.R. Ambedkar's popularity as a national leader, a great jurist, famed constitutional expert, and parliamentarian was fully recognized when he was elected to the constituent Assembly. He was appointed on the drafting committee on 29 August 1947 and was subsequently elected as its chairman. Dr. Ambedkar and his team took, in all, 141 days to draw up the provisional constitution. But, Dr. Ambedkar worked single-handedly. Being an economist, legal luminary and, sociologist, Dr. Ambedkar knew very well that the constitution does not mean a mere document but a social and economic resolve based on the aspirations, grievances, and needs of millions.

Preamble of Constitution:

Dr. Babasaheb Ambedkar drafted an inspiring preamble to the constitution upholding justice, social, economic and political, liberty, equality and fraternity. He declared "I say that this preamble embodies what is the desire of every member of the House that this Constitution should have its root, its authority, its sovereignty, from the people. That it has. It is Dr. Ambedkar's preamble not only because of the processes by which it came to be, but also because of its conceptual content—it is Dr. Ambedkar's preamble both procedurally and substantively declares that

We, the people of India, having solemnly resolved to constitute India into a **Sovereign Socialist Secular Democratic Republic** and to secure to all citizens:

Justice, social, economic and political; **Liberty** of Thought, expression, belief, faith and worship; **Equality** of status and of opportunity; And to promote among them all **Fraternity** assuring the dignity of the individual and the unity and integrity of the **Nation**.

In our constituent assembly this twenty-sixth day of November, 1949, do Hereby adopt, enact and give to ourselves this constitution.

As depicted in the preamble, India has inherited cohesiveness, after India became Independent. In all spheres of India's existence. The principle of 'Vasudev Kutumbakam'.

Parliamentary System:

Dr. Babasaheb Ambedkar was a strong supporter and advocate of parliamentary form of government right from the inception of the Government of India Act of 1935. As an ardent lover of democracy, Babasaheb exerted his influence to evolve a parliamentary form of constitution for republican India. He resolutely believed that the parliamentary system of government alone can usher in an egalitarian and equitable society through the application of principles of social democracy. Dr. Ambedkar's social democracy comprises politicians, political parties with high standards of political morality, honesty and integrity and highly responsible opposition party or parties committed to the cause of downtrodden oppressed Classes. The preamble of the Indian Constitution embodies the principles of parliamentary democracy.

Federalism :

Dr. Babasaheb Ambedkar endorsed the federal form of government. Commenting on the unique nature of the federation proposed in the draft constitution, he explained that the federal form of government is necessitated to suit the exigencies of the Indian situation. He said, "The draft Constitution is federal constitution in as much as it establishes what may be called Dual Polity. This Dual Polity under the proposed Constitution will consist of the union at the centre and the states at the perimeter, each endowed with sovereign powers to be exercised in the domain assigned to them respectively by the Constitution. The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system but in times of war it is so designed as to make it work as though it was a unitary system".

Strong Centre:

The Indian federalism was contrived with a strong Centre; Federalism with a strong Centre was inevitable as the framers of the Indian constitution were aware that there were economic disparities as several areas of India were economically as well as industrially far behind in comparison to others. The nation was committed to a socio economic revolution not only secure the basic needs of the common man and economic unity of the country but also to bring about a fundamental change in the structure of Indian society in accordance with the egalitarian principles. With this consideration in mind the Constitution makers devised the Indian federation with a strong Union.

Ambedkar On the Formation of Linguistic States in India:

Dr. Babasaheb Ambedkar was one of the greatest patriots and nationalist this century has ever produced. He strongly advocated the cause of the linguistic, States. At the same time he was keenly interested in preserving the unity of the country. He did not want linguistic states to become independent emotionalists endangering the unity of India. According to Ambedkar, linguistic states mean one of the two things; It means people speaking one language must be brought under the jurisdiction of one State. He was opposed to the creation of big linguistic states as it would result in a tyranny of a communal majority. Being in favour of Linguistic states Ambedkar gave more preference to the size of the states than Language. This is evident from his proposal to divide one language states like UP, Bihar and Madhya Pradesh into smaller states. He also recommended the division of Maharashtra into four Marathi, speaking states.

National Integration:

In the draft Constitution Dr. Ambedkar under unique perspective for India, proposed single citizenship, a single judiciary and uniformity in fundamental Laws to keep India as integrated Indian society which was badly divided into caste, regions, religions, languages, traditions and cultures. For all this, a strong Centre was indispensable to maintain territorial integrity and administrative unity. The country may be divided into different states for the convenience of administration but the whole country is one integral whole, its people a single people living under a single domain derived from a single source. Dr. Ambedkar did a great service, with a magnificent nationalistic zeal, to the nation by proposing the institution of a unified judicial system and common All India Services with a great foresightedness to strengthen national unity and integrity.

Fundamental Rights :

The Part III of the Indian Constitution guarantees the fundamental rights to the citizens against the state. Ambedkar's role was equally crucial in introducing other fundamental rights whereby Constitution provides for equal justice, freedom and dignity to all Indian citizens regardless of caste, creed or religion. Some of the fundamental rights contained in Articles 15(2), 17, 23, and 24 are also enforceable against individuals for they are very significant rights concerning the prohibition of discrimination on grounds of religion, race, caste, sex or place of birth etc. The document prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and decimating all forms of discrimination. Ambedkar was essentially more instrumental in incorporating Article 17 which provides for the 'Abolition of Untouchability' whereby "Untouchability" is abolished and its practice in any form is forbidden. A disability arising out of "Untouchability" shall be a punishable offence in due process of law. The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the abolition of all forms of discrimination.

Protection of Fundamental Rights:

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

Women Rights :

Dr. Babasaheb Ambedkar championed the cause of women's rights throughout his life. He discussed a number of problems of Indian women and sought for solutions. Ambedkar's major concern for women's status has been reflected in the Hindu Code Bill. As the chairman of the drafting committee he tried for adequate inclusion of women's rights in the constitution of India. By considering women's equality both in formal and substantial senses he considered special provisions for women's equality both in formal and sustainable senses he included special provisions for women besides general provisions, as to men, in the constitution.

Considering the guidelines, recommendations, suggestions and statutes given by Dr.Ambedkar, the Government of India and other State Governments have implemented large number of schemes for the empowerment of women in India. For example- The Hindu Marriage Act of 1955; The Hindu Adoption and Maintenance Act of 1956; The Hindu Minority and Guardianship Act of 1956; The Hindu Succession Act of 1956; the Hindu Women Right to Property Act of 1973; The Dowry Prohibition Act of 1961; The Maternity Benefit Act, 1961; The Equal Remuneration Act of 1976. The Medical termination of Pregnancy Act, 1971. The Prohibition of Child Marriage Act, 2006. The Sexual Harassment of Women at Work Place (Prevention, Protection and) Act, 2013.

Education :

Dr. Babasaheb Ambedkar attached a huge importance to education. He believes that education is essential to moralize and socialize the individuals, especially the backward classes to have a feeling of self-esteem. For Ambedkar, education facilities should essentially be extended to those that are illiterate and backward, and to those who want to denigrate the roots of caste system in order to realize the pulp of democracy at the ground level. Article 46 further, emphasizes his vision which directs the state to take steps to promote the education of the weaker sections—especially of the Scheduled Castes and Scheduled Tribes. The credit also goes to Ambedkar for the illiteracy programmes and free education up to matriculation guaranteed by the different state governments. The Right to Education ‘under Article 21 A has become intrinsic to Constitution which earlier, was the part of directive principles as Article 45.

Reservation:

The most glorious and genuine contribution of Ambedkar is mirrored in the positive or protective discrimination scheme means the reservation policy of the government envisaged under some provisions of Part III and Part IV dealing with the constitutional mandate to mitigate and ameliorate the condition of the Scheduled Castes and Scheduled Tribes and the other backward classes. And provisions like Article 17 envisaging prohibition of untouchability, and the Article 30 mandating the protection of minorities are some of the exemplary accomplishments of Dr.B.R. Ambedkar. Articles 15(4) and 16(4) of Part III and Part XI, and Schedule V and VI are earmarked for the upliftment of the Scheduled Castes and Schedule Tribes and hence the substantially significant contribution of Ambedkar for the development of untouchables.

Directive Principles Of State Policy:

Directive Principles Of state Policy are embedded in Part IV of the Indian Constitution starting from article 36 to 51. Dr. Ambedkar played a crucial role in laying down the Directive Principles Of state Policy; he defines them as ‘novel features’ of the constitution. The Directive Principles Of state Policy, and Fundamental Rights, embellishing philosophy of the constitution and thus are the soul of the Constitution. The phrase ‘Directive Principles Of state Policy’ denotes the ideals to be considered when forming the policies and statutes for governance. These are the guidelines instructions for while framing forming the laws and legislatures. These principles command the state that state shall endeavor to promote the welfare of the people by securing the just Social order. The particular aim of Directive Principles of State Policy is to make India A Welfare State by introducing socialism in the economic sphere, to provide social security and better standards of sanitation to accelerate the states duty towards women, children and the obligations towards the backward and tribal classes.

Conclusion :

As Rajendra Prasad the, first and most humanist president of India, after independence truly observed that, the constitution would have been impossible, if Ambedkar was not there and also Krishnamachary felt in the same way that the entire credit for drafting and submitting the constitution goes to Dr. Babasaheb Ambedkar. It is impossible to imagine India as a nation without Dr. Babasaheb Ambedkar. The above depiction of his struggle and grappling with the constitution denotes that the entire constitution is being evolved by himself. What is most important is the fact that the vision of India he had and the way in which he has delineated, his vision of India is marvelous, and perhaps, there is hardly no constitution in the world as rich as the India's ones in its content and spirit. India is nothing but a complex phenomenon with lots of disgusting factor, a country with substantial socio-economic hostile disparities, in hospitable or cohesive living. A country seemingly rich in its ethos but nevertheless, a nation of contradiction. The very meaning of nation, which means, India as a nation is fundamentally evolved by B.R. Ambedkar with his perfect vision of India produced with hospitality for harmonious coexistence.

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Dr. Babasaheb Ambedkar's Contribution towards Women Empowerment

Dr. Rajshree R. Kapoor

Assistant Professor

Department of English Govt. Science College Model & Autonomous, Jabalpur (M.P.)

Abstract

Dr. B.R. Ambedkar was a great intellectual on international repute, with knowledge of various subjects and fields. He was a true academician and a true citizen to India who utilized and applied all his degrees, knowledge, experience and wisdom for the development of the nation. He considered education as the powerful tool in making changes in the society and a weapon to free the Indian Society of gender inequality.

He asserted that: "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education..."

Key words : Education, gender equality, women empowerment

This paper attempts to focus Dr. Babasaheb's perception for gender equality and his contribution for women empowerment. He genuinely made efforts in the field of women's empowerment and advocated for the same. He possessed the belief of women as a strong gender and their role in the process of modification. He very rightly stated that:

"The progress of a community is measured by degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice you will bring honour and glory to yourselves..."

Acknowledgeable incidents have represented our society as a custom bound society, where women have been socially, economically, physically and sexually exploited from times age-old. Social authorization have always given women a secondary position. They have been sufferers of violence and mistreatment by the male dominated society.

Ambedka's various efforts for abolishing gender bias began with his association in 1920 and started brutal propaganda in contradiction of the Hindu Social-Order and started a journal 'Mook Nayak' in 1920 and 'Bhishkrut Bharat' in 1927 for this purpose. Through these concerns he focussed on the gender equality and need for education and opened the various problems of the depressed women.

In January 1923 a women's association was started in Bombay with Mrs. Ramabai Ambedkar, as its president. To face distress along with their men women also started their organization named as Samata Sainik Dal. In the round table meeting many women were present for the committee meeting. At numerous places suppressed classes women's meeting were held and they commenced to present their demands in assertively. The inspiration of Ambedkar empowered women to speak out confidently their state of mind.

He advised to adequate inclusion of women's rights in the Indian Constitution Dr. Ambedkar fought for the Hindu code Bill for three years which was the most noted contribution in the upliftment of women, It granted women equal rights as their male counterparts to inherit the property of their parents & equal status in marriage. It allowed rights to property, order of succession to property, marriage, separation, guardianship to women. (irrespective of caste & religion). It was the greatest ever social reform in India. It was a first stage towards the recognition & liberation of Indian women.

Women's empowerment & gender equality was also brought about by Babasaheb's contribution towards.

- Women Labours Welfare Fund.
- Maternity Benefit for Women Labour Bill.
- Revision of Scale Pay for Employees.
- Restoration of Ban of Women Working Underground in Mines.
- Provident Fund Act.
- Women Labour Protection Act.
- No marriage before the Age of 18 Years.
- Restoration of Ban on Women Working Underground in Mines.
- Divorce Act.
- A Mother can charge guardian of minor by her will.
- Maintenance allowance from husband on getting legally separation.
- Widow can adopt a child.
- Leave benefits to piece workers.
- Right over parental property.
- Equal pay for equal work irrespectively Sex.

The above provisions acts and rights to be incorporated for transformation in the society were very well crusaded, but Babasaheb was not completely successful to pass the full Hindu Code Bill. But at present Indian women holding top positions in almost all spheres of like Medical Engineer, Army, Air force, Navy, Administration, Police, Politics, etc. are testimony of the consistent perseverance and dedication of Babasaheb Ambedkar to lay down the foundation for equality for the women in India.

Dr. Babasaheb Ambedkar's struggles and efforts even after tremendous radical obstacles in the society, made him known as instituting Father of Modern India, as he was the first in India. Who enunciated for the 'Universal Adult Franchise' before the South Borough Commission and further before the Simon Commission, for every Indian over all distinction of gender, caste, class, literacy and religion to receive the Right to Vote. Hence every January 25th when we observe 'National Voters Day' in our country as we revive our Constitutional Rights. Article 326 i.e. Right to vote we must never forget, Babasaheb who ardently favoured for our rights (women) and provided us this dignity.

Thus Babasaheb's thoughts are significant for social reconstruction that ardently supports women empowerment. Awareness, Information and education are forceful instrument to lead women on the way to empowerment.

Very rightly stated by Dr. Ambedkar:-

"Education is something which ought to be brought within the reach of everyone. The policy therefore ought to make higher education as cheaper to the lower classes as it can possibly be made..."

Thus Dr. Ambedkar modest approach towards women equality was to give women a first place as a Human being before her in a gender. A Big Salute to the golden personality whose left his indelible foot prints on the sands of India.

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Dr. B.R.Ambedkar's Contribution on Empowerment of Women in India-An Analysis

Dr.T.Y. Nirmala Devi

Lecturer in Political Science,

Damodaram Sanjivayya National Law University,

Nyayaprastha, Sabbavaram, Visakhapatnam, A. P -531035

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

B.R.Ambedkar

Abstract

Dr. B.R. Ambedkar, the determined fighter and a deep scholar, has made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. He was the first Indian to break down the barriers and obstacles that were in the way of advancement of women in India. He laid down a concrete foundation and undertook sincere efforts to codify the common Civil Code for Hindus and other sections of the Indian society. This article is an attempt to highlight Dr. Ambedkar's views on the problems faced by women in pre- and post-independent India and their relevancy in present day India. Ambedkar created awareness among poor, illiterate women and inspired them to fight against unjust and unsocial practices such as, child marriage, and systems such as, Devadasi and Sati practice. Ambedkar tried to implement an adequate inclusion of women's right in the political vocabulary and constitution of India. He insisted on the Hindu Code bill suggesting fundamental improvements and amendments in assembly. He also insisted and evoked members of the parliamentary to help pass the bill in the parliament. Eventually, he resigned for the same. While Ambedkar's slogan "educate, organize and agitate" helped women to mobilize in the freedom movement, even after seventy years of independence, the society had failed to grant women their due rights – this premise is highlighted thorough the article.

Keywords: Women Empowerment, Equality, Constitutional Safeguards

Introduction

“Empowering the women is equal to empowering a society”

Women play a significant role in the development of our society from their birth till the end of life. However, even after their massive contributions to daily life and society, women in India have somehow not been getting the importance they deserve, and this is a crucial issue, not only for in our country but also, globally. It is worthwhile to note that the circumstances have been gradually changing for women and some now have the platform to show that they are capable of making their own way towards success. “Several instances depicted in religious texts (e.g., Vedas, Upanishads, Smritis, epics like Ramayana and Mahabharata and other Dharmasastras) that in ancient India, especially in Rigvedic period, women enjoyed equal status with men. They had an honorable place in the society. In Vedic times, women were not treated as inferior or subordinate but equal to men in all matters of life and they were given education and had a voice in the selection of their husband.” However, this position that women enjoyed in the Vedic period deteriorated in the post-Vedic period over the Puranic and Smriti periods. The period between 11th to 18th centuries witnessed further weakening in the position of women due to the impact of Muslim culture. In this period, female infanticide, child Marriage, the purdah system, Sati and slavery were some of the many social evils affecting the position of women. The revival of the practice of Sati, the prohibition of remarriage, the spread of purdah and the greater prevalence of polygamy made her position execrable. While in ancient India, women enjoyed a high position, this gradually degenerated into women being treated merely as objects of pleasure meant to serve a certain purpose. They lost their individual identity and basic human's right.

Women before Independence

The conditions of women in the society as witnessed before independence shows that in the Rig-Vedic period women enjoyed an extraordinary status and had the opportunity to attain high intellectual standards. At that time, systems and practices such as, Sati, child marriage and early marriage did not exist. “The Manusmriti opposed widow remarriage, education of girls, encouraging child marriages, sati, and forced widowhood. But the scene was something different in later-Vedic period and they faced discrimination in every social aspect, sati was started and the position of women started worsening. Women were subject to face many restrictions.”

Ambedkar was one such reformer; he was not only the father of the Indian Constitution but also a revered freedom fighter, political leader, philosopher, thinker, economist, editor, revivalist of Buddhism and the first Indian to break down the barriers that were in the way of advancement of women in India. “He clearly stated that women should be given all round development more importantly social education, their wellbeing and socio-cultural rights.” Ambedkar emphasized that every section of Indian women should be given their due share and that it was mandatory to maintain and protect the dignity and modesty of women. He believed in movements led by women, that women from all walks of life played a significant role in social reform, and that they play a crucial and active role to eradicate issues of social abuse. He insisted that every married woman must participate in her husband’s activities as a friend, show the courage to deny the life of a slave, and assert the principle of equality. His approach in this regard has been more pragmatic; “he initiated to raise the status of women through legal measures such as, the Hindu Code Bill, which placed women at par with men in matters of property, adoption and marriage, bill for maternity leave for working women, and the principles of gender equality enshrined in the Indian Constitution.” He believed that the empowerment of women is a multi-faceted, multi-dimensional and multi-layered concept.

Ambedkar was a votary of women’s emancipation – he was the first leader of the Dalits who not only wrote on various issues that affected them but also, waged a series of protests with a view to establish a just and fair society based on the principles of liberty, equality and fraternity. His efforts for the upliftment of women in the Indian society were a part of his major project of establishing such a just and fair society. Ambedkar made social reforms divisible into two parts, “one, the reforms of the Hindu family, and the other, the reorganization and reconstruction of the Hindu society. The problems of sati, widow remarriage, child marriage etc. relate to the social reforms of the Hindu family.” The abolition of caste system and untouchability, changes in the laws of marriage, adoption and succession are some social reforms in the larger sense of the reorganization and reconstruction of the Hindu society. He strongly believed that the Varna system had not only subjugated untouchables but also women. He showed that “chaturvarna, claimed to be based on 'worth' instead of 'birth', cannot explain the status and position of women as well as the system of endogamy; that a system based upon worth, cannot justify the permanent denial of education and religious rights to women.” He strove to uphold equal rights for men and women. “His consistency on universal adult franchise, contrary to the Congress ambivalence, testifies to the roots of his democratic consciousness.”

Ambedkar respected the “personal dignity of women without belittling their roles as mothers and wives and gave women along with men an equal task of achievement of freedom.” His ideas are remarkably similar to those voiced by the women’s liberation movements all over the world. Ambedkar’s views on women’s oppression, social democracy, caste and Hindu social order and

philosophy, are significant to modern Indian feminist thinking. He propagated equality in family and society, dignity of women's personality, the opening of wider opportunities for her self-development and the refusal to be regarded as sex symbols. As the Drafting Committee Chairman of Constituent Assembly, he advocated for several measures to free women from the age-old subordination imposed by the Hindu Social law. "I measure the progress of a community by the degree of progress which women have achieved", he said. Such were his values, "envisioning progress and equality, at a time when the country was undergoing a cultural transformation and social reorganization, and a change in its overall political order and system." As the first Law Minister of Independent India and Chairman of the Constitution Drafting Committee of Constituent Assembly, Ambedkar left no stone unturned in ensuring that his values and vision found space in the constitutional framework of the nation.

Ambedkar included Articles 14, 15 and 16, which deal with the right to equality, in the Constitution, to put men and women on equal footing. He tried to raise the status of women through legal measures and one of them was the Hindu Code Bill. "The Hindu Code Bill was introduced in Parliament on April 11, 1947, which intended to place women at par with men in matters of property, adoption and marriage." Ambedkar, in his spirited defense of the Bill, said that "the ideals enshrined in it are derived from the constitution based on liberty, equality and fraternity." He pointed out that "the original Indian society was not based on caste and women's oppression, that women had equal share in property with men, and that they were deprived of property rights after the emergence of caste system at a subsequent stage." He also observed that "the sacramental marriage does not satisfy the ideas of liberty or equality and described sacramental marriages as polygamy for men and perpetual slavery for the women because under no circumstances within that system women got liberty from her husband, however bad he may be, however undesirable he may be."

Constitutional provisions on women empowerment:

Ambedkar's vision of freedom and equality for women has been firmly established in the constitution of independent India. "The main principle of Gender Equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favor of women." "The "Fundamental Rights" chapter in the Indian Constitution guarantees various rights – the rights of special importance to women are the Rights to Equality in Article 14 and the Prohibition against Discrimination in Article 15. Article 14 mandates that "the state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India," Article 15(1) prohibits discrimination against any citizen of the state "on grounds only of religion, race, caste, sex, place of birth or any of them." Article 15(3) also allows for special provision for women and children by clarifying that "Nothing in this Article shall prevent the state from making any special provision for women and children". Article 16(1) mandates equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state. Article 16(2) clarifies 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 of any employment or office under the State." These fundamental Rights in Chapter III of the Constitution are obviously enforceable in a court of law. "Chapter IV of the Constitution of India contains principles of law known as the "Directive Principles of State Policy", which, though not enforceable, are supposed to

be fundamental in the governance of the country. It is also supposed to be the duty of the state to apply these principles in making laws. These principles direct the state, in Article 39(a), to ensure that all citizens, men and women equally, have the right to an adequate means of livelihood. In Article 39(d), the state is directed to ensure that there is equal pay for equal work for both men and women.”“The Equal Remuneration Act passed by the Indian Parliament in 1975 does provide that men and women will be paid equally for doing the same work or work of a similar nature. This Act also states that there will be no discrimination against women at the time of recruitment or later at the time of promotion.”

“Within the framework of a democratic polity, our laws, development policies, plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onward there has been a marked shift in the approach to women's issues from welfare to development.”“The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th amendments (1993) to the Constitution of India have provided with 33% reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision-making at the local levels.”

Dr. Ambedkar believed in providing good education to women. He said, “We shall see better days soon and our progress will be greatly accelerated if male education is pursued side by side with female education.” Education was conceived by Ambedkar not only in terms of cultures of learning and teaching, but also dissenting against that which is learnt and taught by dominant cultural practices. He considered “teachers as well as students as modern truth seekers and agents of social transformation.” It is, indeed, in this context that Ambedkar believed that men could play a critical role in social renovation of a society.

Conclusion

This article gives deeper and analytical insights into the thoughts, ideas, and efforts of Babasaheb and showcases an appreciation of the ideological basis of his political, economic and social justice movements towards empowerment of the women in Indian Society. Ambedkar witnessed women being the victims of the oppressive, caste-based and rigid hierarchical social systems and believed that socio-cultural forces. In his works, “The Riddle of the Woman”, “The Woman and the Counter Revolution” (1987), “The Rise and Fall of Hindu Women” (1950), “Castes in India: Their Mechanism, Genesis and Development” (1979), and through the issues of journals, Mooknayak (1920) and Bahiskrit Bharat (1927), Ambedkar has tried to demonstrate how the gender relations and differences are constructed by Hindu Brahmanical order. Ambedkar’s idea of India was one that would have social inclusivity and equality at its very foundation. It is the prime and most imperative responsibility of every citizen to not fail him. “This would, in all certainty, ensure in the coming days, liberty, equality, dignity and fraternity for all”, as was the vision of Dr. Ambedkar.

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Dr. Ambedkar And Chimamanda Ngozi Adichie : The Emancipators of Women's Delegation**Ms.C.Ambiga**

Ph.D. Research Scholar

Dr. A SelvalakshmiAssistant Professor of English, Department of English,
Sri Sarada College of Women (Autonomous), Salem TamilNadu**Abstract**

This article enlightens the feminist views of Dr. Ambedkar and Chimamanda Ngozi Adichie. Their geographical places and cultural implications vary, but the profuse ideas of woman empowerment leads them to the powerful generation. Both are believed to avoid gender roles which segregate women from the society. The Nigerian writer Adichie whose visions make societal changes just like that of an ideal observer Ambedkar who bangs his voice for marginalized group. Coming from the indigenous Igbo world, the woman writer Adichie exposes her cultural barriers through her writing. Dr. Ambedkar the legendary leader of Dalit group in India put across his efforts to frame the rules for gender equality and especially introduces so many rights in the constitution for women's welfare. To conclude, both insisted on women's education.

Keywords : Ambedkar, Adichie, Acts for women, Feminism and Education

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

Bhimrao Ramji Ambedkar (Babasaheb Ambedkar) was an Indian jurist, economist, politician, writer, and social reformer. He was inspired by the Dalit Buddhist movement and spoke against social discrimination towards the untouchables (Dalits). He was India's first Minister of Law and Justice and was called the Chief architect of the Constitution of India. And so, he was awarded posthumously Bharat Ratna, India's highest civilian award in the year 1990. He was a real champion who had supported women's empowerment during the period of pre-independent India. He contributed to the foundation of modern India's Constitution rights on women empowerment and gender equality. At that time, India was undergoing a social reformation, cultural transformation, and reorganization of the political system. Being the Chairman of the Constitution Drafting Committee, he applied his envisions and values in a constitutional framework.

One of his relevant causes of the Hindu Code Bill recreated the role of women in India. His concern for the status of women was reflected in this Bill. The prominent notion of the Bill was to regenerate the vision of gender equality and justice for women and at the same time it marked to erase the orthodox rules of the society. Through that Bill, women were granted the right regarding all property, because Ambedkar valued the idea of gender equality and proposed his future vision on women empowerment. He stated that, "Son also would get a share as equal to girl's share in mother's property, even in Stridhana (defined in Hindu Law as wealth received by women as gifts from relations) too" (Sinha).

He created the law for marriage, which has been the rule for restitution of the conjugal rights and the judicial separation. As per the Dayabhaga rule Sacramental (ritualistic) marriage was the only acceptable practice, wherein there was no space existed for a non-theist. According to the Hindu Code Bill the type of marriage is based on both civil and non-civil. Particularly the civil marriage increased

the highest personal freedom with acceptable proceedings for divorce. Perhaps, this type of Ambedkar's philosophy towards women's dignity develops his ideology among people who had a great civic sense and social responsibility. So he raised his voice for the oppressed group of people of India. There he showed unbiased opinions and mindset towards the downtrodden society. He came from the Mahar (Dalit) group, and tried to represent his people and their less privileged life.

Furthermore, he prohibited polygamy and prescribed monogamy. The important features of Hindu Code Bill was to expose his passion for the values of liberty, equality, dignity, and fraternity. He challenges the foundation of patriarchal rules to reform and ensures the equality of women, which envelops the empowerment of women. For that, his Bill was enacted in a diluted format in four separate laws, the Hindu Marriage Act 1955, the Hindu Succession Act 1956, the Hindu Adoption and Maintenance Act 1956, and the Hindu Minority and the Guardianship Act 1956.

Dr. Ambedkar's initiative ideas on women's empowerment paved the way for several subsequent pro-women Acts, such as The Child Marriage Restraint Act 1929, Immoral Traffic (Prevention) Act, 1956, Dowry Prohibition Act 1966, The Maternity Benefit Act, 1961, The Equal Remuneration Act, 1976, the Family Courts Act 1984, the Sati Prevention Act, 1987, The National Commission for Women Act, 1990, Protection of Women from Domestic Violence Act, 2005, among others.

Ambedkar expected women to participate in politics and he was the first activist who sown the seeds for the rights of working women. He dreamed the rights for women were universal and got an idea from civil liberties movements in the west. To promote the vision of Ambedkar one could endorse his principles and behave with social responsibility. He insists as follows, "It is education that is the right weapon to cut social slavery and it is the education that will enlighten the downtrodden masses to come up and gain social status, economic betterment, and political freedom" (Journals of India). Through his Bahishkrit Hitkarni Sabha (1923) he spread education among the marginalized people for improving their financial status. So he gave the slogan: Educate-Agitate-Organize.

Ambedkar, as the emancipator of oppressed people (Dalits) and his revolutionary aspects, arouses the thought of equality and liberty. His main idea in life was to reconstruct the society along with reformed democratic ideas. Throughout his life, he has presented his views for the empowerment of women. According to him, religion, caste, class, and patriarchy cruelly crushed women under its rules. He strongly supported women's education and adhered to his idea of equal voting rights for men and women to Simon Commission. He was the first person who introduced the Act of maternity benefits for women (factory workers) in the year 1929. He brought the following Acts for Women,

- ❖ Mines Maternity Benefit Act
- ❖ Women Labour Welfare Fund
- ❖ Women and Child Labour Protection Act
- ❖ Maternity benefit for women labour
- ❖ Restoration of Ban on Employment of women on Underground Work in coal mines
- ❖ Equal pay for equal work irrespective of gender.

Chimamanda Ngozi Adichie is one of the renowned authors of Nigeria. Her work is vastly read around the world and has been translated into many languages. Her famous novels are *Purple Hibiscus*, *Half of a Yellow Sun* and *Americanah*. She dealt with the themes like psychological trauma,

racism, sexism, and a civil war in Nigeria. As an African woman, her path was filled with struggle and a deep sense of cultural boundaries. Through her writing, she exposes the clear ways of temperament on feminism.

She questions the authority of male-centered society and evokes vividly the painful nurture of women in the Patriarchal world. As a feminist activist, she delivered her first TED Talk in 2009, was titled 'The Danger of A Single Story' it was viewed nearly 15 million times. Her second TED talk, *We Should All Be Feminists* (2012) stimulate the idea of feminist ideals and how society imposed the gender disparity on the woman. It was published as a book in 2015.

In this book, Adichie explains how misogyny is deep-rooted in society and also advises her friend on how to bring up daughters and sons with responsibility. This book is very much practical and presents the realistic views for those who confuse feminism with gender equality. The author insists that both are to be treated as equal individuals from the beginning itself. And so she touches the feminist aspects with plenty of well-articulated ideas. Especially Adichie stated that religion is not a woman-friendly institution, it justifies the subjugation of women under men and it's the woman who is considered as the secondary creature.

As a 21st century feminist writer, she expertise in discussing the issues like colonialism, racism, identity crisis, and reformist feminism. The reformist feminism criticizes the systematic conventions of gender discrimination against women. The patriarchal power structure of Igbo society regulates every aspect of a woman with masculine power. In her nonfiction *We Should All Be Feminist* Adichie stated, *We teach girls shame. Close your legs. Cover yourself. We make them feel as though by being born female, they are already guilty of something. And so girls grow up to be woman who cannot say they have desire. Who silence themselves. Who cannot say what they truly think. Who have turned pretense into an art form .*

The critical concepts of Ambedkar are rendered in the writings of Chimamanda Ngozi Adichie also. As a feminist activist, she has relocated the place of women in society. She is adhering to the African culture and considerate to expose the emotions of her people. And so, she seems to exemplify the crucial patriarchal and societal rules that crushed the role of women. In her TED conference talk 'We Should All Be Feminist' considered the flyer of feminist ideals and how it might be rendered. Though she is a Nigerian woman her ideas are stocked with Indian society also. The corrupted male domination at the political and economic level abused the freedom of women. Her boldness in writing represented the exact scenario of Nigerian Women and how they are affected by the gender disparity.

Adichie's work *Dear Ijeawele, or a Feminist Manifesto in Fifteen Suggestions* was written as an epistolary form, which contained her suggestions on how one could raise her baby girl as a feminist. She motivates her friend to raise her daughter as a woman of freewill. She suggests avoiding gender roles and never discourages her career. Through her revolutionary thoughts, she inspires the women around the world. According to her, feminism is a part of human rights. However, she stresses the problems of gender inequality that lead to the subjugation of women. The sophisticated views of Adichie has inspired women, who are the continuous victims of the hegemonic masculinity.

In this book, Adichie explains how misogyny is deep-rooted in society and also advises her friend on how to bring up daughters and sons with responsibility. This book is very practical and realistic views for those who confuse feminism with gender equality. The author insists both feminism

and gender equality that are treated as equal individuals from the beginning itself. And so she touches the feminist aspects with plenty of well-articulated ideas.

Adichie's aggressive questions on society portray the systemic rules of gender bias. It seems to develop the feeling of inferiority among women. In her book *Dear Ijeawele: A feminist manifesto in fifteen suggestions* states that,

- ❖ Do not stress the idea of 'gender roles' to women.
- ❖ Induce her thoughts to question on the sex selective biology.
- ❖ They are being more conscious about their education, health, and the value of identity.
- ❖ Never speak of marriage as an achievement.
- ❖ Do not teach the idea of woman to be oppressed.
- ❖ Equality of sharing household duties should be followed in relations and parents have an equal responsibility in child-rearing.

To conclude Ambedkar and Adichie stressed their views on the welfare of women. Ambedkar the truthful pro-feminist insisted on his reproductive and reconstructed ideas for women's liberation. Feminist activist Adichie, who was compressed by culture implicated Nigerian society, raised her voice for the empowerment of women in the present scenario. To attain the goals for the emancipation of women, one should avoid narrow-minded views of the patriarchal society. Through proper education, women can attain their heights. Pandit Jawaharlal Nehru once said, "To awaken the people, it is the woman who must be awakened ; once she is on the move, the family moves, the village moves, the nation moves"(Tribune). It is worthy to note that woman is the superpower, who tackles all the problems around her. She reciprocates the ideal role and regenerates her history. She is mentally stronger to absorb all the barriers and leads her family to the brightest way. She is a wonderful creator of positive vibes and boosts up to shine in the world.

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Dr. B. R. Ambedkar : Life and Values

Dr. Renuka K. Shewkani

Asst. Prof. Seva Sadan's College of Education,
Ulhasnagar-3

Abstract:

life of Dr. Ambedkar is full of Struggle. Revisiting his life , will learn many values of life like equality, peace, Self-respect, Integration, democracy etc. Being Teacher Educator, these values should be developed among pupil teacher. This paper focuses on different values imbued from Dr. Ambedkar's life.

Key words : Self respect, democracy, Equqlity, National integration

Introduction

Being Teacher Educator I was thinking which values, thoughts, aims, goals of life should I teach to Pupil teacher so that light of Babasaheb Ambedkar thinking can enlighten future teachers. After referring his autobiography, following values based on his ideology should be taught to future teachers.

1. Self-Respect

Dr. Bhimrao Ambedkar was born on April 14, 1891 in an "untouchable" Hindu family. He saw problems faced by his community. He decided his community will get equal importance in society. When he got opportunity to frame constitution, he reflected that no one is inferior or superior in front of law. Every Indian is respected irrespective of caste. Teacher should realize children the sad outcomes of human foolishness, mutual jealousies and hatred

2. National unity and integration

Man is social animal he has to participate in social, political and other activities. If all individuals will get equal rights as given in Constitution framed by Dr. Ambedkar it will bind the people together and harmonious society will be formed. He contemplated an ideal society based on liberty, equality, fraternity and social justice. All Indians will get equal opportunities for developing their potentialities, ideas, efforts.

Teacher should make children aware of India's role in national cooperation and development in world.

Teacher should encourage students to participation in national games, sports and competitions which helps in mutual understanding of people from different states.

3. Equality

Shudras suffered a lot due to belief that they are born from the feet of Lord Brahma. In society lower class remain suppressed, they find difficult to fulfill their basic needs of life. Its duty of teacher to raise confidence and communication skill of children coming from depressed class. Dr. Ambedkar observed "It is the infection of imitation that caught all these sub-divisions on their onward march of differentiation and has turned them into castes."

Sardar Patel passed resolution "Untouchability in any form is abolished and the imposition of any disability on that account shall be an offense. Ambedkar agreed with Gandhi and signed the Poona Pact, whereby a number of seats were reserved for the untouchables, which gave the Dalits a place in the general electoral list. Teacher should Emphasize objective analysis, critical judgment, sound reasoning and broad outlook.

4. Democracy

Democracy is important instrument to bring equality and national integration among people. Dr. Ambedkar says "Democracy is not merely a form of Government, it is primarily a

mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen”. A traditional class structure is threat to Democracy. Teachers should have democratic outlook, all students in classroom should get equal opportunities for classroom curricular activities. She should teach children to keep respect for each religions. Teacher should develop democratic citizenship through actual participation in the working of the school and community.

5. Rights of Women

Dr. Ambedkar realised that condition of women is just like weaker section of society. They should get equal rights as man. He introduced Hindu Code Bill through which women can inheritance property like man. Nowadays property is equally divided among siblings, women are getting equal share. If woman can't give birth to child they can adopt children, this right is based on thoughts of Dr. Ambedkar. Other rights like Right to Divorce, Right to remarry, maternity leave are also framed to improve status of women. Teachers should conduct role play, dramas in class related inheritance of property, children should realise equal right of girls in property. Women suffered a lot after death of Husband, Indian society were not allowing to remarry, broad outlook of Dr. Ambedkar changed mindset of society. Teachers should teach such concepts through organising co-curricular activities.

6. Rights for labourer:

During British period labourers were working for 12 to 14 hours in a day. Being Labour minister, he reduced working hours between 8 to 12 hours. Teachers if they are in position of Administration, they should not force employers to work more than 12 hours to work. The fundamental rights are defined as basic human freedoms which every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of race, place of birth, religion, caste, creed, color or gender.

7. Peace

Dr. Ambedkar tried to reduce the gap between lower and upper caste through different policies in constitution. Peace in Indian society can be brought by giving equal status in front of Law. Modern civilization is the product of the cumulative and productive efforts of many people's through the ages. Make the students not only nationally conscious but also alert them of internal organizations like the UNO, UNESCO, UNICEF, WHO etc. in promoting human welfare, peace and harmony.

Teacher should arrange Film shows on – World Wars to show the futility of wars, human rights, peace education, other masterpieces from across the world. Teacher should acquaint the child with the life and work of great leaders of the world who advocated 'peace'- Samrat Ashok, Mahatma Gandhi, Nelson Mandela, Martin Luther King. Opens a broader outlook and a new vision of life. Teacher should develop appreciation of the feelings and emotions and aspirations of the other people. Shows the interdependence and mutual nourishment of different languages and culture.

Conclusion:

A society can only claim to be an ideal if it is based on the fundamental principles of Liberty, equality, fraternity and justice in social, economic and political field. Dr. Ambedkar found that traditional Hindu Laws was not only discriminatory on the basis of caste, but it also treated women on different footing. With a view to bring this traditional law in line with modern thinking, basing on rational principles. He brought three acts known as Hindu Marriage Act, Hindu succession act and Guardianship act.

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Dr.B.R. Ambedkar as a Visionary Educationist**Dr.Raju.G**Associate Professor and Head,
Department of Education

Kittel Arts College, Dharwad (S)Karnataka

Email:drrajugp@gmail.com

Abstract:

In this paper it is an attempt to draw an outline of Dr.B.R.Ambedkar's thoughts on Education. Present education system in India has different aims and objectives in regard to our needs and few of these are incompetent for individual and social growth. Education should play a role in man's individual and social life both. Dr.Ambedkar's thoughts on Education enlightens us with clear understanding of nature of society and its important components . To understand his thought on education one should know about his philosophy of education and social change. It is our need to understand his thoughts on Education and its implications to every aspect of our lives.

Key Words: Education, Backward, Thoughts, Agitate Organize, Dalit, civilization

1.Introduction:

“The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits, we may forego material benefits of civilization, but we cannot forego our right and opportunities to reap the benefit of the highest education to the fullest extent. That the importance of this question from the point of view of the backward classes who have just realized that without education their existence is not safe.” [1] -

Dr. B.R. Ambedkar

Dr. Babasaheb Ambedkar was a great scholar and an eminent Educationist. He carried out his studies in India and abroad. In the early twentieth century, when most of the Scheduled Castes people not received hardly any education, Dr. Babasaheb Ambedkar received the best possible education and obtained an array of degrees from reputed universities abroad. As a scholar, he participated in seminars and presented papers, wrote articles for journals and authored several books. He started his career as a teacher and was also principal in the Government Law College, Bombay for some time. But he left the job in order to devote himself fully to the service of the nation and the welfare of the downtrodden sections. His contribution to the advancement of education in the country is multifarious. Besides being a teacher and Principal, he was a great spokesman of education and founder and builder of educational institutions of national repute. Above all, like the Buddha, he was a great teacher and educator of the masses.

Dr. Babasaheb Ambedkar, the frontier of Dalit's emphasizes on the need of education. He compares education with the milk of tigress and adds that one who will drink it; won't seat calm. Ambedkar in one of his thoughtssays, “If you want to develop the society then you need to spread up the education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people. If the people get knowledge through education then they can face the problems created by the dominators. Education reforms opinions, it tries to remove the walls built among the people. The biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development. Ambedkar in one of his speeches addresses that, “The

people don't sustain in the struggle of life until they get educated. Since that they get caught in the clutches of social problems such as insult, suppression and desecration. So it is the duty of the existing government to accelerate by providing education. In the days of Ambedkar the educational condition of untouchables was very critical. He was of the opinion that, "The untouchables were deliberately being kept away by Brahmans and other castes. It was just because they drive the education system. They just tried to behave with untouchables as inferior." It resulted to take an effective action against government. Further he tries to make changes in education system after the worse experience with untouchables.

According to Ambedkar, "Education is a weapon of creation of mental development, weapon of eradication of social slavery of economic development of political freedom." While emphasizing on the need of education he puts forth the demand of law of compulsory education. He knew that the problem of primary education is the problem of nation. He in the conference of Mahabaleshwar held on May 31, 1929 addressed that "The problem of the spread of primary education is the most dominating one. In the present days these countries who bear the maximum Dalit illiterates don't sustain in the competition of life. The spread of primary education is the base of national development. It will take more time if the spread of primary education is dependent on the interest of common people. So it needs to implement a compulsory Act of primary education."

2. Ambedkar and Education:

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

Dr. Babasaheb Ambedkar gave the highest priority to education in his struggle for the liberation of the dalits from the age-old oppressive character of the caste-ridden Indian Society. For he believed that it is only education through which various kinds of disabilities of the dalits could be overcome and their shackles of social slavery thrown away. Education provides strength and opportunity to them to fight against poverty, disease, and backwardness. Keeping in view the crucial role of education in social emancipation of the dalits, Dr. Ambedkar gave the following message to his brethren: "Educate, Organize and Agitate". This is evident from his speech on the Bombay University Act Amendment Bill in the Bombay Legislative Council on 5 October 1927: "We may forgo material benefits of civilization; but we cannot or go our right and opportunity to reap the benefits of the highest education to the fullest extent... Backward Classes ... have just realized that without education their existence is not safe".

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

3.Dr.B.R.Ambedkar's Views on Education

According to Dr. Babasaheb Ambedkar to change the society of its backwardness it is very necessary to spread education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people: "If the people get knowledge through education then they can face the problems created by the people who dominate them. Education reforms opinions, it tries to remove the walls built among the people. The biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development." Dr. Babasaheb Ambedkar furthermore explains that the work without knowledge is blind and futile. He was of the opinion that when people do work without education it is just like to waste human power. He sometimes asserts if a person leading is illiterate he will definitely carry us towards darkness just like that it is the position of our leaders. For him if a leader is not educated and does not encourage the spread of education then he can drag the whole society towards deterioration. Thus what Ambedkar wants to say is that education is the vital element for the development of society and human beings. Ambedkar was much farsighted and he talked not only about the primary education but also the higher education. For him the spread of primary education to higher education begets the versatile leaders who carry us towards the betterment. While comparing life with competition, Ambedkar in one of his speeches addresses that: "The people don't sustain in the struggle of life until they get educated. Since that they get caught in the clutches of social problems such as insult, suppression and desecration. So it is the duty of the existing government to accelerate by providing education.

Dr. Babasaheb Ambedkar considered education to be essential for all men and women irrespective of their social and economic status. All men and women must get at least the minimum education so that they may know how to read and write. The primary education caters to the minimum essential need of educating the masses. According to Dr. Ambedkar: INDIAN JOURNAL OF APPLIED RESEARCH X 635 "The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate throughout the rest of his life. But if we take the statistics, we find that out of every hundred children that enter a primary school only eighteen reach the fourth standard, the rest of them, that is to say, eighty-two out of every one hundred replace into the state of illiteracy. He said that the Government should spend sufficient amount of money so that "every child who enters a primary school reaches the fourth standard."

4. Specific Educational thoughts of Dr. Babasaheb Ambedkar

1. Student should pursue their studies very sincerely. You have done a good thing that you came to see me before leaving Delhi. I do not want victory at the cost of my students. You should return the ticket and do not come to Bombay for canvassing. You are conducting research for Ph.D. in Agriculture, which is very important subject. I wish, you should concentrate on your research. For your information, I tell you that, we have made good provisions in constitution for encouraging agricultural developments.
2. We must now entirely give up the idea that parents give birth – janma – to the child and not destiny – karma. They can mould the destiny of the children and if we but follow this principle, be sure that we shall soon see better days and our progress will be greatly accelerated if male education is persuaded side by side with the female education the fruits of which you can very well see verified in your own daughter. Let your mission therefore be to educate and preach the idea of education to those at least who are near to and in close contact with you.

3. Education is something, which ought to be brought within the reach of everyone. The policy of the department therefore, ought to be to make higher education as cheap to the lower classes as it can possible be made.

The present education does not yield required results mainly because it is divorced from the real social content and social goals. We as the citizens of the republic are constitutionally committed to democracy, social justice, equality of opportunity, secularism and above all to a welfare state. Educational policy and educational programmes should not merely equip an individual to adjust with society to its customs and conventions, but it should enable him to bring desirable changes in the society. Every educational institute from secondary school to University College should be developed to become an agency of change; it is the dream of Dr. B.R. Ambedkar.

5. Conclusion:

Dr. Babasaheb Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. Ambedkar emphasized on secular education for social emancipation. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades. By the way of his educational philosophy, I shall view that by experiencing full freedom of education without the barriers of any caste, creed and race; it is the best way for the enlightenment of human beings from ignorance. Moreover it can be said that under the obligation of Dr. Ambedkar India is going to become a world power through intellectual human resources which are brought only through education. Not only this but also the decisions taken by University Grants Commission about university and research in it shall be undoubtedly the products of Ambedkar's thoughts in this era.

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Ambedkar's Thought on Agriculture and poverty in India

Rupamoni Talukdar

Assistant professor

e-mail: rupamoni2may@gmail.com

Dist : Kamrup(M), Guwahati Assam

Abstract:

Bharat Ratna Dr Bhimarao Ambedkar was the first doctoral degree holder in economics among Indians. He has great contribution in economics. He has his great contribution in agriculture and land reforms in India. He was the first economist in India who scientifically analyzed the problems of agriculture in India which resulted in large scale poverty. The Ambedkar's thought on agriculture is found in his essay 'Small Holdings In India and Their Remedies' written in 1980 where he pointed out the reasons for poverty in India and suggested radical remedies in agricultural sector for eradication of poverty in India.

Keywords: Agriculture, land reforms and poverty.

Introduction:

Bharat Ratna Dr. B.R. Ambedkar was one of the greatest personalities who made dynamic changes in the society. He had fully devoted his life for improvement in the condition of downtrodden people in India. He was the first Indian to be awarded a Ph.D degree in economics and has extensively worked on the problems of Indian Economy. Dr Ambedkar analysed various problems based on economic dimension. He published three books in the field of economics dealing with the public finance and monetary economics, "The problem of the rupee-Its Origin and it's solution", "The Evolution of Provincial Finance in British India", and "administration and Finance of the East Indian"

Methodology:

This paper is based on secondary data in which research papers and articles are used.

Objective:

The objectives of this paper are

1. To study the thoughts of Dr B.R. Ambedkar on the problems of Indian Agriculture.
2. To study the measures suggested by him for the improvement of agriculture to alleviate poverty.

Ambedkar's thought on the agricultural problems in India:

India is livelihood for a majority of the population and can never be ignored. It must be developed to remove the poverty of a country like India. But India stands far behind in case of agricultural growth and has gone through little structural transformation. Dr. Ambedkar was the first economist who scientifically analyzed the problems of agriculture in India which resulted in large scale poverty.

Ambedkar's thought on agriculture is found in his essay "Small holding in India and their remedies" published in 1918. In his essay Dr. Ambedkar pointed out the reasons for the poverty in India and suggested

remedial measures in agricultural sector for eradication of poverty in India. His deep-seated views on agriculture are also found in his essay “State and Minorities. “

Dr. Babasaheb Ambedkar was the first Indian economist to examine the problem of sub-division and fragmentation of agricultural land holdings and formulate a very scientific definition of an economic holding. According to him Indian agriculture suffers from small and scattered holding. So, not only the consolidation of holding but also the enlargement of the size of holding must be done. He also said that mere size of land is empty of all economic connotations. Consequently, it cannot be the language of economic science to say that a large holding is economic while a small holding is uneconomic. It is the right or wrong proportion of other factors of production to a unit of land that renders the latter economic and uneconomic. He pointed out that a large agricultural population with the lowest proportion of land in actual cultivation means that a large part of the agricultural population is superfluous and idle. Even if the lands are consolidated and enlarged and cultivated through capitalist enterprise, it will not solve the problem as it will not only aggravate the evils by adding to our stock of idle labor.

Nationalization of land and collective farming:

After observing the unequal holding and persistence of tenants, by 1947, Ambedkar came out with radical solution of nationalization of land and collective farming. He felt neither consolidation of holdings nor tenancy legislation contributes for improving agricultural productivity. Moreover, these measures cannot help in solving the persistent problems of landless laborers and small farmers. He suggested nationalization of entire agricultural land with collective farming as the solution for the ills of agrarian conditions. It should be the state’s obligation to supply the capital necessary for agriculture as well industry. Ambedkar’s scheme suggested that agriculture should be the state industry.

Separate villages:

Ambedkar proposed the establishment of a settlement commission that would provide separate villages for the Scheduled Castes. This demand was voiced by Ambedkar as early as 1926. In demanding separate settlements for the Dalit’s, Ambedkar noted that while the Hindus lived in the village, the Dalit’s were forced to live in ghettos outside the village. Further, he argued that the village system of India was such that the Dalit’s, mostly landless laborers, were completely dependent on the Hindus for employment on land that the latter owned and controlled. Their wages were depressed for Hindus to profit and they had “no way of earning a living which is open to the Untouchables so long as they live in a Ghetto as a dependent part of the Hindu village”. Ambedkar called this a relationship of “economic dependence” and went on to analyze its social and cultural implications and many inhuman practices Dalit’s had to undergo.

Abolition of the Khoti system:

On September 17, 1937 Dr. Ambedkar introduced in the Bombay Legislative Council a bill seeking the abolition of the Khoti system. The Khoti system is related to minor land tenures in the Bombay Presidency. It prevailed in some parts of Ratnagiri District and also in some parts of Kobala (now Raigad) and Thane district. The Khoti tenure differed from the ordinary Rytwori in as much as in the latter the occupants of the land is directly responsible to the govt for the payment of revenue while in the former the Govt employed the services of the khot for the purposes of the collection of revenue. The khot was called a superior holder while the tenant was called as inferior holder. The khoti system thus to some extent resembled Zamindari system prevailing under the permanent settlement act.

Under the Khoti System the Khot was obliged to collect revenue from the tenants and to pay a certain

part of it to the Govt. once such payment was made the khot enjoyed unrestricted freedom to do whatever he liked to the tenants. The Khots generally misused the freedom and subjected the tenants to all kinds of exaction. The result was that the tenants were reduced to the state of object poverty. This agitated the tenants. They demanded the abolition of the unjust system of Khoti. The system disturbed the peace and tranquility in the presidency and therefore, Dr. Ambedkar held it was imperative to abolish it. Thus by introducing the bill to abolish the Khoti system Dr. Ambedkar sought to put an end to the exploitation of the actual tillers of the land and establish a direct relationship between them and the Govt. In the bill he also made the provision of paying reasonable compensation to the Khots. Dr. Ambedkar 's bill on the abolition of the Khoti system thus proved to be a fore under to the Land Reform Legislation in the post –independence India.

Measures suggested by Ambedkar to eradicate agricultural problem thereby poverty:

1. Consolidation of agricultural and economic holding of land and co-operative farming.
2. To make agriculture profitable govt must treat it as state industry. Govt should invest lot of capital in agricultural seeds, fertilizers, labor and, modern technology should be provided by govt.
3. To eradicate problem of agriculture rapid industrialization is the soundest remedy for agricultural problem in India. Agriculture should be the state industry. Industry should divert surplus labor from agriculture to industry to reduce the pressure of land.
4. Recommended establishment of separate commission for separate settlement for landless poor labor.

Conclusion:

Ambedkar was a strong advocate of land reforms and of a prominent role for the state in economic development. He recognized the inequalities in an unfettered capitalist economy. His views on land holding and land revenue system are applicable in at present days. The govt. must be adopted co-operative agriculture to increase the size of holding and ultimately increase in productivity.

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Ambedkar And Indian Nationalism-An Over View

Dr. Mohan Das. K,

Assistant Professor.

Department of Studies in Political Science,
Vijayanagara Sri Krishnadevaraya University, Ballari, Karnataka
Email id: mitmohan@gmail.com,

Abstract

Ambedkar, the principal architect of our Constitution, in his numerous writings reflected on nationalism and gave valuable insights. He argued very passionately for adequate representation of the untouchables in the legislature, executive and public service. Nationalism was used as a cover to negate such demands. In fact, he categorically wrote that nationalism became the core plank to take a stand against the struggling humanity within the country and thereby creating fertile conditions for the upsurge of rank communalism. Indeed, what he wrote before Independence has become a grim reality today. The communal fascist forces have not only secured state power at the Centre but also control and command the state apparatus and their functions at the national level to serve their sinister design. It is instructive to note that Ambedkar very persuasively, prophetically and incisively wrote that the governing class in India always raised the cry of 'nationalism/Bharat mata is in danger' whenever the exploited classes demanded justice and fair and equal treatment and affirmative action for representation in the legislature, executive and public service. He also pointed out that the governing class was aware that class ideology, class interests, class issues and class conflicts would spell disaster for its rule and therefore always sidetracked the issues and interests of the exploited masses by playing upon the sentiment of nationalism and national unity. He described it as a misuse of nationalism. It is tragic that what Ambedkar wrote much before our Independence is now becoming a grim reality in contemporary India. Under the present dispensation at the Centre and several States, the article represents the views of the Dr. B.R. Ambedkar's views of nationalism and its interpretation in the current form.

Keywords: Dr. B.R. Ambedkar, Nationalism, National Integration, Universal Vision, Secularism, Social Justice and Socialism, Exploited Masses, Social and Economic Realm.

Introduction:

Ambedkar rightly observed, "Nationality is a social feeling. It is a feeling of a corporate sentiment of oneness which makes those who are charged with it feel that they are kith and kin. This national feeling is a double-edged feeling. It is at once a feeling of fellowship of one's own kith and kin and an anti-fellowship feeling for those who are not one's own kith and kin. It is a feeling of 'consciousness of kind' which on the one hand binds together those who have it so strongly that it overrides all difference arising out of economic conflicts or social gradations and, on the other, severs them from those who are not of their kind. It is a longing not to belong to any other group. This is the essence of what is called a nationality and national feeling.

Ambedkar was a philosopher who not only interpreted the society and the world during his time but also struggled to change them, fighting as a foot soldier. Having a universal vision, he shaped and steered struggles in which was forged his belief in secularism, social justice and socialism. Ambedkar also analysed nationalism in the context of the demand of the Indian commercial community/class that sought to replace Europeans in the field of trade and commerce. They wanted to do so using the trope of nationalism. They also wanted lower exchange rates and higher profits in foreign trade by taking recourse to nationalism. Ambedkar

critically observed such profit-seeking orientation of the commercial class and disapproved of their predatory economic pursuits under the garb of nationalism.

Ambedkar's Views of Nation Building

A prominent thinker and social reformer, is widely lauded as an emancipator of the untouchables. He was also keenly interested in reshaping India for which he set his aim at the annihilation of caste which he regarded as essential for making India a nation in the true sense. This he held to be impossible so long as a large number of its citizenry remain ostracised as untouchables. Sometimes, the words 'nation' and 'state' tend to be combined in the expression 'nation-state'. But the two have different connotations: State is a politically organised institution having monopoly of power over the inhabitants within a given territory. It is not necessary that every person under a state feels that he belongs to a nation. 'Nation' represents a spirit of homogeneity towards fellow inhabitants sharing a common culture, ethnicity, race, religion and language or any one of these. This community may be an 'imagined community' or 'abstract community' or 'self-defined group'.

Ambedkar's conception of nation-building implied pursuit of a development policy which must be wholly inclusive. For the uplift of the oppressed sections of society, there should be legal rights and constitutional safeguards. The lowest sections of people faced discrimination in access to socio-economic and educational opportunities which were monopolized mainly by the 'entrenched castes'. Therefore, specific opportunities must be assured to the oppressed castes. Ambedkar was keen to secure equal rights for all which he called 'citizenship rights'. Ambedkar had in mind his own mechanism for ensuring equal rights for the unprivileged, without any condescension from the higher castes. As the first law minister of Independent India, he initiated the Hindu Code Bill which was so much to raise women's position in Hindu Law, in respect of marriage, inheritance and property. Ambedkar held that social solidarity among the Indians could never be secured unless equal access to income, capital assets and economic opportunities. Since India was in his time primarily an agrarian country, so he particularly studied the agricultural problem, though he was also, concerned about industrialisation.

Economic Prosperity

He advocated nationalization of manufacturing industry as well. He urged reform of the taxation system and argued that land revenue should be more flexible and subject to revision from time to time. Ambedkar also said that the salvation of the depressed class lay in 'higher education, higher employment and better ways of earning a living' since education and economic development are closely linked. For promotion of education of depressed classes, he established 'Depressed Class Education Society' in 1928. Apart from education, he laid emphasis on the character building. An educated man without character, to him, was no less dangerous than a beast. Ambedkar was interested in the question as to how individual opinion could lead to public action. He tried to resolve the much debated issue on individuality versus collectivity. According to him without personal participation, democracy could still be government for the people but not government by the people. He wrote: As the Government is the most important field for the exercise of individual capacities, it is in the interest of the people that no person as such should be denied the opportunity of actively participating in the process of Government. Ambedkar held that the representation system in India should be in accordance with the social division of the whole population of India. He argued that since the Indian population was divided into many religious groups—Hindus, Muslims, Christians, Jews and Parsees; and

Hindus, the last divided into—touchables and untouchables, popular government must reflect the distinct interests of all these groups. So Ambedkar proposed separate electorates for separate communities. A separate electorate does not imply a separate nation or separate state, but simply follows from the principle that the people of a community should be able to choose their representatives from their own community. He advocated reservation for the representation of various religions as well as Hindu untouchables in legislature, executive and public service. In his opinion this was the only way to solve the communal problem in India. Ambedkar saw tolerance of religious plurality as essential for the foundation of prospective Indian nation, as, according to him, 'the process of creating a nation is linked to a thorough critique of the Brahmanic aspects of Indian tradition and a recognition of non-Brahman contributions, such as those of Buddhism, as a basis for religious plurality'.

His views of Emancipation

He talked about freedom of India from social evils like inequality and untouchability. This can be seen as a 'subaltern narrative' of Indian nationalism which looked at upliftment of downtrodden, deprived and marginalised sections that did not have any participation in the public life of the colonial India. Dr Ambedkar became the voice of these 60 million deprived and untouchable sections of the society. Without emancipation of this segment, Indian freedom struggle was deemed incomplete. The Indian national struggle in the first half of the 20th century was not merely a struggle to wrest political power from foreign rule but also a struggle to lay the foundation of a modern India by purging the society of outmoded social institutions, beliefs and attitudes. Ambedkar's struggle constituted a part of this internal struggle, one of the divergent and sometimes conflicting currents, all of which helped to secure 'freedom' from external and internal oppression and enslavement. Without Ambedkar's opposition to mainstream nationalism, the process of internal consolidation of the nation would not have been carried out sufficiently enough to strengthen and broaden the social base of Indian nationalism.

Ambedkar was not against the idea of nationalism but against the Congress's version of it, which entailed freedom of India from British colonialism but not from Brahmanical imperialism under which millions of Scheduled Castes had been yoked for hundreds of years. It was Ambedkar's political challenge which compelled the Congress to appreciate the national significance of the problem of castes and to adopt measures which significantly contributed towards strengthening the social base of Indian nationalism. Indian nationalism in its initial stages, by the very nature of its historical development, was an upper class (upper castes) phenomenon, reflecting the interests and aspirations of its members. Naturally when nationalists spoke in terms of national interest they certainly meant their own (class) interests. The evocation of 'nation' was a necessary ritual to ensure the much needed popular support for an essentially partisan cause. This sectarian approach to nationalism could be seen in the writings of none other than Pt. Nehru in his seminal work *Discovery of India*, "That mixture of religion and philosophy, history and tradition, custom and social structure, which in its wide fold included almost every aspect of the life of India, and which might be called Brahminism or Hinduism, became the symbol of nationalism. It was indeed a national religion."

Conclusion:

It was in the backdrop of this escapism of the Congress brand of nationalism that an alternative subaltern nationalism was born through Ambedkar. Ambedkar took up this question from the 'social below' and brought it to a political high by linking the question of caste with that of democracy and nationalism. Such

an effort to prioritise society over polity and then linking them together was unprecedented in India before Ambedkar. Gandhi can be said to have made such an effort but his approach was obscure and primitive. There is no doubt that Ambedkar was vehemently opposed to unjust social stratification in India, but to say that he was against the nation is wrong. He was definitely against the Congress version of Nationalism. Ambedkar was neither an anti-national nor just a leader of the Scheduled Castes. He was a national leader who understood the problems of the most exploited communities and tried to bring them into the main stream. He expanded the social base of Indian nationalism which helped first to attain freedom and later to put the country on path of progress. Today, when all thought converges around inclusive politics, Ambedkar has become more relevant than ever.

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Socio-Economic vision of Dr. B.R. Ambedkar in Indian Economy

Dr. Rekha Janshal

Department of Economics

Government Sanjay Gandhi Smriti P. G. College Ganjbasoda

Email - janshal.rekha@gmail.com

Introduction:

Dr. B.R. Ambedkar was among the most outstanding intellectuals of India in the 20th century in the best sense of the world. India has a rich history of social and Economic thinkers who have helped to establish the foundations of modern India. Ambedkar was the first Indian to pursue a doctorate in economics abroad. He argued that industrialisation and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. Ambedkar's vision helped the government to achieve its food security goal. Moreover, Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. He also discussed through his research for the problem of the Rupee: Its Origin and Solution (1923) as well as gold standard in modified form and opposed gold-exchange standard favoured by Keynes, "Indian Currency and Finance (1909)". He favoured the stoppage of all further coinage of the rupee and the minting of a gold coin, which he believed would fix currency rates and prices.

Furthermore, He demonstrated in his research, "the Evolution of Provincial Finance in British India" and analyzed the various systems used by the British colonial government to manage finances in India. Nevertheless, his views on the finance were that governments should ensure their expenditures have "faithfulness, wisdom and economy." "Faithfulness" meaning governments should use money as nearly as possible to the original intentions of spending the money in the first place. "Wisdom" meaning it should be used as best as possible for the public good, and "economy" meaning the funds should be used so that the maximum value can be extracted from them.

In 1951, Ambedkar established the Finance Commission of India. He opposed income tax for low-income groups. He contributed in Land Revenue Tax and excise duty policies to stabilise the economy. Even, he played an important role in land reform and the state economic development. His theory of State Socialism had three points: state ownership of agricultural land, the maintenance of resources for production by the state, and a just distribution of these resources to the population. He emphasized a free economy with a stable Rupee which India has adopted recently. In view of the above, he advocated birth control to develop the Indian economy, and this has been adopted by Indian government as national policy for family planning. He emphasized equal rights for women for economic development.

As Ambedkar was proficient economist, and was working as a professional economist until 1921, when he became a political leader. He wrote three scholarly books on economics:

- Administration and Finance of the East India Company.
- The Evolution of Provincial Finance in British India.
- The Problem of the Rupee: Its Origin and Its Solution.

That is why, a renowned historian, Ramchandra Guha has recognized Dr. Ambedkar as "as a great scholar, institution builder and economic theorist."

Research objective:

- To study the economical thoughts of Dr. B. R. Ambedkar for Indian economy and relevance of these thoughts in current scenario.
- To analyse Dr. Ambedkar's versatile role in social economics.

Research Methodology:

This paper is based on the socio-economic vision of Dr. Babasaheb Ambedkar's in India economy with the help of secondary data collection. The secondary data is gathered from various published Journals, articles, published speeches, Books, Internet (websites) and research papers.

Socio-Economic Vision of Dr. B.R. Ambedkar:

Dr. Ambedkar was a great social reformer and an eminent Economist. Dr. Ambedkar studied many subjects. Wrote on them even while running social movement. In This paper discuss about the vision of Bharat Ratna awardee Dr. B.R. Ambedkar in the field of socio - economics. The major contribution of Babasaheb in the sub fields of economics like public finance, agricultural economics, problem of caste system in economic development, 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:

1. Problem of Rupee: Gold Standard versus Gold Exchange Standard
2. Contributions in Public Finance
3. Contribution in Agriculture Economics
4. Strategies for Overall Economic Development of India
5. Other Contribution in the Economic Development of India

1. Problem of Rupee: Gold Standard versus Gold Exchange Standard:

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 suggested that govt. deficit should be regulated and money should have a circular flow. He also suggested more attention should be given on price stability than exchange rate stability. The Reserve Bank of India (RBI), was based on the ideas that Ambedkar presented to the Hilton Young Commission.

2. Contributions in Public Finance

Dr. B.R. Ambedkar wrote a book on "The Evolution of Provincial Finance in British India". In this book he has discussed about the origin, development and mechanism of provincial finance. He has also mentioned about the provincial finance under government of India act 1919. The period which he has covered in this book is from 1833 to 1921. Babasaheb has talked about the problem with the centralization of government finance in India from 1833 to 1871. He showed that in this period the fiscal system was defective with destructive taxes and the expenditure done by the government was unproductive. Ultimately, in 1871, it was decided that provincial government should prepare its own revenue and expenditure budget. There onwards from 1871 to 1876 provincial finance was introduced in the form of a budget. Under this Diarchy system financial

responsibilities were divided among the provincial government and the centre. Ambedkar analysed that this kind of scheme led to high taxation which was more dangerous. Period from 1877 to 1881 was considered as the second phase of provincial finance. In this period the provincial government used to produce the budget based on the assigned revenue. In the third phase of the provincial finance the budget was based on the shared revenue. According to Babasaheb earlier style of budgeting had a very little room for the expansion of revenue, but this new style of budgeting based on shared revenue does not possess this kind of drawback. The revenue collected by either imperial government or provinces was shared among them. This scheme lasted for 38 years and after that in 1921 major fiscal reform was introduced.

3. Contributions in Agricultural 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 adequate 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. Ambedkar, in 1928, had written about bringing restrictions on moneylenders and ways to do that.

4. Strategies for Overall Economic Development of India

B R Ambedkar emphasized on the nationalization of economy. He was of the view that state should manage the economy that the production might reach the optimum level and the benefits must not be taken away by the capitalist, even benefits must be distributed equally. He stood for the progressive transformation of society, removing glaring social and economic inequalities that were due to the capitalist system. BR Ambedkar was a firm believer of socialism. According to him, "state socialism is essential; for India's industrialization. Private economy cannot do so and if it makes an attempt it would give way to economic disparities, as it can be visualized in the case of Europe. It is a warning bell for India" Dr. Ambedkar believed that the strategy for India's Economic development should be based on Eradication of property elimination of inequities and ending exploitation of masses. He emphasized exploitation has many dimensions, in fact in the India, social or religious exploitation is no less Oppressive than economic exploitation and it should be eliminated.

5. Other Contribution in the Economic Development of India

- Ambedkar has brought several labour reforms during his time. Ambedkar was Minister of Labour Ministry, he mentioned the Labour problems. Ambedkar supported trade union movement and right to strike against capitalism. He wanted participation of labourers in industrial management. He paid attention to joint council's employment exchanges and earned leave for permanent workers, welfare activities, conciliation and trade disputes. According to him industrial peace would prevail if it is based on social justice.
- Dr. Ambedkar argued that concept of human capital in India is useless if the poorer and downtrodden untouchable dalits are not recognized by other classes as human being with equal social prestige and religious basis. It is therefore impossible to use this human capital in the economic development of India
- Dr. Ambedkar was a President of Policy Committee on Irrigation and Electric Power. He was also closely associated with "official Committee" in the Labour Department. The main task of the Committee

was to formulate the water and power policy. Dr. Ambedkar had influenced the nature of water and power policy and strategy for their planned development. Damodar Valley Project, Hirakud River Project, Sone River like all big projects construction made regarding to Dr. B. R. Ambedkar's recommendation. Dr. Ambedkar suggested solution about the Inter-State Water disputes and conflicts.

- 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.
- According to Ambedkar, the caste system in India was a major obstacle to economic growth and development. In his book "Annihilation of Castes" presented a strong critique of the caste system in India and its rationalizations and demonstrated logical flows therein. He stated that, what was implicit in the caste system was not merely the division of labour but also a division of labourers. And this division of labourers was not based on natural aptitudes rather on the dogma of predestination. Supporting the views of Ambedkar, the scholars like Nesfield states that it is not the occupation which is responsible for the castes but it is the caste system which was the basis of assigning occupations.
- 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 those equal rights and freedom of occupation.

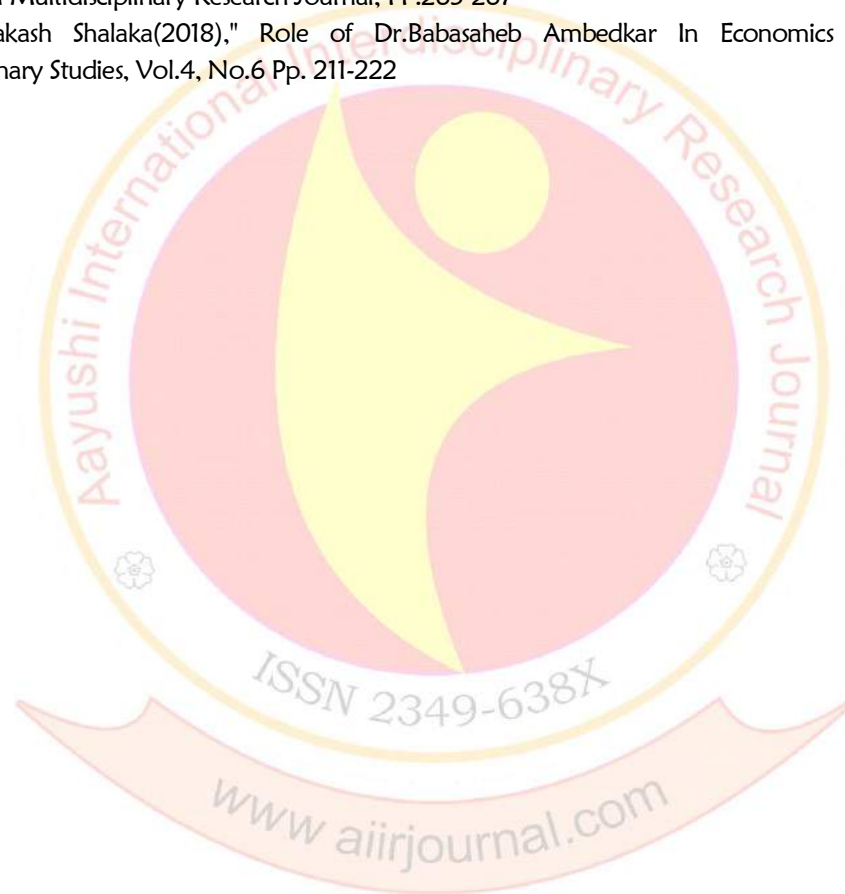
Conclusion:

Dr. Babasaheb Ambedkar is known more for being the architect of the Constitution, but basically, he was the most educated economist of the country. Ambedkar's thoughts of economics have made a significant impact on the social movement. He was mainly an economist and this is evident through various economic provisions made in our Constitution. Ambedkar's writings and speeches were clear in their economic thought. Ambedkar's thought has far-reaching consequences on the Indian Economy. They were way ahead of his times. He was a highly proficient 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. He had contributed not only thoughts but also fought for upliftment of exploited. His economic thoughts have been useful to Indian economy and can be used as positive solution for current economic problems in India.

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Women as Marginalized in Politics: Retrospection of Anomaly in Constitution

Dr.Sama Suvarna Devi

Lecturer in Political Science
Govt. Degree College for Women
Siddipet – 502103 Telangana State.
e-mail: drsareddy@gmail.com

Abstract:

The writings of Dr. B.R. Ambedkar reveal his in-depth study which reflects the ground realities and the root causes of the oppressed. His fight for the empowerment of women and in the need for their advancement in socio, economic and developmental aspects can be seen as an attempt to bring forth the status of equality in all respects. However, an absence of attempt to promote women into politics, lack of reservation of equal number of seats for women in politics, and the non-existent concern for the inclusion of equal number of women to frame the constitution itself, can be viewed as an anomaly. It can also be considered as treating women as inferior and can be argued and debated on, as only the oppressed can express the pain of being ignored and alienated, and having women then, as the members of the constituent assembly might have definitely made a difference to the way the constitution was written. Women's Reservation Bill, 2008, (108th Amendment) was still not passed indicating the existent male dominated society. Had there been upsurges written about women participation in politics in the Constitution similar to the Caste Annihilation and reservations for lower caste sections of the society written by Ambedkar, marginalization of women in politics would have been avoided or would have been less. The battle continues, and the feminists' voice is hardly audible and cared for. Drawing attention to the Anomaly in Constitution and the marginalization of women in politics, this paper focuses on how women can be politically empowered and helping the cause of passing the women's reservation bill

Key words: Ambedkar., Woman ,constitution and Reservation.

Introduction:

Women in India have been discouraged to be a part of the political system over the years. The reasons being the assignment of the marginalized duties like home making, baby sitting, child bearing and groom caring. Women were always treated and viewed to serve as a slave in several aspects, but the same never reflected in the political system of India as women were never considered as eligible or fit to be politicians. To empower women into politics and in politics is still seen as a distant dream. Women participation in politics and in equal number alongside men would have been a reality today had Ambedkar included 'equal share of responsibility for women in politics' in the Constitution. Ambedkar's concern for women was evident through his introduction of the Hindu Code Bill, which focused on women gaining the rights of equal citizens and having the right to property. Though Singariya, M. R. (2014) stated very clearly about Ambedkar's thoughts on emancipation of women being expressed with the same allegiance as he has expressed on the Purdah system of the muslim women, and though Chattragadda. M. (2019) talks about Ambedkar's fight for 'right to education to women', the fact that women are not equal in number to that of men in politics in India till date remains and hence, Ambedkar, the father of the Constitution of India is found to be at fault for overlooking the need for the participation of women in politics resulting in the requirement of empowering women into and in politics. There is a definite amount of work that Ambedkar had done in liberating women from oppressions, but the subjugation of women only into subordinate or menial jobs is

still existent, and this could have well been avoided had Ambedkar treated and considered it as equal in importance as 'Annihilation of Caste', in the Constitution of India. The first twenty years of change would have had a huge lift to the empowerment of women, not only in politics, but in every stream that women would have taken up, and India would have been a different nation today. Women's Reservation Bill, 2008, still not being accepted seems to be a political gambit in the male dominated political system of India. This being the case, the suppression and oppression of women continues and the empowerment of women and India will remain forbid.

Objectives:

- To bring in equality by helping the Women Reservation Bill, 2008 be passed to fight for equal representation of women in Indian Political system
- To help the cause of marginalized women in the society
- To support women to be equally competent in Politics
- To have the Constitution amended by including the point of equal share of positions in politics in India.
- To fight for the cause of Women rights in political aspects which Ambedkar did in several other aspects of Women Rights.

Review of Literature:

There is no doubt about the fact that Ambedkar remains as a hero to the entire nation for all his intellectual works. There is also no doubt that he faced a great deal of criticism in the process of trying to abolish the practices of untouchability and the hardships of the subaltern. But, much of the criticism does not stand today because of the developments that took place in India because of his writings and acts. One writing on Empowerment of women into and in politics would have made a huge difference to the women in India and India as a nation.

Though there is no mention of Ambedkar in her writings, Rao, N (2017) states that the right to property would help women to have identities like men in several ways – as a producer, a provider, a protector, and bearer of community, clan and kin identity; the ideology on which Ambedkar wrote on right to property for women. The state of women in India continues to be the way it was during the Pre-Independence period as women are still dependent and their right to inherit property is rarely visible. The Santal women are perfect examples of struggling tribes inheriting hardly any land in a male dominated society. Even after 'Right to Property for Women' is drafted in the constitution, the women are meted with a fate less wanted by them. This makes us understand the fate of women, when left out, ignored or alienated from politics.

With most women not having property of their own and are rarely getting any support from their families, their ability to invest in politics is lost. Apart from the money power, they also lack the muscle to carry on crimes unlike the records of some of the male politicians who have shaped both the demand and context for criminality. This is evident from Vaishnav, M (2017) who reveals the facts that one-third of the members of the Parliament were facing ongoing criminal prosecution indicating that Politics is meant for people with criminal record or for the economically stronger sections of the society.

In the records of Kumar, P (2015), Sriparna Ganguly Chaudhuri's 'Political Participation and Women's Leadership' explains how the passing of the 73rd Amendment to the Indian Constitution in 1992, known as the 'greatest social experiment' reserving seats for rural woman in Panchayats to improve the status and lives of

women in rural communities has brought in transformations in decision making resulting in a positive change in areas where women were elected as the leaders. In spite of the under-representation of women, Sriparna Ganguly

Chaudhuri goes on to say 'elected women representatives of gram panchayats navigate the labyrinth of power, gender, caste, class, patriarchy, violence and discrimination to define a new age leadership which is both conscious and courageous. They not just deliver basic services to their electorate but alter power relations and raise critical consciousness regarding rights within their communities. The chapter argues that women do not have specific biological traits that make them better leaders; rather, their own subordination provides the impetus for social change which catalyses the transformation of the social and political norms around them.'

Taking this as cue, it can be believed that Ambedkar support for empowering women into and in politics would have made a world of difference to the women in India and India as a whole.

Research Questions:

1. What could have been the impact had Ambedkar included 'the bill of equal number of women in politics' in the constitution?
2. How does the marginalization of women in politics be reduced or eliminated in India?

Importance of the Study:

Laying emphasis on women being marginalized in politics, this research paper reveals the greatness of Ambedkar's fight for the rights of women in several aspects and how the omission of equal participation of women in politics in the constitution might have changed or transformed the societies in India and India at large. Since the passing of the 73rd Amendment showed positive signs, it should have encouraged the passing of the 108th Amendment Act. In case there are any unforeseen developments occurring, there is always a chance of modifying or bringing in new amendments to rectify the failed acts. Not passing the 108th Amendment would also mean to demean women and the 73rd Amendment act.

This paper is also significant in pointing the anomaly in Ambedkar's constitution which has missed drafting about the number of equal seats alongside men in politics, as this could have empowered women in every single way, be it in decision making or in bringing the status of women on par with men, rather than being subjugated as subordinates or weaklings.

In retrospection, this study would also bring in changes in the thought power of women and help in encouraging women to take part in politics in an active manner. It also may put an end to the corrupt, criminal and rich male dominant political system and may lead to transform it into a competitive democratic political system with women having equal status, power and position alongside men.

Ambedkar's fight for 'right to education to women' along with the awareness on requisition of equal number of seats for them in politics in all positions (that could have been included in the constitution) would encourage women to step into politics, and also strengthen the passing of the Women's Reservation Bill, 2008.

Women from all walks of life, irrespective of caste, creed or religion come together as women to have their share of rights, and this paper thus helps in uniting women as one without having any differences. This would also assist in bringing further changes of eliminating any kind of caste or religious difference in India as women would be the first ones to educate their children in being united and becoming one, as they as

women understand being as one under one umbrella.

Conclusion:

The prospects of women would increase manifold if there is equal representation of women in Politics. All the issues pertaining to women would be looked into from the women's perspective and would have greater chances of being solved. Women would be encouraged to take part in equal number as that of men in every aspect if there are advancements in the empowerment of women in Politics. Ambedkar's fight for equal rights to women would become a reality if there is acceptance of women into politics and if the constitution is amended passing the bills pertaining to the reservation of seats for women in politics. This would also help the cause of subsiding male dominance and women can have a voice. India would become a nation free from bias and Indian women would be given equal importance and priority as that of men across the globe.

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The Relevance of B.R. Ambedkar's Ideas on Gender Equality in Present Context

Manohar Kumar

Assistant Professor, Department Of History
Saltora Netaji Centenary College
Bankura, West Bengal, India.
Email: mnkmar@gmail.com

B.R. Ambedkar was a great personality who dedicated himself for the cause of social justice for the downtrodden, unprivileged classes and 'untouchables' of the society. He contributed significantly for the promotion of the women in the society. He was such a personality who was able to protest against the legitimacy of the orthodox Hindu social order in order to establish the gender equalities for the women. Since ancient times, some social provisions, rules and restrictions were imposed where women were not given the right position with the rights in the society. Women were in bondage under the jurisdiction of the society. He tirelessly tried to uproot the social indiscrimination against women and did a lot for the advancement of the women. He believed that the development of the society depends on the positive equal participation of the women. He believed that the ancient laws on women were invalid and needed to be changed for the betterment of the society. This sympathetic attitude towards women drove him to make a constitutional framework in which women's rights were secured. He continuously made efforts to make awareness among the poor and illiterate women for the various evil customs and malpractices within the society. Throughout his life he struggled against the injustice, oppression, inhumanity and wanted to build up a society where the women should be respected with rights and privileges. This paper deals with the work of Ambedkar for the up gradation of the women in the society by framing many rules and acts to establish gender equality within a constitutional framework in India. It also searches the results of his efforts for the women in the present day context.

Keywords: Ambedkar, women, gender, society, economy, Gender equality society would be one where the word gender does not exist.-Gloria Steinem.

Introduction:

Dr. B.R. Ambedkar is a name which is associated with the thoughts of socio-economic development in the India. He dedicated his life for the uplift of the downtrodden and unprivileged section of the society and established the rights of Liberty, Social justice, equality for every citizen within a constitutional framework. His thought was concentrated on the development of the women in the society and made a significant contribution towards the women's Liberty, justice, equality and dignity. He broke down the barriers in the way of advancement of women in India. He is remembered for his ideological basis and realistic systemization for the political economic and social justice towards the empowerment of women in India. He was the person who dared to challenge the legitimacy of orthodox Hindu social order in which gender inequality was constituted in an organized societal setup.

Ambedkar's ideology on women:

As some other emancipators of India like Raja Ram Mohan Roy, Vidyasagar, Jyotiba Phule, B.R. Ambedkar's ideology throws light on the overall development and advancement of women. He stated that women should be given all-round empowerment more importantly education, social well being, economic equal rights. He laid stress on each and every section of women with due rights and accepted the challenge to protect the dignity and modesty of women. He understood that the bondage of the women due to the

patriarchal upper caste Hinduism social laws, should be broken and reformed in order to secure better way of life of the Indian women. Aiming at this point, he created awareness among the poor and illiterate women and inspired them to fight against the bad practices in the society, social unjust and tried an adequate inclusion of women rights in Indian constitutional framework to achieve the women's economic liberation and gender equality.

Indian social system and Ambedkar:

In ancient times during Rig Vedic period in India the woman held a dignified position in the society. They were given the rights to liberty, equality, justice, and participated in every field of socio economic or cultural activities in life. This high esteem was deteriorated during later Vedic period when the Brahmanism took the charge of the society and framed rules in opposition to the women's rights which downgraded the dignified status of the women. Since then, in Hindu laws, she has been branded as below grade. The condition of women continued more or less to be the same in different phases in Indian society. Dr. Ambedkar felt this degraded position of the women and realized the need for improvement of the condition of them. He wanted to root out the basic laws of Hinduism, initiated by Manu with his Manusmriti, where women were depicted as lower graded in comparison with the men. Under this patriarchal hegemony, the woman suffered a lot in every sphere of life. Ambedkar appreciated and resolved to uplift the condition of women from this stagnant situation by reforming the Hindu social laws, where it was stated "She is under control by her father in her childhood, by husband in youth, and by son in older age."

Thoughts of Dr Ambedkar on women:

The first Prime Minister of India Jawaharlal Nehru said, ' Babasaheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society'. Ambedkar argued for extensive economic and social rights for women. His western education and deep understanding of the western philosophy helped him to develop the ideology regarding women's empowerment. In Manusmriti, the ancient Hindu code book, he saw the women as the victims of suppressive caste-based and rigid hierarchical social system. He wanted to throw out the socio cultural forces which became a barrier to establish the gender equality in the society.

In that present condition of the women, Ambedkar thought that until the status of women was improved, the progress of the nation could not be achieved. In order to do so, he planned to blow down the texts of Shastras which tied up the women with superstitions, beliefs, malpractices. He had a deep hatred on these kinds of baseless traditions and preaching of Shastras that became an obstacle towards gender equality.

Initiatives of Ambedkar on women empowerment:

Ambedkar laid down the foundation of women rights in the constitutional framework by codifying the common civil code for the Hindus. He believed that the laws of Manu have largely been responsible for moulding the attitude and perspective towards women. He attacked Manu Smriti, a major source which legitimized the denial of freedom, self-respect, right to education, property, divorce etc. to women by attributing very lofty ideal to them.

Dr Ambedkar searched the other literature like Buddhist traditions where the dignity and rights of women was held high. He believes that Buddha treated women with respect and love. He taught the women Buddha Dharma and religious philosophy where women like Vishakha, Amrapali, Gautami, Rani Mallika were treated equals. Only Hindu texts were largely responsible for the women's unfortunate fate in the society. In Manusmriti it was stated that "it is the very nature of the women to corrupt the men."

Ambedkar raised his voice against the Hindu social order and social system through his renowned journal Mook Nayak and Bahishkrit Bharat. Here, he advocated the gender equality between women and men, education for women, and women related matter. On 18th July 1927 addressing a meeting among women he stated, 'I measure the progress of community by the degree of progress which women had achieved.'

In his article 'The women and counter revolution' and 'The riddle of women', he attacked the age-old traditions which were against the women. He believed in the strength of women and their role in the process of social reforms.

Reflection of Ambedkar Thoughts:

Ambedkar legalized the women's rights and included it in the constitution. It was Ambedkar, who engraved the Preamble of Indian Constitution with the words of social, economic and political justice, freedom, equality etc.

Being the law minister and chairman of the drafting committee of the constitution of India he made attempt for adequate inclusion of women rights in political vocabulary. Many provisions were included in the constitution to protect the rights of women. Some of the articles as safeguard of women are-

- Article 14-all are equal in the eyes of law and equally protected by the law.
- Article 15 prohibits discrimination on the ground of sex.
- Article 15 (3)-it enables positive discrimination in favour of women.
- Article 16-It provides equal opportunity for all the citizens in matters relating employment or appointment to any office without any discrimination on the basis of religion, caste, creed or sex.
- Article 39 and 39D -it provides equal livelihood and equal pay for equal work.
- Article 42 -it gives the opportunity for this state to make provisions for human condition of work and maternity relief.
- Article 44 -here, the state provides uniform civil code to all the citizens throughout the Territory of India.
- Article 51 A&C-the fundamental duties to renounce practices derogatory to the dignity of women.
- Article 243 d (3), 243T(3) and 243 R (4) provides for allocation of seats in the local administration.

Among various efforts, made by Ambedkar was the Hindu code bill which is the most formidable measure of the constitution which not only put an end to a variety of marriage system but also secured the right to property for the women. It established the equality between men and women in relation to any legal matters.

Ambedkar stressed on the education for women. He thought that 'if a woman is educated, the family is educated.' He advised the women to send their children to schools because he argued 'education is as necessary for female as it is for male. If you know how to read and write there would be much progress.' He opposed to early marriage system. His ideas were reflected in 1976, when Child Marriage Restraint Act, the right of children's to free and compulsory Education Act 2009 were passed and included as fundamental rights.

Dr. Ambedkar promoted the condition of the working class women. Before it, the women were not given the equal pay. He implemented 'equal pay for equal work irrespective of the sex.'

Ambedkar also raised voice for the universal adult franchise before the Southborough Commission for all the Indian without bias in gender, caste, class etc. on which today our constitution guarantees the rights to vote for all.

Conclusion:

Dr B.R. Ambedkar was the man who contributed a lot for the empowerment of women and gender equality. He could realize the suffering of the women community. Since the introduction of the Hindu laws of Manu the woman had been out of any rights and privileges. Dr Ambedkar believed that the nation could not progress without the participation of women in every sphere of social and economic activities. This can only be achieved through granting legal rights to women under the constitutional framework. Unless and until the women are given justice, education, dignity, liberty, economic stability and equality, their condition could not be improved. The patriarchal societal structure tied them under bondage with its dominating attitude. Thus he raised his voice in favour of women rights and guarantees the legal rights to women. By doing this great job he overthrew the traditional gender indiscrimination and established the gender equality in India. He struggled throughout his life for the liberation of Indian women from the lifelong boundaries and slavery. His dream towards gender equality is realized in the present situation and his thoughts must be remembered today for social reconstruction in favour of women empowerment which is still under the patriarchal Indian societal system.

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Ideology of B.R. Ambedkar And Mahatma Gandhi – A Comparative Study

Kanaparthi Sudhakar

Asst. Professor, Department of History,
SRR Government Arts & Science College,
Karimnagar-505001, Telangana,
Email: I.D. kanaparthysudhakar@gmail.com

Abstract

Dr. B. R. Ambedkar and Mahatma Gandhi both of them fought against the untouchability Very differently, both of them tried their best to resolve the problems of untouchability. Mahatma Gandhi supposed that untouchability was the internal problems of Hindu Community. According to him Untouchables did not have the separate identity as like Muslims, Sikhs, and Christianity was having. Whereas, Dr. B. R. Ambedkar view was, if untouchables are the part of Hindu then untouchables must get equal rights as like Hindu peoples are enjoying. But for that orthodoxy Hindu people were not ready to accept them on an equal level. Besides that, even Mahatma Gandhi was also in fevers of varnashram system where untouchables were not granted the equal status in society. Untouchables should free from the gold chain of Hinduism. In this paper I want to study the different way of struggle of Dr. B. R. Ambedkar and Mahatma Gandhi against untouchability.

Keywords: Liberal ideology, Untouchability, Mahatma Gandhi ,Satyagraha, Hinduism, Varnashrama System

Statement of the Problem

“..... Justice is another name of liberty and also equality and fraternity”

Dr. B.R. Ambedkar

The literature available both on Gandhi and Ambedkar's contributions ' range from one extreme to another. While assessing Gandhi's style of leadership for the cause of the masses it has generally been presumed that Gandhi's approach was reformed as against Ambedkar's radical approach. The distinct label used for Gandhi's ideal and persuasive manner to convince others with truth and nonviolent means make people wonder as has been pointed out by Dennis Dalton by suggesting, "was he a 'religious genius', the embodiment of 'truth, compassion, courage and simplicity,' the 'Yudhishtira of his age?' or, was he rather 'one of history's magnificent failures?' Indeed, even one who 'far from being infallible, committed serious blunders, one after another, in ,pursuit of some utopian ideals and methods which had no basis in reality." 1 Citing the assessment of various scholars's reading on Gandhi's personality Dennis Dalton makes his own assessment of Gandhi's personality within the context of three searching questions first relates to Gandhi imbibing 'western intellectual tradition.' Second, related to the modern Indian tradition and the third perhaps more justified, valid and relevant i.e. related to Gandhian tradition or approach to the problems of contemporary India.

In Gandhi and Ambedkar we may find two distinct approaches to bring social transformation. While the Gandhian approach had an element of ethical and moral considerations, Ambedkar's approach was radical and trusted constitutional methods of providing justice to Dalits. In contemporary times both Gandhian theory of action as an ' experiment for social mobilisation in a non-violent way could be useful while Ambedkar' s radical approach also have an element of mobilising, the Dalits for social justice. Gandhian theory and action

has two dimensional systems, where non-violence is considered ethical, its social and political processes could also be useful in mobilising masses. As regards untouchables or Dalits Vaikam Satyagraha of 1924- 25 in Travancore was exemplary. The Travancore state offered, Gandhi an opportunity to act publicly on behalf of untouchables and it also made Ambedkar's first public comment on Gandhian methods. Gandhi initiated campaign to remove discrimination against untouchables. Ambedkar admitted that Satyagraha at Vaikam was an important event for the untouchables. Admiring Gandhi's role, even Ambedkar wrote, "Before Mahatma Gandhi, no politician in this country maintained that it is necessary to remove social injustice here in order to do away with tension and conflict and that every Indian I should consider his sacred duty to do so

Finally, while concluding the present study it would be pertinent to mention once again that both Gandhi and Ambedkar were influenced a great deal by the depressing conditions of the poor and the Dalits and they wanted to ameliorate their depressed conditions. The emancipation of the dalits social, economic and political status was uppermost consideration for Ambedkar. He found book view understanding of caste I Varna in excluding untouchables to be the most devastating for them. It is indeed intriguing to note that while untouchables are engaged in the carrying out the most polluting work such as scavenging, carrying the night soil, removing the Caracas of the dead animals and are also exploited for each & labour they have been excluded from entering into an instructional matrix. No wonder sociologists tend to point out that there have not been any term or category used that depicts their objective conditions of social life. Needless to mention here the fact that in the local context the terms used to refer to these people carry pejorative connotation which are based on the principles of social exclusion. Just as blacks are subjected to derogatory epithets so is the case with Dalits. The impact of social exclusion on the life pattern of Dalits and their loss of cultural capital was part and parcel of phenomenological understanding for Ambedkar.

Ideological differences M.K. Gandhi and B.R. Ambedkar

Both of them wanted an Indian society based on social justice and fraternity, but differed in the manner to achieve it. According to Gandhi, if the caste based discrimination is purged from the caste system, the latter can work perfectly fine. I think this articulation lies in his advocacy of self sufficiency of Indian villages. According to him, the village should act as self sufficient units of the economy, which, he thought, was possible by the demarcation of works under the caste system. The reason for his self sufficiency of villages proposition was that the enormous population of India could not be fed through just the industries or agriculture alone. At the same time, to bring a sense of pride to the supposedly lowest rung of works, he, as an example, used to advocate cleaning of one's own latrine in homes and used to practice this himself. During an outbreak of plague in the city, he even used to clean the latrines in the homes of the so called untouchables in the affected areas. Ambedkar, on the other hand, was concerned with the complete annihilation of the caste system. According to him, untouchability would exist as long as the caste system perse. He encouraged his followers to leave their homes in villages and go to the cities. He might see it as a way to get better economic opportunities and education which, to an extent, may help in uplifting the lower castes. Gandhi being an ardent follower of satyagraha, called for the same to plead to the conscience and reason of the upper caste Hindus. He thought that the responsibility of removing untouchability should lie on the upper caste Hindus. In the pursuance of this policy, he organized numerous campaigns and fasts some of which led to many, many temples being thrown open to the supposedly lower castes. This also won him the enmity from various sections of the orthodox Hindus.

Ambedkar claimed that satyagraha was a useless tool in this respect. His argument was that pricking the conscience of the caste Hindus was impossible since they were under the ideological spell of religious sanctions to caste plus also getting material benefits from the caste order. So he sought solutions through the aid of the state. This somewhat made him a political opponent of the congress as well as Gandhi. This was seen in 1932 when the Viceroy proclaimed the communal award which provided for separate electorates for the lower castes in addition to the Muslims and Christians, Gandhi undertook a fast to abolish the separate electoral for that would have meant the acquiescence of lower castes as a different community than the caste Hindus and would have rendered their social re-integration impossible. Ambedkar, at that time was a proponent of separate electorate which suggests that he did see the upper and lower caste Hindus as distinct communities with a divergent set of interests. Gandhi also looked at the problem from the broader perspective of national unity against a foreign government and believed that the congress represent the whole population, including the lower castes while Ambedkar advocated for organizing the lower castes in separate blocs as different party so as to more effectively articulate their interests in the electoral politics. On the whole, Gandhi believed that abolition of untouchability was imperative to save Hinduism while Ambedkar saw a solution outside the boundaries of the dominant Hindu religion in the country, which is probably why he converted to Buddhism.

Ambedkar Dalit literature

Dr Ambedkar (1891-1956) is widely considered to be the father of the Constitution of India in recognition of his role as the Chair of the Drafting Committee of the Constitution of India. Ambedkar attempted to establish equality by law. However, mere equality before the Law, as Ambedkar, himself says, cannot achieve social equality and it has not been achieved yet. But the law has, to some extent, given some social security to Dalits. Many Dalits consider Ambedkar's interventions to be more important than Gandhi's endeavors for social reform. From 1920 to 1956, Ambedkar played an active role as a social and political reformer. He believed that there would be no end to the agony and humiliation of the Dalit community, if the caste system continued to exist. The exclusion of Dalits is based on birth into a particular caste; it is not by choice and it cannot be escaped until death. Ambedkar was against the caste system. He wanted to bury it, with its ugly by product of untouchability. He looked at the problem of untouchability as an aspect of caste. He argued that it was not the injustice committed by one individual against another, but is produced by the logic of caste. Three major events in the year 1920 are landmarks responsible for Dalit literary activities in Maharashtra— (1) Dr. Ambedkar became the president of a public federation of untouchables in Mangaon (Maharashtra) (2) Mook Nayak, a daily, was started by him and (3) he organized Akhil Bhartiya Bahishkrit Samaj Parishad in which people from all over India were invited to participate. These three events provided the platform to Dalit ideologues to propagate their views. The Mahad Satyagraha (1926), the first untouchable liberation movement, to drink water from the town tank, was the result of Ambedkar's organizational activities that he started in 1920s. The Mahad Satyagraha did not end in getting water, but it reflected Dalit anger towards

The Hindu scriptures and Brahminism with the public burning of the Manusmriti. By the 1930s, Ambedkar emerged as the most articulate Dalit leaders. He presented the points of view of the Depressed Classes before the Simon Commission in 1928. He was also invited to the Round Table Conference in 1930. His clash with Gandhi regarding the separate electorates to untouchables created a debate on the caste system. The events of Gandhi's fast and the Poona Pact (1932) disillusioned Ambedkar and the untouchables about the limitations of the Hindu reformism. These events opened up the radical period for Ambedkar. Without relying

on Gandhi's reform measures, he began to offer the radical ways to get rid of the caste system. In 1935 at the Yeola Conference, he announced: "I solemnly assure you that I will not die a Hindu" (Keer 253). He asked his people to stop the Kalaram temple satyagraha, considering the futility of such agitations. He emphasized to create a separate community outside the Hindu fold. In 1946, Dr Ambedkar established 'The People's Education Society' and started Siddhartha College (Bombay). He emphasized the importance of education for the Dalits and because of his political and social efforts; some Dalits got a chance to access education. The educated Dalit youth established "Siddharth Sahitya Sangh" in 1950 which later on transforming itself into Maharashtra Dalit Sahitya Sangh. The above events played a major role in the cultivation of the Dalit consciousness throughout India. Magazines like Mook Nayak, Bahiskrit Bharat, Janata and Prabuddh Bharat played a significant role in encouraging Marathi Dalit Literature. In 1958- 1959 two Dalit literary meets were organized in Mumbai and the third was held in Poona in 1961

Summing Up

Conclusion B.R.Ambedkar mainly fought against the latter, political independence was only of secondary importance for him, social and economic freedom for the depressed classes was his first priority. Even though both Gandhi and B.R.Ambedkar identified the evil of untouchability as the foremost bane of the social order they differed in their methods and approaches for its removal. B.R.Ambedkar wanted this to be done through laws and constitutional methods. Gandhi treated it as a moral stigma to be erased out by acts of atonement. B.R.Ambedkar held that reliance on a change of heart alone is not sufficient, it moral atonement is to be re-enforced by leg-constitutional measures. Gandhi counted leg constitutional method only of very limited utility, he was for moral, and conscience related remedy for the evil. Both were reformers fired by the dire immediate need for restructuring the malaise order. B.R.Ambedkar this was of prime importance, but to be achieved by segregating themselves from the Hindu fold. Gandhi did not subscribe to the notion of dividing into majority-minority communities.

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Women Empowerment : Approaches By Dr.Babasaheb Ambedkar

Dr. Payal Chamatkar

Faculty

Matru Sewa Sangh Institute of Social Work

Nagpur, Maharashtra

E-Mail: payalchamatkar@gmail.com

Abstract

Dr. Bhimrao Ambedkar popularly known as Baba Saheb, was the chief architect of the Indian Constitution. He is a veritable emancipator of women. He was a valiant fighter for the cause of the weaker section. He was the beacon of light for the millions of depressed, oppressed and exploited women of India. Ensuring freedom and human dignity to women in the Hindu Society is one of his greatest missions. His ever living document, the Indian Constitution brings the equality by the rule of law in this nation. This paper is a critical reflection into the thoughts of Dr. Babasaheb Ambedkar on the ideological basis of political, economic and social justice towards the empowerment of the women in Indian Society.

Keywords: Women empowerment, Women problems, Hindu social order, Manu Smriti, Social justice and Indian Constitution.

Introduction:

Bhimrao Ramji Ambedkar is popularly known as Babasaheb Ambedkar was an Indian jurist, economist, politician and social reformer. He inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables. He was independent India's first Minister of Law and Justice and considered as the chief architect of the Constitution of India. He was a multifaceted personality and an intellectual revolutionary. He was a ray of hope for the downtrodden and underprivileged section of Indian society and worked tirelessly to challenge the legitimacy of orthodox Hindu social order that upheld iniquitous gender relations in an institutionalized manner (Barnwal, 2014). He acquired deep knowledge in every field of human activity and became the founder of an independent ideology. He prioritizes a society with no castes, no inequality and no superiority, but treats everyone equal (Sampath, 2015).

Women in the country are denied equal rights, discriminated and exposed to all forms of violence (Mohammed, 2013). Dr.Babasaheb Ambedkar fought for economic liberation and social rights of women. He stressed the need to safeguard the dignity and to respect the modesty of women (Mohammed, 2013). He learnt the Hindu Shastras and Smritis to explore the root cause of discriminated status of women in India (Godbole, 2015). He established movements in 1920 to voice against the Hindu social order and social system through popular journal Mook Nayak in 1920 and Bahishkrit Bharat in 1927. The core contents of these journals are gender equality, women education and created awareness on the problems faced by women and other depressed class. He advocated family planning measures for women and equal opportunity and equal share with male in Indian society in Bombay Legislative Assembly (Satyajit, 2015)

Objectives:

The objective of this paper is to analyze the gender relation that was constructed under Hindu social order and problems of women in pre and post independent India and the relevance of Dr.Babasaheb Ambedkar's modern democratic ideas in present and social scenario of India.

Methodology:

This is a conceptual paper that is extracted through the secondary sources of data surveyed and drawn from already available existing pieces of literature. In this paper the contributions to women empowerment by Dr.Babasaheb Ambedkar is primarily emphasized.

Discussion and Findings:

The primary aim of social reformers such as Mahatma Jyotiba Phule, Rajaram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi was to reform the Hindu Society from certain outdated customs and practices without questioning the hierarchical social order. But approaches to women empowerment by Dr.Babasaheb Ambedkar was very different and he believed that society should be based on reason and not on atrocious tradition of caste system and he attempted to reconstruct Hindu society through the modern democratic ideas of liberty, equality and fraternity (Bijay, 2014). His mission was to challenge the ideological foundations of graded system of caste hierarchy that denied equality, freedom and human dignity to women in Hindu society.

The perceptions of Dr.Babasaheb Ambedkar on the problems of women emphasized the women's right to education, right to property, involvement in the political process, gender equality as resemblance to the demands of global feminist ideals (Sanjeev, 2015). He believed in the collective strength of women and their role in social reform and progress of the society which can be achieved by providing the opportunity to male pursue education alongside women. With the aim of strengthening the movement and to voice his thoughts for liberation of women and promoting need for women's education, he started his own journal Mook Nayak in 1920 and Bahishkrit Bharat in 1927. The primary goal of these journals are to upgrade the social status and to motivate women to participate in social reform movements against social evils and demanded their socio-economic rights as the position of women in society was not in par with men (Mohammed, 2013). Women actively participated and started acquiring confidence to voice their issue on various platforms by engaging in satyagrahas and setting up women's association for untouchable women to spread education and awareness (Vijay, 2011).

Dr.Babasaheb Ambedkar was nominated as member of Bombay Legislative Council in 1927 and urged the need to recognize the dignity of women and supported the maternity benefit bill for women labourers. His greatest conviction and argument was that every mother need rest during pre-natal period and the government needs to be concerned to provide certain amount of charge with regard to maternity benefit (Kavita, 2013).

Dr.Babasaheb established Mahad Satyagrahas in 1927. In this historic march where thousands of people participated to assert their rights to take water from Chawdar tank at Mahad. The sole purpose of this movement was to liberate society from the worn out traditions and evil customs imposed ruthlessly and upheld religiously by a vast society towards the weaker and helpless constituent and to restore human rights and dignity for them (Bharati, 1992)

In the presence of more than fifty women in the conference of depressed classes held at Mahad on 25th December 1927, Dr.Babasaheb Ambedkar made a bonfire of Manusmriti. By the end of the conference, he addressed more than three thousand women in a meeting which was first of its kind in modern India and urged them to dress well, live a clean life, not to feed spouse and sons if they are drunk and send the children to schools. He also informed them about the importance of education for females as it is for males.

In January 1928, the women's association was established. Ramabai, the wife of Dr.Babasaheb was its president. Along with the depressed classes conference in Nagpur in 1930, the women had their separate

conference (Vijay, 2011). Kalaram temple entry satyagrahas at Nasik in 1930, five hundred women participated and most of them got arrested along with men and ill treated in jails.

As an impact of Dr.Babasaheb to empower women, Radhabai Vadale addressed a press conference and spoke boldly in 1931 as 'it is been to die a hundred times than live a life full of humiliation'. She said by sacrificing the lives to win rights. The credit for this self respect and firm determinations of women goes to Dr.Babasaheb (Singariya, 2014)

Dr.Babasaheb encouraged women as 'I measure the progress of community by the degree of progress which women had achieved. He said let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave. He was sure upon following his advice the women will bring honor and glory to them. Credit for inculcating self respect and firm determination in women goes to Dr.Babasaheb (Vaishali, 2012). He strongly advocated family planning measures for women in Bombay Legislative Assembly. He introduced the maternity benefit bill and several other provisions in the constitution for projecting the welfare and civil rights of women in 1942 when he was a Labor Minister of Executive Council of Governor General.

All Indian Dalit Mahila Conference was held on 20th July 1942 with more than 25,000 women participants under the inspiration of Dr.Babasaheb. Many women wrote on various topics such as planning Buddhist philosophy, plays, and autobiographies and engaged in satyagrahas. A newspaper was started by Tulsabai Bansode that generated awareness among poor, illiterate women and inspired them to fight against unjust social practices such as child marriages and devadasi system (Vaishali, 2011). He also worked with professionals in brothel homes and many left their profession and joined him to lead a dignified life of honor (Sanjeev, 2015).

Whenever Dr.Babasaheb addressed conferences to women, he communicated important lessons to them in a very homely manner such as 'never wear clothes which will degrade personality and character, avoid wearing jewellery on the body everywhere, not to make hole on nose to wear 'nath'. By advocating such ideas he condemned all the bad traditions, habits and ways of life that added difficult and complex to women's life. All women irrespective of their literacy followed his teachings.

Emphasis of Dr.Babasaheb was on the reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated such as Arya Samaj as their efforts were only targeting the upper strata of the society. His study of Smritis and Shastras and his experience from the response of upper castes during the temple entry movement justified on the abolition of the Hindu philosophy and society.

In manu Smriti, manu not only shows contempt for women but goes on to degrade them as slaves devoid of intellect: denies them the right of education and right to property: and forbids them from performing sacrifices. (Jitendra, 2012) protecting the welfare and civil rights of women and introduced Hindi code Bill in the parliament and highlighted the issues about women's property right. In Muslim women Purdah, the veil system, religious conversions and legal rights for Muslim women were also emphasized. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed in the constitution of India, being India's first law minister and chairman of drafting committee of the constituent assembly, Dr. Babasaheb thought it appropriates rather his duty to free women from the age old thralldom by reforming the social laws created by manu. He therefore took initiative to draft and introduce the Hindu code bill in the constituent Assembly (Sanjeev, 2015). He tried an adequate inclusion of women's right in the political arena. Dr. Babasaheb provided several provisions in the constitutions (Mahendra, 2015). He gave equal status to women

on par with men by providing many provisions in the Indian constitution. He considered uprooting sexual discrimination from the society and every one should get equal opportunity in the society.

The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned:

- i) Social, economic and political justice
- ii) Freedom of thought, expression, belief, faith and worship,
- iii) Equality of status and opportunity and
- iv) Fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

In Indian Constitution, there are few articles exist that help the women of Indian society to improve their position and to compete with their male counterparts. They are specified below.

- Article 14 – 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.
- Article 15 prohibits discrimination on the ground of sex.
- Article 15(3) enables positive discrimination in favour of women.
- 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.
- Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment.
- Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work.
As per 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.
- Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

Ambedkar not only ascertain constitutional guarantees to women but also introduced and got passed four Acts which strengthened the position of women in the society. These were incorporated in the Hindu Code Bill. These are:

- i) The Hindu Marriage Act, 1955.
- ii) The Hindu Succession Act, 1956.
- iii) The Hindu Minority and Guardianship Act, 1956.
- iv) The Adoption and Maintenance Act, 1956.

Looking at the provisions of these Acts, one can easily make out that Ambedkar was a great thinker of women rights and emancipation. Provisions that have been enshrined in the Acts are as follows:

The Hindu Marriage Act, 1955 was amended in 1976 made the following provisions for women:

1. The legitimization of illegitimate children (Sec.16).
2. Punishment-bigamy (Sec.26).
3. Custody of children (Sec. 26).
4. Marriageable age of females raised to 18 years.
5. Provision for alimony (Sec. 25). The Act abolishes the difference between a maiden and a widow.

The Hindu Succession Act, 1956 contains the following provisions for women:

1. A widow has a right to adopt a son or a daughter which was not there in the Hindu Law.
2. It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires (Sec. 14).
3. A uniform scheme of succession to the property of a Hindu female, who dies, intestate after commencement of the Act, was made in Section 15. Previously under the uncodified law the succession to stridhan varied according to the marital status of a woman.

The Hindu Minority and Guardianship Act, 1956 specifies the following provisions under the purview of this Act:

1. The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will.
2. The father's right to appoint a guardian for the minor by will during the life time of the minor's mother is prohibited under this Act.

The Adoption and Maintenance Act, 1956 has the following provisions:

1. This Act accepts adoption of a male and a female child without any difference, whereas under the uncodified law a daughter could not be adopted.
2. This Act permits a wife to adopt a child on her own right even during her husband's life time. She had no such right prior to this enactment.
3. In the uncodified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt.
4. Under the old Hindu Law a wife need not be consulted while adopting a child or while giving a child for adoption, whereas this Act made it essential to consult her in both the cases.
5. Section 11 lays down that, a father should adopt a daughter at least 21 years younger to him.

Conclusion:

This paper reveals that Dr.Babasaheb Ambedkar is an exemplarist leader for all women irrespective of their diversities. He is a great personality who brought tremendous empowerment of women in Indian society. He advocated against the unhealthy practices in women enforced by both Hindu and Muslim religion. He fought against all kinds of discrimination against women throughout his life. In the current scenario, Indian women have progressed in various aspects of life but still social evil against women continue in every corner of

India. This discrimination against women in Indian society is overlooked and it is the duty of every Indian to fulfill the dream of Dr Ambedkar for a better life of women.

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Dr. Babasaheb Ambedkar's Social Movement

Parmar Navnit Kantilal
Ph.D (Research Scholar)
Department Of Sociology
Sardar Patel University
Vallabh Vidyanagar – 388120
Email – Navnit1305@Gmail.Com

Introduction:

Caste & varna system is the unique feature in Hindu religion of Indian Society. Manu Rishi divided varna in four parts - Brahmins, Kshatriya, Vaishya and Sudra. Today Dalit are belonging to Sudra Varna. The gradual rise and growth of this Dalit consciousness & movements was the significant feature during British India. In the Southern & Western part of India a strong movement for demanding of improvement in economical, social, as well as political status with the guidance of great leaders, like Dr. Ambedkar & M. C. Rajah. These have been conspicuous with the aid of using their absence in big a part of northern India. Several elements have been chargeable for the gradual improvement of Dalit attention and shortage of movement in western Uttar Pradesh. Certain traits of the caste in feudal regions, collectively with its inflexible and unchanging individual created a positive weather for emergence of a movement from Dalit's moreover; the leaders of Mahatma Gandhi, Congress at some point of the country wide movement on this area did now no longer inspire the upward push of untouchable movement.

Dr. B. R. Ambedkar pleads for the Dalit within side the 2d round table convention held in 1931 in London and demanded for scheduled caste. Separate illustration, identical Socio-economic and political possibilities for the scheduled castes groups in preferred, however Mahatma Gandhi's response to Dr. Ambedkar demands. Gandhiji changed into a best political chief of India stood up towards separate illustration being accorded to them for that could lessen the range of Hindus. But the British Govt. took Mahatma Gandhi's phrases gently and in the end declared separate for scheduled castes. The top minister of England on 18 August, 1932 that he might speedy unto demise from twentieth September, 1932 if Government did now no longer revoke separate voters for the Dalit's But because the reaction changed into now no longer satisfactory. Visitor's, leaders and pals commenced to name upon Dr. Ambedkar. He got here to speak at the matter. Earnest and strenuous negotiations had been begun out. At the remaining in a cordial ecosystem the settlement changed into signed on 24 September, 1932 and its well-known in records because the "Poona Pact" on behalf of the caste Hindu, Malviya signed it. According to this pact, seats had been reserved for scheduled caste and scheduled tribes in preferred elections in each imperative and provincial legislatures. This settlement changed into unanimously typical on the assembly of the each leaders of Hindus and Dalit's on September 24, at Poona and Mahatma Gandhi and different Hindu chief changed into asked to British Government to withdraw of making separate electorates for the Scheduled caste and Scheduled tribes. Objective of the Study: The gift observe essentially is an exploratory observe that's primarily based totally at the number one in addition to secondary statistics of records for systematization, evaluation and conclusion. In the concerning Socio-monetary and Political improvement, Human rights recognition and their opinion concerning Dr. B. R. Ambedkar motion for his or her improvement and growing of Human rights. The charter of India, census of India, applicable

newspaper, Journals, Books, magazines etc. have been made use as secondary statistics. The main objective of the study is:

- Impact of Dr. B. R. Ambedkar movement on the development of present Dalit.
- To find out present Socio-economic and political status of Dalit's.
- To know awareness of Human Rights of Dalit's in present time. Dr. Ambedkar struggle for Dalit's Rights.

Dr. Ambedkar followed diverse approach to defend and guard to Dalit Human rights in India. Dr. B. R. Ambedkar begins off evolved the motion in opposition to Dalit discrimination via way of means of growing public opinion thru his writings in numerous periodicals which includes Mook Nayak, Bahishkrit Bharat, and Equality for peoples, which he began out for the safety of Dalit rights. Dr. B. R. Ambedkar prepared the Dalit rally to claim their prison rights to take water from the chowder tank. The chowder tank of Mahad turned into made a public tank in 1869. In 1923 the Bombay legislative council handed a decision to the impact that the Dalit's be allowed to apply all public watering places. The Mahad municipality handed a decision on five January 1927 to impact that the municipality had no objection to permitting the Dalit's to apply the tank. Baba sahib Bhim Rao Ambedkar fought for the proper of people and peasants. In the past due 1920 and particularly within side the Thirties while he had shaped his impartial labour birthday celebration, he took up the motive of tenants (from each the Dalit Mahars and the caste Hindu Kunbis) within side the Konkan area of Maharashtra. With the help of radicals then within side the congress Socialist Party, the Independent Labour Day celebration organized a massive march of 20,000 peasants to Mumbai in 1938, the most important pre independence peasant mobilization within side the area.

In the identical year, Dr. B. R. Ambedkar joined with the communists to organize a strike Mumbai fabric people in protest in opposition to an invoice approximately to be introducing via way of means of the British authorities to curve labour strikes. Dr. Ambedkar took the lead in condemning the invoice within side the meeting and argued that the proper to strike turned into really any other call for the proper to freedom of meeting. Baba Saheb Ambedkar Movement for Dalit's Protection in British Period: Baba saheb call for safeguards and safety of Dalit's has an extended records relationship the Montague-Chelmsford reforms within side the through out of 1919 of the British period. Dr. Ambedkar was intently worried within side the war to present Scheduled caste and scheduled tribe human beings statutory guard. He turned into a delegate on the Round table Scheduled caste & scheduled tribes had been assured within side the 1949 charter of India within side the shape of reservation in diverse fields which includes legislative, employment and education etc.

Dr. B.R. Ambedkar turned into a first-rate champion of the Dalit due to the fact he succeeded in turning the depressed elegance motion right into a progressive motion for the duration of India. But nowadays has witnessed the oppressed instructions taking walks at the streets of towns and villages with self assurance and poise of direction many despicable acts of discrimination and violence in opposition to the Dalit's nonetheless occurring. States Measures for Dalit Development via way of means of Baba Sahab Ambedkar: Dr. B. R. Ambedkar turned into the primary regulation minister of independence India. He turned into appointed chairman of the drafting committee of our countrywide charter. The textual content organized via way of means of Ambedkar supplied constitutional safety for an extensive range of civil liberties for every human being, residents which include freedom of religion, the abolition of untouchability and outlawing all styles of discrimination. He had a actual visionary in the direction of the simple and essential rights of Indian residents

and upliftment of scheduled caste, scheduled tribes and backward caste. He made numerous provisions within side the shape of articles in Indian charter for improvement and upliftment of depressed caste peoples.

Article 15 of the Indian charter offers essential proper to all residents in opposition to any shape of discrimination either through country or through any citizen on the premise of sex, caste, religion, age, race, language, nomenclature and vicinity of birth. Article 15(4) of the charter of India announces the “Nothing can save you the kingdom from making any unique provision for the development of any socially and educationally, politically backward castes of residents or for scheduled caste and scheduled tribes. Article 16(4.B) states that “Nothing within side the article shall save you the kingdom from thinking about any unfilled vacancies of 12 months that are reserved for being stuffed in that 12 months according with any provision for reservation made below clause (4) or clause as a separate magnificence of vacancies shall now no longer be taken into consideration collectively with the vacancies of the 12 months wherein they're being stuffed up for figuring out the ceiling of 49% reservation on general quantity of vacancies of the 12 months.” Article 17 of the charter announces that “untouchability is abolished and its exercise in any shape is forbidden. Article 332 in the charter of India states approximately the reserved seats of scheduled caste and scheduled tribes in legislative assemblies of the states. 73rd constitutional modification in article 243 announces that “Panchayati raj machine ought to have proportionate illustration of scheduled caste and scheduled tribes.

His main was to uproot the evil of deep rooted caste system, uplift the status of down trodden society, create honour amongst so called higher castes and to transform of the country from uncivilized state to civilized state. By fighting against English rulers and including articles in the constitution he tried his best to enable Dalit's and women were very grim. But today we find over all development of disadvantaged groups in country. Untouchability has reduced their socio-economic and political conditions have improved. In present Dalit's have become a powerful political force in India and enjoy greater access to education and economy than ever before time.

They are exercising their voting rights. Their political consciousness and awareness about various political activates and participation in these activities has increased very much. Due to these facts now a day the government is also making various decisions relating to their rights and privileges. Efforts are still going on to remove different discriminatory practices against Dalit's. Now votes of Dalit's have become of the major deciding factors for winning of a candidate in elections. The honours for Dalit's in forward society have also increased.

Today we do not ask the person seating besides us which caste he belongs to? Today atleast in rural and towns both Dalit's and non Dalit's enjoy the same tea stall, hotel, schools, petrol pumps and cinema hall but usually nobody bothers about knowing the caste identity of a person. This is all due to the untried and intelligent efforts of Baba Saheb Dr. Ambedkar. But in present time does not mean that the untouchability has totally abolished still it is maintained in offices, colleges, ceremonies etc. Today tragedy is that the rulers of our nation do not want the effective implementation of constitution. Dr. Ambedkar introduced caste annihilation system in India. Indian Hindu orthodoxy stood by Manu Rishi. Dr. Ambedkar stood for Dalit's and women development in India. Condition of Dalit's after Dr. Ambedkar: The condition of Dalit's movement after Baba Sahab had witnessed many ups and downs. On one side a categorical awakening among the dalits had grown beyond all levels of history and on the other it has somewhere stagnant after Dr. Ambedkar mainly due to ideological deposition of stagnation. It would be opportune to look at the post Baba Sahab Ambedkar the Dalit movement and do a stock taking of the changes within the Dalit's politics to under the phenomenon.

Gatede says ups and downs through which the Dalit politics passed through after the death of Baba Saheb can be broadly divided into three phase-rise and fall of the republication party, emergence of the Dalit's panthers and thirdly the assertion of Dalit's for political power and their consequent refusal to remain satisfied merely with education and job opportunities arising out of the policy of reservation. There is no need to underline the immense potentialities in the phenomenon of Dalit assertion in today's caste ridden polity.

There is no denying the fact that it is a step ahead in the real democratization of Indian society and the polity dominated by Brahminical values and traditions despite near six decade experiment in electoral democracy. The impressive intervention of BSP founder Manayawar K Anshiram and BSP president Miss Mayawati in the national politics underlines this third stage. It is noteworthy that while in the earlier two stages in the post Dr. Ambedkar movement the unfolding Dalit politics in Uttar Pradesh and Maharashtra guided its orientation its role has been increasingly marginalized in the third stage.

Conclusion:

After Dr. Ambedkar Dalit movement is the emergence of a new sect of Dalit elite. These Dalit elite whom Baba Sahab had opposed tooth and nail in his life time had become the Dalit leader, Bureaucrat's officers' businessman Dalit who not only take the benefits of reservations but also conveniently forget the community once they get there. It is also observed that while this sect functions throughout with the brand "Dalit" also engage in all the corrupt practices that was once the cornerstone Brahministic culture and ethics. It is interesting that Dr. Ambedkar fought for the rights of Dalit's and had a border vision, which could not be inoculated by post Ambedkar. He wanted to give his people an identity so that they get out of Varna system, but here what we see is the stimulation of the culture of Varna and caste within the Dalit communities. Conclusion: Actually Baba Saheb Dr. B.R. Ambedkar was a great human rights leader.

who I believe must be considered the greatest Indian of the millennium, was a fighter for human rights not only for the most oppressed section of Dalit's but all the Indian caste opposed groups for workers and farmers and for women. Dr. Ambedkar is India's foremost human rights activist in 20th century. He is an emancipator, scholar, extraordinary social reformer a true champion of human rights. Dr. Ambedkar provides equal rights for all citizens in Indian constitution. But the caste dissemination and untouchability somehow and others are still playing negative roles from different parts of the society.

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Ambedkarism and the Empowerment of the Dalits In India – A case of Recent Issues

Dr. Munikrishna. C.

Assistant Professor Department of Political Science
Govt first Grade College K R PURAM Bangalore 560036

Abstract

This article on the empowerment of the Dalits through Ambedkar is secondary source of information which throws light on the thoughts of Ambedkar which is remembered, principally through the chief draftsman of the Indian Constitution. The article will emphasise over how Ambedkar valiantly fought for the cause of the Dalits. His strategies to achieve the goal of empowering Dalits shifted with changing contexts but the goal always remained the same: attaining equality with caste Hindus in all spheres of life. It was in pursuit of this goal that in the early 1930s he advocated a separate electorate for the Dalits. This demand was accepted by British Prime Minister Ramsay MacDonald in his Communal Award of 1932, which granted Dalits 18% of the total seats in the Central legislature and 71 seats in the Provincial legislatures to be elected exclusively by Dalits. However, Ambedkar's success was short-lived because of Mahatma Gandhi's fast unto death against a separate electorate for Dalits, which he saw as a British ploy to divide Hindu society. Ambedkar gave up his demand in return for an increased number of seats reserved for Dalits but elected by the general Hindu population.

However, Ambedkar regretted his decision because he soon realised that given the disparity in the number of eligible voters between caste Hindus and Dalits as well as the huge disparity in their socio-economic status, very few of the elected Dalits would be able to genuinely represent Dalit interests. Both Gandhi and Ambedkar abhorred untouchability, but the terms they used to describe the "untouchables" demonstrated the wide gulf in their approaches to the issue. Gandhi called them "Harijan" in order to persuade caste Hindus to stop discriminating against them. For Ambedkar, this was a patronising term and he used the nomenclature Dalit both to describe the reality of oppression and to galvanise his people to challenge and change the status quo.

Keywords: Dr. Ambedkar, Dalit empowerment, Indian Constitution, attaining equality, socio-economic status, elected Dalits, untouchables Harijan, oppression challenges and changes.

Introduction:

After Independence Ambedkar made his peace with the Congress leadership believing that he could enhance Dalits' rights from within the power structure. He became Law Minister and Chairman of the Constitution Drafting Committee. He resigned from the Cabinet in 1951 when his draft of the Hindu Code Bill was stalled in Parliament because conservative Hindu members opposed it. Although he died a frustrated man, Ambedkar's devotion to the cause of Dalit empowerment has continued to galvanise Dalits until today. This Dalit awakening is represented in student activism on university campuses as well as through the emergence of Dalit-based parties. However, there are three major problems that continue to bedevil Dalit activism. First, intra-Dalit differences based on sub-castes allows forces opposed to Dalit empowerment to divide Dalits and deny them the clout that they can wield in the Indian polity. Second, interpersonal rivalry among Dalit politicians leads to the same result. Third, the inability of the Dalit leadership to stick with their non-Dalit allies, especially in times of political adversity, makes them appear as unreliable political partners. The most important lesson to learn from Ambedkar's repeated exhortations is that unless they remain united, the Dalits will be denied their due share of political power.

Current Issues:

A few months ago, a chilling report appeared in media stating that in the year 2017, 210 cases of atrocities against Dalits occurred in the urban districts of Bengaluru and 106 in its rural districts. Likewise, Kerala reported 883 cases of such crimes between June 2016 and April 2017. Other reports said that there has been a 66% growth in crimes against Dalits in the 10-year period of 2007-2017. The horror of these statistics is made vibrant when one examines concrete events. On April 12 this 2019, 200 people attacked a small group of Dalits for swimming in the Bhadra river in Karnataka. As they thrashed these people, the perpetrators screamed that the river belongs exclusively to the upper castes. Evidently, Article 15 of our Constitution is not worth the paper it is printed on. What kind of thinking underlies these brutal attacks of social violence in which innocent folk are targeted merely because they belong to a particular caste? Since most atrocities revolve around the basic issues of land, wages and entitlements, poverty and powerlessness are viewed as the cause of such violence.

But such explanations do not go deep enough because they leave out the prime mover behind such atrocities — Brahmanism. This precisely was B.R. Ambedkar's contention, who argued that without a robust movement against Brahmanism, Dalit emancipation is impossible. But then, we must ask what exactly is being opposed? What are the core features of Brahmanism?

Not against the Caste Brahmin

For a start, opposing 'Brahmanism' does not entail being 'anti-Brahmin'. To do so would imply that all Brahmins are responsible for these atrocities. In a society which is driven by caste, a person may belong to the caste of Brahmins but not adhere to the core ethic of Brahmanism. He may even have morally disassociated himself from it. The resolution to burn the Manuscript and thereby oppose Brahmanism was taken by Ambedkar jointly with G.S. Sahasrabudhe, a chitpavan Brahmin. Indeed, Ambedkar went even further. In a speech at the G.I.P. Railways Depressed Caste Workers' Conference in 1938, he claimed that "when I say that Brahmanism is an enemy that must be dealt with, I do not mean the power, privilege or interests of Brahmins as a community". On the face of it, this seems odd. For, what else could Brahmanism be except a defence of the power, privilege and interests of Brahmins as a community? In fact, this statement is not that perplexing.

Take an instance from our own history. The Rig Vedic society of 1500 BCE had a community of ritual specialists that transmitted its ritual related know-how from one generation to another. Others, the political rulers or ordinary householders, did not possess it. This group of Brahmins was granted some privilege on account of the knowledge it possessed. For satisfying the 'religious' needs of members of other communities, the group was even accorded respect not owed to others. This produced an inequality but the resulting hierarchy was fluid, contingent and reversible. This contingently generated superiority of Brahmins was not systemic or integral to the structure of society, and therefore not necessarily demeaning to others. This sacrifice-centred Vedic Brahmanism is not to be conflated with the Brahmanism Ambedkar despised and wished to destroy. One should refuse to conflate the privilege of such ritual-performing Brahmins with Brahmanism.

An extremely traditionalist ideology

Brahmanism is a sociopolitical ideology that encodes a memory of an ideal past and a vision of society in the future, one in which Brahmins occupy the highest place not only as exclusive guardians of a higher, spiritual realm but also as sole providers of wisdom on virtually every practical issue of this world. They possess superior knowledge of what a well-ordered society is and how a good state must be run. More importantly, their superior position in society and their superior knowledge stems from birth. This makes them naturally, intrinsically superior to all other humans, so superior that they form a separate species (jati) altogether. Nothing can challenge or alter this fact. No one becomes a Brahmin, but is born so.

A person's acts may determine the position he occupies in the next life, but not in this one. Of course, this is true not only of Brahmins but of every other jati. The position of each jati is unalterably fixed at birth. The ati-shudra, the 'untouchable', is born into and therefore must occupy the lowest, most inferior rank; no action of his can alter this fact. This sociopolitical ideology makes hierarchy necessary, rigid and irreversible. The hierarchical social order, it follows, corresponds to the natural order of things. No one can exchange his position with that of another, or move up or down. Any attempt to do so is morally wrong. Dalits, according to this view, must remain in 'their place' and if they try to move up, they must be put down.

Brahmanism then is the most perfect form of conservatism, a status quoist ideology par excellence, entirely suitable to elites who wish to perpetuate their social status, power and privilege. So, there can be Brahmanical Buddhists or Jains. And those who convert to, say, Islam or Christianity may still continue to embrace this sociopolitical ideology. Many Muslims and Christians, for all practical purposes, are Brahmins or Thakurs who continue to inferiorise Muslim or Christian Dalits. Brahmanism naturalises existing power, privilege and higher status. The kings love it, the wealthy merchants and landlords are happy with it. Indeed, because it gives them power over ati-shudras, even the high-placed shudras in this system of graded inequality are willing to acquiesce to it. In short, everyone at the top finds it appealing because everyone below is required to carry out the task as dictated by his current social position and to not ask for more.

Because this ideology is fundamentally against any kind of social mobility, it restricts individual freedom; because it is totally enamoured of hierarchy, it is ineluctably inegalitarian; and because it separates one group of human beings from another, it is deeply incompatible with any idea of fraternity. No wonder Ambedkar defined Brahmanism as the negation of the spirit of liberty, equality and fraternity. This makes Brahmanism and the Indian Constitution fundamentally opposed to one another. Anyone who sincerely adheres to the core principles of the Indian Constitution is automatically anti-Brahmanical. And one committed to Brahmanism disabled from embracing the values enshrined in the Indian Constitution. The Dalit movement in India is yet to be fully formed with a sizeable consensus. It lives in various forms, sizes and shapes. It has not yet formulated a cogent programme to take in politically conservative Dalits by bringing them into the wider Indian democratic experience. Dalit scholars and politicians alike can be seen struggling to formulate a workable theory of Ambedkarism or Dalitism that would be a manifesto for common liberation. By exclusively relying on constitutionalism as a means of emancipation, this class of intellectuals argues for a utopian dream. The methods of attaining Dalit emancipation, however, remain unknown. The sooner India's oppressed realize this, the better. One cannot depend on the limited conceptions of constitutionalism for deliverance. Owing to the limited control of this institution, the Constitution has become synonymous to a grievance cell offering no immediate solutions.

Limited Accessibility

The linguistic accessibility of the Constitution and its reach to the oppressed is extremely limited. Few peasants would consider the Constitution as a written word that would guarantee them protection from the landlord's real and financial whipcord. Similarly, beggars who are living on the mercy of donors' charity would think that this dossier guarantees them equality and access to freedom. Many Dalits are repeating the state's narrative of constitutionalism as being the ultimate virtue a god-sent panacea. It does nothing more than apply a lotion to massage one's shattered ego. But when it comes to exercising the enshrined codes in the Constitution, Dalits seem to be harming their self-worth. This is because not everybody feels this document is close to their hearts as much as Dalits. Not everyone has similar expectations from the Constitution. Thus, it creates genuine gaps while considering constitutional morality as a common virtue. Hence, in such a situation of

one-sided applicability, mutual cohabitation is a long shot. One has to pierce through the devious agenda of casteist rogues by injecting a radical antidote to set a tone of mutuality and respectability. Unless this is settled, no further conversation can be foreseen that will yield real results.

As much as Dalits feel empowered in a constitutionally mandated democratic republic, any hope of their issues being redressed withers away when reality comes knocking. After every gruesome atrocity or everyday humiliation they undergo at the workplace or in their shared housing, the promise of constitutionalism shatters into pieces. Dalits are often accorded second-class citizenship. At the workplace, they do not get the requisite respect and attention from their co-workers. One of the limitations of the Indian Constitution often echoed within Dalit circles is the absolute visionary absence of Dalit pride and the eruptive definition of liberation. Constitutionalism has proved to be an unreliable doctrine to influence perpetrators of casteism. The verdict delivered by the Chief Justice of India, Justice J.S. Verma, pointed out the fact that 'mere enactment of such a law or guaranteeing a right in the Constitution of India is not enough and the change needed is really in our hearts and not elsewhere. It is the willing acceptance of the society which alone is the sure guarantee of eradication of any social evil. The Justice J.S. Verma verdict expressed the inadequacies of legal provisions in the absence of society's willingness to acknowledge its prejudices. This goes in line with Ambedkar's comments on the uselessness of legislation in the face of social sanction.

Through Ambedkar

Guarding the elitism of the Constitution and selling it under Ambedkar's name has come at the cost of Dalit radicalism. Ambedkar is now centralised as a sanctimonious figurehead. And in a country like India, to worship someone is to kill any critical thoughts about the person. Various ideological and semi-social and political circles play football with Ambedkar and enjoy the show put on by Dalits around his portraits. Ambedkar's image is used to silence Dalit rage around any issue, to the benefit of the oppressor, who is more than happy to co-opt Ambedkar into their vicious programme of hatred and violence. At the time of writing, every Dalit leader in the 2019 election campaign has spoken of protecting the Constitution. They found it a more appealing idea to attract the common mass towards 'Samvidhaan', as opposed to other traditional issues at hand, such as social justice, welfare programmes, education, health, taxation and the protection of the working class. The affection of Dalits towards constitutionalism is a curious subject of inquiry. No mainstream Dalit leader has dared to critically engage with the debate around the Constitution and its encouragement of Dalit passivism.

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Dr. B.R Ambedkar on Dalit Empowerment and Eradication of Social Injustice

Miss. Priya Das
Ph D research Scholar
Guvahati , Asam

Abstract:

This study describe about the journey of Dr. B.R Ambedkar on resolving the social injustice and how he fight for empowering the Dalit Community of India, which community is still suffering through several challenges in different rural areas of present India. Basic reason for choosing this area of study is to analysis the root of socio-political conflicts in Indian social system. Using data's are collected from the secondary sources, by reviewing different Books, Articles, Journals, Newspapers, and Government Reports etc. Result showed that, caste and communal crises in Indian socio-political scenario is rooted in great historic civilization, and people are still ruled under caste beliefs which led social injustice. At the last this study definitely reflects that some structural changes are adapted by Ambedkar to resolve caste issues, but still the active mass participation is required for proper equality and social justice.

Keywords: Caste, Untouchables, Justice, Inequality, Social movements and Government Policies etc.

Introduction:

Dr. Bhimrao Ramjee Ambedkar, (April 4, 1891- December 7, 1956), was the principal architect of the Indian constitution and the first law minister of independent India. Dr. Ambedkar was a great social reformer, jurists, lawyer, economist, author, polyglot orator, a scholar of comparative religion and thinker, and a political leader of modern India. Ambedkar was a valiant fighter for the social equality and fraternity. He was the chief draftsman of Indian constitution and throughout his journey he served for social justice in post-independent India. Ambedkar, had experienced several exploitation and disparity during his early life as belonging from the lower caste or as being a 'Untouchable' according to the Hindu caste system. Whole India is stratified on the basis of four major caste systems- Brahmin, Khastriya, Baishya and Shudra the lower caste of India society which is pretended as to be polluted caste and only because of this caste division the a part of Indian society was continue challenged by greater oppression and exploitation in every sphere of their life. The decade of 1920s was the most important decade for Dr. Ambedkar, from where he started his journey towards 'Dalits' (Shudra) empowerment. In the decade of 1920s, saw the emergengence of Dalit Movements as a conscious, organized force in socio-political life of modern India, especially in Maharastra from where Ambedkar belong. Regarding the conscience of Religion, Ambedkar stated that-"Religion must mainly be a matter of principles only. It cannot be a matter of rules. The moment it degenerates into rules, it ceases to be a religion, as it kills responsibility which is an essence of the true religious act." In 1923, he setup the "Bahishkrit Hitkarini Sabha" or the Outer castes Welfare Association, for uniting the lower castes to fights against exploitation. In 1924, Ambedkar organized a small conference of depressed class and it reflects the awakening of Shudras for empowerment.

On Dalit Empowerment: Different Social Approaches-

Dr Babasaheb Ambedkar started the journey for social justice as a Dalit leader or for Dalit upliftment. Most of his programs were focused on untouchables of Indian society. His fight is not only against the higher

caste hindu laws but for making India as a purely secular state, where everyone will have equal opportunity for development. Changes were started from 1923, with “Bahishkrit Hitkarini Sabha”, through uniting the Dalit by organizing a small conference under his leadership. In the decade of 1920s, Ambedkar had published different journals and expressed his opinion towards the Higher Caste dominated Indian society and encouraged the Shudras for their equality. Some his major published works are- “Mooknayaka”(the silent leader), “Bahishkrit Bharat”(1927), “Samatha”(1929) and “Janata”(1930). In 1927, Ambedkar launched a full-fledge social movement for Dalit rights; where he demand open public drinking water sources to all with Dalit rights to enter in Temples. He was against the Hindu upper caste laws, and criticized the great Hindu Religious book “Manuscript”. Therefore; in 25th December, 1927 socially he had burn the Manuscript, and started the Shudra’s movement for equal social status by uniting whole Mahar Community (Dalit) from a small town Kolaba district. This movement is popularly known as “Mahad Styagraha” of 1927, the first landmark event by Ambedkar for Dalit awakening. He stood for complete reorganization and reconstruction of the Hindu society on the principle of equality and justice.

Defining the Untouchables-

Dr Babasaheb Ambedkar was very conscious with Dalit development. He devoted his whole life to fight for the Caste annihilation. Since the era of British colonization, there was another one freedom fighter of India who fought continues for national freedom known as M.K. Gandhi. However; Dr Babasaheb Ambedkar was against the M.K Gandhi’s views on Dalit or his definition of Dalit. Gandhi called Dalit as “Harijan” (Child of God), who must be protected and serve by the High caste Hindu’s. But, Dr Babasaheb completely disagrees with the term “Harijan”, because calling Dalit as child of God, it pretended that Dalit are Weaker, and they need the sympathy from upper caste. Therefore; Dr Babasaheb totally opposed using the term “Harijan” and prefer calling themselves as “Dalit” which reflects the oppression of higher Caste Hindus on Lower caste and it will more encourage them to challenges the social status-quo. Although, Gandhi and Ambedkar were struggling for same purpose, but their perspectives are not same. In 1932, September under the leadership of Gandhi an “All India Anti-Untouchability League” (Harijan Sevak Sangh) was formed, but as this organization did not include the leader of depressed class on its governing body Dr Babasaheb Bedkar was not impressed by this activity of Congress. According to Ambedkar, outcaste is a by-product of caste system, there will be outcaste as long as there are caste systems and it will only destruct the social structure. But, on the other hand Gandhiji said “Untouchability is the product not of the caste system, but of the distinction of high and low that has crept into Hinduism and is corroding it”. While Gandhiji want to end up Untouchability, Ambedkar want to end the Caste system. In political scenario parallel to Gandhiji, Ambedkar formed “Samata Sainik Dal” (Social Equality Army).

Separate Electorate-

Ambedkar was a personality who makes the nation to standup on its own dynamic rules. He was very crucial to making the future laws for independent India. In 1936, Ambedkar had been elected as Member of Legislative Assembly from Bombay Legislative Assembly. In 1947, he was elected as the first law minister of independent India and given a huge role in the first constitutional assemblies of India, as a Chairman of Constitutional Drafting Committee. He want to establish India as a “Parliamentary Democratic” nation-state, believing on Democratic laws he stated that “Democracy is another name of Equality”. For, giving justice to the Dalit, Ambedkar once demand for separate electorate for Dalit. In early 1930s, under the Simon Commission, there was total three Round Table Conferences were organized to discussed about the Provincial

autonomy for India. Ambedkar participate in all there round table conferences and asked the British Government for equal representation of all communities of India. His demand was accepted by the British Prime Minister Ramay MacDonald in his “Communal Award” of 1932. Where, Dalit were granted 18% of the total seats in the central legislature and 71 seats in provincial legislature to be elected exclusively by Dalits. But, Gandhiji bitterly opposed this “Communal Award” as it was going to be divested the India unity, therefore he protested against the law through fast unto death. As this Ambedkar cooperated with Gandhi’s view but he replace this law by signing “Poona Pact” where he demand larger seats must be reserved for Dalit in election process. However; at last Ambedkar regret for this decision as he saw huge disparities in between the High caste Hindus and Dalits on the basis of socio-economic status-quo.

Ally with Muslim League-

In the 2nd half of 1930s, when India was struggling against British colonization and want to implement the provincial autonomy Ambedkar also was finding several paths to protect the present and future of Dalit community. The recent pre-independent scenario of India was very complicated, even at last communal disturbances led India to divide in between two nations. Once Ambedkar thought about to make ally with the Muslim League, a group also in path to secure own community from larger Hindu dominated social structure. Ambedkar thought, making allies with Muslim League will make Dalit strong enough and supportive to fight against the Hindu High Caste oppression. This alliance will change the caste Hindu political clout in India and led will to emerge balanced socio-political scenario. However; at last he becomes to realize that this is a false illusion to making alliance with Muslim League. Since March 1940, at “Lahor Resolution” Muslim League demands for separate Muslims majority state (Pakistan). Then Ambedkar realized that, the socio-political scenario of nation is going to totally divested. If Pakistan formed for Muslim then Dalit will become more oppressive and discriminate in the hands of Hindu High caste political leaders as there will be no other communities to compete with them. Or if Pakistan not become separated then they will demands more reservation and dominion status this will also marginalized the Dalit rights. Therefore; during the periods of making of constitution Ambedkar become more focused on secular laws as equally for all.

Hindu Code Bill-

The post-independent scenario of India was very threatened because of it being socio-culturally diverse state. The question of unity and integrity is challenged by intra-communal conflicts and oppression. Therefore to protect the individuals from persecutions and discriminations by their own community this law is absolutely essential to have uniform civil code. This bill includes laws related to civil matters like-Marriage, Divorce, Inheritance etc. This Bill introduces for the first time in the parliament since 1947 by Dr. B.R. Ambedkar, but it was rejected as citing reason that it is not an urgent Bill and can be introduced in latter at more suitable time. In 1951, again Ambedkar introduced this Bill; again Bill faced massive oppositions from both inside and outside of the parliament. Within the parliament some conservative Hindu leaders are ready to change the traditional laws regarding women subordinations and in outside the higher caste Hindu women’s protested against the Bill as Ambedkar interfering in their traditional laws. Showing this kind of imbalanced in political scenario of the state Ambedkar resigned from the parliament.

Conclusion and Discussion-

In the darkest period of India’s socio-political system, Ambedkar was seen to adopt the path for legal and rational development. As chairmen of constitutional Drafting community of India, his fundamental objective is to mobilize the nation towards Universal Dignity, Fraternity and Equity. The eminent personality

that Ambedkar admire most are- the lord Buddha, Kabir and Jyotiba Phule from whom he inspire for social fraternity. From the beginning, Ambedkar has given his all effort to secure the Untouchables and implement the social equality and justice. There are several movements are organizes under his leadership for Dalit rights, some of them are- “Mahad Chawadar Tank Satyagraha”, “Kalaram Mandir Andolan”, Manusmriti Dahan Andolan” etc. By making the constitution of India he has reflected the most essential ideological path to the country to fulfill its needs. He want established India on the basis of five major pillars, are-Freedom, Equality, Fraternity, Republic and Secular ideologies.

Rather than these all ideological foundation, still we have to see that Dalit are continue to be challenged by several social factors, basically it is because of their own intra-communal rivalries in modern age.

The major Dalit decline causes are-

1. Intra-Dalit Conflicts, lack of unity among their own community and conflicts in between the sub-caste become primary cause of Dalit Decline.
2. Interpersonal Rivalries, conflicts among the Dalit leaders for power and prestige, which will definitely restrict some of the Dalit to arise in socio-political sphere.
3. Inability in Dalit Leadership, one of the most effective causes of Dalit oppression in present social system is lack of good leadership quality among the Dalit leaders. They are only to rush for power and position; link with non-Dalit allies and finding opportunities for fulfill the self-interest is become the major objectives of Dalit leaders today.

Therefore, it can concluded that only praying in front of Ambedkar statue is not mean to be following the Ambedkar’s ideologies also. It is the moral duty of the political leaders to follow the constitutional philosophy and implement the all legal mechanisms of the constitution then only we could think about justice and fraternity. Once Ambedkar said, the document of laws or constitution, it could be best of the document but in the hands of bad man it could be worst of the document. Now it is depend on civil society, to make a balanced and peaceful nationwide, there must needed to be follow the laws and give rational efforts and co-cooperativeness. According to the Ambedkar’s path, most essentially we needed – the good source of Economy; land for farmers, employment opportunity for Dalit, equal Dignity to all, social equity and justice. At last; when Ambedkar was not happy for Pakistan as separate state from India, as it will create more exploitative situation on Dalit, then how today’s Dalit political leaders could thought about to form “Hindu Rashtra”! Need of the hour is to find more reliable path and to fulfill the interest of the citizens rather than isolating the state on the name of communal development.

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Dr. Babasaheb Ambedkar - An Architect Of Indian Constitution

Mrs. Ranjini M.

Assistant Professor

Department of Secretarial Practice

Besant Women's College

Kodialbail, Mangalore, Karnataka

ranjinishetty68@gmail.com

Mrs. Raviprabha,

Assistant Professor

Department of Political Science

Besant Women's College

Kodialbail, Mangalore, Karnataka

raviprabhabesant@gmail.com

Abstract

The Indian Constitution is synonymous with a great philosopher, economist, jurist, leader of the Dalit community and a social reformer - Bheemrao Ramji Ambedkar. He was respectfully known as Dr. Babasaheb Ambedkar, the brain behind the democratic and secular fabric of India. He dedicated his life in eradicating social evils like untouchability and discrimination in the caste system. Dr. Ambedkar was a staunch supporter of human rights and a champion of women's rights. His concept of human rights is well expressed in the form of Fundamental Rights in our Constitution. The Chief Architect of the Indian Constitution metamorphosed India into a country where every citizen could comprehend the meaning of freedom. The Preamble of Indian Constitution assures Justice, Liberty, Equality and Fraternity. Dr. Ambedkar was honoured with the highest civilian award, 'Bharat Ratna'. We pay tribute to him on his 130th birth anniversary.

Key words: Constitution, Architect, Democratic, Fundamental Rights, Preamble

The Constitution of India is one of the largest and unique constitutions of the world. It is the result of a deliberate effort made by the Constituent Assembly. The task of preparing a new constitution for free India was the real challenge for the constituent assembly. In the process of making of the constitution, it faced many challenges in the socio economic and political arena. The socio-economic situations are the striking realities under the prevailing conditions. The new constitution has not only provided for governmental powers, rights and liberties of the people but also brought tremendous change in social life. The credit for bringing this change goes to a great philosopher, jurist, economist, social reformer and a leader of Dalit community Dr. B.R. Ambedkar. He was appointed as a Chairman of the Drafting Committee of the Constituent Assembly to draft a new constitution. He served as a first Law Minister of India.

Dr Babasaheb Ambedkar was born in an untouchable family. He suffered a lot of social economic discrimination due to the prevalent caste system. His life was a saga of great struggle. He fought against injustice and humiliation with great courage and confidence. He worked tirelessly for the welfare of the oppressed class. His vision was to secure social justice to the downtrodden. Providing justice in its various forms, social, economic and political which are reflected in the Preamble of the Indian Constitution are meted out through his efforts by protecting the rights of most disadvantaged sections of the society. He is called the 'Messiah' of the downtrodden, who fought against evil practices such as untouchability and social discrimination. Ambedkar believed that the caste system was a hindrance for the country's economic development and

shoddier than slavery. He considered caste system as great enemy of social harmony. He wanted to establish a social order based on human rights and dignity. He became victorious in securing these rights for the oppressed class. To uplift the Depressed Class, he advocated a policy of reservation to Scheduled Caste, Scheduled Tribe and other backward classes.

After obtaining Doctoral degree from London, he returned to India. He started his career as a lawyer in Mumbai in 1923. For the first time he started an association for the welfare of Depressed Class called "Bahishkrit Hitakarini Sabha" with the intention of uplifting the downtrodden both educationally and economically. In 1935, he started his own political party called Independent Labour Party. As a leader of untouchables, he represented them in the second and third round table conference. He started All India Untouchability league (Harijan Sewak Sangh). In the year 1952, he got elected to Rajya Sabha.

Dr Babasaheb Ambedkar is a staunch supporter of human rights and his concept of human rights is well expressed in the form of Fundamental Rights. Part III of the constitution protects the civil liberties of citizens by abolishing untouchability (Article 17), prohibiting discrimination made on the grounds of race, religion, caste, sex, place of birth or any of them, (Article 15), protecting the interest of Minorities (Article 30). The most important feature of Fundamental Rights is that these are justiciable. These rights are constitutionally protected. Article 32 of the Indian Constitution providing for Right to Constitutional Remedies guarantees judicial protection to Fundamental Rights. On this ground, Dr. Ambedkar called these rights as the very heart and soul of the constitution. It is these protections which makes the rights more real and meaningful.

Dr Ambedkar advocated about classless and secular society. He felt economic reforms will not happen without the social reform. He supported in favour of democratic political structure for India. He believed, the revolutionary changes in socio-economic life can be brought only with democratic system of government. He felt "political democracy cannot last unless there lies at the base of social democracy". Social democracy recognises individual liberty, equality and fraternity. Separating social democracy from political democracy will definitely defeat the purpose of democracy. In the Indian society there is absence of economic and social equality. In the social field the Indian society has given special treatment to some, degrading others. In the economic field there are some who have immense wealth, where as some others are in extreme poverty.

He advocated about secular state, a state which treats all religions equally and grants religious freedom to all (Article 25). Ambedkar was in support of strong Central Government with flexible federal policy. He believed that interest of the Minorities could be safeguarded only by the strong Central Government. He advocated that as India is a caste ridden society, the people of the lower caste are always subject to ill treatment and injustice from upper caste. He believed that casteism would be more powerful at the local level. Government may be influenced by the higher caste and fail to protect the interest of the weaker sections. Whereas the government at the central level may be less influenced by caste politics. For this reason, Ambedkar was strongly supporting a strong Central Government. Ambedkar was an ardent supporter of Minorities. He viewed that Democracy is not only a mere majority rule, the interest of the caste communal minorities will also have to be protected.

Dr Babasaheb Ambedkar supported state socialism, but could not incorporate the idea into the constitution as it was opposed in the Assembly. Later it was incorporated to the constitution after the 42nd Amendment. Ambedkar was the first Indian to pursue Doctoral degree in Economics. As a student and Professor of Economics, Dr. Ambedkar contributed a lot to Indian Economics in the form of dissertations and articles. He supported industrialisation and agricultural growth. He was a leader of peasant class. The Finance

commission of India which was established in 1951 to bridge the financial imbalances between state and centre is the brain child of Dr. B.R. Ambedkar.

Dr Ambedkar was a leader of labour class in its true sense. He fought for workers' right to strike and social security benefits. Credit of holding Tripartite Labour Conference goes to Dr. B.R. Ambedkar. He introduced various legislative measures to protect the interest of the labour class. He was instrumental in bringing industrial peace and harmony. Ambedkar emphasised on economic rights such as better standard of living, right to work, living wage etc. to protect against economic exploitations. But these economic rights are not incorporated in the list of Fundamental Rights, they are included in the Directive Principles of State Policy.

Dr. Ambedkar was in favour of creating a separate electorate to empower the depressed class politically. He opined that the political equality could be achieved by having a separate electorate but however his idea was not materialized as the constituent assembly did not favour it. The Hindu Code bill introduced by him in the parliament which favoured gender equality in the law of inheritance and marriage was not approved by the Parliament.

Dr Babasaheb Ambedkar was a champion of women's rights. Women who are considered as second grade citizens and the suppressed section of the society were not treated equally on par with men. They were denied of some of their rights. Ambedkar being the proponent of women's rights fought for their emancipation. He believed the only way to emancipate from oppression is to educate, organise, agitate and to have faith in themselves. Women must try themselves to abolish slavery. He recognised the dignity of women by supporting the Maternity Bill. As per this bill it is the right of the mother to take rest during pre-natal period.

Dr Ambedkar advocated about the adoption of Uniform Civil Code with the intention of reforming Indian society. Ambedkar opposed the incorporation of article 370, which granted special status to the state of Jammu and Kashmir. He said, "giving consent to the above proposal is against the interest of Indian state. As the Law Minister, I will never do so." However, the provision was incorporated in the constitution.

Dr. Ambedkar was a strong supporter of constitutional government. He defended the inclusion of all administration details in the Indian Constitution. He said Constitution is a supreme law of the land which has to be followed by everyone. He significantly contributed to establish state of India. Dr. Ambedkar converted himself to Buddhism in the year 1956. He was conferred with India's highest civilian award 'Bharath Ratna' posthumously in 1990. He has become an icon of social justice and equality. He became popular not only in India but also at the international level. In 2015 Koyasan University at Wakayama, Japan erected a statue of Dr. B.R. Ambedkar. The library of Western Sydney University, Australia is named after him. Constitution Day is celebrated in India on November 26th every year to commemorate the adoption of the Constitution of India. Dr. Ambedkar is the real architect of Indian Constitution in its true sense.

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The appeal of Dr. Baba Saheb Ambedkar in establishing 'Gender Equality'

Jayashree Saha,
Research Scholar,
Raiganj University,
Email ID – sahajayashree84@gmail.com

The writer of Indian Constitution, social reformer, politician, economist, supporter of Buddha religion Bhimrao Ramji Ambedkar was born on 14th April, 1891 in the family of 'Mahar' in Madhyapradesh. He fought against social discrimination untouchability till death. He was posthumously awarded by 'Bharatratna'. Dr. B. R. Ambedkar, the first person as a 'Dalit bakti' was approved for higher education in college in India. He was elected as the 'Best Indian' through a programme organised by History T.V – 18 in 2012. Indian Constitution is the highest law to the republic of India. The constitution determines the outline of fundamental and political ideology through the formation of Government, activity, fundamental right and directive principles for the management of the country and the duty of citizens. As per Indian Constitution, India is a sovereign, socialist, secular, democratic and republic country. Proper justice, equality and independence are ascertained for the people of this country; to awaken brotherlyhood amongst the citizens, they are inspired for the safety and security of this country and for its national integrity. The Constitution of India came into force in 26th January, 1950.

English word 'Gender' means in bengali 'Lingo'. The word 'Gender' was first applied by Ann Oakley in his book 'Sex, Gender and society'. In modern era the word 'Gender' not only indicates the characteristic and physical differences of male and female but also reveals the creation of society and culture which is specially observed in developing literature. The word 'Gender' is nothing but a social and cultural perception compiled with psychological characteristics. 'Gender' is formed by bifurcating male and female in every aspect, such as, in the field of culture, philosophy, literature, art, fine-art or even in simple thought of our life.

Whereas, 'Equality' means equal right for all in every field. It may be in the field of earning money or in the field of earning fame. The word 'Equality' claims for ----- all are same in the eyes of law, equal opportunity for every citizen and the demolition of economic disparity or not to provide any extra advantage to any person or any group..

'Gender' discrimination is found almost all the countries in the world ----- obviously to that of different extent. Social and cultural stereotypical pattern, some wrong beliefs, preconceived notions and ect are liable for gender discrimination. The rules and regulations not being equal relating to gender equality, some problems often arise. The differential attitude towards female in the society of India is in vogue from many decades. In the era of Hrik Veda, the lady in Hindu religion was highly esteemed but the position of hindu lady started declining after this era. The dignity of woman is not assessed in 'Manu Sanghita'. Later, the customs that polygamy, child marriage, satidaha pratha, and above all creating obstacles in women education were the inhuman activities of patriarchal society in Hindu religion. It is believed by a few sociologist that a social binding was required to save the women of Hindu religion from the clutches of muslim invaders that can not be considered as a gender discrimination towards women.

Rather, it can be said the society is never kind and compassionate to the need of women. Though an endeavour is on process to remove the gender discrimination for years. In every moment, almost each person is becoming the pray of deprevation in the social, economic, political and cultural aspects of life. Deprivation has given birth to inequality and that has spread in the society. Dr. B. R. Ambedkar fought his wole life without compromising with anybody to form a society based on justice by removing inequality and discrimination. He wanted to set up such a society that would be based on independence, equality and amity and where inequality that raises depending on religion, cast and creed, gender, power, property and esteem will be abolished. Dr. B. R. Ambedkar has emphasised in his book “Annihilation of Cast” that religion and its books i.e scriptures are solely liable for grooming the conception of castism and untouchability in the society.

As a main founder of Indian Costitution, the deep and self relized thought of Dr. B.R. Ambedkar is vividly reflected in the texture of Indian Constitution. His main object wast to form a balanced socity depending on independence, equality, amity and above all by reforming the Hindu society. There will be no discrimination in respect of religion, cast, gender etc because Preface, Fundamental Rights, Fundamental Duties, and Directive Principles have been referred in Indian Constitution in order to wipe out the discrimination. In the Constitution of India at first seven fundamental rights are pronounced for the manifestation of the entity of citizens. At present, The right to property is not a fundamental right, so that, the right to equality or another rights are not unlimited. The citizens of Indian avail of all the facilities by maintaining rules and regulations of this country. All citizens enjoy social, political, economical and legal rights irrespective of all religions, casts and creeds, men and women; All are equal in the eyes of law and protected by law. In any public place irrespective of all male and female get equal opportunity in gaing a job or entering into a place. Dr. Ambedkar wanted to bring some changes in the field of the right to women and their dignity. “The Rise and Fall of Hindu Women” written by Dr. Ambedkar bears a vivid description of the plight and degradation of the then women of Hindu religion and for that Hindu scriptures were solely liable. In ‘Manusmriti, the women of ‘Manu’ society were deprived of independence, education, property and etc. Having changed the Hindu law, Dr. Ambedkar raised ‘Hindu Code Bill’ to save the right and respect of the women. The object of this bill was to change the society with the help of law. It was the first approved bill for the right to marriage, divorce, alimony, legal heirs, adoption and property of women. The first and formost social reformative measure of Dr. Ambedkar was ‘Hindu Code Bill’. The then President, Dr. Rajendra Prosad stated that the bill having been passed from Member of Parliament, he would not grant it. Sarojini Naidu threatend for strike for the withdrawal of the ‘Hindu Code Bill’. Dr. Ambedkar could not pass the bill in spite of trying his level best. Our society is not free from the discrimination of socio-economy, gender and casteism.

The main object of democracy is to wipe out the discrimination. In the election manifesto of USA regarding independence, it was said that “All men are equal” which directs the abolition of discrimination. In the Constitution of India, Article No. - 14 to 18 provides the right to equality and fundamental rights. Article No. – 14 of the Constitution of India provides for equality before the law or equal protection of the law within the territory of India. This portion is recorded from ‘Rule of law’, the theory of Briten. Equal protection to everyone by the law is recorded from ‘Due Process of Law’, the theory of UK. It’s meaning is that law is equal to all in a specific circumstances but it does not happen in reality. When the President or the Governor remains in the own post, he/she does not give answer to the Court for exercising his/her power or for the execution of his/ her duty.

As per Article No. – 15 of the Constitution of India, the Government will not exhibit any kind of discriminative attitude in entering into shop, restaurant, hotel or a place of entertainment irrespective of all the citizens of all religions, casts and creeds, men and women. No citizen can be deprived of from using the fully or partly government aided well, bathing ghat or road. If the Government takes any steps for the welfare of women and children or for the backward class of the society, it cannot be deemed fit to be a discrimination ----- this two are exceptional. It is referred in the Article No. – 16 of the Constitution of India that in the field of Government job irrespective of all religions, casts and creeds, male and female will have the equal right. Besides Government job, the Government will not create any discrimination in terms of salary, promotion, leave and pension. Dr. Ambedkar dreamt a society which would be free from untouchability. The law of untouchability (crime) comes into force in 1955. In the Article No. – 17 of the Constitution of India, it is referred that to express untouchability is a punishable offence. As per Article No. – 15 (iii) of the Constitution of India, the Government is empowered to make any proviso/clause (law) for the development and welfare of women. Dr. Ambedkar amended the law for the working lady of mine to give them maternity facilities. The women first attain the opportunity of right to education through various social movements in 18th and 19th century. But the Constitution of India has provided the equal right to the male and female. The discriminative conduct is strictly prohibited along with giving opportunity to all in the field of Government job or providing equal justice to all in the field of law.

Depending on the constitutional system, Dr. Ambedkar raised various laws in different sessions of Parliament and Legislative Assembly for the protection, development and flourishing of women. In spite of that the women are still now deprived of the right, safety or security and justice. Under the supervision of Dr. Phulrenu Guha, of the department of Education and Social Welfare, there formed a committee of which main object was to examine and assess the social status, education and employment of the women subject to constitutional, legal and administrative system. In spite of that right to equality, right to equal justice provided by the Constitution of India could not be gained to establish the equality of gender. The law being passed for the women commission or women being the Prime Minister or the Chief Minister or an ambassador, the opposite picture is seen too in our country. Deprivation, violence, torture upon women in the society depicts the gender discrimination in place of right, equality, and justice. Daughter-feticide, divorce for female baby, rape or woman killing are the headlines of daily news. The position of women in India, above all, is a matter of concern. But there is a ray of hope that women are now becoming conscious about their problems.

The object of the department of social justice and empowerment is to build such a society where all women will be safe and will live in the society with dignity. The President approved the bill regarding the right to transgender being passed in the Parliament on 5th December, 2019. Having driven out discrimination, the transgender will be able to make themselves as productive members of the society. A letter of agreement was signed between Dr. Ambedkar International Centre and Dalit Indian Chamber of Commerce to strengthen the scheduled caste and scheduled tribe. The aim of the agenda of Dr. Ambedkar was to build social unity through intercast marriage. It is our duty to make the youth of our society understand about the thought of Dr. Ambedkar. A great awareness is required to establish gender equality successfully. It is time to provide the utmost safety and security to the women and to drive out the discrimination from all fields.

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Dr. Babasaheb Ambedkar And Humanism

1. Mohammad Ujjainwala

Director, Prudent Law Academy,
Nagpur, Maharashtra

Email id –mohammedu433@gmail.com

2. Namrata Babhulkar

Assistant Professor, Hislop College, Nagpur, Maharashtra

Email id- nbabhulkar21@gmail.com

Abstract

Humanism is a philosophical way of thinking that emphasizes the value and agency of human beings. It is a set of ethics and ideas about how people should live and act, perhaps the term has fluctuated according to the successive intellectual movements. According to Dr. Ambedkar, "one should always cherish some ambition to do something in the world. Alone rise who strive" (The positive philosophy on Humanism). Creative humans use intellect which enriches human thought, knowledge, and wealth which thereby contribute to the development of society and country. The constitution of India under Article 51A(h) encourages the citizen of India to have a sense of Humanism and a spirit of inquiry and reform. The Constitution of our country of which Dr. Ambedkar was the chairman of the drafting committee, has embedded several values and ideals which are directly or indirectly based on Humanism. Indian Constitution contains such core constitutional values that constitute its spirit and ideas which is expressed in various articles. The purpose of this study is to explore and elaborate the work done by Dr. Ambedkar in connection to humanism by the way of legal provisions. The said purpose will be achieved by studying and interpreting various provisions of the constitution of India as well as provisions from other statutes and international law in the context of humanism. After going through various provisions, we will conclude that how humanism was incorporated in the society by the legislature and is even applicable today, it not only changed the thinking of the contemporary society but in today's context too. Humanism needs to be deeply rooted in the minds of the human being. Hence, understanding the value of Humanism through different perspectives is essential and worth observing for the existence of human society as an entity.

Keywords – Humanism, Constitution, Dr Ambedkar, Discrimination, India

Introduction

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

The above quote is said by Bhimrao Ramji Ambedkar, through this quote we can say that the cultivation of humanism in a young mind is important for the development of a society where human beings including other creatures on earth can not only coexist together but also will achieve sustainable development. Dr. Ambedkar can be truly called an architect of the constitution. He changed the history of 3000 years in 30 years. In the then-contemporary society, he not only worked towards the eradication of untouchability, abolition of child labour, woman empowerment, human rights but through the constitution in part III fundamental rights and part IV Directive principles of state policy he tried to sow a seed of humanism in the legislation itself, which aimed at eradicating “all injustice and tyranny” and ushering in social democracy and social equality.

Dr. Ambedkar has a vision of modern India where a society where all individuals are enjoying equal rights and equal opportunity to develop themselves and all individuals will stand on equal footing in society.

Humanism is a philosophical way of thinking that emphasizes the value and agency of human beings. It is a set of ethics and ideas about how people should live and act, perhaps the term has fluctuated according to the successive intellectual movements. According to Dr. Ambedkar, "one should always cherish some ambition to do something in the world. Alone rise who strive" (The positive philosophy on Humanism). Creative humans use intellect which enriches human thought, knowledge, and wealth which thereby contribute to the development of society and country; whereas possessive people do not believe in the use of human intellect for creative purpose as they lack Humanism.

The constitution of India under Article 51A(h) encourages the citizen of India to have a sense of Humanism and a spirit of inquiry and reform. The Constitution of our country of which Doctor Ambedkar was the chairman of the drafting committee, has embedded several values and ideals which are directly or indirectly based on Humanism. Different communities of people who share certain beliefs may not agree on all issues, but the Indian Constitution contains such core constitutional values that constitute its spirit and ideal which are expressed in various articles and provisions. Hence, understanding the value of Humanism is very essential and worth observing for the existence of human society as an entity.

The pursuit of Humanism Through Rationalism

We have already mentioned that rationalism is one of the important aspects of Ambedkar's humanism. Rationalism is the very essence and foundation of humanism. Just vision is the outcome of reason and a rational society is composed of good and rational human beings. Thus, rationalism implies belief in reason and equality emphasizes the importance of reason. The word 'Rationalism' is derived from the Latin word 'Ratio' which means reason. Necessity and universality are the objectives of any rational enterprise. We witness a philosophical doctrine based on reason where reason is identified with rationalism. Thus, rationalism is a philosophical doctrine that the world is knowable to reason and only to reason. As a philosophical tradition of the 18th and 19th centuries, Rationalism asserts that "reason is the basis of vital knowledge of reality revealing as a source of genuine knowledge." Ambedkar gives importance to reason in his humanism because he realizes that reason alone stands against prejudices in the name of the god or super sensible entities. Reason or one's rationality alone can stand against mysticisms and unscientific philosophical and social prejudices.

Socialism as an Important Aspect of Humanism

The term 'Socialization' is derived from the 'Socius' which means society. Ambedkar visualized a kind of society where the principle of one man one value had been adopted in all walks of life, such as, political, economic, and social. According to Ambedkar, the ideal of one man's value is to be achieved by impeding or by religious, economic, and social exploitation of man by man. The absence of exploitation in any form is the essence of socialism. Ambedkar was a firm admirer of socialism. Socialism is an important dimension of Ambedkar's humanism. According to Ambedkar, socialism does not only embrace economic equality but also ensures social and political equality¹.

Humanism and Collectivism

Collectivism is the important mark of Ambedkar's humanism. In this regard, Ambedkar voiced in favour of political rights for the untouchables at the round table conference. Mahatma Gandhi did not like this scheme and as a symbol of protest, Gandhi went on fast unto death at Poona. However, Ambedkar won the battle because as a protest the depressed class people were given 148 seats as reserved seats. As a pathfinder, Ambedkar also initiated a few political decisions which eventually helped the untouchables at great length. He included the rights against exploitation of man by man, he emancipated not only the untouchables from the

fetters of slavery but also the women, the children, and the helpless people from the scourge of evil systems such as Devadasi, forced labour, employment of a child below the age of 14 years and so on.

Humanism- International perspective

International humanist and Ethical Union (IHEU) founded in Amsterdam in 1952, an umbrella organization made up of more than 80 countries championing secularism, human rights, and equality motivated by human values. It campaigns globally on human rights issues with an emphasis on defending the freedom of thought and expression and the rights of a vulnerable minority in many parts of the world. The aim of humanist international is to build support and represent the Global humanist movement defending human rights and promoting humanist values worldwide. Recurring themes of IHEU managed International women's rights, sexual and reproductive health, laws against blasphemy and Apostasy, discrimination, and slavery.

Humanism and Constitution of India

Humanism is a many-sided and multi fold phenomenon which embraces the varieties of political ideology as well as conservative, liberal or social worldviews standing up for it. According to Doctor Ambedkar, one of the important dimensions of his radical humanism was that he wanted to give all citizens the right to equality in religious, economic, and political matters so that they may get the opportunity to emancipate their values. He was the founder of scientific and social Humanism. Ambedkar attempted to establish a society based on liberty, equality, and fraternity; and the provisions of the same have been embedded in Articles 14 and 15 of the Indian Constitution which was intimately associated with his concept of Humanism. Ambedkar asserted that " man was the centre of his action", according to him whatever religion a man follows he should be the captain of his soul, and he should master his faith along with self-help and self-respect. Article 25 and 26 of the Indian Constitution provide us the liberty to Profession, propagate and manage all religious affairs, but the objective of Ambedkar's Humanism was to uplift the well-being of the depressed and downtrodden classes. His perception of humanism was based on getting rid of the social disabilities of untouchables. Untouchability was a sin according to him and he believed that upliftment of the untouchables is the upliftment of the nation; hence Article 17 is firmly dedicated for untouchables, as it sweeps out untouchability from our nation and develops a humanistic approach in the minds of Indian nationals. He searched out that all the castes are interested and interdependence is a continuous phenomenon because the interest of everyone is being fulfilled within the system. He never thought that a caste system is a form of division of labour; based on a rational observation Article 23 and 24 of Indian Constitution provides a humanistic urge and lessons of equality to realize the Indian society the value of Humanism².

Woman and Humanism

The emancipation of women was another important dimension of Ambedkar's Humanism, he paid special attention to the overall development of women's status in India. At that time " All India Depressed class women's conference" was held in Nagpur, on the 20th of July 1942. Ambedkar emphasized that there would not be the progress of a nation without the progress of the women. He indirectly emphasized the development of women which was one of the important aspects of Humanism.

Democracy and Humanism

The concept of democracy is another important dimension of Ambedkar's Humanism. Under the umbrella of democracy, Dr Ambedkar advocates the proposal of one man one vote not only in political life but also in social and economic life. According to him true humanism would be reflected and restored when political democracy is to be accompanied by social democracy.

Humanism and human rights:

These two concepts are entwined with each other and in the true sense of the term, they are two sides of the same coin. As a Samaritan of downtrodden people, he believed that the establishment of a Democratic society in India would be possible only when untouchables and weaker sections would be allowed to enjoy human rights. Article 15 is of Revolt against slavery and untouchability or can be set that a constitutional remedy has been introduced for radical and revolutionary changes through constitutional means.

COVID 19 Situation and Humanism

Currently, we are facing a pandemic, this is a situation where all the countries of the world are Worsley affected some underdeveloped countries have Collapsed economically during such phase India has believed in the philosophy of "Vasudeva Kutumbakam" which means the entire world is one family, India has extended help to 150 countries all over the world, it not only supplied medical help but also supplied free vaccine to other countries, this act sets an example before the world that humanism is most important for the survival of human being on this planet.

Conclusion

The relevance of Ambedkar's Humanism so far, we have outlined and examined Ambedkar's humanism from various perspectives. We are now in a position to assess the relevance of his humanism in our times. It is true to say that over time everything has changed. Except for eternity nothing is permanent. Everything is momentary, impermanent, and relative and over the time takes different shapes and colours. However, when we envisage the relevance of Ambedkar's humanism, we see a difference. Even after 60 years, no one can deny the relevance of Ambedkar's humanism. Humanism is an umbrella term, that cannot lose its foothold in the course of history.

We can conclude that Dr. Ambedkar had farsightedness, the provision enacted in the constitution and still effectively applicable today and had the vision to convert India into a country where it is an ideal example of a sovereign country for the entire world, of which evidence we have seen during the recent pandemic where India had helped many countries to cope up which the situation and many countries are looking towards India as a superpower.

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Ambedkar's view on Social justice as criticism against the theoretical postulates of Caste in India

Ipsita Chakraborty,

Research Scholar,
Department of Sociology and SocialWork,
Annamalai University, Chidambaram, Tamil Nadu
-chakrabortyipsita448@gmail.com

Salini. R,

Research Scholar,
Department of Sociology,
Annamalai University, Chidambaram, Tamil Nadu
– rsalinisanil@gmail.com,

Introduction:

An eminent jurist and the chief architect of the Constitution of India, Dr. B.R. Ambedkar, persistently fought for the rights of downtrodden people of the Indian society. As a social reformer, he strongly condemned the caste and caste system in Indian society; he challenged the authenticity of Hindu social order which donate untouchability and inequality in India. In this context, the present paper is an attempt to exhibit B.R. Ambedkar's relevance in the society as the main critique of caste and its theoretical implications. Further, the research recognizes the interlink age between social justice and social reforms and will also analyse the contemporary relevance of B.R. Ambedkar's vision on social reforms and social justice. He wishes to establish a just society through the Indian Constitution itself, through this he had ensured certain provisions for the weaker sections of the society. Ambedkar's just society is based on the principle of Justice - Social, Economic and Political, liberty, equality and fraternity where each individual not only have the access to the wealth , assets, privileges of life but he also has the right to live with dignity within the society. He further gave emphasis on the fact that political democracy cannot be established in true sense without Social and Economic Democracy. Some of his important works regarding social includes, 'The Annihilation of caste', 'Castes in India', 'essays on untouchables and untouchability', 'Manu and the Shudras', 'Mr. Gandhi and the emancipation of untouchables', 'the untouchables and the paxbritannica', 'The untouchables who were they and why they became', untouchables or the children of India', 'which is worse', 'who were the shudras etc. These works of Mr. Ambedkar contains the practical aspect of Indian society by criticizing the operations of caste. He actually concerned about the upliftment of so called Dalits.

Ambedkar's idea of social justice was based on our indigenous historical, social and cultural roots. Indian Constitution is founded on the concept of social justice, and Constitutional makers were well known to the use the various principles of justice; which could fulfill the expectations of whole population. Social justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. Social Justice can be considered as a fundamental right as it is the comprehensive form to remove social imbalances by different groups or sections in the social structure or individuals by means of which alone the welfare state could be established.

Caste in India:

Caste system is the base of Hinduism in particular. As a unique system caste is evolved and practiced India. it has more similarities with western concept Racism where people are discriminated on the basis of their skin colour. Similarly caste system discriminates the citizens on the basis of their birth, where the citizens have no

choice. There is no choice or option of change on ones caste, as it is defined by their ascribed status. On the basis of caste there are lot of restrictions such as, inter dining, inter marriage etc. Caste is a formal, rigid and well defined system.

Principal features of caste system in India:

1. Segmental Division of Society: The society is divided into various small social groups called castes.
2. Hierarchy: At the top of this hierarchy is the Brahmin caste and at the bottom is the untouchable caste. In between are the intermediate castes, the relative positions of which are not always clear.
3. Endogamy: The members of a caste or sub-caste should marry within their own caste or sub-caste. The violation of the rule of endogamy would mean ostracism and loss of caste.
4. Hereditary status and occupation: caste restricts its members to practice other jobs than their hereditary orientation
5. Restriction on Food and Drink: Usually a caste would not accept cooked food from any other caste that stands lower than itself in the social scale, due to the notion of getting polluted.
6. A Particular Name: Every caste has a particular name though which we can identify it. Sometimes, an occupation is also associated with a particular caste.
7. The Concept of Purity and Pollution: The higher castes claimed to have ritual, spiritual and racial purity which they maintained by keeping the lower castes away through the notion of pollution.
8. Jati Panchayat: These are openly enforced by the community through a governing body or board called Jati Panchayat.

According to Ambedkar the major discriminatory features of caste system are;

- | | |
|----------------------|--|
| 1. Hierarchy | 2. Lack of social efficiency |
| 3. Social immobility | 4. Responsible for disruptive tendencies |
| 5. Excommunication | 6. Endogamy |
| | 7. Anti social spirit |

According to Ambedkar, caste is religion and religion is anything but an institution. It may be institutionalized by it is not the same as the institution in which it is embedded. Religion is an influence or force suffused through the life of each individual molding his character determining his actions and reaction, his likes and dislikes. These likes and dislikes, action and reactions are not institution, which can be lopped off. They are forces and influences, which can be dealt with by controlling them or counteraction them.

Theories on caste can be summarized into the following:

1. Traditional Theory: According to this theory, the caste system is of divine origin and explains caste system is an extension of the Varna system, where the 4 varnas originated from the body of God Brahma. At the top of the hierarchy were the Brahmins came from Brahma's head. In the second tier Kshatriyas, came from his arms; third tier Vaishyas, or the traders, were created from his thighs. At the bottom were the Shudras, who came from Brahma's feet. The mouth signifies its use for preaching, learning etc, the arms – protections, thighs – to cultivate or business, feet – helps the whole body, so the duty of the Shudras is to serve all the others.

Ambedkar's view of Hindu religion is that, Hindu law is made by upper caste, out caste or panchamas had nothing more than to obey, respect and live in it. Lower castes have no rights against the upper caste. There is no equal right or justice to the lower castes. By his thoughts, Ambedkar pointed out that, Hindu law is against the equal rights among all communities. Traditional Theory on Caste establishes untouchable community as slaves. His two well known works ,Who Were the Shudras? (1947) and The Untouchables (1948), has for the first time analyzed in detail the 'Shudras' and 'untouchables' which created a mix in. Ambedkar advocated human dignity, liberty, equality, and fraternity through the legal provision.

2. Racial Theory: Varna is the older form of caste system in India which means colour, and the origin of stratification in Chaturvarnya is closely associated with Varna, Brahmins, Kashtriyas, Vaishyas and Shudras.

Varna system is mainly based on division of labour and occupation it was prevalent during Vedic period. Brahmin Kshathriya and Vaisya are frequently mentioned in the Rig Veda as they were represented priests, warrior and Vaisya is comprised common people and the name of Sudra occurs only once in the Rig Veda as they were represented manual labourers.

According to Ambedkar, Caste is a social group having two characteristics such as, membership is restricted to those who are born of members and includes all persons born into it and the members are forbidden by inevitable social law to marry outside the group. Prohibition of intermarriage among mutually exclusive groups itself ensures membership of one group is confined to only who are born in it. Ambedkar claims that "the superposition of endogamy on exogamy means the creation of caste. Restrictions on marriage will consequently result in a recurrent problem of disparity attaching itself to the lack of concurrence among the marriageable units at any point of time. It is "the infection of imitation" that caught all these sub-divisions on their onward march of differentiation and has turned them into castes".

3. Political Theory: According to this theory, the caste system is a clever device invented by the Brahmins in order to place themselves on the highest ladder of social hierarchy. Dr. Ghurye states, "Caste is a Brahminic child of Indo-Aryan culture cradled in the land of the Ganges and then transferred to other parts of India". The Brahmins even added the concept of spiritual merit of the king, through the priest or purohit in order to get the support of the ruler of the land.

Dr. Ambedkar in his grand scheme of reconstruction of Indian society explained the rights of representation as democratic rights. Ambedkar argued that all sections of the society including women should get rights of representation spheres of education, employment, agriculture, industry, bureaucracy and governance of this country. Branding that the Brahmanical society is based all kinds of privileges such as keeping education, rule and economy and relegate the Bahujans to service, Ambedkar wanted to usher in Democratic society based on the Culture of Representations. His memoranda to the Southborough Committee, Montague-Chelmsford committee, Muddiman Committee and his arguments in Round Table Conferences are based on the rights of representation as democratic rights.

4. Occupational Theory: Caste hierarchy is based on the occupation. The professions followed by Brahmin's were treated as superior and Sudra's were considered as dirty. According to Newfield, "Function and function alone is responsible for the origin of caste structure in India." With functional differentiation there came in occupational differentiation and numerous sub-castes such as Lohar (blacksmith), Chamar (tanner), Teli (oil-pressers).

According to Ambedkar, "Caste system is not merely division of labour but also a division of labourers. Civilized society undoubtedly needs division of labour based on specialization but the Varna system of division of labour is not based on any kind of specialization. In uncivilized society division of labour is accompanied by this unnatural division of labourers into water tight compartments." he suggests that in order to fully understand the ideological state apparatus of caste, one must delve into the religious bearing which it carries forth in Hindu society. In order to break apart the caste system with the effect of a complete annihilation, we must cease at the religious significance of caste, denude the socio-political reverence attached to it, thereby realizing a reconstitution of the production relations which determine the bearing of caste in Hindu society.

5. Evolution Theory: According to this theory, the caste system did not come into existence all of a sudden or at a particular date. It is the result of a long process of social evolution.

- Hereditary occupations;
- The desire of the Brahmins to keep themselves pure;
- The lack of rigid unitary control of the state;
- The unwillingness of rulers to enforce a uniform standard of law and custom;
- The 'Karma' and 'Dharma' doctrines also explain the origin of caste system;
- Ideas of exclusive family, ancestor worship, and the sacramental meal;
- Clash of antagonistic cultures particularly of the patriarchal and the matriarchal systems;
- Clash of races, colour prejudices and conquest;

- Deliberate economic and administrative policies followed by various conquerors;
- Geographical isolation of the Indian peninsula;
- Foreign invasions;
- Rural social structure.

Dr. B.R Ambedkar put forward his ideas on social justice and equality is based on modern concept of democracy. He made his contributions to criticize Hindu order of caste.

Conclusion:

Dr. Babasaheb Ambedkar's Nation of Social Justice Injustice is everywhere not only western countries and India also. At present one of the contemporary issues is that injustice and caste discrimination. As his perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity he addressed in constituent assembly that ,the third thing we must do is not to be content with mere political democracy. Political democracy cannot last unless there lies at the base of it social democracy that means a way of life, which recognizes liberty, equality and fraternity as the principles of life. His concept of liberty is a fundamentalism among political and philosophy thought. According to Ambedkar, liberty has divided into two categories namely Civil Liberty and Political Liberty. Ambedkar's notions of civil liberty deals with three basic opinions are; Liberty of movement, Liberty of speech and Liberty of action. Civil liberties are often formally guaranteed in Indian constitution but ignored in practice which came from Bill of Rights. Civil right is often used to refer to one or more of these liberties or indirectly to the obligation of government to protect dalits from violations of one or more of their civil liberties. India is the land of caste complexities. Ambedkar is the one and only Indian democratic thinker and leader opposed, criticized and made his teaching and preaching on social justice to oppose caste as a whole.

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Dr.Babasaheb Ambedkar-a Humanist

Mrs . Shilpa V Ganvir

Assistant Professor

Athavale college of social work, Chimur, Chandrapur.

Email add; shilpaganvir30v@gmail.com

Introduction

Humans as the Homo Sapience evolved on this planet about 150,000 years before present. Some of the oldest Civilizations known in the history have been dated 10,000 Years old. Human Being is a social animal. Social animal has a tendency to govern and to be Society itself. There are two fundamental Types of human nature. Creative and Possessive. Creative human use human intellect for creative endeavors which enriches human thought knowledge and wealth thereby Contribute to the development of human heritage for the posterity.

Possessive people, on the other hand do not believe in the use of human intellect for creative purpose. Rather they believe in appropriation. Amassing and even us usurpation the product of the labor of the creative people. This types of people possess a strong urge to become the governing class by all means in order to achieve this aims. Lesser the degree of civilization in the Society, greater is the probability of succeeding this type of people in becoming the governing class. However in a more civilized society the creative people can offer resistance to possessive people and try to safeguard their interests. This is a continuous process in the human Society. Kari Mark has scientifically analyzed this Conflict by applying the principles of dialectical materialism to the sphere of social phenomenon and described it as the historical materialism. Slavery, apartheid gender bias and Caste system are the abominable creative people. These are man-made evils created by man for the exploitation of man. Those who have raised their voices against these evils and given a relentless fight against the prevailing Social order of these times in order to free the Creative peoples from the sockless imposed on them have become immortal personalities in the human history. Some of these great persons are better known as founders of religions. Gautam Buddha, Jesus Christ, and Guru Nanak. Some have become famous as saints as Kaberji, Ravidasjee and Tukaram. Some have become source of inspiration and guidance to the under privileged classes as Kratiba Jotiba Phoolay and Pariyar Ramaswamy Naicker and some are revered even more than gods as Bharatratna Dr. Bhimrao Ramjee Ambedkar.

Gautam Buddha, Jesus Christ, Guru Nanak, Ksbeer, Ravidas, Tukarama, Kravtiba Jotirao Phoolay, Periyar and Dr. Babasahab Ambedkar they all belong to the great Class of exalted Homo Sapience called as Humanists.

Objective:

1. To study the importance of Buddhism for development of Humanities.
2. To study the Humanistic approach of Dr Babasaheb Ambedkar for reconstructs the society.

Methodology

This present study, which is based on secondary data covering journals, articles, report and e- resources. etc

Dr Ambedkar's Perception on Humanity and Buddhism

Dr. Ambedkar will be remembered for all time to come as the architect of the Indian Constitution, Specially for the fundamental Rights and Directive Principles chapters which aim at eradicating "all injustice and tyranny and ushering in Social Democracy and Social equality. Our political rulers have failed Ambedkar and his vision. It is now for human rights groups and grassroots activists to make social democracy and equality a way of life in the absence of which political democracy will always stand on a shaky foundation. "To translate into action the cherished dream of Dr. Ambedkar in an honest manner requires strong commitment, honest approach and effective implementation of the Constitutional mandates up holding the ethos of secularism and eschewing Ulterior Considerations, narrow party politics deep rooted prejudices based On historical events and the so called religious bigotry. 'As Ambedkar himself say "Man is mortal. So are ideas. An idea needs watering. Both will otherwise wither and die

The Hindu Community is set in the steel name of the cast system, in which one caste is lower than another in Social gradation involving particular privileges, rights, Inhibition and disabilities with regard to each caste. This System has Created vested interests, which depend upon maintaining the inequalities resulting from the system. He therefore, Unfiled the banner of equality." He was born in an "Untouchable" family, Carried on a relentless battle against unsociability throughout his adult life. In the last part of his life he renounced Hinduism and became a Buddhist. What were his reasons for doing so? A detailed answer to this question can be obtained by Studying his the Buddha and his Dhamma, Annihilation of Caste Philosophy of Hinduism, Riddles in Hinduism etc.

According to Dr. B.R. Ambedkar, "What is called religion by Hindus nothing but a multitude of Commands and Prohibition."? He has enumerated the evils of Hinduism in the following manner

- 1) It has deprived moral life of freedom
- 2) It has only emphasized Conformity to commands.
- 3) The Laws are unjust because they are not the same for one class as of another. Besides, the Code is treated as final.

"The Buddhist dharma is based on scientific reasoning, it seeks to achieve human freedom, Equality, liberty and fraternity, According to him. Buddha taught, 'Social freedom, Intellectual freedom. He taught equality, equality not between man and man only but between man and woman."

After a comparative study of different religions, he concluded that Buddhism was the best religion form this point of view in his article "Buddha and the future his Religion" published in 1950 in the Mahabodhi Society Journal Ambedkar has Summarized his view on religion and on Buddhism in the following manner.

- 1) The Society must have either the Sanction of law or the Sanction of morality to hold it Together without either, the society is sure to go to pieces.
- 2) Religion, if it is to survive, must be in consonance with reason, which is another name of for Science
- 3) It is not enough for religion to Comprise moral code, tents of liberty, equality and Fraternity.
- 4) Religion must not sanctify on make a virtue out of poverty.

Lokamitra expressed Dr. Ambedkar's vision and its influence upon him in these lines, I visited India in 1977 and met Sangharaleshita's Ambedkar's great vision of a society in which everyone was free to develop themselves to the fullest and all related to each other on the basis of equality and friendship, not by political means but through Buddhist practice, Devoting his life to the eradication of

untouchability, he had, after a long and arduous journey realized that effective social change will come about only through changes. I wanted to be part of it, and encouraged by my teacher, Sangharakshita and his Indian disciples, decided to live in India.'

He further explained how Ambedkar's thinking works, "I have travelled extensively, especially amongst followers of Dr. Ambedkar and Dalits I have found invariably that those who are following a spiritual practice through Buddhism avoid the two common extreme reaction to caste discrimination and violence. Not only are they less likely to be inflamed, but they are also unlikely to go to the other extreme of being cowed down and intimidated. They are able take a more individual and Creative approach to their centuries old oppression.

In May 1956 a talk by Ambedkar titled "Why I like Buddhism and how it is useful to the world in its present circumstances" was broadcast from the British Broadcasting corporation London. In his talk Ambedkar said; I prefer Buddhism because it gives three principles in Combination, which no other religion does. Buddhism teaches Prajna (Understanding as against superstition and super naturalism) ,Kaurna (Love) and Samata (equality). This is what man wants for a good and happy life. Neither God no soul can save society"

He felt that the propagation of Buddhism needed a Bible. Apparently Ambedkar wrote the Buddha and his Dhamma to fulfill this need

In the west most people come to Buddhism for psychological reasons. In India it is different. Dr. Ambedkar sewer mores by his vision of a new society brought about by the practical of Buddha Dhamma. However, he died just about six weeks after the great conversion in October 1956 which had Sadly been ignored by the Buddhist world in the worlds of T.K. Tope. "Dr. Ambedkar's erudition and learning were no doubt great. The generations to come may not remember the political achievements of Dr. Ambedkar. Ambedkar the Social revolutionary, and Ambedkar the modern exponent but Ambedkar the humanist Scholar will be remembered forever.

Findings of some others study

A large number of studies have reported positive results about Buddhism and its techniques applied to counselling, psychotherapy or mental Health interventions for example Synthesizing Buddhist teachings in Psychoanalysis. (Rubin 1996,wourgtko 1991) and applying Buddhist psychology to cognitive behavioral therapy. (Compose 2002, Kumar 2002) In addition a review of the pertinent literature yields evidence supporting the effectiveness of combining Buddhist meditation and mindfulness techniques in to psychotherapy. (C F Teasdale it al 1995, Ulillicems and Kabat Zinn 2011) One of the current three major Buddhist mainstreams has decisive influences on the development of Buddhism, not only in North Asia, particularly in Japanese and Korean Buddhism (He 2008) but also in Vietnam (Nakamura 1984). Positive nonviolent strategies (vones 2008 p181) toward social justice.

Dr. Ambedkar's approach to woman's Empowerment (Jun 2016 bale) Dr. Babasaheb Ambedkar the principal architect of the Indian Constitution and as an emancipator of the poor and deprived. He was not only crusader against the caste system and a valiant fighter for the cause of the downtrodden but also an elder statesman and a National Leader. Dr. Ambedkar was the decor of lights for the millions of depressed oppressed and exploited people of India. Dr. Ambedkar mission in his life was to Challenge the ideological foundation of graded system of Caste hierarchy that cleaned equality, freedom and human dignity to woman in Hindu society but his drown documents as the living documents i.e Indian Constitutions brings the equality by the rule of law in this nation (Hindu Code Bill).

No other society is fully organized, Each and every society has lots of problems, and these problems are Natural problems and man-made problems. Because of this problems society disorganized and destroyed. Dr.

B.R. Ambedkar forming the constitution for reconstructs the society for betterment of human being. He tries to destroy all negative superstition of Indian society. He is motivational leader for Humanities in 21st century, who tries to build Humanistic approach in society.

Recommendation

- 1) If we follow the real approach of Humanities our society become more develop & stable.
- 2) Future generation should be learning the basic knowledge and principle of Buddhism for their Mental Health.
- 3) Every society need peaceful environment for growth and development Buddhism create the peaceful environment through mediation.
- 4) Women condition should be improve. Each society gave respect to women. All member of society is important and therefor women's Contribution is important for development of Humanity.

Conclusion

Dr. Babasaheb Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great national leader and patriot a great author, a great educationist, a great political philosopher, a great humanist without any parallel among his contemporaries. All these facet of Dr. Babasaheb Ambedkar's personality has strong humanistic under pinning. It is only regrettable that the press in the past as well as the Contemporary has projected Ambedkar mainly as a great Social rebel and bitter Critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts and strong humanitarian Convictions behind his every act or speech throughout his life.

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Untouchables As (The) Other: Ambedkar's Struggle For Eradication Of Untouchability

Kangkana Nath

PhD Research Scholar

Department of Philosophy

Gauhati University Guwahati, Assam

Email-id: kangkananath95@gmail.com

Abstract:

This paper is mainly concerned with the discrimination and exploitation faced by the depressed classes, mainly the "untouchables". It will discuss 'who are the untouchables?', 'how they fall into the category of the other?' The untouchables though they are an essential part of the society, the upper caste people generally regard them as inferior or depressed classes. They have always been treated by the upper caste people as the other. As Dr. B.R. Ambedkar was born as an untouchable, he was always aware of the humiliations and sufferings faced by the untouchables. Ambedkar always struggled for the development, liberation and upliftment of the untouchables. His main aim was to eradicate untouchability from the society.

Keywords: untouchables, other, depressed classes, Ambedkar, discrimination.

Introduction :

Indian society has designated the 'untouchables' as the other. But who is the other? Do only the untouchables fall into the category of the other? Why they have been treated as the other? The other can be defined as "one considered by members of a dominant group as alien, exotic, threatening, or inferior (as because of different racial, sexual, or cultural characteristics)" The term other not only meant the untouchables, but all kinds of depressed classes and even women. They have been treated as the Other due to the nature of the work they perform, such as making and beating drums, leather work (e.g., shoe-making), sweeping streets, scavenging, cleaning latrines, skinning carcasses and tanning etc. Such kind of work is considered to be inherently inferior and ritually polluting by the high-caste Hindus and this was the sole reason for treating them as untouchables or the other who is different from the high caste people.

Indian society was divided into four general classes, the priests (the Brahmins); the warriors (Kshatriyas); the peasant-traders (the Vaishyas); and the serfs or slaves (the Shudras). It is believed that the untouchables or outcastes were of a lower status than the Shudras. They were serving the Aryans in very dirty tasks. "Sometimes they were called "the fifth caste," but most (Brahmin) authorities rejected even that, insisting that they were outside the Aryan social order altogether! It is likely that all untouchables were later labeled as "Shudras," though in early Indian literature they are mentioned by such occupational names as the Chandalas (the carriers and the cremators of corpses), the leather workers, and the basket-makers. Special quarters were allocated to those out castes. They were not allowed to reside in the neighborhood of the Aryans; they had to dwell outside the villages of the Aryans. Also, they were to be dressed in discarded garments, eat food from broken vessels, and wear only iron ornaments."

The untouchables were regarded as the outcastes. They were given various names such as Pariahs, Panchamas, Atishudras, Avarnas, Antya- jas, Namshudras etc. The British identified them as the Depressed Classes of the society. Gandhi called them as Harijans and the Indian Constitution calls them as the Scheduled

Castes. The touch, shadow or mere voices of the Dalits were enough to pollute the upper caste. There were rigorous restrictions on their food, places, human rights, dress and ornaments. They were forced to live in dirty areas on the outskirts of the villages. They were not allowed to use public wells, temples, public schools, public ceremonies etc.

“In every village the Touchables have a code which the Untouchables are required to follow. This code lays down the acts of omissions and commissions which the Touchables treat as offences. The following is the list of such offences:

1. The Untouchables must live in separate quarters away from the habitation of the Hindus. It is an offence for the Untouchables to break or evade the rule of segregation.
2. The quarters of the Untouchables must be located towards the South, since the South is the most inauspicious of the four directions. A breach of this rule shall be deemed to be an offence.
3. The Untouchable must observe the rule of distance pollution or shadow of pollution as the case may be. It is an offence to break the rule.
4. It is an offence for a member of the Untouchable community to acquire wealth, such as land or cattle.
5. It is an offence for a member of the Untouchable community to build a house with tiled roof.
6. It is an offence for a member of an Untouchable community to put on a clean dress, wear shoes, put on a watch or gold ornaments.
7. It is an offence for a member of the Untouchable community to give high sounding names to their children. Their names be such as to indicate contempt.
8. It is an offence for a member of the Untouchable community to sit on a chair in the presence of a Hindu.
9. It is an offence for a member of the Untouchable community to ride on a horse or a palanquin through the village.
10. It is an offence for a member of the Untouchable community to take a procession of Untouchables through the village.
11. It is an offence for a member of the Untouchable community not to salute a Hindu.
12. It is an offence for a member of the Untouchable community to speak a cultured language.
13. It is an offence for a member of the Untouchable community, if he happens to come into the village on a sacred day which the Hindus treat as the day of fast and at or about the time of the breaking of fast; to go about speaking, on the ground that their breath is held to foul the air and the food of the Hindus.
14. It is an offence for an Untouchable to wear the outward marks of a Touchable and pass himself as a Touchable.
15. An Untouchable must conform to the status of an inferior and he must wear the marks of his inferiority for the public to know and identify him such as— (a) having a contemptible name. (b) not wearing clean clothes. (c) not having tiled roof. (d) not wearing silver and gold ornaments. A contravention of any of these rules is an offence.”

Ambedkar as an ‘Untouchable’:

Dr.Babasaheb Ambedkar was born into a poor, low Mahar caste family on April 14, 1891, in Madhya Pradesh. Babasaheb Ambedkar had a tough childhood as his family was treated as ‘untouchable’ caste of Maher’s in Maharashtra and was subjected to socio-economic discrimination. Even in his school, he was treated

as an 'untouchable.' He faced discrimination from the students and teachers. His schoolmates would neither eat or seat beside him, his teachers also did not touch his books as he came from a dalit family that was considered 'unclean' by the orthodox Hindus. Later Ambedkar became the spokesperson of the backward or depressed classes and castes in India. Ambedkar struggled for the importance of a social reform that would abolish caste discrimination and the concept of untouchability in India.

“Before the Simon Commission, in 1928, Ambedkar submitted a memorandum on behalf of his association, the Bahishkrit Hitakarini Sabha. He argued in favour of the granting of universal franchise and a quota of seats for the Untouchables rather than for separate electorates. He explained, during his speech before a delegation of the Simon Commission at Poona, that in case universal suffrage was not being granted for the Dalits, then he would campaign for separate electorates. This stand suggests that he still nurtured great hopes towards the upper castes and that he still had nationalist scruples which prevented him from severing his links with social and political mainstream. The report of the Simon Commission finally granted reserved seats to the Depressed Classes, but candidates who would take part in them would have, first of all, to get their competence endorsed by the governor of the province. This profoundly annoyed Ambedkar. Anyway, this report remained a dead letter since the main political force of the country – the Congress – had not been involved in its making. To get out of this deadlock, a Conference was held in London in 1930, and then a Second Round Table Conference in 1931. None of them bore fruits.” The Communal Award was announced on August, 1932 following the Second Round Table Conference which recognized the right to separate vote for the untouchables. Thus, they were given right to vote and 71 separate constituencies which were to be filled only by the dalit candidates. “The Poona Pact finally established a system of reserved seats, in which 148 seats (instead of 71 as put forward by the Communal Award) were granted to the Untouchables in the Legislative Council. But it excluded the principle of separate electorates: in 148 constituencies – those where the Untouchables were the most numerous - the members of the Depressed Classes (the official phrase) would designate by themselves the four Dalit Leaders who would be the candidates among whom all the voters of the constituency, mixed of all castes, would then have to elect their representative.” This scheme ruined the efforts and hopes of Amedkar as he wanted to engage the Dalits into poltical force. “Dr. Ambedkar, yet, continued to pursue an election-based strategy by creating a political party, the Independent Labour Party, in 1936. The ILP, as its name indicated, was not intended to be confined to the Untouchables. As party president, Dr. Ambedkar tried to set up himself as a leader of the “labouring masses”. This shift was largely due to his need for an electoral strategy. He had become aware of the necessity of widening his social basis. Indeed, the Untouchables appeared only as labourers in the program of the ILP, which pays a lot of attention to economic questions and to a criticism of capitalism. Ambedkar considered that the Indian labourers were victims, at the same moment of Brahminism and capitalism (Brahmanshahi and Bhandwalshahi), the two systems dominated by the same group”

Dr. Ambedkar made a strong impact on the making of the Constitution as he was appointed president of the “Drafting Committee”. Ambedkar was one of the few members of the Constituent Assembly who belonged to Drafting Committee, along with 15 Committees – including the “Minorities Committee” where the Dalits were discussed.

Constitutional Abolition of Untouchability:

Article 17 provides that: "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law.

It is further provided in Article 15(2) that: (2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to (a) access to shops, public restaurants, hotels and places of public entertainment; or (b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of the general public.

Conclusion:

“Ambedkar correctly grasped that "there will be out-castes as long as there are castes. Nothing can emancipate the outcaste except the destruction of caste system". Economic equality is the only sure and certain means to destroy castes and outcastes. It alone makes political and social equality meaningful. Political equality by itself is an empty shell. Laski rightly reasoned that "political equality is never real unless it is accompanied by virtual economic equality".” It is true that if there is no economic equality then there always be discrimination of the upper caste on the lower caste. Economic equality eliminates privileges and advantages of the upper caste. Then, we can live in a free society, as freedom exists only in a society of equals. In an unequal society the law supports the claims of the privileged as it is based upon inequality, ideas of injustice and lack of freedom. “Equality must be factual and not formal. Formal equality of rights becomes the decorous drapery for a practical relationship of mastery and subordination. Even that apostle of individual liberty, John Stuart Mill frankly admitted that "equality ... is one of the ends of good social arrangements; and that a system of institutions which does not make the scale turn in favor of equality ... is essentially a bad government - a government for the few, to the injury of the many".” Very often we think that our law has given equal opportunities for rich and poor. Anatole France exposed it when he quipped: "majestic equality of law forbids rich and poor alike to steal bread and to sleep under the bridges.” Similarly, we cannot have equality of opportunity unless we have economic equality. But in India opportunity goes with wealth and connections, if we are rich then we will achieve each and every opportunities, but if poor then we will lack in all kinds of opportunities. Economic equality brings culture within the reach of everybody and gives him opportunity to develop in his life.

Ambedkar was always aware of the importance of economic equality. “In 1937, he pointed out that the Indian National Congress lacked courage to proclaim the ideal of social and economic equality, enabling the common man to get leisure and liberty to develop himself. In 1949, in the Constituent Assembly, Ambedkar noted that there was complete absence of two things in Indian society: equality in social life and equality in economic life. Going further, he said On 26 January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. 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... continue to deny the principle of one man one value.” The interpretation of Constitution has not at all abolished "inequalities" that existed before; it has created more inequalities, nothing have changed yet. Today also they have been discriminated by the upper caste people.

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Dr. B. R. Ambedkar's Economic thoughts For Developing Indian Economy**Kiran Sudi**

Research Scholar in Economics.

Kannada University, Hampi, Vidyaranya-583276

Mail id: kiransudi16071994@gmail.com

Abstract:

Bharat Ratna Dr. B. R. Ambedkar was dynamic person in Indian history. He was contributed as an economist, sociologist, legal luminary, educationalist, journalist, Parliamentarian, editor, social revolutionist, height of the human rights etc. He was a first highly educated scholar within untouchable community in India. He wrote three scholarly books and many papers on economics. The economically use of public funds and its proper utilisation for planned objectives can be growth the economy of nation. It is solution for positive impact on elected representatives. In his early life he scholarly contributed Indian Economy with his writings. Within middle of 20th century he devoted his life for upliftment of backward classes with constitutional efforts. He was a scholar modern economist and his thoughts background of current scenario. Now the days need to upliftment of real economical backwards to build economically powerful nation.

Key Words: Indian economy, canon, public fund, utilisation, upliftment, industrialization.

Introduction:

Bharat Ratna Dr. B.R. Ambedkar was dynamic person in Indian history. India remember him for all social, economical, political and religious efforts for upliftment of the lowest stratum of Indian society known as untouchables. He was contributed as an economist, sociologist, legal luminary, educationalist, journalist, Parliamentarian, editor, social revolutionist, height of the human rights etc. He fights for not only social but also economical equality.

He was born in British-founded town and military cantonment on 14th April 1891. This was a poor and backward family. With the help of various scholarships he become a graduate in economic and political from Bombay University in 1912 and post graduate in economics from Columbia University in 1913. He has completed his Ph.D. with the subject of Economics in London School of Economics and Political Science in 1922 and become first highly educated scholar within untouchable community in India.

Dr. Ambedkar wrote three scholarly books on economics

- Administration and Finance of the East India Company, (Columbia University, 1915).
- The Problem of the Rupee: Its Origin and Its Solution. (P S King and Son Ltd, London 1923)
- The Evolution of Provincial Finance in British India, – A Study in the Provincial Decentralization of Imperial Finance (P S King and Son Ltd, London 1925).

The first and third books represent his contribution to the field of public finance: the first one evaluating finances of the East India Company during the period, 1792 through 1858. The second book, represents a seminal contribution to the field of monetary economics. In this book Dr. Ambedkar examined the evolution of the Indian currency as a medium of exchange covering the period, 1800 to 1893 and discussed the problem of the choice of an appropriate currency system for India in the early 1920s. The third one analysing the evolution of the Centre- State financial relations in British India during the period, 1833 through 1921.

Methodology:

Researcher has used secondary data in which research papers, articles are used. Researcher has used collective observation method for current scenario.

Objective:

To study the economical thoughts of Dr. B. R. Ambedkar for Indian economy and relevance of these thoughts in current scenario.

Thoughts of Dr. B. R. Ambedkar for Indian Economy:

Dr. Ambedkar represented problem of physical and economical exploitation of rural poor through his movements. His struggle against the prevailing land tenure system called Khoti was best example of his thoughts of equilibrium.

Indian economy is mixed economy and has impact of social, political and economical changes before and after independence. Dr. Ambedkar has given new socio and political view to Indian economics. Dr. Ambedkar decided to “changeover from economics to law and politics” as he remarked in the preface of the Indian edition of The Problem of the Rupee in 1947.

He clearly told “continued devaluation of the Indian currency which while was good for Indian exports, was not good for the Indian economy. Increasing and decreasing values of gold and silver has been problematic issue to decide exchange rate.” At that time gold and silver coins are use as a currency. It troubles to fix standard of gold coin exchange with silver coin or foreign currency due to change in price of these metal. Ambedkar’s writings took all this and argued stridently for a proper gold standard with gold currency as he was highly critical of the gold exchange standard though the latter received powerful theoretical support from all the then leading authorities including John Maynard Keynes. Neither was Ambedkar a votary of deliberate lowering of the exchange rate whether planned or unplanned. He told that low exchange rate increases exports and boosts internal prices. In the current situation globalization and privatization are mostly affecting factors to economy. Govt. is supporting to increase export. This benefits the trading classes at the expense of the poorer people at home.

The main point he makes is that an alien government cannot be expected to use the funds it has to the betterment of the people. As he made it clear: “if the Executive in India did not do certain things most conducive to progress it was because by reason of its being impersonal and also by reason 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 inimical to its aspirations, did not advance education, disfavored Swadeshi or snapped at anything that smacked of nationalism, it was because all these things went against its grain”. That means this is must to use the fund for betterment of people. If the Govt. could not concentrate to proper use of fund, it will be misuse of fund and slow growth rate of society. In the current scenario political clashes and corruption is increasing problem for Indian economics. If central or state government launches scheme for upliftment of poor and backward but channel of middlemen and politician deduct most of the part of provided fund.

Economy needs public finance for human beings living in society require certain things like roads, law and order, defense, disaster management, infrastructure, etc. Citizens in democratic forms of government are promised by their elected representatives to improve their welfare by judicious provision of such public goods and services, and they place their trust in the government by delegating authority to take taxation and

expenditure decisions. When the citizens are thus not in a position to comprehend clearly the consequences of government action, it is so easy to mislead them by false claims. Hence it becomes all the more necessary for the government to be faithful to the original intentions. For example, if a certain sum is allotted to agriculture sector to improve its facilities without specifying the item of expenditure, a more faithful way of spending would be on Agricultural laboratories, crop loans, canals, dams, agriculture market, warehouses and other items of agriculture rather than on frivolous things such as expensive offices, air conditioned meeting hall, public places in village, etc.

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 paise 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 emphasise that the expenditure decisions should closely relate to the specified objectives and the available resources besides ensuring economy, efficiency and effectiveness in the implementation of government decisions, schemes, projects, etc. Public funds are asset of country it is in large scale but due to corruption and political pressure it does not reach completely to the end beneficiaries.

While the determination of the aggregate level of expenditure is a matter of overall policy based on the democratic willing of the people, allocation of that total among competing demands and the manner of utilisation fall within the domain of these canons. In the present context of high fiscal deficits, a rigorous application of the Ambedkar canons can help reduce the quantum of public expenditure.

In his paper 'Small holdings in India and their remedies' published in 1918, he takes on a problem that is still haunting Indian agrarian system. As he argued, land is only one of the many factors of production and the productivity of one factor of production is dependent upon the proportion in which the other factors of production are combined. In his words: "the chief object of an efficient production consists in making every factor in the concern contribute its highest; and it can do that only when it can co-operate with its fellow of the required capacity. Thus, there is an ideal of proportions that ought to subsist among the various factors combined, though the ideal will vary with the changes in proportions". From this he proceeds to say that if agriculture "is to be treated as an economic enterprise, then, by itself, there could be no such thing as a large or small holding". He concludes that "Industrialisation of India is the soundest remedy for the agricultural problems of India". This can generate adequate surplus that will also eventually benefit the agricultural. Industries need raw material and most of it available from agricultural production. It increase demand and agriculture become surplus. Most of the population is engaged in farming in India. Hidden unemployment in agriculture and dependency of increasing population can become problem for an economy. Industrialisation a positive solution proceeded by him.

He hoped that his study of economics will lead to useful policy conclusions. Thus policy oriented welfare issues interested him more than studying the technical aspects of the discipline to demonstrate economic theorems. This however does not mean that he did not show any regard for theoretical conclusions derived by others. Indeed it is significant that his knowledge of economic theory was amazingly up-to-date. Not only was his reading of contemporary economic literature wide and deep, he applied whatever that was in the cutting

edge of the discipline to concrete situations, very imaginatively. Just to give an example, in a paper he wrote in 1918, he refers to the contributions that appeared in the American Economic Review.

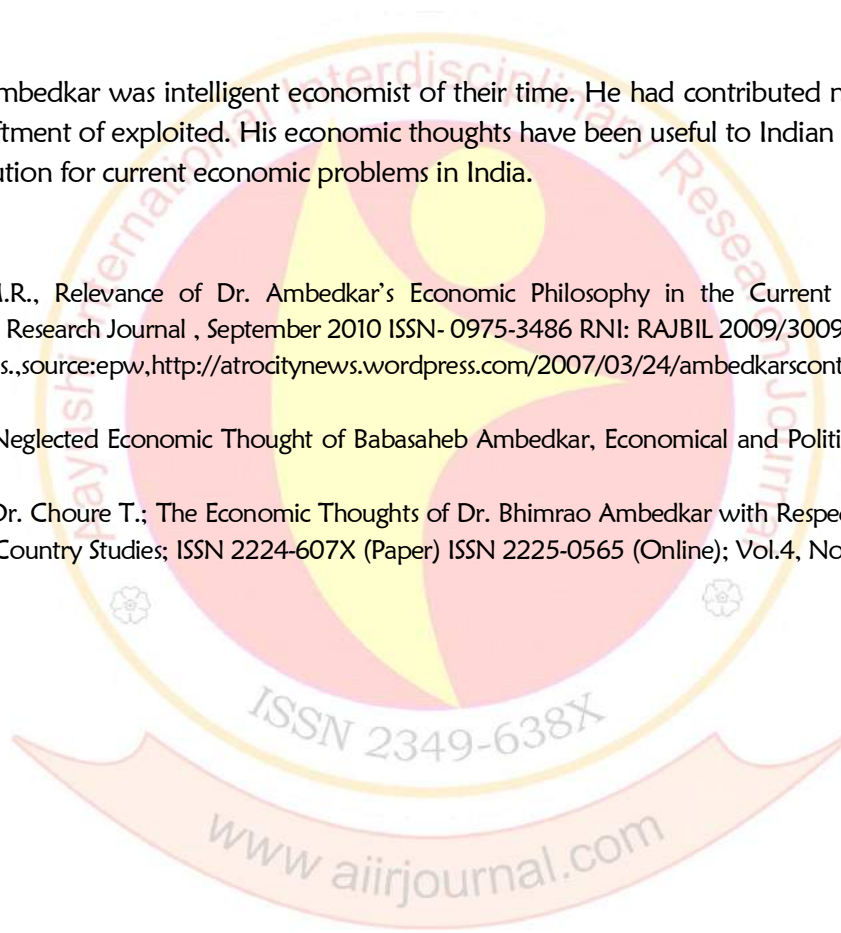
He said: "Society is always conservative. It does not change unless it is compelled to and that too very slowly. When change begins, there is always a struggle between the old and the new, and the new is always in danger of being eliminated in the struggle for survival unless it is supported". That was his experience in his practical life of upliftment of untouchables. He devoted his whole life for upliftment of society. He had worked to destroy the distance between high level and low level untouchable. He fought for human rights and equal use of natural resources, chance to be a part of the nation. He placed much value on democracy and individual liberty which he thought could be preserved by judicious state action. He was a 'Masiha' for all the backward casts because in many areas of Indian economic history, he was truly a pioneer and he faced all the problems that a pioneer faces as he pointed out in the preface of his The Evolution of Provincial Finance.

Conclusion:

Dr. B. R. Ambedkar was intelligent economist of their time. He had contributed not only thoughts but also fought for upliftment of exploited. His economic thoughts have been useful to Indian economy and can be used as positive solution for current economic problems in India.

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Contribution of Babasaheb Dr. Ambedkar in uplifting labors of India

Mayuri Ramteke Dhoble

M.A(Sociology), NET

Research Scholar, RTMNU

Mayuriddhoble10@gmail.com |

Abstract

If there is any person who had fought for labor rights and make them live with dignity and respect all his life, was one and the only the greatest visionary and revolutionist, Babasaheb Dr. Ambedkar. There have been several international labor movements, but in India Babasaheb Dr. Ambedkar was the one to secure their rights and make them stand for it. Babasaheb Dr. Ambedkar was one of those leaders who established Independent Labor Party (1936) with comprehensive program to meet the needs and grievances of the landless, poor tenants, agriculturists and workers. Babasaheb Dr. Ambedkar has a profound knowledge of labor as he introduced the majors labor welfare. Bringing down the 14 hours of working hours, Babasaheb Dr. Ambedkar declared 8 working hours for laborers. Likewise, this paper will focus on such major contributions of Babasaheb Dr. Ambedkar in labor's upliftment and their social rights. The paper will also discuss his visionary thoughts about laborers, both men and women laborers.

Keywords: Babasaheb Dr. Ambedkar, Labor Rights, Contribution, Upliftment, Labor Welfare.

Introduction

We all know that Babasaheb Dr. Ambedkar is a visionary and revolutionary personality not just to our nation but to entire world. There are many roles and designations that he had successfully accomplished and sustained his entire life hence, Babasaheb Dr. Ambedkar can be given an honor of being a multi-dimensional personality. His contribution to the fields like politics, economy and society in India has been truly enormous. But the unfortunate fact that his contribution to the labor class is actually ignored or we can say couldn't get that much recognition which Babasaheb Dr. Ambedkar deserves. He played a vital responsibility as an Indian and a leader of depressed classes that he came forward with the solutions to the problems of labor class in India. Babasaheb Dr. Ambedkar has been 'light in the dark' for the laborers as their deliberately needed someone to pull them up from the marsh and to take them away from the storm of exploitation.

Fundamentals Rights of Labor

In the year 1942, Babasaheb Dr. Ambedkar ensured and secured the future of labor class by bestowing them their fundamental and essential rights. In the seventh session of Indian Labor Conference that held in New Delhi, Babasaheb Dr. Ambedkar reduced the working hours of the labor in a day from 14 hours to 08 hours. The working labor class in India, today would be grateful to Babasaheb Dr. Ambedkar, who framed various welfare policies for them especially to women laborers. Lessening of the working hours is one of the fundamental agendas in the first meeting of Standard Labor Committee. The agenda also includes to solve the problems of production such as settlement of disputes, absenteeism, earning of labor, health research boards, savings, dearness allowance, question of welfare and so on. The motive of the second meeting of the Standard Labor Committee was to supply essential food articles to labors, deferred bonuses to them. Social security of labors was also an agenda of the committee under the leadership of Babasaheb Dr. Ambedkar. According to him, the concept of equality, liberty and fraternity of labor was that they never wanted the mere recognition of the right to vote, but they wanted to develop a very positive idea of liberty where the government should be

the one by the people in name and in fact too. Liberty of labor also includes the right to equal opportunity and the duty of the State. Again, labor's fundamental rights are equality which means abolition of privileges of every kind in law, in taxation, in services, in trade and in industry.

In short the fact of abolition of all processes that will lead to inequality. By fraternity laborers mean pervading sense of human brotherhood by uniting all classes and all nations. Babasaheb Dr. Ambedkar realized that after independence, labor has fully recognized its importance, but there is a wrong approach and a misunderstanding of its importance to be independent. Labor thought that it had got the external independence which was incompatible to internal slavery. While independence means nothing more than that a nation which has liberty to determine its form of government and its social order without dictation from outside, labor thought that more emphasis has been placed on New India and lesser on Quit India. Babasaheb Dr. Ambedkar deeply felt that our country needs a lead and the question is who can give this lead? On this Babasaheb Dr. Ambedkar ventured that labor is capable of giving the country the lead it needs.

Our country needs a correct leadership from other things that requires idealism and free thoughts. Both idealism and free thoughts are possible for labor from his perspective. But the middle class does not possess the liberality of the aristocracy which is necessary to welcome and nourish an ideal. Babasaheb Dr. Ambedkar strongly supported the fact that labor had a very distinct contribution to make in bringing about a return to the sane and safe ways of the past which Indians had been run after to outreach their political destiny. Babasaheb Dr. Ambedkar assured that the Indians will be united only when the laborers will lead our country. The fruits of victory will be independence and a New Social Order. For such victory, according to him all must fight for their rights then the fruits of victory will be the patrimony of all and none can deny the rights of the united India.

Addition of two more features in Labor Legislation

Babasaheb Dr. Ambedkar addressed before the Joint Labor Conference in the same year (1942). There were majorly three main objects of this conference and Babasaheb Dr. Ambedkar was the one who wanted to make people realize the all India importance of labor and their rights. As long as government of India has given the provincial independence to the laborers in labor legislation proved to be a threat arising out of the diversity of this country, according to Babasaheb Dr. Ambedkar. If there were no central legislation, then each province might make a particular law and could dominate over the considerations of national importance of labor legislation. The vision of Babasaheb Dr. Ambedkar for the welfare of laborers was by adding two more features in the legislation without abandoning the first one. So the very first objective was to promote the uniformity in labor legislation and provisions for the industrial laborers in second feature that was laying down the settlements of the industrial disputes. The third feature was the discussion of all the matters of all India importance as between employers and employees. Babasaheb Dr. Ambedkar has designed these features broadly for all the matters related to labor welfare and maintain the labor morale, this is what he meant by 'matter of all-India importance'.

Out of 35 reports on the labor conditions by Labor Investigation Committee appointed by the Government of India on February 12, 1944: 20 reports were placed on the table of the house in a Central Legislative Assembly on April 09 Babasaheb Dr. Ambedkar as a labor member. He emphasized that the Labor Department will continue to deal with all the subjects connected with International Labor Organization, Welfare of Labor, Labor Relations & Security Measures, Re-settlement of Ex-Servicemen and women, Technical and Vocational Training Schemes, Labor Laws & Statistics and Research & Investigation under his own charge. In India, labor is mainly a provincial subject and has been responsible mainly in securing uniformity in labor

legislation and adherence to such of the International Labor Office Conventions as practicable for India, as reported by Babasaheb Dr. Ambedkar.

Role of Government in Labor Welfare

Babasaheb Dr. Ambedkar, as a Labor Member of Government of India took a firm stand in the favor of Government when it was generalized to responsible for the unsatisfactory conditions of Labor. Babasaheb Dr. Ambedkar mentioned that the conditions of labor are actually governed by the industrial development of the nation and Government has had hardly any control over it. He agreed that there are labor problems in our country, but there was no dispute and no financial consequences occurred due to these problems. Babasaheb Dr. Ambedkar stressed upon a fact that during the wartime measures the Government had many restrictions over labor in terms of their liberty, but it had taken the responsibility of fixing the conditions on which laborers may get employed as this was not done before by the Government of India. Babasaheb Dr. Ambedkar had himself seen laborers taking the wasting and painful efforts by going on strike to certain advantages from their employers, but at the end of the day they had to return to their old and pity conditions.

Babasaheb Dr. Ambedkar put forward his views that Government is not only a party that employ labor, but it is a State. It has the responsibility for those laborers who are in immediate employment of Government of India. He had a firm belief and aware about the fact that the Government of India maintains various classes of allowances and salaries for different classes of its own employees and the gradation of the payment either of basic wage or dearness allowance is done by none other than the leaders of labor. He rightly mentioned that about 50 to 60 percent of the people who are unemployed ought to relieve by the payment of relief and that will happen only when there will be rapid and greater industrialization in our country. Government of India, according to Babasaheb Dr. Ambedkar, has not laid down the objectives for the betterment the providing social security to laborers, but it has prepared a program of action that it had appointed the fact finding Committee in order to take survey of the entire condition of workers in this country. Babasaheb Dr. Ambedkar had quoted that both in legislative and executive action, government have had striven to ensure fair conditions to labor.

Relevance Today

There are certainly enormous efforts taken Babasaheb Dr. Ambedkar for the laborers of our nation that would influence several labor welfare organizations today. The fundamental, social and economic rights of laborers were sanctioned by Babasaheb Dr. Ambedkar as the Labor Member of Government of India. This has proven to be beneficial for our Indian laborers to sustain their lives with deep respect and dignity. Babasaheb Dr. Ambedkar emphasized the urgent need to bring progressive labor welfare legislation. Inspired by him, the current government has taken steps to improve the quality of life of workers. The government is working to simplify the provisions of existing central labor laws into four labor codes – labor codes on wages, on industrial relations, on social security, welfare and occupational safety and health as well as working conditions.

Conclusion

The contribution of Babasaheb Dr. Ambedkar in the welfare of laborers are far more that we had ever imagined. From providing employment to the downtrodden laborers to making them the beneficiaries of social security, Babasaheb Dr. Ambedkar has an influential impact on labors in India. From establishing the department of labor and further its expansion by giving the responsibilities to all the members of the department to look into all sorts of labor problems, to assuring several aspects such as health insurance for industrial workers, Maternity Benefits Act for women laborers and its amendments whenever necessary,

successful in passing various Labor Welfare Fund Bills and much more for the upliftment of Indian laborers. We must feel grateful to Babasaheb Dr. Ambedkar that because he uplifted many depressed classes we are living the dignified and respectful lives today.

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Dr. Babasaheb Ambedkar And Women Empowerment In India

Priya A. Patel

Ph .D. Scholar

Department of Sociology

Sardar Patel University

VallabhVidyanagar-388120

mitalipatel014@gmial.com

Abstract

Dr. Baba Saheb Ambedkar's life and kayo are similar to making kanchan from kathir. The status of women after 'Manusmriti' created by Lord Manu is not giving freedom to women, sonless woman is abandoned, loving woman is ugly, women should serve their husbands, women should not be educated, restrained ban, women should not go out of the house. Society enslaved woman. In the middle Ages, such bondage of women was stopped that it became only housework and pedigree. Dr. Ambedkar established the 'Home for the Prevention of Infanticide' to shelter and protect the illegitimate children of the widow. "I am very confident in the organization of women. I know what women can do to improve the condition of the society. They have served in overcoming many social evils," said Ambedkar, adding that progress is achieved where women are respected in the society and in the nation.

Introduction :

The contribution of both men and women is important in the development of any society. Social health is also done by working together with men and women to make the society powerful and strong by considering the customs, traditions, traditions and religious beliefs of the society. Every society has its own unique adjectives and customs and policies are based on it. Which one has to follow. - Society is formed on numerous interactions and interrelationships. There is constant interaction between different individuals in the society. As a result society remains dynamic. Equality of healthy society is achieved only through the social development of both men and women. Human development is a process of people's choice. Which is for all sections of society.

If women are kept aloof from this, the development of the society becomes unjust and disproportionate. Productivity, equality and empowerment are the four elements associated with human development. Increased male and female power, creativity and productivity are associated with an equal distribution of economic growth benefits. Providing equal opportunities to the present and future generations results in perpetuity. Both men and women should be given the right to make important and key decisions to shape their lives and to implement them effectively. Should be given.

Female Empowerment:

Is 1058 Women's Conference was held at Nairoli. The theme of this conference was "Women's Development and Advancement". The aim of the conference was to formulate a strategy on social power, control of resources and women. The Ninth Five Year Plan has been integrated with the development strategy by including women empowerment. Authority is such a word. Which is associated with the creation of numerous processes. The use of the word O has been on the rise since the 1080s. The use of the term in women's organizations and in the programs of national and international conferences conveys new hope. Now the government has adopted this term in its programs and schemes. The origin of the concept of

empowerment lies in Paulo Fierre's consciousness relation ideas. This concept of deprived class consciousness has been developed by feminist thinkers and activists.

Consolidation is a non-political process. Group social work for some time is a tool to achieve this for one reason or another. Women's empowerment is an integral part of uninterrupted human development, including patriarchal societal thinking, structure, transition and transformation of institutions, gender, social inequality, rural and tribal women's rights, material matters, control of information sources, etc. The Constitution declares equal rights for men and women. But we need to think about the extent to which these rights have been achieved by women, what their real situation is.

Since 2001 has been declared as the year of women empowerment, the focus is on the status and real situation of women all over the world. Despite the realities of women's problems, exploitation and their plight, they could not be seen in public. Which has caught people's attention with this .

Dr. Ambedkar's Role in Women's Empowerment:

The goal of bringing about change in society through ideological change was achieved by Dr. Babasaheb Ambedkar's ideas about Shri have not spread as much as they should. The important reason is Dr. Ambedkar is portrayed only as the messiah of the Dalits. He is not only a leader of Dalits but also a well-informed politician and a talented person Was the person. His intellect touches every branch of society. In which the presentation of her feminist ideas reflects her mastery of political science, sociology and jurisprudence. She has led the way in the Mumbai Legislative Council, as the Viceroy, as the Minister of Administrative Labor, as the Chairperson of the Drafting Committee, in the Constituent Assembly, and as the first Law Minister of independent India.

Dr. According to Ambedkar, the condition of women in ancient India was not as bad as it was in the 20th century. In ancient India, women enjoyed a very high status. Mention of which we find in scriptures like RigVeda, ArthaVeda, Ramayana and Mahabharata. According to her, Indian women were at the forefront in fields like arts, arts, spirituality and heroism. This condition continued even in the time of Lord Buddha.

Manu has made laws in Manusmriti for the benefit of men and also for Brahmins and Kshatriyas regarding the status of women after Manusmriti composed by Lord Manu. Such as women not attending Brahmabhojan. Not giving women freedom, a sonless woman is abandoned. The woman who loves is ugly. Women do not have the right to serve their husbands, women do not have education, prohibition of remarriage, property or possessions. Women cannot go out of the house and perform rituals independently. The effect of the above body given by Manu was that the society enslaved the woman. Dr. According to Ambedkar, only the state or social rules of the time were observed. The reason why Manu imposed restrictions on women may be that Manu was the biggest opponent of Buddhism. Women can be controlled by a male-dominated society to prevent them from moving in the direction of Buddhism. Manu believed so. The reason behind opposing Ambedkar is that if man-made laws hinder human progress, such rules need to be changed. And such rules can be changed by an ideological revolution in society. In the 1927, Manusmriti had publicly advocated for the elimination of social inequality and equal status for women by holding Holi.

In the Middle Ages such bonds of women were discontinued that they only became housework and breeders. At the root of all this is the situation at that time. This is because during this period Indian culture was invaded by Muslim rulers and Mughal rulers who destroyed Hindu temples, intellectual monasteries and Jain temples and started spreading Islam. As a result, child marriage, curtain practice of veil, the practice of chastity, the compulsory corner for widows and education for women were considered useless. She was just made into

a beauty doll. Like cattle, women began to be sold. Women also started giving gifts, so that the birth of daughters became a burden for the parents. Due to which the females were milked.

The first thought and attempt to elevate the status of women came during the British rule. The British started making social reforms along with education. So that the English-educated class began to regard the neglect and neglect of women as the root of the decline of society. During this period, awareness was raised on issues like chastity, child marriage, widow marriage by social reform organizations. Awareness came as a result of the service of social workers like Rajaram Mohanrai, Pandit Ishwar Chandra, Vidyasagar, Jyotiba Flay, Rande, Gandhiji and the ban on Kurivajo by the British government laws. E. of women by the British government. Law against sati practice in 1829th, recognition of widow marriage in 1956th. Kayo changed the discriminatory view of women by enacting a law on the management of women's property from 1860, a law legalizing interracial marriages in 1922, a ban on child marriage in 1929 and a law on Hindu women's property rights in 1937.

During this period Dr. Ambedkar's egalitarian values in Buddhism, such as allowing women to be initiated into Buddhism as monks, He was quick to spread such radical ideas that could be established as education and guru. As a result, in his discourses and articles, Ambedkar introduced the idea of women's emancipation, coming out of the hundred dirty business and engaging in social work.

Dr. Ambedkar founded "Home for the Prevention of Inside" to provide shelter and protection to the illegitimate children of widows. fought against the practice of Devdasi which had assumed a monstrous form in India in 1925. He was born in AD. As a member of the 1927 Mumbai Legislative Council, in the discussions on questions related to the 'Maternity Benefit Bill' and 'Birth Control', Stri Peuk was very useful in recognizing the dignity of women. Supporting the "Maternity Benefit Bill", she said, "In the interest of the nation, mothers must get some rest before and after childbirth." Maintaining maternal health is a major issue for the government. This law applies not only to the government but also to business owners when they employ women instead of men. He wanted the law to apply not only to the state of Mumbai but to the whole of India.

Dr. Ambedkar wanted precise measures to be taken for birth control in India. He wanted women to give birth to children in a sick state or to give birth to children frequently, and in some cases women would die. They wanted having more children should be a crime. They wanted women to have the right to have children or not.

Dr. Ambedkar establishment of organization called "Samaj Samata Sangh" from September 4, 1927. Whose main purpose was the right to equality. In society, all human beings should be treated equally without any discrimination on the basis of caste, creed or gender so that the exploitation and oppression of women by men can be eradicated.

Dr. Ambedkar appealed to the untouchables gathered at the Satyagraha on December 26, 1927 filling draw water from "Mahad Lake" and said, "I should worry about how the child born to you will get a good job ... Wear sari in the same way you wear sari, keep your clothes clean, keep your house clean ... don't eat dead cattle ... educate your children, women should have knowledge and discipline like men "Thus Ambedkar believed in women's progress and childcare He called on women to get education, stay clean, keep children away from vices, educate children and keep children away from inferiority complex. As well as untouchable women in Kamathi Pura who had to live the life of a prostitute who was instructed to give up,

Is. When a meeting was held at Damodar Thakshree Hall in Yeola on the 1936 to support the conversion of Dalits, he told women from Devdasi, Aradhi, Patraji and Jagati, "I don't care if you change your

religion or not, but I want you to stay with us." If you want, you have to give up the strange life (prostitution) and get married. Marriage is a responsibility. The relationship between husband and wife in marriage should not be that of master and slave.

"Dr. Emphasizing that the progress of the nation is not possible without the advancement of women in the 'Akhil Bharatiya Dalit Mahila Parishad' held at Nagpur on the 1942, Ambedkar said, "I have great faith in women's organization. I know what women can do to improve the condition of society He removed many social evils Services provided? According to Ambedkar, progress is possible in a home where women are respected in society and in the nation.

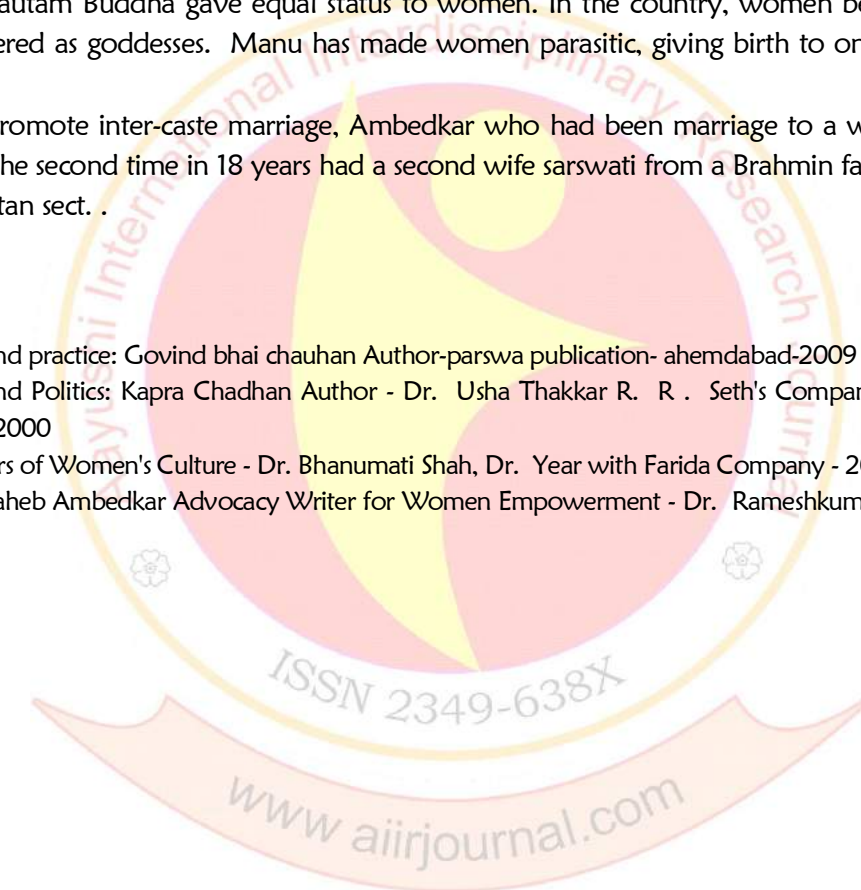
Is. In the 1945 Indian Mines (Amendment) Bill, the owners of the mines made rules for the construction and maintenance of stables for the children of the laborers working in the mines. On the 1946, the miners passed a bill to construct separate bathrooms for miners and provide lockers for men and women.

Is. In Mahabodhi, published from Calcutta in 1951, in an article entitled "The Rise and Fall of Hindu Women", Lord Gautam Buddha gave equal status to women. In the country, women before Manu were independent, revered as goddesses. Manu has made women parasitic, giving birth to only offspring, puppets of men.

Shows. promote inter-caste marriage, Ambedkar who had been marriage to a widower for 20 years and married for the second time in 18 years had a second wife sarswati from a Brahmin family so that he could conquer the sanatan sect. .

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Understanding Dr. B.R Ambedkar As A Social Worker Exploring His Relevance In Contemporary Social Work Practice

Mr. Anupam Debnath
Ph.D Scholar (UGC – JRF),
Department of Social Work,
Visva-Bharati University;
Official Address – CA – 93, 1st Floor,
Sector – 1, Salt Lake City, Kolkata – 700064;
Email ID – adebnath33@gmail.com

Abstract

Among the galaxy of Indian thinkers, Dr. B.R Ambedkar has always been one of the brightest stars with an unparalleled constitutional knowledge as well in law. Not only did he design the Indian Constitution which is the standard constitution of the world, he also made relentless efforts to address the issues of discrimination on the basis of caste, class, race, language, geographical location towards marginalized sections reflects his indomitable will towards welfare as well as his strength of character. Non-professional social work practice in India has evolved into social work as an academic discipline as well as professional field work practice in the 85 years in India but it would not have been possible without the quintessential role that Dr. B.R Ambedkar had played. Using secondary sources of data, this paper seeks to understand the ways in which Dr. B. R Ambedkar was a great social worker and also his relevance in contemporary social work practice.

Keywords: Dr. B.R Ambedkar, Constitution, marginalized sections, social worker

Introduction:

Hailing from the untouchable Mahar family in the small town of Mhow in central India, Babasaheb Ambedkar not only graduated from Elphinstone College, Bombay but also pursued his higher education at a time when it was quite unthinkable for those belonging to such so called lower castes to be highly qualified and respected as the 'Brahminical mind' had produced a social structure based on the ideology of purity and pollution in which those who were the unprivileged polluted existed only to be oppressed and humiliated and it was believed to be legitimate and justified. Not only was he able to overcome the deep-rooted structural inequalities in Indian society during the early 1900s but Dr. Bhimrao Ramji Ambedkar went on to become one of the greatest intellectual scholars championing the cause of the marginalized (Kumar, Bapuji, & Mir, 2021).

Objectives of the study:

1. To develop an understanding of the role played by Dr. B.R Ambedkar as a social worker;
2. To explore his relevance in contemporary times.

Methodology:

The paper is based on secondary sources of existing literature and descriptive analysis has been used. For the purpose of gathering adequate literature a systematic search of research articles related to the significant contributions of Dr. B.R Ambedkar was executed.

Conceptual Framework

Social Work:

Stemming from a moral responsibility to assist the most vulnerable citizens of society, the earliest origins of official social work practice in the United Kingdom and United States dates back to around the Middle Ages when church-based ministering to the weaker sections of the society evolved into the philanthropic and social justice movements of the 19th century (A Short History of Social Work: The Roots of Your Profession, 2019).

In India nonprofessional social work in the form of social welfare dates back to the ancient times when kings provided services in the form of charity to the needy and poor followed by social reform movements in the 19th century and then social work gradually evolved into a practice based profession and discipline in the late 1930s (Thomas, 2010).

The current global definition of Social Work states that “Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. The above definition may be amplified at national and/or regional levels”

In other words, Social Work is an interdisciplinary field in which professional social workers utilize primary methods of interventions such as Social Case Work, Social Group Work, Community Organization and secondary methods such as Social Action, Social Welfare Administration and Social Work Research to enable individuals, groups and communities to address challenges and to enhance their well-being (Gupta). More often than not these targets of social work intervention are representative of the vulnerable and marginalized sections of the population who are pushed to the periphery and accorded lesser importance.

Social workers also work in a variety of settings which includes the hospitals, schools, mental health clinics, correctional homes, child welfare institutes and numerous other public and private agencies (Types of Social Work, 2021). They are not only responsible for providing institutional and non-institutional services as per the guidelines of existing policies and social legislations but as a part of civil society organizations they are supposed to ensure that the policies, schemes and legislations are not violating the commitments towards universal Human Rights and other such global conventions.

Dr. B.R Ambedkar as a Social Worker:

Dr. B.R Ambedkar not only had a progressive attitude towards nation building but he believed in praxis too which is also fundamental to social work practice. From his perspectives on caste, class, race, religion and gender it becomes quite evident the state can choose to follow the spirit of equality, liberty and fraternity instead of causing or maintaining division between citizens on the basis of the abovementioned social constructs that are heavily influenced by those ideologies that are based on fear and hatred. In this context it must be mentioned that the profession of social work too believes in the constitutional values of Dr. B.R Ambedkar (Mr. Dhavaleshwar, 2017).

Sharing many of his experiences, before the Parliament and the people, he proposed for a secular state which he thought was quintessentially required for the development of the country which is the reason why he inserted secularism in the constitution of India and simultaneously made sure that the values of equality, liberty and fraternity become inseparable from the constitution. Along with these measures he also paved the way for

a multitude of policies for the empowerment of the non-hegemonic and non-dominant groups that were also part of society (Mr. Dhavaleshwar, 2017).

If empowerment is considered to be the process of enabling individuals, groups and communities “to increase control over the factors and decisions that shape their lives, to increase their resources and qualities and to build capacities to gain access, partners, networks, a voice, in order to gain control” (Empowerment: What does it mean to YOU?) then in this regard, Dr. B. R Ambedkar can definitely be considered to be a social worker who worked with people for empowerment.

The knowledge of social, economic and cultural institutional practices along with knowledge of human behaviour that are required by social workers can also be traced back to his thought. He realized that the marginal communities cannot be empowered unless their standards of health and education are improved along with the economic independence of the nation. One of the core philosophical assumptions of Social Work practice is that every individual has dignity and worth. In this respect it can be said with conviction that all his relentless efforts were directed at creating mechanisms so that irrespective of class, caste and religion, one can lead a dignified social life. Just like a social worker working towards women empowerment, he fought for legal rights and issues of Muslim women, he introduced Maternity Benefit Bill, and he supported women’s movements, worked towards betterment of women involved in socially stigmatizing professions such as prostitution. He emphasized the need for education of women and adequate inclusion of women’s rights. When he advocated for family planning measures for women, he played the role of a social worker as an advocate (M.R.Singariya, 2014).

Relevance of Dr. B.R Ambedkar in Contemporary Social Work Practice:

Though Dr. B.R Ambedkar did not receive professional training in social work and did not professionally practice the primary and secondary methods as it is done today, his works are very significant to contemporary social work practice more than before. e was the architect of the Indian constitution which is the pillar of Indian social work practice. Not only did he fight against caste based prejudices and discriminations by abolishing untouchability, he also tried breaking down the barriers that acted as impediments in the progress of Indian women which includes his abolishing the patriarchal practice of Devadasi (M.R.Singariya, 2014). Today social workers working in the area of gender and caste equality are also addressing these barriers to sustainable development goals. The path he paved for social workers have only been diversifying more in recent times with the emergence of disability rights movements and LGBTQIA+ movements to mention a few. If social work claims to be interdisciplinary then Ambedkar Studies could be made to be a part of it and vice-versa. Moreover, efforts should be made to ensure that Ambedkar is read a more as a radical thinker and activist instead of just a maker of constitution and leader of Mahar community. The contribution of Dr. B. R Ambedkar to the development of social work in India is immense and social workers would forever remain indebted to him.

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Dr. B.R. Ambedkar's Vision For Social Justice For Women

Dr.Kattagani Ravinder

Director, Surya Academy,
A Centre for Research and Guidance,
H.No.2-4-1504/2/8C, Ashoka Colony,
Hanamkonda, Warangal Telangana State,
email:ravinder.ou.phd@gmail.com

Abstract

The present paper is an attempt to highlight Dr. Ambedkar's view on women problems in pre and post independence India and the relevance of his ideas in present political and social scenario of India. Secondary data collected from the internet, Government documents, newspapers, published papers, books and speeches delivered by Dr. Ambedkar in Parliament, various conferences and meetings with pre and post independence India. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. He tried an adequate inclusion of women's right in the political vocabulary and constitution of India. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliament members to help to pass the bill in parliament. Eventually, he resigned for the same. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.

Keywords: - Women empowerment, Hindu code bill, Downtrodden Samtha Sainkdal, Women Welfare etc.

Statement of the Problem

We must stand on our own feet and fight as best as we can for our rights.

So carry on your agitation and organize your forces.

Power and Prestige will come to you through struggle.

Dr.B.R.Ambedkar

Empowerment refers to growing the political, spiritual, social or economic power of individuals and communities. Empowerment and independence of women and the change for the better of their political, social, economic and health status is both a highly significant end in itself and necessary for the triumph of sustainable human development. The responsibility played by Dr. B.R. Ambedkar, as Chairperson of the Drafting Committee on the Constitution, has left hollow on the social wall-hanging of the country after independence, and shaped the socio-political fabric of the India today. It would have been a different India without him and, in a chance, a much more unequal and unjust one. He challenged to counterfeit India's moral and social foundations a new and struggled for a political order of the constitutional democracy that is sensitive to disadvantaged, inborn from the past or engendered by current social relations. Dr. Ambedkar had the uppermost academic official document for an Indian of his time, and his sophistication and scholarship has been generally acknowledged. Empowerment refers to growing the political, spiritual, social or economic power of individuals and communities. Empowerment and independence of women and the change for the better of their political, social, economic and health status is both a highly significant end in itself and necessary for the triumph of

sustainable human development. The responsibility played by Dr. B.R. Ambedkar, as Chairperson of the Drafting Committee on the Constitution, has left hollow on the social wall-hanging of the country after independence, and shaped the socio-political fabric of the India today. It would have been a different India without him and, in a chance, a much more unequal and unjust one. He challenged to counterfeit India's moral and social foundations a new and struggled for a political order of the constitutional democracy that is sensitive to disadvantaged, inborn from the past or engendered by current social relations. Dr. Ambedkar had the uppermost academic official document for an Indian of his time, and his sophistication and scholarship have been generally acknowledged. He quoted the famous thoughts of an Irish Patriot Daniel O Connal as, "No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty." In his famous book Pakistan and partition of India. he expressed his views about Muslim women and their religious traditions, about wearing veil, their marriages and so on. Muslim women were suppressed under various religious traditions. Towards all the women, irrespective of their religion, casts and class, Babasaheb had a particular humanitarianism view. He frequently raised his voice against all sorts of injustice towards women.

On Women

According to Ambedkar, women were treated as mere tools to bear the burdens of the family, restricted to the role of bearing children and fulfilling duties of a wife or any mother Division of labour is not in their favour, as a result Indian women have lost their identity. They have to face discrimination on gender basis and because of this availability of equal opportunity for remaining a dream of them. Poverty, illiteracy lack of health and inequality of class of status and power, degrades are associated with them. Weight of traditional attitudes that regard them as physically, intellectually and socially, inferior to man subject them to male exploitation and unjustified division of labour. A society where women, i.e., the half of the population, enjoy a low status of women in Indian society is primarily due to the fact that they have no control over material and social resources. This is further compounded by lack of participation opportunities in the decision making process of the family. Ambedkar impartially concentrates on Muslim women also. He starts with the reference to Mother India, which created an impression through out the world that while Hindus were groveling in the mud of social evils and conservative, the Muslims in India were three of them and as compared to the Hindus, were progressive people. Babashaheb Ambedkar takes the help of census report and other data and proves Indian Muslims are equally harsh on their women; of course Muslim law has better provisions for women. But no Muslim girl has the courage to exercise them; there is latitude in their matter of divorce. The wife cannot escape marriage, even if it's irksome, the husband can always do it without having to show any cause. This destroys the sense of security which is fundamental to a happy life.

Views on Women Empowerment

The right of polygamy and Concubine, which the Muslim law gives to its men worsens the plight of Women. Ambedkar comments are sharp in saying "Purdah" deprives Muslim women of mental and moral nourishment. The segregation from the outer world makes them engage their minds in petty family quarrels which develop narrow outlook In 1936 Dr. Babasaheb Ambedkar delivered a

speech at Damodar Hall and addressed devadasis Muralyas and Jogathinis. He gives them a call to come out of their nasty occupation. “Our society has been put to shame because of you, Women are respected in our society, and every society honours the women of character. Therefore, you should forsake this dirty occupation, bring good names for yourself and your society. Many Devadasis, Muralya’s and Jogathinis were impressed by his speech and approached him saying that they wished to come out of their occupations, their marriages were arranged. Ambedkar had a great visionary, he always thought far ahead his contemporaries, he rightly identified that the progress of the community is measured by the progress of women. He said so in his address at the All India Depressed Classes women’s conference held at Nagapur on July 20, 1942. He identifies that marriage is a liability and says “let each girl who marries stand up to her husband claim to be her husband’s friend equal and refuse to be his slave. These words hold good even today, even after passage of six decades.

Women Rights to Self Respect

This shows how Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Babasaheb Ambedkar exclaimed, “I strongly believe in the movements run by women. If they are truly taken into confidence, they may change the present picture of a society which is very miserable. The past, they have played a significant role in improving the condition of weaker section and classes. He always honored women for their work and hardships. While addressing in conferences to women he could easily communicate with them as a homely person and conversation. He evoked women in the following words. “Never wear such clothes which will degrade our personality and character. Avoid wearing the jewelry on your body everywhere. It is not fair to make a hole on and wear “nath’.” In this he condemned all the bad traditions, habits and ways of life which made life difficult and complex. And to the surprise, even the illiterate women followed his advice from the bottom of their heart .He spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. The greatest example of it was seen in Kamathipura. There was a person named David who was the mediator working in a brothel. He left his profession persuaded by the thoughts and teachings of Dr. Babasaheb Ambedkar. He evoked the entire prostitute to give up their profession and lead the life of honour. In the Manu Smriti, Manu not only shows contempt for women, but goes on to degrade them as slaves, devoid of intellect; denies them the right of education and the right to property; and forbids them from performing sacrifices. Being an India” First Law minister and chairman of drafting Committee of the Constituent Assembly, Dr. Ambedkar thought it appropriate, rather his duty, to free women from the age old thralldom by reforming the Hindu social laws created by Manu. He, therefore, took initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly

Today’s Scenario

Most people are literate, but not educated. Education by means of access to knowledge and learning played pivotal role the social reforms. Stagnation in the process of social reforms and imposing so called divine status of ancient women on today’s women there by influencing her development and upliftment. Shattered with the reforms and the liberation of women in the era of globalization and modernization the Indian mindset has not accepted the equality at par with men and hence forcing women to revert their development. Increasing incidences in women harassment in all ways violence,

crime and humiliation insisted on her is only because of political apathy, which failed to keep social dogma. Education system, employment opportunities, tremendous population, inflation and non-availability of resources to strive are the barriers for development among people. The Sheer influence of modern lifestyle and adopting technology doesn't mean improvement of individual and society. The societal framework meant to make women subordinate or subjugated need to be dismantled. Active participation of women from all the strata could make it possible. Many notable women activists are working on issues like environment, health, poverty, etc. Those who indulge in social reforms were not supported, not even by women. Today, the women reservation bill is the hottest agenda of the discussion and fact is that a lay woman even doesn't know what it is. The more ridiculous male attitude is that girl's education meant only for her marriage. Today's women are trapped in the circle of insecurity, male domination, lack of awareness about her rights and no decision making powers. Much is talked about women empowerment today, but it is more economic, political and health related. The issue of social empowerment of women needs to be raised higher and given utmost importance then only it could complete phenomena. Women empowerment has five components: women's sense of self worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives; both within and outside the home; and their ability to influence the direction and social change to create a more just social and economic order, nationally and internationally. 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

Conclusion:

Thus Ambedkar is described as the 'Modern Manu\ Manu codified the law of ancient India, which put women in the Shudra category and was responsible for the low profile of women's status in India. But Ambedkar contributed his intellect in the making of Indian Constitution and framing of the Hindu Code Bill. When Manu created a conservative social order chained the Shudras, Untouchables and Women, Ambedkar liberated all sections of the society In the condolence message, on the Ambedkar's death in parliament, Prime Minister Jawaharlal Nehru said "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women empowerment. Dr. Babasaheb expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliament members to help to pass the bill in parliament. Eventually, he resigned for the same. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indians even today. His deep concern and feelings for all round development of women is expressed from his each sentence and word. In his last speech in Indian Parliament, we can know his feelings and respect showed towards women.

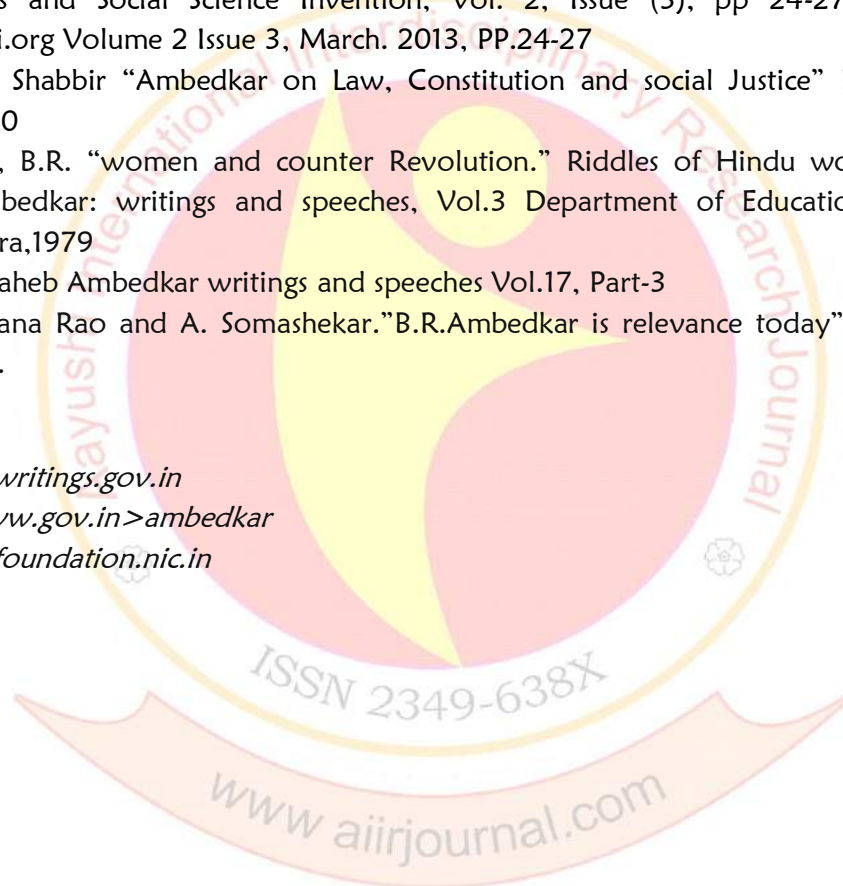
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Dr. Babasaheb Ambedkar's Thought on Indian Democracy

Dr. Shivanand Shankar

Guest Lecturer, Dept of English,
Gulbarga University, Kalaburagi

Abstract

Dr. Babasaheb Ambedkar made some brilliant speeches on the significance of the Constitution of India for the future of democracy. He wishes to maintain democracy not merely in form but also in fact. Dr. Ambedkar says that, we must follow constitutional methods to achieve our social and economic objectives. According to Dr. Ambedkar we must make our political democracy a social democracy as well. In his conception of exploitationless society, democracy has an extra-ordinary role which he defined as 'one person, one vote'; and 'one vote, one value'. Democracy means empowerment of any person for participating in the process of decision-making relating to her/him, democracy means liberty, equality and fraternity – Babasaheb Ambedkar's definition of democracy had such a tone.

Keywords: Social democracy, political, social, caste. Liberty, constitution, ect.

Introduction

Dr. B.R. Ambedkar was a teacher, lawyer, educationalist, organiser, party builder and cabinet minister. He wrote many important books on federalization, theology, philosophy, finance, language, sociology, politics and history of caste system. Dr. B.R. Ambedkar was multi faceted and multi dimensional personality. He was a savior of the depressed classes, a noted jurist, the chief architect of the Constitution India, scholar and a dared leader of India. Being a socialist thinker, Babasaheb's ideas revolve around social, political, religious and economic problems of India. According to Dr. Babasaheb Ambedkar's ideal society is based on liberty, equality and fraternity. He fought for human dignity, self-respect, social, equality. Dr. Ambedkar's greatest contribution is social and economic upliftment of the suppressed classes.

Bhartha Rathna Baba Saheb Ambedkar was a lover of a democracy. He was a staunch supporter of social democracy. To him a society characterized by inequality and social disparity cannot sustain political democracy Dr. Ambedkar's aim of democratizing society and polity has found in various provisions of the constitution of India. To him the term social justice in real sense gives meaning and importance to the democratic way of life along with the rule of law and society. To remove untouchability. Dr. Ambedkar wanted the replacement of socio-religious or ritual status by secular status based on the principle of "one man's one value and one man, one vote" B.R. Ambedkar wanted reservation in legislature for political emancipation of the shards he desired nationalism of agriculture for economic development of shards and he advocated inter-caste dining and marriage for social rehabilitation of shards.

Dr. Ambedkar being a liberal, stressed parliamentary democracy along with state socialism many factors like impact of the west, rule of law, equality of citizens, political participation in law making and policy decisions encouraged him to accept parliamentary democracy. Dr. Ambedkar provided suitable parliamentary government to India. Dr. Ambedkar was a liberal democrat. He wanted to have the idea of elected parliamentary government but to him political stability and law and order were

more important than any other matter Dr. Ambedkar favored the idea of a federal system but it should be designed in such a way that it could be converted into a powerful unitary state without too much difficulty

Dr. Ambedkar views on some aspects, which he expressed in the constituent assembly, reflect his passionate attachment to the democratic way of life. According to him democracy is not merely a form of government but a form of government through which revolutionary changes in the social and economic life of the people are brought about without bloodshed to him political democracy is meaning-less in the absence of social democracy. He conceived democracy as another name for equality, social and economic democracy is tissues and fiber of political democracy. Dr. Ambedkar wanted to convey the message that the fundamental rights in the constitution are a supporting pillar of Indian democracy.

According to Dr. Ambedkar basic features of democracy are equality, fraternity, reason, human experience, liberty, natural rights and rule of law. He was against to hero-worship in democracy. Individual should not lay his liberty at the feet of a great man. To Dr. Ambedkar, political upliftment is possible only in a reformed and enlightened society. To him religious equality meant little without social and economic equality.)

1. Dr. Ambedkar offered few methods, through which Indian democracy can be maintained,

- First thing is that Indians must adopt constitutional means to achieve their social and economic objectives.
- The second thing which Dr. Ambedkar mentioned is that there must be some limit to gratefulness. In politics Bhakthi or hero-worship leads to dictatorship
- The third thing Dr. Ambedkar says our political democracy should lie at the base of social democracy. To him political democracy is meaningless in the absence of social democracy because social democracy is way of life which provides liberty, equality and fraternity to the people.

2. Democracy and Socialism

As mentioned earlier, Dr. Ambedkar's vision of democracy encompassed "political, social and economic democracy". As he saw it, political democracy alone could not be expected to go very far, if glaring economic and social inequalities remained. A well-known expression of this concern is his parting speech to the Constituent Assembly: "On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality... How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril."

3. General connotation of Democracy:

Democracy is the most valued and also the indistinct political terms in the modern world. The ancient Greek word 'democracy' means rule by the *demos*, which can be translated as either 'the people; or 'the mole' depending on one's ideological preference. By itself, democracy means little more than that, in some undefined sense, political power is ultimately in the hands of the whole adult population and that no smaller group has the right to rule. Democracy can only take on a more useful meaning when qualified by one of the other word with which it is associated, for example, liberal democracy, representative democracy, participatory democracy or direct democracy. Although all free

societies are democratic, democracies can fail to protect individual freedom. Countries are generally considered democratic to the extent that they have fair and frequent elections in which nearly all adults have the right to vote, citizens have the right to vote, citizens have the right to form and join organizations and to express themselves in alternative sources of information existed. Architects of democracy must determine the constitutional structure that best suits the needs of a particular country, alternative forms of constitutional democracy include parliamentary versus presidential forms of government, plurality versus proportional representation system and federal versus unitary systems. In a Parliamentary system, the Prime Minister is elected by the parliamentary process and can be removed from office by a vote of no confidence from the Parliament. Executive and legislative powers are fused in a Parliamentary System. In a Presidential system, the President is elected directly by the people and there is a formal separation of powers.

A important factor that influences the consolidation of democracy is the country's level of economic development. It produces a more highly educated society and attitudes, such as trust and tolerance that are conducive to a democratic political culture. Greater economic wealth facilitates compromise and accommodation among different groups Democracy follows, to use Samuel Huntington's phrase, "a two step-forward, one-step-backward pattern." The consolidation of democracy is influenced by prior experience with democracy, the political institutions that are established and the level of economic development among other factor. In a democracy, the government and opposition leaders must work together, which often requires basing from the previous experience of others.

4. Dr.B.R. Ambedkar's idea of Democracy in Indian context:

According to Dr. Babasaheb Ambedkar, democracy means fundamental changes in the social and economic life of the people and the acceptance of those changes by the people without resorting to disputes and bloodshed. He wanted to establish the principle of one man, one vote and one value not only in the political life of India but also in social and economic life. He wanted political democracy to be accompanied by social democracy. He gave central importance to social aspects of democracy over political aspects, unlike many others whose discourse on democracy is confined to the political and institutional aspects. Dr. Ambedkar paid greater attention to social linkage among people than separation of powers and constitutional safeguards for democracy. The concept of power contained in his thinking has a direct relationship between social power and political power. He was conscious of the social and economic inequalities which corrode the national consciousness of the Indian people. Dr. Ambedkar said, "We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the lease of it social democracy".

Dr. Babasaheb Ambedkar paid serious attention to religious notions that promote democracy. Dr. Ambedkar viewed the religious foundation of caste as the fundamental obstacle to democracy in India on the one hand and the Buddhist doctrine of liberally, equality and fraternity as the foundations for democracy on the other hand. He writes, "It is common experience that certain names become associated with certain notions and sentiments, which determine a person's attitude toward men and things. The names, *Brahmin, Kshatriya, Vaisha and Shudra* are hierarchical divisions of high and low caste, based on birth and act accordingly".

Dr. Babasaheb Ambedkar thinks of democracy from the viewpoint of practical life. He belongs to the realistic school of political scientists. He is not bothered about the principles and theories of

political science. During the national improvement, his aim has to have justice and freedom for the people in the real sense. He aspired for having a government of the people, for the people and by the people. According to Dr. Ambedkar, democracy means no slavery, no caste, no coercion. He wants free thoughts that choice and capacity to live and let live, which his conscience, would be the right path to democracy. Dr. Ambedkar says “Democracy is a mode of associated living. The roots of democracy are to be searched in social relationship, in terms of the associated life between the people who form the society”.

Dr. Ambedkar is the greatest political thinker. Outwardly this may seem strange that in India, life was the monopoly of the *Brahmin* caste and was completely denied to other castes for thousands of years. However, here no contradiction is involved. It was the very privileged position assigned to the *Brahmin* that became the cause of the retardation. In Indian society, property, illiteracy, caste distinctions as the positive dangers to democracy. In these situations, educational facilities and economic help should be provided for those who are illiterate and backward on one hand and on the other, who want to wipe on the roots of caste system in order to safeguard the interest of democracy. Dr. Ambedkar says, “If you give education to the lower strata of the Indian society which is interested in blowing up the caste systems, the caste system will be blown up”. At the moment, the indiscriminate help given to education by the Indian Government and American foundation is going to strengthen the caste system. Giving education to those who want to blow up caste system will improve prospect of democracy in India and put democracy in safer hands. In Indian society, class structure is a positive danger to democracy. This class structure made a distinction of rich and poor, high and low, owners and workers, and permanent and sacrosanct parts of social organization. “Practically speaking in a class structure there is, on the other hand, tyranny, vanity pride, arrogance, greed, selfishness and on the other, insecurity, poverty, and degradation, loss of liberty, self reliance, independence, dignity and self respect.”

Dr. Ambedkar holds that the individual in society is an end in him and he has certain inalienable right in social relationship, which must be guaranteed to him by the consumption on certain reasonable conditions and be protected by the state. The democratic principles of life, liberty and pursuit of happiness are considered to be the essentials of human life in Dr. Ambedkar’s concept of democracy. He attaches more importance to human well being and development of every person.

Conclusion:

The main goal of the study is to analyze and evaluate critically the idea of Dr. Ambedkar regarding Indian democracy and to capture the position of Dr. Ambedkar on issues whose relevance is even felt at present. Analyzing the idea of democracy of Dr. Ambedkar in details, it can be found out that Dr. Ambedkar had unshakeable faith in democracy. In his conception of exploitation less society, democracy has an extra-ordinary role which he defined as ‘one person, one vote’; and ‘one vote, one value’. Democracy means empowerment of any person for participating in the process of decision-making relating to her/him, democracy means liberty, equality and fraternity – Dr. Ambedkar’s definition of democracy had such a tone.

Because he presided over making of the Constitution and is being projected as its chief architect, there is a misunderstanding that parliamentary democracy is what he wanted. But nothing could be farther from the truth than this. He himself spoke against parliamentary democracy. He defined

parliamentary democracy as "voting by the people in favor of their owners and handing over the rights of ruling over themselves".

Thus, *Ambedkarism* is of great relevance to Indian society even today in achieving social justice, removal of untouchability, in establishing equality and freedom and true democracy. Democratic socialism is the key note of his political thought and constitutionalism is the only way to achieve it. In conclusion, it can be said that this research gives closer and analytical insight into the thoughts of Dr. Ambedkar and provides an answer to the question of whether we, the Indians, achieve religious tolerance, human equality and freedom, true democracy, gender respect in the society, justice and peace in the light of political philosophy of Dr. Ambedkar whose memory will ever guide the nation on the path of justice, liberty and equality.

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Dr. Babasaheb Ambedkar and Women's Right in the context of India

Sukanya Baruah

Ex. M. Phil Research Scholar,
Dibrugarh University, Dibrugarh, Assam, India
Email id- www.sukanyabaruah246@gmail.com
Mobile no- 6003189818

Abstract

Dr. Babasaheb Ambedkar is the chief architect of the constitution of India and one of the biggest champion against the caste tyranny in India. He was a leader of the deprived people and fought for their rights and dignity within society. As an architect of modern India, he always supported as an equity and justice based society. Thus, he always worked for the women emancipation and opposed gender based inequality. Women also face a lower status in this society. In such a way, he worked for the rights of women and create consciousness regarding their rights within Indian society. In this context, this paper highlights Ambedkar who is a great personality in India and his major roles to define the women's right within Indian perspective.

Key Words: Dr. Babasaheb Ambedkar, Equality, India, Women's right

Introduction

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

- Dr. B. R. Ambedkar

B. R. Ambedkar is the chief architect of the Indian constitution and modern India. He was among the greatest intellectual of India in 20th century. In the above quotation illustrates a community achievement does not depend only on its men development but at the same time women also. He basically gives importance about women achievement but it was not easy due to the prevalent traditional customs and superstitious belief during that time. Thus, Ambedkar took various step to improve their status.

Because of the father of Indian constitution he tries to put an equity and justice based society through constitutional provisions. He includes fundamental rights and signify the importance of human rights concept. They are basic rights for all people despite their caste, class, gender, race, sex and so on. In such a way, including fundamental rights in Indian constitution a drastic change happened of the rights of depressed caste and women who are denied from their basic rights in the earlier time. He recognised women equal position and gives importance to provide equal rights for them along with men through fundamental rights. Apart from these, he also introduce the Hindu Code Bill (1948) which was a drastic step regarding women rights. But due to the so many people against and opposed this bill it did not become law. On this issue Dr. Ambedkar the then Law Minister resigned from his position. Ambedkar is the greatest personalist who defined women rights on that time when ignoring their rights by the society. Although various intellectual focus such issue but he was greatly contributed to the rights of women issue.

Objective

The objective of this paper tries to understand Dr. B. R. Ambedkar role regarding women emancipation and gender based equity society in India. It is particularly focus Dr. B. R. Ambedkar role regarding women rights in India.

Methodology

The methodology of this paper is based on descriptive and analytical methods to understand Dr. B. R. Ambedkar role and his contribution to the achievement of women rights in India. This paper is based on qualitative nature and based on secondary sources like newspaper and magazine articles and other electronic sources etc.

Women Status in India

To know the status of women it is necessary to overlook from the historical time to till today. In the Vedic period women enjoyed their basic rights which signifies them as a human being. They equally participated and enjoy rights along with men like in the learning and knowledge sharing process. Men were unable to complete religious ceremonies without the participation of their wives (Das, 2015, p.192). In this context, within the Vedic period women enjoy their basic rights.

A Sexual based discrimination was happened later the Vedic period. They had no freedom and their status decreasing day by day. They had no property rights and at the same time they were treated as the property of men (ibid). Child marriage, illiteracy for women, polygamy, discrimination on sex, besides caste and creed became order of the day (ibid). In the medieval period, Muslims invaded India and they created *parda* (veil) and various strict rule-regulation for women. In this context, women had not enjoy even their basic rights on that time.

During the rule of British Raj in India, a new hope dawned in the mind of women for their emancipation (ibid, p.193). Basically western education enlightened many Indian thinkers such as Raja Rammohan Roy, Jyotiba Phule etc. mind set and they tried to improve the women status within this society and against the evil practices which were prevalent in this society. Thus, there were many social workers reform the Indian traditional customs and practices and gave importance women rights within this society.

Dr. B. R. Ambedkar and Women's Rights: A Study in India

Dr. Ambedkar includes various provision in the constitution to improve the rights of depressed sections and women in Indian society. He includes equality, freedom, justice, fraternity and against caste, class, gender, race and sex based discrimination. He was an Indian jurist, economist, politician, and social reformer. He was also against the social discrimination towards the untouchables and the greatest champion of women rights to have existed in India.

"Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women".

-Dr. B. R. Ambedkar

This statement by Ambedkar has been defined that without women various terms unity, agitation and educated society is meaningless. Thus, Ambedkar spoke on the gender equality, women education and exposed the problems related to women and other depressed class (ibid, p.191). His

perception of the women question related with their right to education, equal treatment with men, right to property and their participation in the political process (Kait, n.d, para. 12). Through to inclusion various articles within the fundamental rights he supports and provide a space for women and depressed class rights.

(i) Constitutional Provisions and Ambedkar

The constitution of India contains various provisions which provide the equal protection of rights of women along with men and against the gender based discrimination i.e.,

- Article 14 – provides equal rights and opportunities for all in political, economic and social spheres,
- Article 15- prohibits discrimination on the ground of sex
- Article 15(3) - state makes affirmative discrimination in favour of women and children
- Article 16 – equality of opportunity for all in matters of public matters
- Article 23- prohibit trafficking in human beings and forced labour
- Article 39- equal means of livelihood and equal pay for equal work
- Article 42- state securing just and humane conditions of work and maternity relief
- Article 46- 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- it is the duty of 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) (e) – fundamental duties on every citizen to renounce practices, derogatory to the dignity of women
- Article 243 D (3), 243T (3) and 243 R (4) provides allocation of seats in the Panchayat Raj system. It is important to define to promote women participation in the political field.

Apart from these constitutional provision the preamble of Indian constitution also includes various principles such as freedom, justice, equality, fraternity etc. to ensure social and economic justice for women. Thus, the preamble and constitutional provision of Indian constitution guarantees social and economic justice to women and it is because of possible of Ambedkar contribution (Das, 2015, p.192).

(ii) Hindu Code Bill, 1948

Ambedkar’s contribution towards securing the status of disadvantaged section is significant because in this section he not only includes lower caste men and women but also at the same time upper caste woman (Waghule, 2017, para.3). For this issue he highly criticized ‘Manusmriti’. In the ‘Manusmriti’ a ancient Hindu Code-book was written by Manu, defined the status of women is quite visible and she was put to the lowest rank of humanity as she was treated as animal and slave by the proprietors of Hindu Dharma(Kait, n.d, para. 1). To provide justice to women and questions about the gender based discrimination of Hindu epics he tried to social reform and on this circumstances he introduced Hindu Code Bill in the Parliament. The principal features of this bill illustrate Dr. Ambedkar contribution regarding the values of liberty, equality, dignity and fraternity (Prakash, 2019, para.6). He granted legal recognition of women’s rights to enlighten various rights through this bill such as the right to divorce, the right to inheritance, legal recognition of inter-caste marriage and so on(Waghule, 2017,

para.10). Through this bill social inclusion of both civil and non-civil (sacramental) marriages where the former marriage provided the highest personal freedom with easy provisions for divorce (Prakash, 2019, para.5). Thus, this bill provided equal rights of women along with men. But too much opposition regarding this bill on the eve of the first election in 1951 Prime Minister Jawaharlal Nehru dropped this bill (Kait, n.d, para.22). Later on, he resigned from this post. However, the Hindu Code Bill incorporated four bills such as (i) The Hindu Marriage Act, 1955, (ii) The Hindu Succession Act, 1956, (iii) The Hindu Minority and Guardianship Act, 1956, (iv) The Adoption and Maintenance Act, 1956 which later passed after the collapse of the bill.

(iii) Ambedkar and Other Perspectives Regarding Women’s Rights

Ambedkar was not only emphasis equity based society but also at the same time especially focus about the women issue. He advocated for family planning measures for women in Bombay Legislative Assembly (Singariya, 2014, p.2). He also introduced a Maternity Benefit Bill in 1942 through his statements - *“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, and the principle of the Bill is based entirely on that principle.”* Through this it has been shown that through the Maternity Benefit Bill and on Birth control were quite relevant to recognize the dignity of women (Kait, n.d, para14).

He explained that within a society women as the victims of the oppressive, caste based and rigid hierarchical social system (ibid, para.2). He also created various organization and association to against this social evils. He was founded a women’s association in January, 1928 in Bombay with his wife Ramabai as its president (Singariya, 2014, p.2). He also organised various conference for the improvement Dalit women status. He organised the All India Dalit Mahila Conference and All India Untouchable Women’s Conference on 20th July, 1942 and on 6th January, 1945 respectively (Anand, n.d, p.20). Through these activities he advocated women’s rights and tried to improve the women status in Indian society.

Ambedkar and Women’s Right: A Study in Present Day Perspective

“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

Ambedkar has been believed that a *“family is educated only when the men along with women in the family are educated.”* So, he strongly advocated education right for women and tried to aware about their own rights. In present day government of India takes various scheme to providing education for all child such as providing a package of free supply of books, providing uniform, mid-day meals, scholarships, free bicycle for girl student, development of women studies centre, establishing women universities etc. Various self-help groups and skill development training etc. are the outcome of this. Apart from this, an important organization the National Commission for Women was set up by an Act of Parliament in January 1992 with its objective to study and monitor all matters relating to the constitution and legal safeguards provided for women, review the existing legislation, to suggest amendments wherever necessary, and safeguard the rights and entitlements of women (Kait, n.d, para.36). Thus, Ambedkar contribution regarding women’s rights plays a drastic change in present day scenario.

However Dr. Ambedkar ideas influence the enactment of a number of significant pro-women Acts, such as The Child Marriage Restraint Act (1929), Immoral Traffic (Prevention) Act (1956), Dowry Prohibition Act (1961), The Maternity Benefit Act (1961), The Equal Remuneration Act (1976), The

Family Courts Act (1984), The Sati Prevention Act (1987), The National Commission for Women Act (1990), Protection of Human Rights Act (1993), Protection of Women from Domestic Violence Act (2005) and so on(Prakash, 2019, para.7). In this context, when we called about the achievement of women rights in India then we call the name of Dr. B. R. Ambedkar who was develop and design this root.

Conclusion

Dr. B. R. Ambedkar especially focus about the women's rights to providing them various rights such as custody of child, adoption of child by a widow, provision of alimony, rights over parental property etc. He also against certain inhuman activities which basically put women subordination and creating exploitation within society such as "Dev-Dassies" system where priest exploited girls in the name of God, against prostitution and child marriage etc. Because of this exploitation he organised various organizations and conferences for women to aware about their rights. He also launched a journal Mook Nayak (1920) and Bahiskrit Bharat (1927) to against the hierarchical Hindu social order. Thus, Dr. B. R. Ambedkar is the chief exponent of women's rights in India. He mostly argued that it is the women who fight for their own rights otherwise they are not successful. He said that, "My final words of advice to you are educate, agitate and organize, have faith in yourself. With justice on our side I do not see how we can loose our battle to me is a matter of joy. You must abolish your slavery yourselves. Do not depend for its abolition upon god or a superman." He was awarded Bharat Ratna posthumously in 1990 for his lots of contribution to Indian society.

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Dr. Ambedkar's Thoughts on Agriculture and Farmers - A Recent Perspective

Surajit Saha
UGC NET-JRF, SET
Assistant Teacher
Harirampur A.S.D.M. High School
South Dinajpur, West Bengal

India is a major agricultural country. When we discuss about the agriculture, the issues of farmers come up inevitably. India is a very ancient civilization. History shows to us that peasants of India has been humiliated, deprived, and oppressed for ages to ages. India was under the British rule for almost 200 years. During the colonial period farmers were exploited in many ways. However, many Indian nationalist leaders roared against the exploitation and humiliation of the peasants. Dr. Babasaheb Bhimrao Ambedkar was one of the foremost among them. His views on agriculture and farmers are very justifiable. In Post-Independence India, The Government of India has always been committed to solving the problems of agriculture and farmers. At present, the farmers of India are using the advanced technology for the development of agriculture. Although it did not spread as much as expected. However, in this article, I will mainly discuss the creative thoughts of Dr. Ambedkar's for agriculture and farmers.

Dr Bhimrao Ramji Ambedkar Popularly known as Babasaheb Bhimrao Ambedkar. Babasaheb Ambedkar was a great social reformer, politician, jurist, economist, writer, anthropologist and chief architect of our constitution and the country's first law and justice minister. He also played a major role in forming the Reserve Bank of India – the country's central banking system and a founding father of the Republic of India. Babasaheb Ambedkar was born on April 14, 1891 in a Military Cantonment in Mhow, Central Province, British India (Present day Madhya Pradesh, India). His father was Ramji Maloji Sakpal, who was a Subedar in the British Indian Army and his mother was Bhimabai Sakpal, daughter of Laxman Murbadkar. Ambedkar was their 14th and last child. Here mention that his family was of Maratha background. Ambedkar was born into a poor low Mahar (Dalit) caste, who were treated as Untouchables and subjected to Social-Economic discrimination and also oppressed by the Upper caste. With the help of various scholarships, he become a graduate in Economics and Political Science subject from Bombay University in 1912 and Postgraduate in Economics from Columbia University in 1913. He has completed his Ph.D. with the subject of Economics in London School of Economics and Political Science in 1922 and then he was become a first highly educated scholar within untouchable community in India.

Babasaheb Ambedkar inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits), while also supporting the rights of women and labour. He was a famous economist. So, He also had a good idea about agriculture and farmers in India. In agricultural sector, he was fighting against the conventional "Khoti" system in the Bombay Presidency.

A land related system called "Khoti" was prevalent in some part of Kolaba (Present day Raigad) and also some parts of Ratnagiri district and Thane district in the Bombay presidency. "Khoti" system

mainly related to minor land tenures. It was different from Ryotwari system. In Ryotwari system, the farmers directly responsible to the government for the payment of revenue. But in the “Khoti” system the government appointed some middlemen, who called “Khots”, who were totally free to do anything with the farmers. The Khots were generally misused the freedom and subjected the tenants to all kinds of exaction. The “Khots” extorting huge amount of revenue from farmers in either ways. At this time, Dr. Babasaheb Ambedkar came to the support of the oppressed farmers. Babasaheb Ambedkar raised a bill in the Bombay Legislative Council against the “Khoti” system. Abolish of “Khoti” system and direct relationship mentioned in the Bill between the government and the farmers, and also mentioned the reasonable compensation for the Khots. Although he was not able to pass the bill at that time from Bombay Legislative Council. However, the “Khoti” system abolished by the Indian government after independence. This was an Ambedkar’s most notable work in the support of the peasants in the Colonial India.

Dr. Babasaheb Ambedkar also said that farmers should always be given the benefit of irrigation. For this the rivers of North India can be linked with the rivers of South India. We know that rivers of North India have full of water in whole year. But it turns opposite in the case of rivers of South India. This linking must be made through the canal. This will make it possible to control both, floods in Northern India and droughts in Southern India. As results of this river linking project, it will be possible to build big dams, generate electricity and introduce transportation through canals. He also spoke of a minimum profit of 15% on the total production costs of farmers.

Dr. Babasaheb Ambedkar was completely against fragmented land. The small and scattered holdings have given a real threat on agricultural production. According to him if we can consolidate the fragmented lands. Then the cost of production in agricultural sector will be decrease and crop production will also increase. As a result, the income of farmers will also increase. According to Babasaheb Ambedkar that consolidation of fragmented land is not enough. In here family planning is very important. Because, if there are 4-5 children in a family. Then land will be divided into 4-5 parts. The land will be fragmented again. Let’s see how applicable Babasaheb Ambedkar’s theories are in the recent period in the term of fragmented land.

Figure 1:

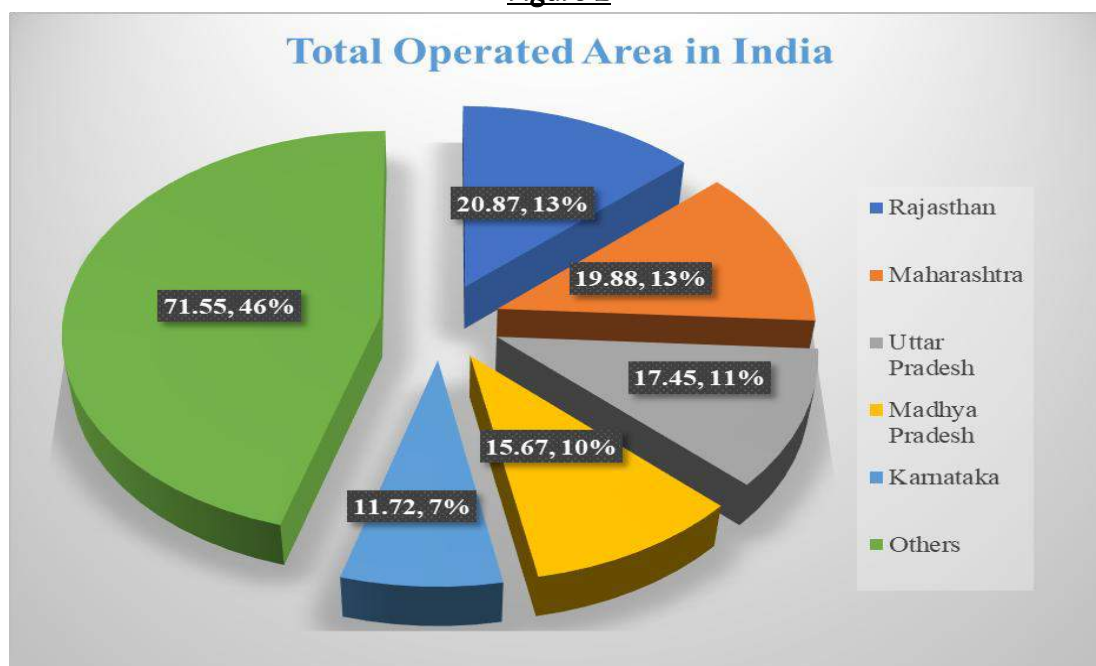


(Based on Table 2)

From above Figure 1, it is clearly indicated that the decline of average size of holdings from 1970-71 to 2015-16.

Let's take a look at the operated area in agricultural field of India. Agriculture census for 2015-16 that showed to us a 1.53 per cent decline in total operated area at 157.14 million hectares as compared to 159.59 million hectares in 2010-11 data. The total operated area, the highest contribution was from Rajasthan with 20.87 million hectares, followed by Maharashtra with 19.88 million hectare, Uttar Pradesh with 17.45 million hectares, Madhya Pradesh with 15.67 million hectares, Karnataka with 11.72 million hectares. Dr. Babasaheb Ambedkar always spoke about increasing the operated area.

Figure 2



(Source- Agriculture Census in India, 2015-16. Calculated by Author)

It is clear from the above Figure 2 that only five states in the whole of India have 54% operating area. Although India was comprising for a total of 36 States and Union territories.

Dr. Babasaheb Ambedkar raised a demand that agriculture be given the status of Industry. As a result, agriculture will also enjoy the same benefits as industry. Also, farmers will get the benefit of contract farming. Advanced technologies will come into agricultural sector. Rural youth will get job from agricultural sector. Food security will increase due to higher production. If investment in agricultural sector will increase, then we will also be able to fight the problem of climate change. Babasaheb Ambedkar's thoughts was far ahead of its time.

Dr. Babasaheb Ambedkar was totally against the land revenue system of British Raj. He felt that the land revenue system of British Raj was further exploiting the poor people of the society. This land revenue needs to be amended as early as possible. Dr Babasaheb Ambedkar was in favour of

Nationalization of agriculture and land. He spoke of giving agriculture the status of a state enterprise. Babasaheb Ambedkar wanted to hand over all the responsibilities of agriculture sector to the states. Babasaheb Ambedkar propose the theory of state socialism. This theory related with the collective farming. He said that the state must be the owner of land. He said that the State government will distribute the acquired land in a standard-sized farm and distribute it to the residents of the village as Pattedar. Farmer should cultivate the farm collectively. The state should supply essential capital to the agricultural sector. For Example, seeds, fertiliser, watering, investments, and other inputs. States must be distributed the incomes among the farmers. He said that when distributing the land, the caste and religion of the people should not be seen. Land should be distributed in such a way that there is no Zamindar and no landless. This is a unique idea of socialism. In which we see the democracy.

He not only kept his thoughts about agriculture and farmers in his books but also applied many of them. Damodar Valley Project, Hirakud River Project, Sone River like all big project's construction made regarding to Dr. B. R. Ambedkar's recommendation while he was a Minister in Viceroy's Executive Council from 1942 to 1946. He was a first man to introduce a bill on family planning in the Bombay Legislative Council in 1938.

The relevance of Ambedkar's thinking can be understood by observing the steps taken by the present Central Government. The current government formed a ministerial committee in Jan. 2019 to double the income of farmers. The purpose of this committee was to give advice for that work. The committee suggested that using advanced technology in agricultural sector to increase the production, increase the MSP (Minimum Support Price) as well as send the surplus labour to other businesses.

In post-independence India, river linking project has been given much importance even recent times. which was a part of Ambedkar's ideology. In 2017, the Cabinet Minister Nirmala Sitharaman said that the Government has in favour of giving agriculture the status of an enterprise. Family planning is very important for the overall development of our country. The Government of India has been very aware in this regard since 1952. In recently, some states of India have taken very strong steps about family planning, with an aim to curb population explosion. Proper implementation of family planning was Ambedkar's dream.

Based on the above discussion, it is clear that Dr. Babasaheb Ambedkar was a great well-wisher of the farmers at that time and his theory is equally relevant in recent times. He was like a Messenger of God to every oppressed person. Babasaheb Ambedkar dreamed of an India that would be completely free from any exploitation and democracy will reflect in the society. However, Dr. Ambedkar 's view on India's agrarian problem as well as farmers problem proved not only to be prophetic but reflect his Inflicting commitment to democracy based on Liberty and Equality as well. Fulfilling his dreams will be the best worship to humanity.

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Dr. Babasaheb Ambedkar's Concept of Social Justice

Dr. Sunirmal Surendra Kabiraj

Tirpude College of Social Work Nagpur

Email- dr.sskabiraj@gmail.com

Dr. Ambedkar was one of the important political and social thinkers of modern India. He was well-versed in diverse subjects. As he was born in a Dalit family, he also had a bitter experience of injustice and inequality. His knowledge of diverse subjects and his experience as a Dalit made him think over social problems in a distinctive way. He did not consider political and economic reforms to be necessary preconditions for reformation of the society, nor did he believe that political independence would invariably lead to social reform, before initiating political and economic reform it is necessary to make people capable of enjoying the benefits of such reforms. His endeavour to solve social problems like inequality, and discrimination against the downtrodden and backward classes were governed by a distinctive concept of social justice.

Social justice being multifaceted deals with various aspects of human life and society, focusing on the preservation of the rights of the handicapped, marginalized, and depressed people. It deals with the people who are intentionally made victims of exploitation, injustice and unsociability, e.g., bonded labourers and unpaid scavengers. Social justice also critiques the laws, traditions, dogmas, customs, manners and usages that are used to perpetrate injustice. Social justice as a guiding and evaluative principle is always dynamic because it takes stock of the changing situation and suggests the abolition or modification of unjust custom, tradition and social structures to promote the welfare of the people and the preservation of the rights of the poor and weaker sections of society. His concept of social justice was based on human values such as liberty, equality and fraternity. Through liberty the hidden talents of the individual are expressed. It enables man to make his destiny. Equality binds men together through reciprocities, co-operation and social sympathy. Fraternity creates an atmosphere that is conducive to the enjoyment of liberty and equality. And fraternity means a sense of common brotherhood of all Indians, all Indians being one people. It is the principle, which gives unity and solidarity to social life. Social justice as a mode of life, giving every man his right place in society and to give every man his due without any artificial discrimination in mind and unnatural classification in society. The other precepts of social justice are the supremacy of constitutional rule, equality before the law, safeguarding fundamental rights, performance of duties, and adherence to social and legal obligations. The essence of Dr. Ambedkar's concept of social justice is the unity and equality of all human beings, independently of considerations of class, caste, gender and with respect to respect, rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow beings, the dignity of all citizens, the abolition of caste-distinction, education and property for all, good will and gentleness. Dr. Ambedkar insisted on social justice because it includes all kinds of justice, namely, legal, economic, political, divine, religious, natural, distributive, and administrative and welfare of children and women also.

Dr. Ambedkar wrote, "In the scheme of Manu, the Brahman is placed at the first in rank, below him Kshatriya, Vaishya and Shudra and below Shudra is the untouchable. This system of rank and gradation is simply another way of enunciating the principle of inequality. So it may be truly said that Hinduism does not recognize equality. This inequality is a permanent social relationship among the classes to be observed, to be enforced at all times in all places and for all purposes. In every phase of life Manu has introduced and made inequality, the vital force of life". According to Dr. Ambedkar, social and religious inequalities are the essential nature of Hindu religion, which is reflected in the Hindu social order. Dr. Ambedkar showed that Hindu religion does not believe in the principle of liberty. Liberty is associated with social equality, economic security and availability of knowledge. Hinduism does not promote social equality. Similarly it denies freedom of vocation as an individual's work is already predetermined and fixed. He has no right to choose the occupation of his liking. Hinduism does not allow Shudras to accumulate wealth. Thus in Hinduism, there is no choice of vocation, economic independence or economic security.

Dr. Ambedkar also pointed out that Hindu religion does not encourage development of the feeling of brotherhood because there are water-tight compartments in this graded social order. He made this point more clear by pointing out that there are 3000 castes and sub-castes due to which social life is fragmented. Similarly, Hindu religion does not give permission to inter-caste and exogamous marriages. Hence there is a lack of fraternity among the Hindus. The social order, which is based on this Hindu religion, do not allow the individual belonging to castes other than the Brahmana to develop his qualities and skills. Besides that this society does not create an atmosphere where an individual can develop himself. Endogamy is an essential trait of the caste system. Inter-caste marriage was considered, as a sin against the divine will. Stringent penalties were imposed on those who broke these codes. A person who broke the rules was excommunicated from the main caste. Dr. Ambedkar wanted to show that the caste system originated in the selfish intention of the Brahmins and became more rigid through the support of religious texts like Manusmriti.

The caste system of the Hindu society created hierarchical social system, it divided the society into four castes. Social, religious and economic status of the individual in this system was determined on the basis of the caste in which he was born and an individual, though capable, did not have any right to change his status. Consequently, there was no mobility, no progress, no unity and integration in Indian society. According to him occupation even if in fact based on a division of labour yet it does not allow the individual to change the occupation traditionally assigned to him. So an individual had to do the same occupation, which his father was doing. Dr. Ambedkar further pointed out that this principle did not recognize the natural qualities and skills of the individual as it is based solely on the caste in which the individual was born.

Thus Dr. Ambedkar used the concept of social justice to critically evaluate the Hindu social order. He also used it to formulate the scheme of an ideal society where an individual will have complete freedom to bloom and society will also provide opportunities to the individual for his development. According to him there are two kinds of liberty; such as civil liberty and political liberty. Civil liberty means Liberty of movement, liberty of speech and liberty of action. All these kinds of liberty are necessary for the intellectual, spiritual, moral and social development of society. He believed that political freedom is important because as a responsible member of society, every individual has to

keep a watch on the activities and decisions of the government. He was aware of the fact that heredity, social and cultural environment, opportunities for education and the individual's independent efforts play an important role in the formation of his personality.

Different individuals moulded by different circumstances cannot be equal, but that does not mean that he should be treated in an unequal manner. Principle of religion should be in consonance with the principles of liberty, equality and fraternity. Only if society is based on such a religion, individual will have an opportunity to develop his qualities and skills, as also an opportunity to change his social, economic and religious status. Social justice is one of the dimensions of the concept of justice that stands for organization of society based on the principle of equality, both social and economic, and fraternity with a view to create such human social conditions that ensure free and fair development of all human beings.

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Dr.Ambedkar Views on Buddhism and Its Relevant to the Contemporary Society

Dr. Kalvakunta Ramakrishna

Principal,

SRR Government Arts & Science College,

Karimnagar- –Telangana

email:rkkalvakunta7@gmail.com;

Abstract

One of the great epoch-making events in the history of India took place in the sixth Century B.C. When Gautama the Buddha delivered the First sermon at Isipatnam (Samath), and exhorted his disciples to "Go and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, and to preach a life of holiness, perfect and pure". Soon his message of equality: of hope and peace; of kindness and compassion became the talk of the day; and the name and fame of the Buddha Spread far and wide. Of all the religions of the Sixth Century B.C. Gautama Buddha's religion had more popular brahminical social base. The Buddha's Dharma stands for the doctrine which is 'rationally possible for the welfare of human being. After the Mahaparinirvana of the Buddha in 483 B.C., the rise and fall of Buddhism in India can be said to have passed through many phases.

Keywords: Buddhism, Hindu religion, Untouchability , discrimination, equality and fraternity.

Statement of the Problem

"I like the religion that teachers liberty, equality and fraternity" - Dr.B.R.Ambedkar

Dr. Ambedkar was a rare combination of a political leader, legal luminaries, constitutional pundit, ardent scholar and champion of the downtrodden masses; whose memory never fails in the minds of the suffering masses for many years to come. Dr. Ambedkar was a fascinating personality. He "was a brilliant academician, a popular attorney, an erudite scholar, a powerful writer and a great Constitutionalist . Being a person from low caste, he suffered humiliation many times in – hands of upper caste Hindus. He raised his voice against Untouchability and discrimination against low caste people for this he used media as a powerful weapon. Ambedkar certainly possessed a multi-dimensional and multifaceted personality. He was a great soul' with a spirit of sacrifice and scientific outlook, who led and whose followers continue to lead movements of self-respect throughout India. It took two decades for him to embrace Buddhism, a momentous decision indeed. But his choice of Buddhism in 1956 unfolded a new life before millions of exploited untouchables. When Ambedkar declared in 1935 that he was going to renounce Hinduism, some Hindus including Mahatma Gandhi felt that religion was not a thing which could be ordered at the whims and fancies of the person concerned. Mahatma Gandhi said: It is unfortunate that Ambedkar has declared his resolve to abandon the Hindu religion. But conversion is not going to serve his purpose. Religion is not like a house or coat which can be changed whenever one feels like it. Ambedkar, on the other hand, felt that man is not born for religion. But conversion is not going to serve his purpose. Religion is not like a house or coat which can be changed whenever one feels like it. Ambedkar, on the other hand, felt that man is not born for religion. Religion is created by man and, therefore, it should work for the welfare of man. A religion which does not respect, equality, liberty and fraternity among all its adherents is not a religion

but a felony. It sounds strange but yet it is true that Hinduism shows love, respect and sympathy for the animals, birds, stones, woods, etc., but it does not consider man as man and even the co-religionists are not shown any sympathy and love. While speaking at the Mahar conference in 1936 on the question of conversion to any other religion, Dr. Ambedkar said: I have decided once and for all to give up this religion. My religious conversion is not inspired by any material motive. There is hardly anything that I cannot achieve while remaining an untouchable. There is no other feeling than that of spiritual feeling underlying my religious conversion. Hinduism does not appeal to my conscience. My self-respect cannot assimilate Hinduism. In your case, change of religion is imperative for worldly as well as spiritual ends. Do not care for the opinion of those who foolishly ridicule the idea of your conversion for material ends. Of what avail is the religion that deals with life after death. A rich man's sense may be tickled by this idea in his leisure time. Those who are well placed and prosperous in this world may pass life in contemplation of life after death. But why should be live under the fold of that religion which has deprived you of honor, money, food and shelter? The result was confusion for those people who feared that change of religion by the untouchables was going to divide the Hindu society; Ambedkar believed that since there was no social relationship between them in matters such as dining and marriage, there was no need to be disturbed about it. He thus said in the same conference: therefore, nobody can say that by change of religion of the untouchables, Hindu society would be divided into two pieces. You will be just as different to them after conversion as you are to the Hindus today. Nothing new is going to happen.

Conversion back to Buddhism

As a profound life long student of anthropology Dr. Babasaheb Ambedkar made a remarkable discovery that the Mahar people are originally ancient Buddhist people of India. They have been forced outside a village to live like an outcast as they refused to leave Buddhist practices and eventually they were made into untouchables. He wrote a scholarly book on this topic- Who were Sudras? How they became Untouchables. Ambedkar, with his followers embraced Buddhism Dr. Babasaheb Ambedkar studied Buddhism all his life, and around 1950s, Ambedkar turned his attention fully to Buddhism and travelled to Sri Lanka (then Ceylon) to attend a convention of Buddhist scholars and monks. While dedicating a new Buddhist vihara near Pune, Ambedkar announced that he was writing a book on Buddhism, and that as soon as it was finished, he planned to make a formal conversion back to Buddhism. Ambedkar twice visited Burma in 1954; the second time in order to attend the third conference of the World Fellowship of Buddhists in Rangoon. In 1955, he founded the Bharatiya Bauddha Mahasabha, or the Buddhist Society of India. He completed his final work, The Buddha and His Dhamma, in 1956. It was published posthumously.

India got Independence 55 years ago, till today Dalit has to suffer for basic needs for their day to day living i.e. Drinking water, food, shelter and Right to live as a human being in society. The Untouchables "Dalit" were denied even Human Rights, which are essential for a bare existence of human life. They were not allowed to drink water from public well; and even their shadow was supposed to pollute the so-called upper Castes. The Hindu social order made the life of the Dalit miserable in every sense of the term. The Hindu Dharmashastra gave sanction to this evil Caste system and the practice of Untouchability. This continued for the Centuries.

Babasaheb Ambedkar raised the banner of Buddhism and brought back to his motherland the Buddha who suffered an exile for over twelve hundred years. Ambedkar, a man of provocative learning, challenged opponents of Buddhism to hold discussions with him, and was confident that he would defeat all Pandits. He propagated Buddhism in India. He made the provision for the study of Pali in the Indian constitution. The Government of India had declared Buddha Jayanti a holiday mainly through his efforts. Dr. Ambedkar was the greatest Pioneer of Buddhist revival in India. India, no doubt, continues to be proud of its Buddhist heritage. Since regaining independence, Buddhist symbols like the Wheel of Dhamma and the Asoka Capital, have become national symbols and the Mathura Buddha adorns the house of Parliament and inspires Indian lawmakers. The Buddha established a classless society by opening the gates of the Sangha to all deserving individuals, making no distinction between caste and class. The fundamental principle of Buddhism is equality... Buddhism was called the religion of the Shudra's. There was only one man who raised his voice against separatism and Untouchability and that was Lord Buddha... Buddhism is the only religion, which does not recognize caste and affords full scope for progress. Ambedkar's speech on the Eve of the great conversion at Nagpur on October 14, 1956, Dr. Ambedkar said Buddhism can serve not only this country, India, but the whole World at this juncture in the world affairs; Buddhism is indispensable for world peace you must pledge today that you, the followers of Buddha, will not only work to liberate yourself, but will try to elevate your country and the world in general.

Fifty-five years after independence, Caste prejudices in India have not erased very much. And now there is a deliberate attempt to revive these prejudices to their former position. Grundtvig's conception about Nordic mythology and Christian "Anskuelese" may be compared with Ambedkar's views on the original tradition of Buddhism as a source of inspiration. In describing the work of on Buddhism, he said "we have started this movement to develop and educate our minds" Explaining the need for religion among the poor as a need arising for hope, Ambedkar referred to a German professor of his, Professor Wintermitz. "The Water-gang Rabelan Depth was the book which he recommended and by which I was much inspired. It is only the poor, he said, who need religion." Hope is the spring of action in life. Religion affords hope. Therefore, mankind finds solace in the religion, and that is why the poor cling to religion."

Those who are turned to Buddhism, but remained within Hinduism, but wanted Hinduism to change, Ambedkar made the following suggestion: "You must give a new doctrinal basis to your religion-a-basis that will be in consonance with Liberty, Equality and Fraternity, in short, with Democracy." Dr. Baba Saheb Ambedkar once commented, "Dalit representatives elected from reserved seats open their mouth in the Indian parliament only when they have to yawn." It was the Buddha who, for the first time in the known history of mankind, attempted to abolish slavery and "invented the higher morality and the idea of the brotherhood of the entire human race, and in striking terms condemned" the degrading caste-system which in Indian society at that time was firmly rooted. The Buddha declared: "By birth is not one an outcast, By birth is not one a Brahmin, By deeds is one an outcast, By deeds is one a Brahmin." Dr. Ambedkar in His book "Annihilation of Caste" reproduces his major difference with the Mahatma Gandhi. While he was for abolition of the caste system, prescribed by Hindu sage Manu, Gandhi was for giving up caste prejudice, and for reform of the system, so that the stigma of Untouchability may be removed, but function of various castes remains. As Dr. Ambedkar could not abolish the caste system, when Mahatma Gandhi asked for dedication on the shared cause of

struggle for freedom, he asked for separate electorates for the so-called “outcastes” whom the Mahatma called “Harijan”- sons of the ‘God’

Buddhism as a social, democratic Doctrine

Buddhism makes enlightenment the sole aim of life. This was the philosophy that Ambedkar accepted and tried to revive. Besides this there was another reason. Buddha, whose life and movement Ambedkar had studied, was a believer of the educability and the creativity of the people. Under the influence of those teachings, the most rejected peoples of India has once risen and uplifted their life as well as that of the whole society. If that was once possible in India, it must be possible again. He had a solid historical basis to trust India’s ordinary folk as India’s future democrats. This is what Jawaharlal Nehru wrote of the commitment of Ambedkar to the untouchables: “Dr.B.R.Ambedkar would be remembered mostly as the symbol of revolt against all the oppressing features of Hindu society. In a way he symbolized the hopes and aspiration of the oppressed and the Untouchables.” Buddha was the first religious leader of the world, who expounded peace and equality in the history of man. Five precepts (Panchsheel) of Buddha’s life are principles of building world peace the precepts Panchsheel based on Buddha’s life would help to build world peace and harmony among the Nations. Our Humanity is cultivated through our emotions. Each day we should look not only to be moved by others, But also to move them through kindness, patience and caring. Said Venerable Master Hsing Yun. It is my hope and prayer that we will always live a happy, joyful, peaceful life based on non-violence, truth, equality, love and compassion, this great message of Buddha is relevant today.

Conclusion:

Dr B R Ambedkar was the true follower of Buddhism which is reflected in each and every aspect of his life and also reflected in his social, Political as well as in all democratic deeds.

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Fighting Gender Inequalities in India : Babasaheb a stalwart.

Sumantra Chakraborty

SACT-1 , Dept. of Education,
Kandi Raj College, University of Kalyani,
Kolkatta, West Bengal
Email : sumanchak3rdjan@gmail.com

Abstract

The life of B.R. Ambedkar mirrors the story of struggle and his importance in re-establishing the identity of human in the form of dalits, women, poor, downtrodden and the lagged behind is undeniable. In the eyes of Babasaheb the women race is 'doubly marginalised' especially in the case of dalit women. Ambedkar first validated the question of 'self esteem' of the dalit women. Breaking the shackles of all conservations, he stood beside these marginalised groups and in doing so he presented Hindu Code Bill in the legislature. His main focus in establishing the women rights was the question of right to property for the daughters. His unquestionable quest against gender inequality in India and his impact on empowering women even in 21st century is the solo concern of this article. The objective of this study is to find out how Ambedkar fought the societal inequalities in the purview of women race and put forth a new narrative.

Key words: gender inequality, self-esteem, Hindu Code Bill, dalit, rights.

Introduction:

India being a heterogeneous land experiences the cultural, social, regional complexities and diversities. Amongst all these the issue of gender biasness is a serious concern for our society. Although instances of women during Vedic period holding high esteem is evident, till women all over India have always played a subordinate role. Women in the words of Aristotle be regarded as "inferior type of man." The hegemonic patriarchal society has victimised the women race in different ways. The victimization came in the form of child marriage, sati practice, superstitions, dowry and tortures. The status of women continued to deteriorate during the age of Smriti (A.D. 500- A.D 1800) and Muslim rule till they almost lost all status in society. During the British rule legislations were enacted to raise the status of women and prominent figures like Ram Mohan Roy, Vidyasagar, Ranade, Vivekananda, Dayanand Saraswati, Annie Besant, Mahatma Gandhi made strenuous efforts to regain the recognition of women. To give women respectful status in the society several initiatives were taken during the pre independence era. Sarojini Naidu, Mera Ben, Sucheta Kriplani, Vijaya Lakshmi pandit, Aruna Asaf Ali were some of the leading women freedom fighters who emerged as a counter discourse against the prevalent patriarchal construct. Education of women was encouraged, the age of marriage raised, employment and deployment of women in several fields was introduced. The Britishers also paid attention to ameliorate the condition of women holistically. Participation of women in education and other societal dimensions where are also highlighted. But after the independence the role and status of women have been gradually increased. In spite of several maladies India has produced women as a president, prime minister, speakers, chief ministers, governors, justices, police officers, Navy officers etc. Last 50 years has seen tremendous transformation of women as they are participating in every field to equate themselves with the male. In the words of Nehru, "If you educate a man you educate an

individual, however, if you educate a woman you educate a whole family. Women empowered means Mother India Empowered.”- Jawaharlal Nehru.

At this juncture I would like to put forth Dr BR Ambedkar to validate my argument. This person fought for the rights of women and give them status in the constitution and society making them self reliant. Women suffered a lot due to improper implementation of laws, administration and ignorance. But it was Ambedkar who to highlighted the issues and challenges of women in Indian society and eradicating them with his own initiatives for the upliftment of the economical, social and political status of women. His objective was to empower women in the community. The socio-political fabric of India was woven by this great soul who drafted the constitution. His role and vision for women empowerment has tried to establish a society where discrimination, operation and exploitation do not exist. Considering the societal structure of India he subtly introduces women rights under the constitution of India to secure equality and dignity for women. The journey of the women of this 21st century from the periphery to the centre is no doubt due to the tremendous contribution of Dr Ambedkar.

Objective of the study & Methodology used:

The objective of this paper is to find out the importance of Dr Ambedkar in relation to the empowerment of women and his far fetched impact on the present society. His impact before and after the independence of India is a pertinent issue when we are discussing disparities especially about gender. Ambedkar’s vision works as a sleuth for generations to come. The present paper is a qualitative study based on secondary data and descriptive in nature out of which Ambedkar’s views on ameliorating the condition of women is explored.

Ambedkar and Women Education:

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

The above remark by B.R. Ambedkar upholds his attitude towards women race. He firmly believed that the development of a country can only be achieved with the development of women. In protecting the dignity of women he championed all the barriers against women. Providing education, giving equal opportunity and socio-cultural rights he wanted to uplift and empower Indian women before and after independence. He also advocated the participation and active role of women in social reform. Once he commented, “we shall see better days soon and our progress will be accelerated if male education is persuaded side by side with female education.” From the beginning he realised that the tool ‘education’ is instrumental in empowering women. Therefore, the status which was inferior to men and also belong to the lagged behind classes started changing with the influence of this stalwart. He visualised education as a tool which not only brings changes in others but also develops one’s own existence. He dreamt of a society where liberation of women from all kind of bondages. He wanted his country women to be economically and socially self dependent. In doing this the transfusion of education among women according to him, was a must. With his zeal and determination he succeeded in uplifting the marginalised. Empowerment suggests giving power to someone by means of any medium, here education for women plays a pivotal role in establishing a democratic society where equality will prevail irrespective of genders, castes, creeds. The encouragement in empowering women had always come from Dr Ambedkar and his family.

Ambedkar Fighting Gender Inequalities :

Participation of women in every field and giving back them their due share was the objective of Ambedkar. His way of empowering women and fighting gender inequalities was different from that of other social reformers. He was the chairman of the drafting committee of the constitution. He took this opportunity and laid down several provisions in the constitution to bring about a revolutionary change in the status of women. As a result of this the last 70 years have witnessed perceivable change in the condition of women in India. The legislations are brought to provide equal opportunities to all and eliminating every kind of discrimination in the society. Ambedkar was always vocal for the underprivileged, marginalised and subjugated. Therefore, for women those who belong to the category of the lagged behind, his contribution towards women can be described as an effort to ameliorate the 'doubly marginalized'. One of his greatest success was The Hindu Succession Act, 1956 where women got equal rights in inheriting his family property. Apart from these The Hindu Marriage Act, 1955, The Dowry Prohibition Act, 1961 needs special mention to understand the contribution of this person in restoring the status of women. Before independence this struggle and restoration of female status had no legal stand but after independence Ambedkar along with other social reformers put forth several legislations to ensure gender equality. Giving facilities to women - the daughter, the widow, the wife, the mother removed inequality and external barriers to establish the right of women. Ambedkar's quest against the commodification of women race gained success through his laws enacted in the constitution. Laws for the empowerment of women in India like The Equal Remuneration Act, 1976 and Prohibition of Child Marriage Act, 2006 are the offshoots of his thoughts. His tremendous fight against the Hindu orthodoxy and providing opportunities for the 'untouchables' and women will always be remembered. He dreamt of a society based on justice and equality everybody will enjoy freedom setting aside any kind of oppression.

If we go through the Indian constitution we shall find that the very preamble upholds the concept of social, economical and political justice for all. The fundamental rights also endorses freedom from oppression and equal opportunity for all. It would be unjust if I don't mention the constitutional provisions for women to improve their position in the society. The article 14 of the Indian constitution guarantees equality and equal protection of law which satisfies the parameter of ensuring equality. The next article also prohibits any kind of discrimination on the grounds of religion, race, caste, sex or birth place. Article 16 provides equal opportunity in the matters of public employment. Therefore, the women race who had been suffering several ordeals, now received a legal standpoint to fight back or acclaim the position which they really deserve. Apart from these Prohibition in trafficking human beings and forced labour, providing equal means of livelihood and equal pay for equal work also consolidates the argument. The fundamental duties in 51A also provides provisions for the dignity of women and reservation of Women in legislation or participatory democracy shows women being empowered. The fundamental rights, fundamental duties, DPSPs show how through constitution women are being given power to enjoy justice in a society which was predominantly a patriarchal one.

On the basis of Ambedkar's achievements the central government it and the state governments of India implemented several projects and schemes to fight inequalities and uplift the position of women in the social strata. In Indian federal structure several initiatives for women like Beti Bachao Beti Padhao, Ujjawala, Poshan Abhiyan, Ladli Lakshmi Yojna, Nari, Kanyashree and many more are active in taking the women forward. Moreover, schemes empowering women financially to live a

better life and chase their dreams being an entrepreneur are also running. Under Stand Up India scheme huge amount of loans are also sanctioned to improve and strengthen women financially and socially. Several NGOs are also working hand in hand with the government to provide assistance to the women and facilitating their condition. All such things initiated with the enactment of our constitution and legislation and the man who's importance can never be denied behind fighting every inequalities is Dr. Babasaheb Ambedkar.

Relevance of Ambedkar in Today's Society:

In spite of the societal obstacles women in today's Indian society has emerged as a coherent identity. Their journey from the periphery to the centre is not a cakewalk, even in today's world they go through several barriers but an upward graph in their journey is quite perceivable. All this is happening due to the government schemes as mentioned above, just administration and following the safeguards of the constitution. Women today can well acclaim their position as ample opportunities have been provided in our federal structure. If you look deep into the matter we will see that these changes have come very much from the constitution, legislations, schemes especially after the independence. Uplifting women in the society has a long history in India but the sleuth set by Dr. Ambedkar is very much pertinent in today's context. His continuous efforts in arising the matter of women problems and their upliftment in the viceroy's executive council or in the parliament in post independence era. He family believe that until the women are not actively participating their position cannot be uplifted. But at the same time he provided security and social status to women by implementing laws. His quest in empowering and making the women self reliant is obviously a relevant issue in India today. His Hindu Code Bill will remain as one of the most determining deeds in Indian history. Rise of girl child in formal education, emergence of women in working sector and gaining social status similar to that of male in a society are due to the contributions of this stalwart as he not only advocated the issues but also logically gave solutions to those problems in securing and restoring the status of women in this modern India. The acts like The Maternity Benefit Act, 1961, The Sexual Harassment of Women at Work Place Act, 2013 justify visions of Babasaheb Ambedkar who dreamt of an India where people from every section will enjoy freedom and equality. Therefore, Ambedkar's "educate, agitate and organise" message and his contributions are very much part of our lives even in today's society to bring positive changes.

Conclusion:

"What are we having this liberty for? We are having this liberty to reform our social system, which is full of inequality, discrimination and other things, which conflict with our fundamental rights."

[Dr. B.R. Ambedkar]

Apart from annihilating caste system Dr. Ambedkar unequivocally worked for empowering women fighting gender inequalities in a society which was very much patriarchal in nature. Out of the above mentioned activities of Ambedkar we can think about Dalit feminism where IEA marginalisation occurs from both ends ; joint oppression of caste and gender. For Pundit Nehru, Babasaheb Ambedkar 'was a symbol of revolt' against all discrimination in the society. His contribution in in breaking the shackles of social stratification, transfusion of education among all the sectors equally, providing provisions of freedom and opportunity for all irrespective of cast creed gender and religion established him in such a position whom we can look up to as the one who not only restructured our society but

also presented a bright visionary future for India. His educational philosophy, socio economic perspective, political vision reshaped the society holistically and even in 21st century his relevance can be claimed. My concluding words on the society which is best on gender equality will be borrowed from this great soul – “Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and vegetation is incomplete without the strength of women.” Therefore, fighting gender inequalities is must for any unified society and Babasaheb dedicated his heart and soul for this purpose to held India's head high.

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Dr B R Ambedkar's Grapple In Pursuit Of Education And Social Justice For Dalits

Rajkumar B. Nanaware.

Asst Prof

R V Teachers College (IASE), Bengaluru-560011

rajkumar.rvvc@rvei.edu.in

Abstract

Deccan Plateau had witnessed the flowering growth and spread of the Buddhist thought, culture and Sanskrit Scholarship during the Pre colonial era. The post British Invasion period beginning from Mahatma Phuley to Ambedkar , be aptly described as the dawn of social reforms and revolution in the history not only of Maharashtra but country as a whole. Dr. Babasaheb Ambedkar, a crusader against the caste system, a valiant fighter for the cause of the downtrodden in India but also an elder statesman and national leader whose contribution in the form of the Constitution of India will be cherished forever by posterity. The relevance of his philosophy of education with the movements of liberation of depressed classes, which are in turn based on education for all. Ambedkar's educational philosophy in regards to the motto of the organisation would be 'Educate, Agitate and Organise.' From this point of view he advised the downtrodden classes to realize that without education their existence is not safe. His vision and ideas on education necessitate a study of Ambedkar while seeking to amplify the ignored voices through education.

Key words: social revolution, philosophy of education, liberation of depressed classes, marginalized community, 'Educate, Agitate and Organise'

Introduction

"Education is something which ought to be brought within the reach of every one." "The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life."

- Dr. B.R. Ambedkar

Maharashtra, an ancient land in the Deccan, has witnessed the flowering, growth and spread of the Buddhist thought and culture and Sanskrit Scholarship also see the rise of Indian Nationalism in the form of Shivaji the Great, in Mahatma Phuley, a contemporary of Karl Marx, the 'patria protestas' of the Indian social revolution and the first leader of the peasants. Lokmanya Tilak has been accredited as the Father of Indian unrest, Ranade as the Father of Indian socio-economic thought, Gokhale as the thinker whom no less a person than Mahatma Gandhi acclaimed as his political Guru and Savarkar as an ardent revolutionary. In Shahu Chhatrapati, we had a unique king who was a relentless fighter for social equality.

The dawn of social revolution

Bhimrao Ramji Ambedkar, affectionately known as '**Babasaheb**', was born on 14 April 1891 in a community which suffered Oppression for centuries. The social oppression and disability attached to him on the ground that he was born to *Mahar* parents could not prevent him from realising his dreams. His love for learning led him to obtain the highest academic degrees available to any person during

those days. Dr. Ambedkar graduated from Bombay University in 1912. thereafter, he went abroad to pursue higher studies.

Dr. Ambedkar was one of the most qualified persons of his time who had such high academic distinctions to his credit. His burning passion to fight against injustice made him a natural leader of the oppressed and the downtrodden sections of Indian society who were persecuted for centuries.

The period from Phuley to Ambedkar can, therefore, be aptly described as the dawn of social revolution in the history not only of Maharashtra but country as a whole. Dr. Babasaheb Ambedkar, we have not only a crusader against the caste system, a valiant fighter for the cause of the downtrodden in India but also an elder statesman and national leader whose contribution in the form of the Constitution of India will be cherished forever by posterity.

Ambedkar and his Philosophy of Education

Ambedkar remains just a constitution maker for millions of people of this country, not even upper caste media is sensitive to his ideas on education and liberation. His philosophy of education should have been discussed separately and implemented in India's education system. It will take some time to address the educational process that Ambedkar's pedagogy teaches for the students of this country. If his ideas in the field of education, whether it was primary or university education, were accepted they would make great a new addition to India's educational philosophy.

“Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu Society.” His philosophy of life was influenced by Buddha, Kabir, Mahatma Phule, Shahu Maharaj and so on. He presented his reformist suggestions on the Educational rights of the depressed classes.

Equal Opportunity for all

He was a person with high intellect and was trained under the then distinguished scholars like John Dewey, Charles Beard and R. A. Seligman (Sirswal, 2011). Ambedkar, who developed an almost doctrinal belief in the efficacious and transformatory character of education, held that education must be available to all, irrespective of caste or status. “Education is something which ought to be brought within the reach of everyone.” (Ambedkar 1982: 40) He examined the education policy of the British in India and found that Education in India had always remained restricted to the members of the upper stratum of society.

Ambedkar's important contribution to the education sector was his belief that ‘Education is something, which ought to be brought within the reach of every one’. He urged this plea because he felt that, “we are arriving at a stage when the lower orders of society are just getting into the high schools, middle schools and colleges, and the policy of this department therefore ought to be to make higher education as cheap to the lower classes as it can possibly be made.” (Ambedkar 1982: 40-41)

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

Ambedkar's Vision on Dalit Education

Ambedkar was very much influenced by Dewey's ideas on scientific method, experimental approach, democracy and pragmatism in the field of education. He insisted that to his Dalit people, 'Educate to organize and to Struggle' for their own betterment using whatever educational facilities.

Education is not only a layer for their social mobility but also opens the doors for their modernization.

Ambedkar has been described as a philosopher, a patriot, scholar or a writer, the constitution maker, a social revolutionary, a humanistic thinker, or the socialist and he had also contributed a great deal to the cause of education. He mainly emphasized that the education as a vital force for individual development and social change. Ambedkar envisaged that, education was an instrument for the change of the lives of untouchables. He declared that the elevation of the depressed classes was recognized to be the cause of all the enlightened people in the country.

He thought that education would enlighten his people and bridge the gap between the rich and the poor to which the untouchables belong. Education plays an important role. It is an effective instrument of mass movement to safeguard life and liberty. Education could encourage the oppressed ones to fight and remove injustice and exploitation and pave ways for the free thinking.

He recognized that, lack of education was the main cause for the backwardness of poor people. Educate, agitate and organize are three final words of our savior. According to Ambedkar one must get educated before he is conducting agitated thoughts for the movement, so that people can organize with his support. A singular role that Ambedkar played in the upliftment of the untouchables in the early 20th century and the importance that he gave to modern education for their betterment deserves special emphasis.

In conferences, lectures and also in meetings, Ambedkar encouraged untouchable youth to acquire education in order to raise their social status and image. His educational contribution starts on a wider scale of educating classes as well as masses starts with this work.

For Ambedkar, education was the main key to open the doors of light, vision and wisdom. He himself said, "Education is something which ought to be brought within the reach of every one. The object of primary education is of to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate continuous to be literate throughout the rest of his life." Ambedkar's ideas for the untouchables was to raise their educational standards so that they may know their own condition, have aspirations and rise to the level of highest Hindu and be in the position to use political power as a means. This is best reflected in Ambedkar's famous slogan of Educate, Agitate and Organize.

Educate, Agitate, Organise

Ambedkar's project of educating the Dalits' began when he started the fortnightly '*Mook Nayak*' in 1920. His mission and vision were revealed through publications of various magazines and journals, representations to government and related bodies for passing of legislatives helpful to promote the education of the depressed classes It finally culminated in the establishment of schools, colleges, hostels and other educational institutions under the aegis of the People's Education Society established in 1945. However, it is demeaning to isolate his educational goals from that of his social objectives.

What he wanted to achieve was the emancipation of the depressed classes, which was common to his varied, but inseparable projects - social and educational. Speaking on the occasion of the

foundation of the *Bahishkrit Hitakarini Sabha*, the organisation which heralded his public life as the leader of the Dalits, Ambedkar declared that the motto of the organisation would be 'Educate, Agitate and Organise.' From this point of view he advised the backward classes to realize that without education their existence is not safe.”

In Ambedkar’s idea on educate, agitate and organize Ambedkar’s idea of giving education and equal opportunity to the people aims at removing the barriers in Indian Hindu religious caste system and development of backward caste as well as all marginalized communities. According to the social work students, educate agitate and organize means create power in people to experience basic rights in the society, to achieve success in the life and also struggle for social justice. In the social work field. Ambedkar’s idea about educate agitate and organize is very much relevant in the current context because in the Indian society, people are illiterate and they are not aware about education as well as their basic rights of the life, still people are facing caste discrimination in society and lack of support and motivation.

Educate, Agitate and organize must be maintained to see the effective results of the movement for the upliftment of our people. For the upliftment of the depressed classes he developed a programme of education as a part of the general manifesto of Indian Labor Party before the general elections of 1937. Dr. Babasaheb Ambedkar recognized the importance of education in shaping the future and cautioned the under-privileged not to lose any opportunity, and said that “We may forego material benefits, but we cannot forego our rights and opportunities to reap the benefits of highest education to the fullest extent.” He put all his efforts to guarantee the educational without any discrimination to all the citizens of independent India.

Conclusion

Dr. Babasaheb Ambedkar, the frontier of Dalits emphasizes on the need of education. He quotes “If you want to develop the society then you need to spread the education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people. If the people get knowledge through education then they can face the problems created by the dominators. Education reforms opinions, it tries to remove the walls built among the people. The biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development.”

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

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Dr. Ambedkar and Indian Constitution

Arti Soyall¹

Ph.D. Research Scholar,
Department of Political Science
University of Delhi, Delhi
E Mail ID: asoyal.smile@gmail.com

Introduction

Dr. B. R. Ambedkar is considered the father of the Indian Constitution, his hard work resulted in the formation of one of the detailed and finest written constitutions in the World. Our Constitution-Making process took almost 3 years, every part of it was debated at length all of these efforts of our constitution makers resulted in a Constitution which is one of the marvelous pieces of work in the world.

This article focuses on the journey of our constitution-making process and the Contribution of Dr. Ambedkar in this journey. The second part of this article is focused on the Fundamental Rights and Directive Principle of State Policy and the last part of this article in brief mentions the Indian Judiciary and Parliaments' efforts in bringing the social transformation in the society.

Key Words: Constitution, Dr. Ambedkar, Fundamental Rights, Directive Principle of State Policy

Dr. Ambedkar was a social reformer, economist, and jurist he was born on 14th April 1891. He belonged to the „Mahar“ caste which is considered as low caste amongst the Hindu Caste system. Because of his caste Babasaheb has to struggle all his life, he thought that by gaining education he might be able to get recognition and equal status but to his disappointment, his caste was recognized before his achievements. During his childhood, he was discriminated against at school and when he took up any job there too he was made to feel humiliated. His life experience taught him the value of liberty and equality, so when he was given the opportunity to write the Indian Constitution he tried his best to make a constitution that is not only capable of securing everyone's rights but is also able to fulfill those rights. As a result, our Constitution doesn't only mention our rights in written form but compels the government to provide us these rights.

Constitution-Making

The journey of our constitution-making is quite interesting it started in 1934 itself when M. N. Roy for the first time demanded a Constitution Assembly for India. In 1935 the Indian National Congress too made the same demand, in 1940 the British Government finally accepted this demand, and in 1946 India got its Constituent Assembly under the Cabinet Mission Plan.

The first meeting of the Constituent Assembly took place on 9th December 1946 it was presided by Dr. Sachidanand. Various committees were formed to make the work of the constitution making easier and Dr. Ambedkar became part of one of the most important committees i.e. the Drafting Committee. This committee was set up on 29th August 1947 and it presented its first draft in Feb 1948 itself. This Draft was put forward for discussion, criticism, and suggestions and after receiving the feedback the committee presented its second draft in October 1948 and soon it presented its third

Draft in November 1948. The first reading of this third draft lasted for five days and then the second reading of this draft started which lasted for 11 months and 2 days during this time almost 7653 amendments were proposed out of which 2473 were discussed. After the second reading the draft went on for the third reading² and it's during this time Dr. Ambedkar passed a motion for the passing of the Constitution as settled, and finally, on 26th November 1949, we adopted our constitution.

Fundament Rights and Directive Principle of State Policy

In total, the Draft Constitution was discussed for 114 days and the part of Fundamental Rights (FR"s) and Directive Principle of State Policy (DPSP) took the most of the time to be agreed upon, probably because of this Dr. Ambedkar described Fundamental Rights part as „most criticized part" of Indian Constitution. ³The reason why FR"s and DPSP took the most time is that there was a debate going on amongst the members of the Constituent assembly whether to make all rights as justiciable or to divide them and make one part justiciable and another part non-justiciable. While B.N. Rau, Krishnaswami Ayyar wanted the separation of rights Dr. Ambedkar, K.T. Shah, K.M. Munshi wanted all rights to be justiciable. The separation of rights was suggested because at the time of independence we had limited resources and before giving certain rights, first there was a need to generate resources only then they can be provided. For example, the right to education can't be given in absence of infrastructure, first infrastructure has to be created before providing this right. Those who opposed this separation was of the view that India is a country where poverty and illiteracy exist and if all the rights were not made justiciable then people will not be able to enjoy their non-justiciable rights as they will not ask for them due to ignorance or poverty and the state itself won't provide these rights because they are non-justiciable. During the debate, Dr. Ambedkar too realized that in absence of resources all the rights can't be provided hence he

- ²14th November 1949

³ See B. S.Rao. (1968). *The Framing of India's Constitution: A Study*. New Delhi: The Indian Institute of Public Administration. p. 179

too saw the need for the division of rights into two categories. After the debate, the rights were divided into two categories the Part III of the Constitution was made justiciable including all the important rights which are necessary for living a dignified life, and Part IV of the Constitution was made non-justiciable, which included those rights which our constitution-makers wanted us to give but in absence of resource, they left the fulfillment of these rights on the future government.

Another reason why FR and DPSP were debated at this length is that they are the core of the Indian Constitution. Both the FR"s and DPSP aims towards achieving social transformation, while the whole Constitution aims to achieve that but FR"s and DPSP have been given a very crucial role by our Constitution makers. Probably because of this Austin (2000) describes them as „Conscience of the Indian Constitution."⁴

The Part III of the Indian Constitution is dedicated to Fundamental Right which includes the Right to equality (Article 14-28), Right to Freedom (Article 19-22), Right against Exploitation (Article 23-24), Right to Religious Freedom (Article 25-28), Right dedicated to Culture, Education (Article 29-30), and⁵ Right to Constitutional Remedies (Article 32).

Dr. Ambedkar described Article 32 as the „Soul of the Indian Constitution“ as the remedies provided under Article 32 gives teeth to the Fundamental Rights because of which they just not remain written words. When a person’s rights get violated that person has the power to move to Supreme Court (SC) and ask for relief and enforcement of his Fundamental Rights.

The Part IV of the Constitution dedicated to the Directive Principle of State Policy, the rights and instructions mentioned in this Part from Article 36-51 are directives to the state, stating in which direction it is supposed to move, how it is supposed to achieve the social transformation of society and upliftment of the people. For example, Article 38 directs the state to „secure a social order for the promotion of the welfare of the people, Article 40 talks about „organization of village panchayats“, Article 46 directs the state to promote „educational and economic interests of Scheduled Caste, Scheduled Tribe and other weaker sections.“ Unlike Fundamental Rights, the Directive Principles are non-justiciable i.e. they can’t be enforced by the court. Since they don’t have legal backing hence they are often seen as rights that might end up as „pious wishes.“ Dr. Ambedkar had a different view about the ⁴*State, Democracy and Nations Building*. New Delhi: IGNOU, 2017. English. 2020. p.115 ⁵Article 31 of the Constitution was ‘Fundamental Right to Property’, it was repealed in 1978. ⁶*Ibid*. p. 7.17 backing of DPSP he stated that while the DPSP are not justiciable but the state will surely work towards fulfilling these rights because of the existence of adult suffrage the state will work towards fulfilling these rights not because they are justiciable in nature but because the state is answerable to the people. If the state won’t fulfill these rights then the people will have the power to oust the present government and bring in another elected government which will provide them the rights given in DPSP.

Contribution of B. R. Ambedkar in Constitution Making

B. R. Ambedkar played an important role in forming the Indian Constitution, he was the Chairmen of the Drafting Committee. He “created and also expanded normative spaces involving not just equality, liberty and rights, but also self-respect and dignity for the historically disadvantaged segments of the population.”⁷ Dr. Ambedkar called for the greater intervention of state he argued in favor of “greater state intervention for economic and social advancement because he felt that a strong state was needed „for safeguarding the interests of the downtrodden castes... he justified the importance of a strong state because „unless the state was roused to and empowered to intervene, liberal ends would not be achieved, and individuals would remain trapped in oppressive traditions and exploitative relations“ (Bajpai 2012, 74).”⁸

He wanted to use the Constitution to eliminate caste-based discrimination, empower women, and create a society in which despite all the diversity people belonging to different religions can co-exist peacefully and with dignity. Dr. Ambedkar insisted on Constitutional safeguard to protect the rights of the citizens from any violation, Article 32 and 226 of the constitution provides this safeguard. Babasaheb believed that only political power will be able to provide power to the depressed classes as a result he wanted a universal adult franchise as he believed that “universal adult suffrage consolidated the foundation of liberal democracy.”⁹

Efforts of Indian Judiciary and the Parliament:

In the last 71 years, we have come a long way both Indian Judiciary and the Parliament have played their part in bringing social transformation in the society. The Parliament has used its law-making and amending powers to fulfill the promises of our constitution-makers of a free and equal society. The judiciary has come up with various innovative measures to help the citizens of India and to protect the Constitution of India, in 1973 it came up with „basic structure“ doctrine according to which any change in the constitution can be made by the Parliament as long as that change doesn't change the „basic structure“ of the Constitution. After the internal emergency of 1975-77, it has come up with a Public Interest Litigation

The Parliament too has played its part it has worked towards providing the fundamental rights to all its citizens and to provide the rights provided in the DPSP to its citizens. Its constant efforts have led to the inclusion of the Right to Education in Fundamental Rights under Article 21A not only this it has also used its amending powers to include some more directives in the DPSP, including the directive to provide free legal aid under Article 39A.

Conclusion

Dr. Ambedkar wanted to create an egalitarian society, he tried to make our constitution as detailed as possible. He put his faith in the Indian Judiciary and the Parliament for achieving a society that is free of class exploitation, caste exploitation, and where women enjoy equal status as of men. The efforts of the Babasaheb have resulted in a more egalitarian society where caste atrocities have come down, women are getting recognition and the poor are also getting the opportunity to reach up. The hard work of Babasaheb has paid off to a great extent, while we have not yet achieved the bright future that he sought for us but we are on that road and if all of us will work together then soon we will be able to achieve India of his dream.

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Dr. Babasaheb Ambedkar's Contribution in the Field of Education

Channamma Talawar

Research scholar, Department of Education

Karnatak University Dharwad.

Email :channammatalawar84@gmail.com

Abstract:

In this paper focuses on Dr.B.R.Ambedkar views, Education is a key of social progress. Education is the best possible means to bring about an egalitarian society and very important instrument of social change. For the real social and economic progress of the society. He emphasized much on development of mental faculties, scientific attitude and vocational development. Dr. Ambedkar wanted the people to cultivate the democratic values of freedom and equality among themselves. He encourages students to move forward and continuously towards their goal. He wanted to use education to establish justice, equality, fraternity, freedom and fearlessness in society. He his support women education. He belived that primary education should inculcate such cultural and civilizational values in children that would help them become part of a civilized society.

Keywords: Education, Society, democratic values, justice.

Introduction

“Education is not only the birthright of every human being but also a weapon of social change.”

- Dr. Bhimrao Ramji Ambedkar

Education is a key of social progress. It helps man to outgrow the crippling influences of ignorance and superstition and enables him to develop his potentialities to the maximum extent possible. It makes man conscious of his rights as well as obligations towards his fellow beings. Therefore, education is the best possible means to bring about an egalitarian society and very important instrument of social change. Ambedkar was conscious of the backwardness of downtrodden people in education. Undoubtedly he is an outstanding figure among almost all-prominent theoreticians of modern India. As observed by John Adams, “Education is the dynamic side of philosophy” is particularly true in the case of Ambedkar who was a nationalist soul reformer and philosopher of India. he has started his educational activities by setting up the Bahishkrit Hitkari Sabhs as early as early as in 1924. The sabha advanced the cause the causes of education and particularly higher education and culture among the depressed classes by opening colleges, college's libraries, social centers and study circles. It also published monthly magazine under the title 'Saraswati Belas which was connected by students under sabha's direction and guidance. His educational activities were not acknowledged much in society as compared to his activities in other fields.

Objectives:

1. To study Dr.BabasahebAmbedkar'sContribution in the Field of Education.
2. To study acquaint with his philosophy of life and leadership.

Methodology:

This paper is based on documentary study. The researcher has taken a few books from library and collected some documents from various sources. Some places by the help of internet & certain information have been collected.

Conceptual Framework

Ambedkar's three principles, be educate, be organized and agitate, occupied not only the first place in the in the process of education by chance but it generates reason and by education only ne can be self-enlightened. This can succeed in struggle to participate in social progress. Ambedkar stated, "Education is that which make men fearless, teach unity, make understand their birth rights and teach them to struggle and fight for the freedom." Education is a revolution. If education cannot serve these purposes, then such education is a dead one and better it should be burnt or set to fire. According to ambedkar that is not education which do not make capable, do not teach equality and morality, but the true education is that which safeguards the interests of the humanity and provides bread, knowledge and feeling equality in the society. True education really creates life in the society

Meaning of Education:

Education is a key of social progress. It helps man to outgrow the crippling influences of ignorance and superstition and enables him to develop his potentialities to the maximum extent possible. It makes man conscious of his rights as well as obligations towards his fellow beings. Therefore, education is the best possible means to bring about an egalitarian society and very important instrument of social change. Dr. Bhimrao Ramji Ambedkar said, "Education is not only the birthright of every human being but also a weapon of social change."

Goal of Education:

The goal of education is one of the important aspect of educational philosophy. Ambedkar's sociophilosophical thoughts are based on social humanism. In the socio-philosophy of BabaSaheb, the "place of selfrespect and human pride was the greatest and most important. Through education he wanted to develop the qualities of justice, equality, brotherhood, fearlessness, it was necessary for him to establish a moral order in society. For establishing a moral order in society, morality as a goal of education should be given due importance. Dr Ambedkar said, "Education is what makes a person fearless, teaches him the lesson of unity, makes him aware of his rights and inspires him to struggle for his rights." His slogan was "Educate, Unite, Agitate".

Ambedkar was influenced by Buddhism and as such believed in developing a moral man and a moral structure in the society. He recommended only those goals of education, which have rational relevance to human happiness, prosperity and social development. He was also in favor of making education such that at will be able to provide employment. Thus education brings stability in society. Good behavior and character depend upon reason and preseason's gets its place due to education, experience and interview. So the goals of education as enumerated by Ambedkar are marked by his outlook on life and his social, economic and political ideas. In his pursuit of education, he was always scientific and rational in his outlook.

Growth and development of ethics:

Ambedkar believed in the development of morality, which is universal in character. By sacred, he meant that it could not be violated. Social needs common models and common standards and the growth of individual are the factors on which his concept of sacred morality resets.

According to him

1. Believe in the supernatural is not – dhamma.
2. Believe in Ishwara (god) is not essentially part of dhamma.
3. Dhamma based on union with Brahmins is a false dhamma.
4. Belief in soul is not –dhamma.
5. Belief in sacrifices is not dhamma.
6. Belief based on speculation is not dhamma.
7. Reading books of dhamma is not dhamma.
8. Belief in the infallibility of books of dhamma is not –dhamma.

He wanted to develop purity of mind, prajana (insight), Sila (Achar Dhamma or acting a rights), Karuna (love for human beings) and maitri (Love for living beings) Among human beings. Indian society is basically a rational society based on religion. The state is secular in principle.

Literacy:

He was of the view that one should be literate throughout his life. Discussing the object of primary education he has said, "The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life." They are dealt with in the following rules:-

1. To the Brahmins he (the creator) assigned teaching and studying the Veda.
2. The Kshatriya he (the creator) commanded to study the Veda.
3. The Vaishya the (creator) commanded to study the Veda.
4. He who shall acquire knowledge of vedha without the assent of his preceptor, incurs the guilt of stealing the scripture, and shall sink to the region of torment.
5. He (the twice born) must never read (the veda)-in the presence of the Shudras.
6. Women have no business with the text of the veda.
7. A twice born man who has –(improperly) divulged the veda (i.e.to Shudras and women) (commits sin), atones for his offence, if he subsists a year on barley.)

The Brahmins, kshatriya and Vishay can study the Vedas. Of these the Brahmins alone have the right to teach the Vedas. But in the case of the Shudras, he is not permitted to study the Vedas and he should not even be allowed to hear it read.

The successor of Manu made the disability of Shudras in the matter of the study of the Vedas into offence involving dire penalties.

For instance Gautama says- If the shudra intentionally listens for committing to memory the Veda, then his ears should be filled with (molten) lead and lac; if he utters the Veda, then his tongue should be cut off; if he has mastered the Veda his body should be cut to pieces.

Ambedkar firmly said,-"But I cannot wait to dilate upon this. am more immediately concerned in showing how the prohibition against the study of the Vedas to the mass of the people came to give rise to illiteracy and ignorance in secular life." The answer is easy. It must be realized that reading and writing have an integral connection with the teaching and study of the Vedas.

Realizing the role of education in self preservation he said, "Every one must have education. Means of defense everyone must have means of defense. These are the paramount requirements of every man for his self preservation.

Spirit of knowledge

The modern world's knowledge is exploding beyond our imagination. Ambedkar realizing the importance of knowledge has identified aims and functions of higher education. "the aims and functions of university education should be to see that the teaching carried on there is suited to adults; that it is scientific, detached and impartial in character, that it aims not so much at filling the mind of the student with fact or theories as at calling forth his own individuality, and stimulating him to mental effort; that it accustoms him to the critical study of the leading authorities, with perhaps, occasional reference to first hand sources of information , and that it implants in his mind a standard of thoroughness, and gives him a sense of the difficulty as well as the value of reaching at truth.. He should become able to examine a suggested idea, and see what comes out of it, before accepting it or rejecting it. without neccerally becoming an original students he should gain an insight in to the conditions under which orgional research carried on he should able to weight evidence, to follow and criticize argument and put his own value on authorities." Like Greek philosophers Socrates and Plato and other philosopher john lack and rossel he also believed that training of mind knowledge and courage are the virtues that education produce.

Ideal teacher

Ambedkaar has given great importance to the roll of a teacher teaching to learning process. Ambedkar told, "the role of teacher is to evoke and waken the student's mental faculties. They should guide the students in brief; a teacher should friend, guide and philosher to his students. He was opinion that a teacher not be only sincere and intelligent but he must be motivated by the dynamics of a social purpose and mucst at as the scourge and the scavenger of the society. Only he may command respect and reverence from his students religing the role of teacher he said , "lectures have not lost their use and books can never fully take the place of the living spoken word.

Student

1. Dr. Ambedkar expect from students to be unwavering and commendable to take education.
2. Students should be always ready and curious to learn
3. Student should be aware and careful about his health also

Women education

He introduced the Hindu code bill which legalized only monogamous marriages. The code also conferred the right to property and adoption to women, which was denied by Manu. It treated man and women on equal footing in all legal matters. B.R. Ambedkar criticized those roles that could lead women to ignorance. He demanded for economic independence and self-reliance for women. His Hindu code bill was criticized by persons like Pandit Madan Mohan Malviya and Dr. Shyama Prasad. But the passing of the bill was the first victory of women's struggle for equality gained in Indian history in the 20th century. Through the Hindu code bill B.R. Ambedkar may be supposed to be the pioneer of women's movement in India. Though various constitutional provisions like articles (14), 15(3), article 16(1), article 16(2). He forbade any discrimination against women. Regarding the women's education and personality development, B.R. Ambedkar's ideas are remarkable and similar to those voiced by the women liberation movement all over the world. He was in favour of giving compulsory education to women. But, general education may be given to them up to matriculation standard and after their needs and abilities should be considered while imparting education to them. He was aware of the special needs of women in education which were not equally considered by other educational philosophers of his time. He did not favour the same education to girl students as to the male student. He was of the opinion, "girls must be well-versed in home education." As a chairman of the drafting committee of Indian constitution he made certain provisions for the self-dependence of women.

Conclusion :

Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. Dr. Ambedkar was a symbol of knowledge and character. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. He used his philosophy of education to make aware of the condition of social degeneration in Hindu society among the lower strata of society and change the social order for the benefit of entire humanity. Through his educational institutes, he strives for educational development of all. He was an 'organic intellectual' in real sense. Dr. Ambedkar's contribution towards education and his independent thinking made him an independent intellectual of the world. He propounded his own philosophy of education and had largely influenced the outlook of the downtrodden. In order to honour his brilliant academic career his statue is placed at the entrance of London School of Economics and below that "Symbol of Knowledge" is written. It shows that how he was acclaimed as a great student and educationist of far excellence. Dr. Ambedkar's thoughts on education and his educational philosophy are relevant even today in the 21st Century for the socio-economic and political development of our country.

"So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you"
- Dr.B.R.Ambedkar, India's first Law Minister

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Dr. Babasaheb Ambedkar – As a Leader of Marginalised Group

P.Amudha

Assistant Professor in English
Annai Violet Arts and Science College
Ambattur, Chennai, Tamil Nadu.
amudha11175@gmail.com

Abstract

Bhimrao Ramji Ambedkar, leader of the Dalits and the Law minister of the Indian government born to a Dalit Mahar family. He was humiliated by the high class community people in the school as well as in the society. He studied with the great help from the teacher Ambedkar and the Baroda King. But the ill-treatment continued. He turned as a legal practitioner and as a teacher. He soon succeeded in obtaining special representation for the lower class society and Dalits in the legislative council. He was the leader in framing the Law of Constitution of our Nation, outlawing discrimination against untouchability and helped the society in gaining their rights in the society.

Discrimination is can be done in the field of talent – high and low, this talent should be praised by the people and there is no other discrimination in the world. Discriminating people by their birth is not an intelligent activity but our nation is the only nation to discriminate people by birth, caste, creed, community, religion, and status. Moreover India has been treating in this way for many years. Among these activity the cruellest activity is on lower caste people is untouchability – The society discriminates the whole creed and were ill-treated. They were not allowed in the public places, not allowed to take water from the lake, and the cruellest activity neither allowed to enter the temple nor to step aside the temple.

The higher class sought all the domestic work from the lower class people for example, animals are allowed but these people are not allowed; milk is obtained from them but they were not allowed to take water from the public places. All these cruel activities were opposed and warred against and sought the rights and equal rights for the lower caste people by the great scholar Dr. Ambedkar.

Bhim Rao was the last child of the fourteen children for the parents Ramji and Bhim Bai. In 1891, on 14th of Monday in Maharashtra at Mogh, Bhim was born. Bhim Rao as other children, he too went to school for education purpose. School is the place of equality but the flat wooden benches were provided only for the higher class people whereas for lower class people had to sit on the floor. They were treated as untouchables. After seeing this Ambedkar's mind was boiled and the consequence of it was that he hesitated the school completely. The school teacher Ambedkar, a Brahmin who is of with unique character taught for the students. It was a good thing that happened for Bhim Rao was Ambedkar was his teacher. Though he belonged to lower class community, the teacher was so close to him and taught him to the core which enlightened him with extra ordinary knowledge. It is all because of the teacher he was able to, as well as continued his education. In order to respect him him he kept

his name as Bhim Rao Ramji Ambedkar. There after everybody remembered him as Ambedkar and the name stood in our heart for ever. Ambedkar's heart was longing for studies.

He passionate towards education, learnt more, scored high marks. As days passed away, he and his society faced the problem of untouchability. With the help of his close friend Krishnaji, he was able to join the college, the Baroda King Chayaji helped Dr. Ambedkar in materialistic way. Thus in 1912 he received his BA degree.

He went to America to receive higher studies, The King's help was still continued. Almost eighteen hours he spent for his studies. In 1915 he received his MA degree and in 1916 he received PhD and the title "Philosophic Scholar". India portrayed and praised his extreme knowledge. "By 1927, Ambedkar had decided to launch active movements against untouchability. He began with public movements and marches to open up public drinking water resources. He also began a struggle for the right to enter Hindu temples. He led a Satyagraha in Mahad to fight for the right of the untouchable community to draw water from the main water tank of the town".

After his education he practised as lawyer and did social service for the lower caste people (argued for the lower caste people in the court and got justice for them). Many social activities were done for the people by Dr. Ambedkar. The fund he received from the committee was spent for the untouchable community. The untouchables were subjected to many increased social restrictions. Their touch was taken as a serious pollution to the higher class and much of rituals conducted by them for remedial purpose. In south side of India, even their sight of the untouchables were considered as pollution and many were forced to live a nocturnal existence. "These restrictions led many untouchables to seek some degree of emancipation through conversion to Christianity, Islam or Buddhism".

It was all because of Dr. Ambedkar's dedicated service to the society, the government allowed the lower class community in schools and in public places; no caste discrimination, with equal rights, all these facilities were passed by the government. People benefitted by this order. Everyone knows very well that he is the architect of the Indian constitution. He was very well known as a political leader, eminent jurist, Buddhist activist, philosopher, orator, writer, economist, and a great scholar. He fought to eradicate the evils in the society and fought for the rights of Dalits (Dalit is a vernacular form of the Sanskrit, this means "divided, split, broken, scattered") and other socially backward classes throughout his life.

In 1947 Dr. Ambedkar was appointed as first Law Minister in the Cabinet of Jawaharlal Nehru. He was appointed as the head of the committee for framing the law of constitution in India. But the team did not cooperate to frame the constitution. A legend, one man army Dr. Ambedkar created Law of Constitution for our nation. His dedicated work for the people, for the people and for the lower caste people are praised by every one for ever. He had received many titles and awards. But our nation awarded the Bharat Ratna, India's highest civilian honour in 1990 posthumously. He worked for the lower class people till his last breath.

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B. R. Ambedkar: Gender equality and Women Empowerment in India

¹ Mr. Shaurya Prakash ⁱ

Research Scholar in Social Work
Visva-Bharati University, Santiniketan,
West Bengal, India;
Email: sauryp75@gmail.com

²Ms. Kheyali Roy ⁱⁱ

Research Scholar in Social Work
Email: kheyaliroy9@gmail.com

Dr. B. R. Ambedkar (1891-1956) who is well known as the 'Father of Indian Constitution' is a multi-faceted personality exhibiting in himself an iron-willed political leader, a par excellence freedom fighter, ideological thinker, shrewd philosopher, a social reformer, a great editor and so on. He is also well known for extensive economic and social rights for women. Ambedkar fought tooth and nail for women's economic liberation and for securing women's social rights. He stressed the need to safeguard the dignity and to respect the modesty of the women folk. The all-round development of women was his top most agenda and he left no stone unturned in achieving this goal. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Babasaheb, as he is admiringly called, Dr. B. R. Ambedkar was perhaps one of the biggest champions of women empowerment India has ever produced, around the period of the final days of its struggle for independence. Thus, to the very fortune of this country, the foundations of modern India and its constitutions had principles of women empowerment and gender equality embedded in it, owing to the contribution of Dr. Ambedkar, among others. Dr. Ambedkar, a social visionary aptly provided appropriate rights to women in the constitution. Dr. Ambedkar spent his life for the betterment of women even involved in bad practices and professions like prostitutions. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. His deep concern and feelings for all round development of women is expressed from each sentence and word.

Keywords: B. R. Ambedkar, women's rights, Empowerment, Development

Introduction

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

– Dr. B. R. Ambedkar

Dr. B. R. Ambedkar (1891-1956) who is well known as the 'Father of Indian Constitution' is a multi-faceted personality exhibiting in himself an iron-willed political leader, a par excellence freedom fighter, ideological thinker, shrewd philosopher, a social reformer, a great editor and so on. Dr. Ambedkar was one of the most outstanding intellectuals India has ever produced. Today's generation knows that Dr. Ambedkar is just limited to the constitution but he was more than what we know. He was economist, lawyer, social reformer etc. He was born on 14th April 1891 in Mhow, Madhya Pradesh. He was the first law and justice minister of our independent country and considered as the major architect of our constitution. In 1990, Government of India awarded him Bharat Ratna, India's highest civilian award for his contribution to our motherland. (Pritchett, Frances, 2011)

Dr. Ambedkar has worked for all sections of the society. His main objective of life was the equality and service to humanity. He campaigned against untouchability which was India's pioneer campaign and also inspired Dalit Buddhist Movement. His arguments on the measures for birth-control is another example that shows that he recommended the government to take the initiative to carry on an intensive propaganda in favour of birth control among the masses as well as to provide adequate facilities for the practice of birth- control. For this purpose, his advice was to promote Vasectomy. Therefore, in his opinion 'the Government and municipalities must provide facilities in this respect to their hospitals'. In the Bombay Legislature he moved the birth control bill and told the Assembly that he recommended the government that it should make necessary arrangements to educate people. This reflects his firm believe in the positive role of the government in eradicating this evil. His contribution for women also states his visionary empowerment of women. He is also well known for extensive economic and social rights for women. Ambedkar fought tooth and nail for women's economic liberation and for securing women's social rights. He stressed the need to safeguard the dignity and to respect the modesty of the women folk. The all-round development of women was his top most agenda and he left no stone unturned in achieving this goal. Baba saheb, as he is admirably called, Dr. B. R. Ambedkar was perhaps one of the biggest champions of women empowerment India has ever produced, around the period of the final days of its struggle for independence. One of his most important introductions towards the cause was the Hindu Code Bill. Dr Ambedkar's major concern for the status of women was reflected in this Bill. He had even remarked that his work on the latter, would be as important, as his work on the constitution itself, and mark a chapter of gender equality and justice, along with an exodus from ancient orthodox laws.

Methodology

The entire paper focuses on the contribution of Dr. Ambedkar towards women which is based on the secondary data. The various books, articles, journals, websites are referred in order to pen down this paper. The present paper helps to understand the condition of women in our society pre and post Dr. Ambedkar intervention.

Findings and Analysis

This paper has been penned down from the various secondary data in which the researchers have found the various contribution of Dr. Ambedkar towards women empowerment.

Ambedkar's Way of Women Empowerment

Dr. Ambedkar was one of the great intellects of our country who worked for the women empowerment. Our society is very well known to all i.e., patriarchal society. In our society women are always considered as subordinate to men and are oppressed in many ways. Today we all are witnessing a lot of initiatives taken by our government and various other academic institutions for the empowerment of women. Earlier women were considered as subordinate to men and today also the situation is same. When we talk about the ground reality of our society the situation is very pathetic. In order to empower women, the entire society have to change their mentality and approach toward women at each and every step. Thus, empowerment can be measured by indicators that indicate asset

endowments like psychological, informational, organizational, material, social, financial or human; and the degree of opportunity like the presence and operation of formal and informal institutions, including the laws, regulatory frameworks, and norms governing behavior.

Dr. Ambedkar has played a vital role in empowering women.

Equality for All

Dr. Ambedkar advocated for equality for all. He was against any sorts of discrimination based on caste, colour, sex, religion etc. He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well representation of persons falls short of creating a popular government, he submitted the Constitution with a warning. He said in his speech delivered in the Constituent Assembly on 25th November 1949, "Political democracy cannot last unless there lies at the base of its social democracy." By social he means a way of life, which recognizes liberty, equality and fraternity as principal of life. He further said: "On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and social and economic life we will have inequality. In politics we will be recognizing the principal of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principal of one man one value. Ambedkar while discussing the meaning of liberty said that it should include social equality, economic equality and there must be knowledge (education) made available to all. All these social conditions were restricted to a particular class in the old social order but form an important part in the new social order. He conceded the need to modify the liberal ideals to suit the developmental stage of a society He knew that the position of women could not be improved without proper education and economic well-being. Thus, he advocated for equal economic rights for women, to be granted by the State, through an adequate means of livelihood, equal pay for equal work for women and equal right to work for women. He felt it would be necessary to bring about changes through help of law and thus he preferred interventions at legal and public policy level.

Constitutional Provisions

Dr. Ambedkar has provided various constitutional safeguards for women. He knew that our patriarchal society will never give equal opportunity to women, so he brought constitution forward in order to strengthen the status of women in our society. The Constitution of India contains various provisions, which provide equal rights and opportunities women. They are as follows: -

- Article 14 guarantees that the State shall not deny equality before the law and equal protection of the laws.
- Article 15 prohibits discrimination against any citizen on the ground of sex;
- Article 15 (3) empowers the State to make positive discrimination in favour of women and children.
- Article 16 provides for Equality of Opportunity in matters of public employment.
- Article 23 prohibits trafficking in human beings and forced labour.
- Article 39 (a) and (d) enjoins the State to provide equal means of livelihood and equal pay for equal work.
- Article 42 enjoins upon the State to make provisions for securing just and humane conditions of work and for maternity relief.

- Article 51A (e) imposes a Fundamental Duty on every citizen to renounce the practices derogatory to the dignity of women.
- Article 243D (3) provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Panchayat to be reserved for women, and such seats to be allowed by rotation to different constituencies in a Panchayat.
- Article 243T (3) provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allowed by rotation to different constituencies in a Municipality.
- Article 243T (4) provides reservation of offices of Chairperson in Municipalities for SC, ST, Women in such manner as the legislature of a State, may by law provide; In pursuance of the above Constitutional provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women. Many of these legislative enactments have been in the sphere of labour laws to ameliorate the working conditions of women labour.

Thus, these are some of the constitutional provisions which was the main objective of Dr. Ambedkar to enhance the status of women in our society.

Conclusion

The above literature proves that Ambedkar, as a social activist, sought to highlight the fact that only through the organized and collective effort, a change of qualitative nature could be brought about in the Indian society. He was of the view that women should be encouraged to take active part in organized social mobilization activities which, in a long run, would enable them to assess their own position vis-à-vis the position enjoyed by the privileged section of the society. Participation in an organization, he believed, to be the first step towards 'capacity -building' for the women. One can relate this position with Ambedkar's idea that women needed adequate exposure to social morality-reality marked by injustice, discrimination and inhuman treatment.

Dr. Babasaheb expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indian even today. His deep concern and feelings for all round development of women is expressed from each sentence and word. In his last speech in Indian Parliament, we can know his feelings and respect showed towards women Ambedkar adopted a comprehensive view on the social structure in India. The problem was complex and demanded a multi-prolonged attack. To him, the task of women empowerment in such a society would call for a multiple set of solutions. Rights of women could be achieved only when the monolithic nature of caste structure would be demolished. He was aware of the fact that it was a very difficult task and for this purpose, some sort of unbroken continuity in the social reform measures was needed. He strongly advocated that women should recognize their worth as social forces, organize themselves so that they could participate in social and political agitations. The processes adopted by Ambedkar to emancipate and empower women were primarily founded upon two premises: educate women and encourage them to participate in public events, this would subsequently create sense of

self-respect in them and to reform the social order of Indian society such that the root causes of degradation and oppression of women were taken care of. Ambedkar's vision of empowerment of women through legal reforms was intertwined with raising social conscience through social reengineering and through education. Social awareness and social responsiveness appeared to him to be the basic ingredient of women empowerment. His policy prescription for women emancipation and empowerment encompasses two domains: 'Social' and 'Political'. Dr. Ambedkar, a social visionary aptly provided appropriate rights to women in the constitution. Dr. Ambedkar spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. His deep concern and feelings for all round development of women is expressed from each sentence and word.

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A Role of Dr. B.R. Ambedkar in abolishing Untouchability in India

Subhashini Naikar Dharma

Asst professor dept of commerce

Prahladrai Dalmia Lions college of commerce and economics

Mumbai, Maharashtra 400064

Email-subhashinin@dalmialionscollege.ac.in

Priyanka Radhakrishnan

Prahladrai Dalmia Lions college of commerce and economics

sunder nagar,malad west; Mumbai, Maharashtra 400064

Email--priyu4radhakrishnan@gmail.com.

Abstract

In this research paper the researcher have tried to put on the journey of Dr. Ambedkar towards the untouchable community .Bharat Ratna B . R . ambedkar, one of the illustrious son of India and the architecture of the Indian constitution had a multi faced personality. Though his formal education was primarily in economics and political science, he was equally good in law and sociology. In the later part of his life he developed a keen interest in Buddhist studies. Ambedkar who belong to the oppressed and the Dalit section of society tried his best to raise their issues after the First World War, his contribution firstly as a professional economist and later on as a sound social scientist, a forceful parliamentarian, a real social reformer and propagator of human love and peace show a true affection and approach for the development of the nation. He had a scientific forecasting power though born in an untouchable community called us mahar normally in this community one would expect to settle in life at the best as a government servant or a teacher but Ambedkar had chosen the path of thorn and struggled to fight for the nine crore untouchable at that time, to awake the humanity in the world.

Key words: Ambedkar, Dalit's and movements.

Introduction

About Bhimrao Ramji Ambedkar

Dr Babasaheb Ambedkar is an multi-dimensional person, an Indian jurist, economist, politician and a social reformer who inspired the many. Ambedkar was born on 14th April 1891 in the town and a military compound called as mhow in the small village of Madhya Pradesh, now the place been called as doctor Ambedkar Nagar .He was the 14 child of Ramsey an army officer. His parents were from awful Marathi background his parents tried him to give a good education and his educational achievements are University of Mumbai (BA), Columbia University (MA, PhD, LL.D.), London School of Economics (MSc, DSC), Gray's Inn (Barrister-at-Law) he was a master in 64 subjects. He had knowledge of 9 languages like Hindi, pali, Sanskrit, English, French, German, Marathi, Persian, and Gujarati. Apart from this, he studied all the religions of the world in a comparative way for almost 21 years. In the London School of Economics, Babasaheb completed 8 years of studies in just 2 years 3 months. For this, he studied 21 hours a day. Babasaheb is the first and only person in the world to receive a valuable doctorate degree named "Doctor All Science" from the London School of Economics. Many intelligent students have tried for it, but they have not been successful until now. The highest number of statue in the world is of him. In his earlier career he was working as professor and lawyer but he discontinued

his job and continued to serve for the people so he entered the political field he was a active speaker and also involved in campaigning for India's independence

Statement of problem

The caste problem is a vast one, both theoretically and practically. Practically, it is an institution that portends tremendous consequences. Socially it is a local problem but a critical one, as long as caste in India.

Objectivity

- 1) To give a brief history of caste system exist in the pre independence period
- 2) To understand the origin of caste system in india
- 3) To understand the views of B.R Ambedkar on caste system and untouchability
- 4) To examine the various social identity threats in the life of B .R Ambedkar
- 5) To list down the efforts and movement made by B.R Ambedkar to abolish the ill effect of casteism

Methodology

For this research work the researcher opted for secondary data. The secondary data used for this research was obtained from academic journals, Google scholar search engines etc. Also, many useful publications from internet were used.

Social identity threat and cast norms during the late 1920's

Dr Babasaheb Ambedkar was from family of untouchability of Hindu dharma in India .The untouchables comprises a number of the string groups among that he was in the lower strata of Hindu society. Untouchable classes were divided into three categories untouchables unapproachable and unseeable's. People were discriminated under this categories and they were forfeited for their rights. In 1950s the 'statistical revealed that out of 100% of population 20% were categorized as untouchable crowd ,in other words every fifth Hindu or Muslim or other religion person was untouchable and discriminated in these categories. These untouchable peoples having categorized into different groups like Pariahs, Panchamas, Atishudras, Avarnas, Antyajas, and Namashudras. During that time people of this groups were socially discriminated to the extent that the touch shadow and even voice were deemed by the higher cast to be polluting ,so whenever a low cast community people come across with the high cast community member perhaps the low caste one has to clear the way. Unlike most children of his caste, young Bhim attended school. However, he and his Dalit friends were not allowed to sit inside the class. Teachers would not touch their notebooks. When they pleaded to drink water, the school peon (who belonged to the upper caste) poured water from a height for them to drink. On days the peon was unavailable, young Bhim and his friends had to spend the day without water. They were forfeited to keep certain domestic , to use certain metals ,to use certain ornaments and they were obliged to wear a particular dress code, to eat a particular type of food ,not allowed to use a footwear and stand in front of higher caste . They were forced to occupy the dirty and unhygienic outfit of the village and town for example a male a rough blanket on the shoulder and a piece of Loin cloth and the woman wore rough sarees barely reaching the knees. These communities were not allowed to enter the temple also. Dr Ambedkar grew in such kind of social environment.

History of the origin of the caste in India

The system which divides people into rigid hierarchical groups based on their karma (work) and dharma is generally accepted to be more than 3,000 years old.

The caste system divides Hindus into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras. Many believe that the groups originated from Brahma, the Hindu God of creation

Movement of Dr ambedkar

Bahishkrut Hitkaraini Sabha

After returning to India in 1924, Dr Ambedkar decided to launch an active movement against untouchability. In 1924, he founded the Bahishkrut Hitkaraini Sabha, aimed at uprooting caste system in India. The organization ran free schools and libraries for all age groups. Dr Ambedkar took the grievances of the Dalit's to court, and brought them justice. Over the following years, He organized marches demanding Dalit's rights to drinking water from public resources, and their right to enter temples. Despite severe attacks from the upper-caste men, Dr Ambedkar walked with fellow Dalit's into public tanks and reservoirs and drank from its water. He claimed that political reform without social reform is a waste .He fought for social equality and believed that political freedom from the British will automatically follow. He also claimed that caste is not a division of labour, but a division of labourers. He said that "The real method of breaking up the Caste system was not only to bring about inter-caste dinners and inter-caste marriages but to destroy the religious notions on which Caste was founded,"

Mahad conference on Kolaba

In the year 1927 Mahad conference was held on both days of March 19 and 20 ,the decided place was kolaba district as it faced a lot of depression due to the cast discrimination. It was therefore decided by the Kolaba district leaders to hold a conference at mahad . The leader of the conference had notified doctor Ambedkar the date of the conference and they made all the arrangements for the conference, for two months the workers and leaders had involved in the promotional activities and made the depressed classes to realize the importance of the conference as a result of these awareness. Lakhs and Lakhs of male of 15 to 70 years came from faraway places and distances landed in the soil of kolaba . In the meeting a question was marked by Ambedkar " there will be no difference between parents and animal if they will not desire to see their child in a better position than their own" .so he motivated the people of Kolaba to talk and fight for their rights and to develop the self-esteem in kolaba. It is also called as Chavdar Tale Satyagraha to allow untouchables to use water in a public tank in Mahad (currently in Raigad district), Maharashtra, India.

Poona Pact, (September 24, 1932),

B.R Ambedkar negotiated the Poona pact with Mahatma Gandhi in the place now called Pune ,Maharashtra. British government on 4th August 1932 allocated seats in the various legislatures of India to the different community. He supported the proposal assuming that pact will benefit the Dalit community. But Gandhiji was against the pact as he felt that it is the British divide and rule strategy ,It is an mutual agreement between Hindu leaders to grant new rights to Dalits.

Father of the Constitution

Elected to chair the drafting committee of the Constituent Assembly in 1947, Ambedkar abandoned many of his radical convictions as he steered the Assembly through the process of drafting India's constitution. His contributions can be seen in some of the special constitutional provisions for social equality for the Scheduled Castes. The practice of untouchability was “abolished” in the constitution of independent India (articles 15 and 17), and the Untouchability (Offenses) Act of 1955 makes such discriminatory practices punishable by law. Article 46 provides the Indian version of affirmative action, specifically the promotion of educational and economic benefits for the “weaker sections” of the society.

Conclusion

Today in 2021 still caste continues to remain a part of India's social reality. May it be the discrimination that members of socially-backward castes undergo, or the subtler issues of matchmaking during marriages, the question of caste continues to haunt our society. Dr Ambedkar's life and legacy, however, remains an inspiration for all of us who believe that caste hierarchy should not exist, and formation of an equal society is the true freedom. In recent decades, with the spread of secular education and growing urbanization, the influence of caste has somewhat declined, especially in cities where different castes live side-by-side and inter-caste marriages are becoming more common. Despite the changes though, caste identities remain strong, and last names are almost always indications of what caste a person belongs to.

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Women Empowerment And Philosophy Of Dr. B. R. Ambedkar

* Vidhyasagar Sabana

** Research Scholar,

Department of Dr. B R Ambedkar Studies and Research
Gulbarga University, Kalaburagi. Karnataka (INDIA)

Dr. Ramesh Rathod

Professor department of English
Gulbarga University, Kalaburagi. Karnataka (INDIA)

Abstract

Dr. B. R. Ambedkar is also one of the proponents of social justice in modern India. The term "social justice" is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position and wealth. He was fully aware of the pattern and problems of the Indian society. Dr. B.R. Ambedkar, being a philanthropic, kind and generous social reformer was much moved with the pitiable and pathetic condition and low status of women in society and he was a torch bearer in the direction of social uplift of women generally and Hindu women specially. In January 1928, a women's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president. In the Kalram Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill-treated in jails. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said "It is better to die a hundred times than live a life full of humiliation. Dr. Ambedkar resigned from the cabinet expressing his discontent over non-acceptance of woman's right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on Purdah system. (Veil) Religious conversions and legal rights for Muslim women.

Key words: Justice, conversion, legal rights, equality, and fraternity

Introduction

Babasaheb, as he is admirably called, Dr B.R. Ambedkar was perhaps one of the biggest champions of women empowerment to have existed in India, around the period of the final days of its struggle for Independence. Thus, to the very fortune of this country, the foundations of modern India and its Constitution had principles of women empowerment and gender equality embedded in it, owing to the contribution of Dr Ambedkar, among others. "I measure the progress of a community by the degree of progress which women have achieved". Such were his values, envisioning progress and equality, at a time when the country was undergoing a social reorganisation, cultural transformation and a change in its overall political order and system. Being the first Law Minister of Independent India, and Chairman of the Constitution Drafting Committee, Dr Ambedkar left no stone unturned in ensuring that his values and vision found space in the constitutional framework of the nation.

Women Empowerment Thoughts

One of his most important introductions towards the cause was the Hindu code bill. Dr Ambedkar's major concern for the status of women was reflected in this Bill. He had even remarked that his work on the latter, would be as important, as his work on the constitution itself, and mark a

chapter of gender equality and justice, along with an exodus from ancient orthodox laws. Through the Bill, women were to be granted absolute, right regarding all property. The fact that Dr Ambedkar envisioned gender equality in all certainty can be understood by his own words, when he said that, *“son also would get a share as equal to girl’s share in mother’s property, even in Stridhana (defined in Hindu Law as wealth received by women as gifts from relations) too”*.

Regarding marriage, two new clauses were added by Dr Ambedkar; restitution of the conjugal rights and the judicial separation. As prescribed by the *‘Dayabhaga rule’*, sacramental marriage was the only acceptable practice, wherein no space existed for a non-theist. Hindu Code Bill, on the other hand, provided a measure of social inclusion with both civil and non-civil (sacramental) marriages, wherein the former provided the highest personal freedom with easy provisions for divorce. This was also the first of its kind when the provision of divorce in a civil marriage was introduced from a woman’s outlook, another reflection of Ambedkar’s philosophy towards restoring the dignity of women. Furthermore, Ambedkar *“prohibited polygamy and prescribed monogamy”*.

The principal features of the Hindu Code Bill illustrate Dr Ambedkar’s passion towards the very values of liberty, equality, dignity and fraternity. It was a reform, challenging the basic patriarchal foundation to ensure equality of women, true to its essence of empowerment. Inter-religious and inter-religion marriage will protect and preserve the culture harmony among the all the religious sects of the India, so people of India and the parents has to support such a marriage to create cultural harmony. The Bible of Ambedkarine Buddhists is Ambedkar’s *‘The Buddha and his Dhamma’*. It is ‘a book meant to be the gospel, for his Buddhist followers, contains his interpretation of Buddhism and the principles which guided him in his work.’ *“The Buddha and his Dhamma’*, the Buddhist Bible displays Ambedkar’s approach to life, and his basic rationalism and humanism. In his work, Ambedkar writes, *“He (Buddha) accepted that reality must rest on proof. Thinking must be based on rationalism”*. He says, in his work. *“Blessed is the Buddha for his is the path of reason, and his is the way of emancipation from superstition. Ambedkar also writes, the Buddha argued that there must be proof before one can accept a thing to be a reality.”* He says, *“Buddhism is nothing if not rationalism.”*

Justice Krishna Iyara former judge of the supreme court of India says, *“social justice is not cant but conscience, not verbal borrowing from like documents but the social force of the supreme law”*. Social justice is people oriented, legal justice is canalized, controlled and conferred by law¹¹. Social justice is the product of social injustice and seeks to remove social and economic inequalities and ensure equality of status, equality of opportunity. Social justice of today becomes the legal justice of tomorrow. The Supreme Court has explained the concept of social justice i.e. *“the Constitution commands justice, liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy”*. Social justice, equality and dignity of persons are corner stones of social democracy. The concept of *“social justice”* which the Constitution of India engrafted consists of diverse principles essential for the orderly growth and development personality of every citizen. Social justice is thus an integral part of justice in the generic sense. Justice is a genus of which social justice is one of its species. Social justice is a dynamic device to mitigate the suffering of the poor, weak, dalits, Tribes and deprived sections of the society.

“Means of subsistence (vruti) or jewellery (abadhya) constitutes what is called the property of a woman. Means of subsistence valued at above two thousand shall be endowed (in her name). There is

no limit to jewellery. It is no guilt for the wife to make use of this property in maintaining her son, her daughter-in-law, or herself, whenever her absent husband has made no provision for her maintenance. In calamities, disease and famine, in warding off dangers and in charitable acts, the husband, too, may make use of this property. Neither shall there be any complaint against the enjoyment of this property by mutual consent by a couple who have brought forth a twin. Nor shall there be any complaint if this property has been enjoyed for three years by those who are wedded in accordance with the customs of the first four kinds of marriage. But the enjoyment of this property in the cases of Gandharva and Asura marriages shall be liable to be restored together with interest on it. In the case of such marriages as are called Rakshasa and Paisacha, the use of this property shall be dealt with as theft. Thus the duty of marriage is dealt with.”

Muslim women

The right of polygamy and concubine which the Muslim law gives to its men worsens the plight of Women. Ambedkar comments are sharp in saying “Purdah” deprives Muslim women of mental and moral nourishment. The segregation from the outer world makes them engage their minds in petty family quarrels which develop narrow outlook.

Introduced Hindu code bill

The Hindu Code Bill, the most formidable legislative measure of modern India, sought among other reforms, to put an end to a variety of marriage systems prevailing in India and legalise only monogamous marriages. The Code also sought to confer on women the right of property and adoption which had been denied by Manu. It put men and women on an equal level in all legal matters. Dr. Ambedkar said, “I should like draw attention of the house to one important fact. The great political philosopher Burke who wrote his great book against the French Revolution said that those who want to conserve must be ready to repair. And all I am asking this House is: If you want to maintain the Hindu system, Hindu culture and Hindu society, do not hesitate to repair where repair is necessary. This Bill asks for nothing more than to repair those parts of the Hindu system

Ambedkar philosophy on marriage

To him, marriage is nothing to do with religion since it is purely a social ceremony. But, in his letter, dated 4th December 1956, written two days before his death, he suggested,

Buddhist marriages. bride and the groom, some sort of uniform identity in the Which means, white dress for the exchange of garlands; recitation of mangal sutras; and an emphasis on simplicity and identity. Marriage can as well be solemnised according to law. Now most of the followers of the Ambedkar (say Ambedkarites) celebrate their marriage mostly on these lines; and keeping Ambedkar photo on the marriage ideas along with photo of the Buddha, taking qaths before these two photos have become part and parcel of marriage ceremonies conducted by Ambedkarine Buddhists.

In Buddhist countries several customs are followed to solemnise marriages. Similarly, *in* the matter of the disposal of the dead through burial or cremation, no hard and fast. rules can be laid down. So, for the purpose of identity and giving a uniform code, Ambedkar laid down certain principles and refrained from laying down rules. Ambedkar did not want Buddhism to be a religion sub-servant to Hinduism, just as Sikhism and Jainism have turned out, to be, for that would have defeated the very purpose of conversion, which in fact was a declaration of religious independence and severance of ties with a religion based on caste system, superstitious beliefs and meaningless, wasteful customs, ceremonies and festivals.

Conclusion

Dr. Babasaheb expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indian even today. His deep concern and feelings for all round development of women is expressed from each sentence and word. In his last speech in Indian Parliament we can know his feelings and respect showed towards women. He quoted the famous thoughts of an Irish Patriot Daniel Connal as, “No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty.”

Inter-religious marriages will create cultural harmony and cultural unity among the all religious sects in the world, to have human values in the society. It will be the best way to come all the religions together to protect humanity. The people are quarreling with each other on the name of the religion, so avoid such things in the society, inter-caste and inter-religion marriages are the best means to solve the problems of the society.

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Dr. Babasaheb Ambedkar- An Architect Of Indian Constitution

Miss. Priyadarshini Goenka

Student of NLUO (National Law University, Odisha)

Email ID- priyagoenkaaz07@gmail.com

Abstract-

It is his seminal role in the process of framing the Constitution; Dr. Bhimrao Ambedkar is popularly regarded all over the country as the Chief Architects of our Indian Constitution. His efforts dealt with the eradication of the existing social evils that proved to be remarkable and that is why he is called the "messiah" of Dalits and the downtrodden in India. He was appointed as the Chairman of the Drafting Committee and the texts prepared by them provided for constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability, and outlawing other such forms of discriminations. His efforts dealt with economic and social rights for women and he also won the Assembly's support for introducing reservations for the members of SC and St's.

Role at the time of India's Independence Movement-

Dr. Bhimrao Ambedkar has been an outstanding contribution by drafting the Constitution of India and he became a champion of human rights. Dr. Ambedkar was born on the 14th April, 1891 in Mhow (now in Madhya Pradesh). After graduating from Elfinstone College, Bombay in 1912, he joined Columbia University, USA where he was awarded Ph.D. Later he joined the London School of Economics & obtained a degree of D.Sc. (Economics) & was called to the Bar from Gray's Inn. On the 14th October, 1956, Baba Sahib Ambedkar embraced Buddhism. He continued the crusade for social revolution until the end of his life on the 6th December 1956. He was honored with the highest national honor, 'Bharat Ratna' in April 1990. ⁱⁱ

Ambedkar played a key role at the time of our struggle for independence which resulted being complex. While the dominant political discourse which made it its focus point to persuade the British government to provide greater power to Indians, and eventually take their leave from our land, Ambedkar's interventions and advocacy took care of the protection and furtherance of Dalit rights which often clashed with the INC (Indian National Congress). Ambedkar became a key figure in India's constitution-making process due to the offices he held and his interventions and speeches in the Assembly. He was the Chairman of the Assembly's most crucial committee – the Drafting Committee – and was also a member of another important Committee. As chairman of the Drafting Committee, he had to defend the Draft Constitution which it prepared, and therefore intervened in nearly every debate.

On behalf of the Scheduled Caste Federation party, Ambedkar wrote and submitted States and Minorities to the Sub-Committee on Fundamental Rights of the Constituent Assembly. A mini-Constitution in itself, States and Minorities framed strong social and economic rights. Comparatively, Ambedkar's interventions and speeches, on various aspects of the Constitution, were often insightful, well-reasoned and scrupulously researched. This won him the support and respect of other members of the Assembly who allowed him to lead the constitution-making project. Ambedkar was appointed as the first Law Minister of independent India in 1947. Ambedkar's ideas as presented in the Hilton Young

Commission served as an inspiration behind the creation of the Reserve Bank of India. In 1956, Ambedkar with 3,65,000 supporters converted to Buddhism, after having devoted several years to studying the religion. Ambedkar's reinvention of Buddhism in the language of social justice is popularly referred to as Dalit Buddhist movement, or Navayana, or Neo-Buddhism. As a Scheduled Caste Federation party candidate, Ambedkar contested in India's first general elections from Bombay North Central constituency. The elections, dubbed as 'the biggest experiment in democracy in human history' by Sukumar Sen (then Election Commissioner) saw Ambedkar finish fourth in the race – the unknown candidate from the Congress party took home the seat. Despite his loss in the Lok Sabha elections in 1952, he was elected to the Rajya Sabha. In the later years of his life, his health worsened, and he passed away on 6 December 1956 in his sleep at his home in Delhi. His birthdate is celebrated as 'Ambedkar Jayanti' in the form of a public holiday. He was posthumously given the Bharat Ratna in 1991.ⁱⁱⁱ

After India attained its independence on 15th August 1947, the new Congress led government decided to invite Ambedkar to help serve the nation as the first Law Minister which he accepted. On 29th August he was made the Chairman of the Drafting Committee and was appointed by the Constituent Assembly to draft India's new Constitution by making significant observations. Dr. B.R.Ambedkar had entered into the scenario with the hope of safeguarding the rights of the aggrieved classes in the society. Besides being a learned scholar and an eminent jurist, he is also believed to have had a revolutionary attitude towards the existing social evils like untouchability, discrimination based on caste, race, and other factors. Regarded as the Chief architect of the Indian Constitution he was also a veritable emancipator of Dalits, a great educationist, political philosopher, and a religious guide as well which highlights his diversified personality. He was always part of the struggle process and continued fighting for the rights of Dalits and the other socially disadvantaged groups. Following his footsteps, various social movements for the depressed people had been brought to the limelight that highlighted their respective agendas and demands they sought from the government. Besides being an eminent leader he was also a distinguished scholar of his time. Ambedkar had kept in view to keep the clauses of the Constitution flexible in nature so that all the relevant amendments could take place following the demands of society. His vision helped provide an inspiring preamble that ensured the basic principles of justice, social, economic, political, liberty, equality, and fraternity. He was also appointed as the Country's first Law Minister of Free India and was later bestowed with the prestigious Bharat Ratna in the year 1990. On 29th August 1947, the Assembly made his appointment as the Chairman of the Drafting Committee along with six other members to draft India's constitution. It took the Committee 141 days to be able to draft our supreme document which was then presented before the President of the Constituent Assembly on 2nd February 1948. The draft constitution was the end product which had compiled the collective efforts of Jawaharlal Nehru, Rajendra Prasad, Sardar Patel, B.R.Ambedkar, B.N.Rao, Alladi Krishnaswamy and many others. The different provisions of the draft prepared were subjected to both discussions and debates which were exclusively taken care of by Ambedkar himself. At the grassroots level, the deal came out posing a complex problem when it became necessary to convince each and everyone around while keeping the numerous interests of its people in mind yet he came out being victorious. Finally, our constitution the largest written document was adopted on 26th November 1949 unanimously by both the Assembly and its people. He also

made his contributions by providing a detailed understanding of the Socio-Economic and Political problems residing in our country.

Fundamental Rights-

Ambedkar played a crucial role in the draft of the fundamental rights and part III of the Constitution guarantees its citizens with the rights that can be practiced by them even against the State. Some of the rights contained in Articles 15(2), 17, 23, and 24 are also enforceable against the individuals. These sets of rights are the significant ones relating to the prohibition of discrimination on grounds of religion, race, caste, sex, place of birth, etc. The text put forward by Ambedkar took into consideration of all the constitutionally guaranteed statutes and protections for a wide range of civil liberties be it in terms of religion, the abolition of untouchability, and outlawing any such form of discrimination that may exist. He also argued extensively for the economic and social rights which should be guaranteed to our women. In his view that the most significant feature of all the fundamental rights ensured was that these rights are to be made justifiable. The gravity stresses the fact that the right to be able to approach the Supreme Court for the enforcement of those rights as under Article 32 is itself of fundamental nature. It is one of the fundamental rights that has been listed in the Constitution which is ensured to every citizen. It is otherwise known as 'Right to Constitutional Remedies' or affirms the right to be able to approach the Court by appropriate proceedings for the enforcement of the rights conferred in Part III of our Constitution.

Parliamentary Democracy-

Ambedkar was himself a strong advocate of parliamentary form of government and his spirits sparked right from the inception of GOI (Government of India Act, 1935). He believed that such a form of government would help promote an egalitarian society by taking care of the principles of social democracy. The preamble echoes the principles of parliamentary democracy in its very spirit. The lines, "We the people of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to Republic and to secure to all its citizens- justice Social, Economic, and Political; Liberty of thought, expression belief, faith and worship, Equality of status and opportunity and to promote among them all-Fraternity, assuring the dignity of Individual and the Unity of the Nation, in our Constituent Assembly this 26th day of November 1949 do hereby adopt, enact and give to ourselves this constitution." The concept of the federal structure of the union and states was the perceived vision of Ambedkar. He led his contribution towards the welfare of the nation by proposing the institution of a unified judicial system and common All India Services to strengthen the national unity and integrity.

Protective Discrimination/Reservation-

The major emphasis lies on his contribution which got reflected in the protective discrimination scheme or the reservation policies that the government envisaged under the respective provisions of part III and Part IV which specially dealt with the constitutional mandate to make things better on the part of the Scheduled Castes and Scheduled Tribes and the OBC's (Other Backward Classes). Examples- Article 17 prohibits untouchability and Article 30 that deals with the protection of minorities.

The Articles 15(4) and 16(4) of Part III and Part XI, and Schedule V and VI dealing with the upliftment of Schedules Caste and Schedule Tribes speak clearly about the substantial and significant contribution of Ambedkar for the development of untouchables. Ambedkar made it his life mission to uplift the untouchables and the other down trodden masses from the unequal position of inferiority to

that of the equal position of parity in socioeconomic status with other high castes Hindus. It was for achieving this goal the reservation policy or the scheme of protective discrimination was advocated and achieved by him for ten years at least to ameliorate the conditions of the various depressed and downtrodden sections of Hindu society.^{iv}

State's View of Socialism-

He had put forward this economic doctrine at the time of preparing the draft of our constitution. He believed in State ownership of agriculture with a collectivistic method of cultivation and a modified form of state socialism in the industrialized field. But owing to the strong forces of opposition it was difficult for him to be able to incorporate this vision. Thus, the idea of socialism under the existence of fundamental rights could not become part of the constitution.

The final draft was presented before the people of India in the year 1948 and was adopted on the auspicious date of 26th November 1949 by the Constituent Assembly in the name of its people. It was put into force on 26th January 1950 by the whole of India. There has been a special reference of the first President of India, Dr. Rajendra Prasad who praised the efforts and services rendered by Ambedkar in bring a successful impact on the making of the constitution thereby adding the essence of success for its people.

The Relationship between Mohandas Karamchand Gandhi and B.R.Ambedkar-

Ambedkar played a crucial role from making of the constitution to putting the same into force. He possessed a different understanding of how inequalities could be removed from roots and often criticized Mahatma Gandhi and his vision. Mohandas K. Gandhi's relationship with other epoch makers of his time—whether allies like Jawaharlal Nehru, friends like Rabindranath Tagore, or antagonistic rivals like Mohammed Ali Jinnah—was never straightforward, uncomplicated, or free of turbulence. One of the most controversial relationships was that between Gandhi and Bhimrao Ramji Ambedkar, the "untouchable" genius who rose rapidly to prominence throughout India and abroad and came to represent his community, the Dalits, and to serve India in several capacities, most famously perhaps as the chair of the Constitutional Drafting Committee. Scrutinizing the relationship between Gandhi and Ambedkar, to be sure, is of crucial importance to a proper understanding of both of these pioneering figures, in spite and perhaps because of their notorious rivalry. Gandhi wished to save Hinduism by abolishing untouchability, whereas Ambedkar saw a solution for his people outside the fold of the dominant religion of the Indian people. Gandhi was a rural romantic, who wished to make the self-governing village the bedrock of free India; Ambedkar an admirer of city life and modern technology who dismissed the Indian village as a den of iniquity. Gandhi was a crypto-anarchist who favored non-violent protest while being suspicious of the state; Ambedkar a steadfast constitutionalist, who worked within the state and sought solution to social problems with the aid of the state. ^v

Conclusion-

His main objective was to uproot all the deep-rooted issues which included the caste system and to promote a civilized state. The Indian constitution is the end product of his restless efforts and efficient approach to the system. He ensured that all the provisions enabled the Dalits and women to

enjoy the prospects of freedom, and help them develop their identity. For him, the implementation of the constitution was the collective efforts of its people's spirit. His dream was to embark on a society that was based on socio-economic justice, which recognized the dignity of its citizens and promoted equality among all. His true legacy will continue to inspire those who dream of a better nation. His message to his people was: "You must have a firm belief in the sacredness of your mission. Noble is your aim and sublime and glorious is your mission. Blessed are those who are awakened to the duty to those among whom they are born".

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Dr. Babasaheb Ambedkar And Women Empowerment In India

Ms. Tejaswi Dinesh Prajapati

Lecturer

S. H. Mutha College Of Arts, Commerce And Science,
Kalyan (West)

Email :- tejaswidprajapati@gmail.com

Abstract

Dr. Babasaheb Ambedkar is regarded as a leader who gave new wings to women empowerment by providing equal rights to women. His contribution in the field of Women Empowerment will be unforgettable. He stressed on women education and relate it with the progress of society. Women holds a vital place in the Society. In 21st Century Women Empowerment is an important concern. We can see that due to inequality, women still faces this problem. According to Dr. Babasaheb Ambedkar, his views were everyone should be treated equally irrespective of caste, creed, race, gender and religion. Women Empowerment is still an illusion concept. He was a beam of light for millions of depressed, oppressed and exploited people in India. He stated that Women should be treated equally in the society. He insisted on girls education. He believed in women and their strength to change society. He was a Legend who focused on 3 'S' motives – Suffer, Sacrifice and Struggle.

Introduction

Women Empowerment can be defined as the process which makes women self sufficient. Women Empowerment is all about making women independent and strong socially and financially. It gives them a sense to make decision. This makes them aware of their rights and powers. Women empowerment has its for sure advantages which helps them to get equal status as men. It helps women in making self sufficient. In India Women Empowerment is based on various factors or characteristics like age, caste, education and geographical area. Women Empowerment means granting them to make choices in their life. Undoubtedly Women Empowerment leads to Nations Empowerment.

Dr. Babasaheb Ambedkar was a man of knowledge, educated person, thinker, nationalist, researcher, author and constitution creator. Dr. Babasaheb Ambedkar was born on April 14, 1891 in Mhow in Madhya Pradesh. Always Babasaheb Ambedkar has quoted that he sees progress of community only womens have progress. Today women have access over all the sectors of the society be it social, political, economics, etc. and credit goes to Dr. Babasaheb Ambedkar. He tried to give protection to ladies. Ambedkar had faith in strength of women and knew their importance in Social reforms. He always believed that Womens should be valued for their hardships and struggle. His main vision was Discrimination Free society. Ambedkar wanted women participation in all the walks of life. He was the first activist to root out the rights of working women in India. The whole credit for today's women freedom and equality goes only to the one Pioneer i.e. None other than Dr. Babasaheb Ambedkar. Ambedkar was one of the first activists to root for the rights of working women.

Objective Of The Study

This paper highlights the work and contribution made by Dr. Babasaheb Ambedkar on women Empowerment. It also focuses on various bills and acts formed by Dr. Babasaheb Ambedkar. It also gives brief information on Government schemes or initiatives for Women.

Methodology

This paper is descriptive in nature. The data used to study the paper is purely based on secondary data. The journals, articles, web links, have been used as source of information. There is no empirical touch to this paper.

Brief Scenario Of Women In Society

As we know India is a male dominated country where women are always deprived and has to face many problems since vedic period. Women were always locked in the four walls and had to be dependent on Men. Women have to face many problems since ancient time like child marriages, sati, jauhar, etc. As discussed this traditions are still practice in remote areas. Even women are treated as weaker section of the society. During Vedic Period i.e. in the era of Brahmins and Kshatriyas, women enjoyed equal status as men in the society. Even The Rigved Society was a free society. But in the era of Aryan, women again had to suffer as the Aryan gave more importance to Male and was male dominated society. Further adding to Gupta Dynasty women were again deprived with practices like Sati or Dowry. Similarly in Muslim Era, As they were Islamic here status of women remained unnoticed and neglected.

So to overcome this traditions during ancient period, many social reformers came up like Raja Ram Mohan Roy, Mahatma Jyotirao Phule, Ishwar Chandra Vidyasagar, etc. Even other Great Personalities like Mahatma Gandhi, Pandit Jawaharlal Nehru, Dr. Babasaheb Ambdekar, etc. came up for improvising the status of women in the society by educating them and giving them rights.

In today's present scenario, women are all rounder . women are in all the fields like social, political, economical, political, sports, education, etc. but still women are still deprived and humiliated. Still women are facing inequality as to many aspect in the society. Till today after independence, women have to face inequity in many sectors like social, political, economic and education.

Why There Is A Need For Women Empowerment

In today's scenario there are various different acts or schemes given by Central Government or State Government to empower women. But as we know India is male dominated country, where males are given more importance as compared to Women. They are treated as Weaker Section of the Society. Status of Women needs to be redefined so there was a need of Women Empowerment. It raises confidence in the women and makes them independent. It also boost them to lead their lives. Women Empowerment is not limited to urban or rural but it is for all the women.

Contribution Of Dr. Babasaheb Ambedkar For Women Empowerment

Ambedkar's perspective was women have lost their identity and basic human right too. So he always supported women. He always gave importance to women and their progress. He also put stress on gender equality towards men and women which India lacks. Dr. Ambedkar's focused on a formula – 'educate, agitate and organize' which is powerful tool of social change in the society. Dr. Ambedkar strongly had a faith that women empowerment can be accomplished only by welfare of women. He supports differently unlike other reformers like Rajaram Mohan Roy, Mahatma Jyotirao Phule, etc. He started Women Empowerment at his own house. He started women movement in 1920 by launching journal Mool Nayak and Bahiskrit Bharat in 1927. He also founded a Women Association in Bombay in 1928. But during British Period, Dr. Babasaheb Ambedkar stepped forward for the rights of women. He stated that Women should be treated equally in the society. He denounced traditional values of the society. He had his views not only for Hindu Women but also for Muslim Women. He

was the person to remove all the barriers for women. He focused that women should be all rounder including in the field of Education as well as Politics. He also founded a Women Association in Bombay in 1928. He encouraged women to be bold and should speak up in the society. He insisted that every married women should help his husband in every walk of life. He focused on educating women hereby helping women empowerment. He created awareness among poor and illiterate women and always inspired women to fight against unjust practices. Women were not treated as par with man or even as human beings. His thoughts and views were criticized or ignored by Upper Caste. He introduced the Hindu Code Bill which opened the doors for women and granted certain rights like right to divorce, right to inheritance and right to inter caste marriages. As per the views of Dr. Ambedkar, he wanted everyone should be treated equally before law, must have equal rights, equal access to everyone to various amenities. Constitution also gave certain fundamental rights and freedom to women. There are various Articles like Article 14, Article 15, Article 16 (a) which are for women. There were others Articles like Article 39, Article 42, Article 51 (A)(C), Article 47 and many more. He also gave special provision to women by Hindu Code Bill, 11th April, 1955 which was introduced in parliament with lots of opposition. This Hindu Code Bill had certain laws too like The Hindu Marriage Act, 1955, the Hindu Succession Act, 1956, The Hindu Minority And Guardianship Act, 1956 and The Adoption And Maintenance Act, 1956.

Ways To Empower Women

- By Educating women and giving them equal rights
- By giving freedom and ensuring safety
- By offering equal opportunities in all fields
- By providing jobs and identical pay
- By offering self employment via Self Help Groups

Laws For Women Empowerment

Following are the legal or statutory laws given by Parliament for Women Empowerment :-

- The Equal Remuneration Act, 1976.
- The Immoral Traffic (Prevention) Act, 1956.
- The Maternity Benefit Act, 1961.
- The Medical termination of Pregnancy Act, 1971.
- The Commission of Sati (Prevention) Act, 1987.
- The Prohibition of Child Marriage Act, 2006.
- The Pre-Conception & Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994.
- The Sexual Harassment of Women at Work Place (Prevention, Protection and) Act, 2013

LAWS / PROGRAMMES / SCHEME FOR WOMEN EMPOWERMENT

Following are few laws or regulation taken up by Government for Women Empowerment which are discussed briefly :-

Theme of the Special Issue Dr.Babasaheb Ambedkar : An Architect of India (Special Issue No.84)		ISSN 2349-638x Impact Factor 7.149	14 th April 2021
Sr.No	NAME OF SCHEME	YEAR	
1	Central Social Welfare Board (CSWB)	1953	
2	Short Stay Homes	1969	
3	Working Women's Forum	1978	
4	Development of Women and Children in Rural Areas (DWCRA)	1982-83	
5	Rashtriya Mahila Kosh (RMK) renamed as the National Credit Fund for Women (NCFW)	1993	
6	Nari Shakti Puraskar	1999	
7	Rajiv Gandhi National Creche Scheme for the Children of Working Mothers or Women - remodel by the Government of India	2006	
8	SWADHAR Scheme (A Scheme for Women in Difficult Circumstances)	2002	
9	UJJAWALA	2007	
10	National Mission For Empowerment of Women (NMEW)	15 th August, 2011	
11	Support to Training and Employment Programme for Women (STEP)	December, 2014	
12	Beti Bachao Beti Padhao Scheme	22 January, 2015	
13	One Stop Centre Scheme	1 st April, 2015	
14	Indira Mahila Yojana	20 th August, 1995	
15	Women Helpline Scheme	1 st April, 2015	
16	Working Women Hostel	Introduced in 1972-73 Amended on 6 th April, 2017	
17	Mahila Samakhya Programme	1988	
18	Mahila E-Haat	7 th March, 2016	
19	Mahila Police Volunteers Scheme	2014	
20	Maternity Benefit Program	2017	
21	Mahila Shakti Kendra	2017	
22	Pradhan Mantri Mahila Shakti Kendra Scheme	2017	
23	Nari web Portal	2018	
24	She – Box Portal	2018	
25	Surrogacy Regulation Bill	July 5, 2019	
26	The Muslim Women (Protection of Right on Marriage) Act	By Lok Sabha – July 25, 2019 By Rajya Sabhs – July 30, 2019	

Conclusion

Dr. Ambedkar aimed at society which is free from gender inequality. He had generous view towards women in the society. There are various schemes or laws put forward for the women empowerment. But still the position or status of women is not as desired or up to the mark. For empowering women, first and foremost weapon is the Education. Still certain plans should be made to remove illiteracy which is still in remote areas of India. Also women should be made independent. For Women Empowerment, the old and traditional thinking should be eradicated for women. They should

be treated well and should be given equal status in the society. Women have to face lots of problems as to backwardness, gender inequality, male domination, etc. irrespective of all, today women are in all sector of the society. They are doctors, police, lawyers, leaders, etc. Women Empowerment can be achieved only if reservation is allowed for women in every sector. As of now we can state that Women have now shifted traditional method to the modern method to live in society. For Empowering Women, Constitution as well as Government has taken measures. There are lots of examples for women empowering too starting from Indira Gandhi, Kalpana Chawla, Sunitha Williams, Mary Kom, Sania Nehwal, Sania Mirza, and many more.

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Dr.Ambedkar and Social Transformation

Dr. S. Govardhana Naidu,

Associate Professor,
Department Of Political Science And Public Administration,
Yogi Vemana University, Kadapa (Andhra Pradesh)
gvdnaidu@gmail.com

K.Chakravarti Gondyala,

Assistant Professor,
Department Of Political Science,
Pvkn Govt College, Chittoor (Andhra Pradesh)
kcgondyala@gmail.com

Abstract:

Dr Babasaheb Ambedkar fought against the discriminatory social practices and succeeded in bringing a new social transformation.. Issues of social justice, which were alien to Indian soil, gained great currency with the efforts of Ambedkar. He was able to put forth his ideas of social transformation with an emphasis on education, respect for constitutionalism and recognition for the rights of women and marginalized sections.

This paper examines his philosophy, his understanding of education, law and his vision to transform Indian society. It also tries to analyse the impact of Ambedkar on Indian society. Secondary sources of existing literature were followed in this paper.

KEYWORDS: Ambedkar-Social Transformation-Education- Constitution

India since 19th century has seen major changes in its social system. Contact with the rest of the world has brought in certain elements like rational thinking, english education, concern for justice and the idea of freedom into India's consciousness. Raja Rammohan Roy, Dayanada Saraswati, Swami Vivekananda contributed to this consciousness in their own unique way. Dr.B.R.Ambedkar hailing from a depressed section of the society bore his stamp in the upliftment of underprivileged sections in this country. Contribution of Ambedkar to social transformation in India must be understood through the lens of universal values like Liberty, Equality, Fraternity, Justice etc.

While other reformers sought to bring a compromise within the Hindu fold, Ambedkar questions the infallibility of vedas. He believed that social inequality in India is backed by religious sanction. He observes "Hinduism is a senile old body which suffered in all its joints from old age and disease and holds no hope for the suffering humanity much less for the the downtrodden masses of India for whose appalling poverty and miserable condition it is directly responsible"². He believed that the religious scriptures that supported the hierarchical Hindu order as the basic impediment for the social transformation in Hindu fold.

Much of his social transformation ideas are not drawn from western socialism (like Nehru) but rather Ambedkar was influenced by Buddha , Kabir , Jyothiba Phooley. He tried to challenge caste supremacy through education and political emancipation of the marginalized sections. For the Dalits , his message is clear. He wanted them to have self respect. He pleaded them to stop doing certain things like carrying of dead cattle out of the villages, eating carrion, begging etc.. He wanted dalits to have self respect, dress well and educate themselves. It is to noted that while Mahatma Gandhi identified

himself with the poor of this country, Ambedkar wanted the poorest of this country to have self worth and self respect. One could easily draw a comparison between the attire of both these great personalities. While Gandhi followed a native custom, Ambedkar was western in his attire. He also wanted India to be a country based on western values of Liberty, Equality and Justice.

The social transformation project of Ambedkar includes eradication of caste system, providing education to the underprivileged people and political empowerment of the Dalits.

Caste System:

On the issue of caste Ambedkar departs from earlier reformers on many counts. First, many of the earlier reformers were ambivalent on the issue of caste. Secondly, some of them even went to the extent of supporting Varna system. Thirdly most of the reformers tried to appeal to the conscience of the upper castes to eradicate caste discriminations. But Ambedkar took an unequivocal stand on caste. He firmly believed that caste system in India has the backing of religious texts and scriptures. Therefore he despised those texts which discriminated people on the basis of their caste and varna. Burning of Manusmriti in 1927 by Ambedkar must be seen in that context. He believed that caste system is totally unscientific. Justification of caste system on the basis of division of labour was condemned by Ambedkar. "Social and individual efficiency requires us to develop the capacity of an individual to the point of competency to chose and to make his own career. This principle is violated in the caste system in so far as it involves an attempt to appoint task to individual in advance selected not on the basis of trained original capacities but on that of the social status of the parents³ .

Leaders like Gandhi believed that Indian social discriminatory practices would wither away with persuasion and cajoling. They peevishly believed that the upper caste people would allow/welcome their brethren of lower caste into the temples , at the wells , at the other public utilities. But this was not the case.

Ambedkar shortly experiment with indigenous agitational methods for the spiritual upliftment of Dalits. He started satyagraha to enter Kala Ram Mandir |(Nasik) in 1930 but in vain.

Education:

Ambedkar's project of social transformation revolved around issued like annihilation of caste, education and political authority to the marginalized sections. He found fault with the British empire that they failed to provide education to the untouchables. Ambedkar started the fortnightly 'Mook Nayak' in 1970. On 8th July, 1945, people's education society was formed by Ambedkar which tried to establish schools, colleges, hostels for the students belonging to the lower section of society. He believed that education is the key to the successful function of parliamentary democracy. Ambedkar saw education as an instrument for the creation of Modern India. Article 45 of the Directive Principle of State Policy in the Constitution states that children under the age of 14 must be provided free and compulsory education. This was made a Fundamental Right in the year 2008.

Ambedkar gave a clarion call to Educate, Agitate and Organize . He believed that education provides strength and opportunities to the marginalized sections.

Political Empowerment of Dalits:

Power, especially, State power is a key element in social transformation. Ambedkar fought for the political and legal rights of the untouchables. He demanded separate electorates for the depressed

classes. He represented the issue to the Simon Commission and pleaded the same at the Round Table Conferences.

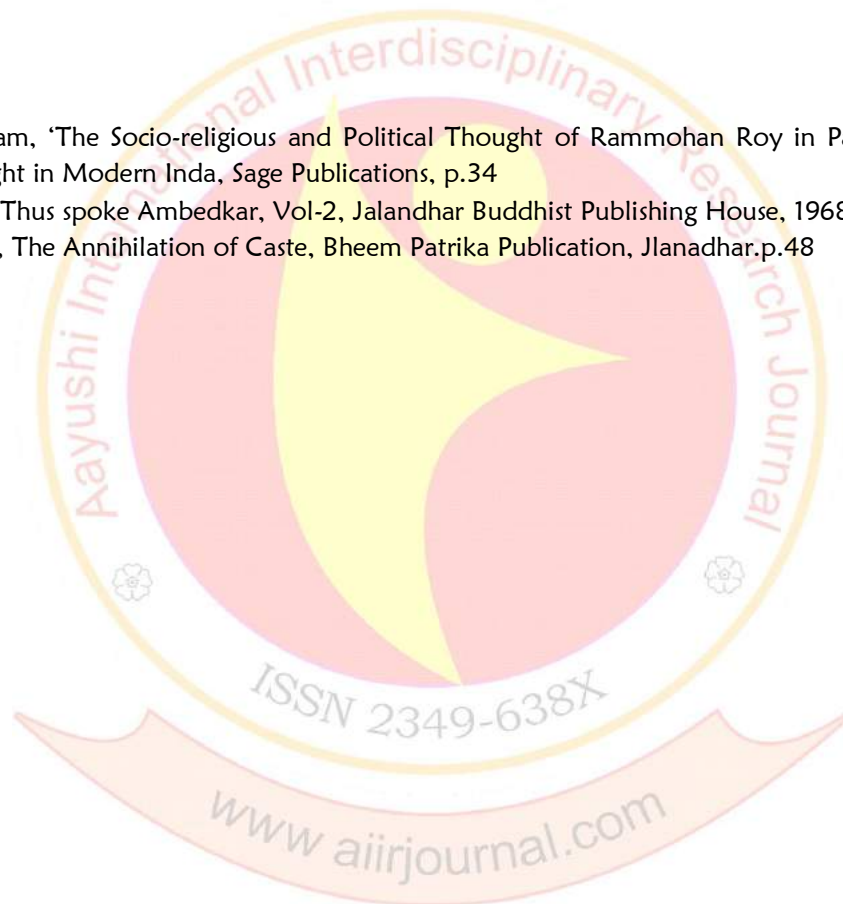
Gandhiji was opposed to such separate electorates. The communal award announced by British Prime Minister Ramsay MacDonald granted separate electorates to the depressed classes. Gandhiji undertook a fast unto death against the communal award at Yervada jail. Poona pact was reached between Ambedkar and Gandhiji which resulted in the system of political reservation for the people belong to depressed classes. Thus a set of social transformation has started with the political representation of the underprivileged sections.

It is also to the credit of Ambedkar that the constitution of India through Article 16(4) provides for a system of reservations in public employment for the historically and socially marginalized sections.

A true democracy cant be functional without the lower section having their fair and justiciable role in the governance and administration.

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Dr Babasaheb Ambedkar's Role In Establishing Equality

Saifuddin Molla

(NET +SET Qualified)

State Aided College Teacher

Raja RammohunRoy Mahavidyalaya in political Science.

Email:- saifuddin9564069356@gmail.com

Introduction :-

In a country like India, caste system has existed since ancient times. Ambedkar identified the vadas as the main source. The vedasacknowledge four caste, namely Brahmins, Kshatriyas, Vaishyas and Shudras. As the 'Mahars'were outside these four castes, they had no political independence and not even any social status. According to the custom of that time, the seen and touch of 'Mahars'would have ruined the upper caste. At a time when Ambedkar was born and worked, Indian society was in a state of deep untouchability. Ambedkar is forever remembered in the history of India as the liberator of untouchable. Looking back at his long list of books, one can see that in addition to the issues of religion, caste and untouchability, he also made valuable statements on the state economy of colonial India and the constitution, administration and administrative structure of the post-colonial era. His first and foremost aim was to liberate the individual from the stagnation of caste and untouchability in Indian society. He firmly believed that the only way to break the bondage of the individual was to examine the old custom and traditions in the light of reason. He also widely advocated for social and administrative reform in the Simon commission and round-table conferences. He feared that if the lower classes couldn't be made 'independent and equal' partners of the united Indian nation, they would be deprived of the light of modernity even in post-independence India. For this purpose, he emphasized the need for the formulation of the nation. He talked about a process of formation of the nation where the country will release from the curse of caste and untouchability for a long time. There was a lot of difference between his thoughts with Gandhi and Nehru's thoughts about the process of formation of the nation. Gandhi wanted to sustain the caste system and to form the nation by removing its evils through reform. Again, Nehru imagined a modern state that would stay above religion, caste, groups, ie a prejudiced secular state. Although Ambedkar adopted the idea of Nehru instead of Gandhi, his intention was that in a parliamentary democracy the opinion of the majority was Paramount and the state was bound to become a tool of the upper caste. Therefore, in a democratic country like India, he had doubts about the protection of the interests of the Dalits or the untouchables.

Inequality in caste-based society:-

Ambedkar is remembered as one of the leaders of the Dalit liberation movement in the history of India. If we look at his long list of books, it will be seen that the context of religion, caste and untouchability has repeatedly come up. He was born on 14 April 1991 in a Mahar family in Maharashtra. According to Hindu ideology these Mahars were outside the caste system, so socially they were known as outcaste. Belonging to the Mahar community, he was subjected to severe socio-economic discrimination as an untouchable. In school, he was isolated like any other untouchable child.

The teachers were not allowed to sit inside the class, even though thirsty, someone of high caste would pour water from such a height that inferior students would not be able to touch the water container. Ambedkar's thirst was often quenched by the school peon and the peon was not present he had to spend the whole day without water. That is, the situation was.... "No peon, No water". He was recognized as the first Dalit educated person in India to overcome many social and economic obstacles. He has been campaigning all his life against caste system and untouchability in Hindu society. He attacked the Vedas as the source of caste system in Hindu society in India. He was so disgusted with Hinduism that, his first wife Ramabai expressed her desire to go to pandharpur (Shri Vatthal Rukmini Temple) in a state of illness, but he refused and said that he would build a new one instead of the Hindu pandharpur, because Hindu pandharpur considered them untouchables.

He criticized Hinduism's notion of "supernatural liberation over worldly happiness". According to him, Brahmanical Hindu ideology never focused on worldly happiness, so it is better to lead one's life according to strict religious rules. In doing so, they have to endure a lot of discrimination and suffering but they never feel tried, but the opposite happens. This is what the Brahmanical Hindu ideology has taught them that only after strict adherence of caste system one can attain liberation in the hereafter. In the hope of transcendental liberation, people have learned to accept the inequality and deprivation of birth without question. Standing on the hard ground of logic and realism, he has sharply criticized the Brahminical Hindu ideology. The caste, creed and inhumanity of Hinduism made him averse to this religion. In 1935, he renounced all ties with the Brahmanical Hindu religion, calling it oppressive and in October 1956, he converted to Buddhism in Nagpur with an estimated two lakhs followers. He even attacked Gandhi and the Congress, expressing his displeasure to the Congress and Gandhi's treatment to the untouchables.

In "Who were the shudras?" (1946), he sheds light on the creation of lower caste history. According to his description, the Maharsas were actually ancient Indian Buddhist. For refusing to renounce Buddhism, they were forced to live outside the village in the company of outcastes, Later they became untouchables. In "The Untouchables" (1948), he criticizes Hinduism in harsh language- "the Hindu civilization is a diabolical contrivance to suppress and enslave humanity. It's proper name would be infamy. What else can be said of a civilization which has produced a mass of people..... who are treated as an entity beyond human intercourse and whose mere touch is enough to cause pollution?"

Initiatives to establish equality :-

Ambedkar was dreamy and imaginative. Looking back at his long list of books, one can see that, in addition to the issues of religion, caste and untouchability, he also made valuable statements on the state economy of colonial India and the constitution, administration and administrative structure of the post-colonial era. He dreamed of a modern India that would be rational one, free from prejudice. Modern means not only modern in terms of times, it will become modern in thought and consciousness. Although, the colonial state took a leading role in the development of modernization. In this view, the biggest obstacle in the way of modernization of India is the traditional caste system and social prejudice. His aim was to liberate the individual from the stagnation of caste and untouchability which had been prevalent in the society for a long time. For this purpose, he expressed his petition for the reform of Simon commission, Round Table Conference and the reforms of Montagu-Chelmsford.

He feared that if India could not be freed from the Shadow of religious orthodoxy, religious prejudice would remain in post-independence India and depriving people from the light of modernity. With this goal in mind, he emphasized the need for nation building. He spoke of a nation-building process that would liberate the country from long-standing caste prejudices and untouchability and give the opportunity to the united Indian nation to become an independent and equal partner. Although, his views on the process of nation-building were very different from Gandhi and Nehru. Gandhi wanted to perpetuate the caste system and eliminate its evils through its reform, but Ambedkar believed that since untouchability was an essential part of the Hindu caste system, if there was any social division among Hindus, Nationalism could never arise among them. In other words Gandhi wanted to build a nation by perpetuating caste system but Ambedkar wanted to build a nation by abolishing caste system. Gandhi spoke of the importance of social enterprise in bringing about social and religious reform in the Hindu society, on the other hand, Ambedkar acknowledged the immense importance of state initiatives for the overall abolition of caste system at the national level. In this regard, the ideas of Ambedkar's and Nehru's were nationalist, but there were no similarity in the evaluation of the State's character. Nehru envisioned a modern state that would rise above religion, caste and groups, that is, he envisioned a non-partisan secular state. Although Ambedkar acknowledged the role of the Nehru's modern state, his suspicion was that in parliamentary democracy, since the opinion of the majority prevailed, the state was forced to become a tool of the upper caste. So how can the interests of Dalits or untouchables be protected in a Democratic country like India?

Ambedkar thought that there is social inequality only among the Hindu caste in India. This inequality is a major obstacle to the establishment of equality in modern India. The Brahmanical Hindu ideology has perpetuated it. So his main goal was to attack the Brahmanical Hindu ideology because it is impossible to destroy the caste system without attacking it. In his book "Anihilation of the caste" published in 1935, he attacked the Hindu caste system from the point of view of individual freedom. He acknowledged the unique existence of individuals outside the caste system. For example, if a man and a woman of different castes express a desire to get married, it can't be fulfilled according to the Brahmanical Hindu ideology. In this way the personal freedom to marry according to their own choice is violated. Also, keeping a group permanently untouched for the sake of ideology is not in line with the norms of modern social justice. In "Mr. Gandhi and the Emancipation of the Untouchables" (1942), and "Who were the Shudras?" (1946), he commented that the Indian caste system was against the ideology of social justice. However, he never acknowledged the social class division based on merit as social inequality. According to him, depriving a particular non-caste group of social, economic and political opportunities on the basis of birth is not in line with the norms of social justice. That is to say, social division becomes inconsistent with the norm of justice only when it takes an extreme form under the auspices of caste system and creates inequality on the basis of birth and deprives the individual freedom to excel in his own will.

Ambedkar considered the state as an essential tool for the abolition of caste system. According to him, in post-Independence India, the state has to be built in such a way that it can serve as a suitable tool to destroy the caste system. In front of this purpose, adding himself to the process of state building of India. His objectives were – (1) to prevent the establishment of an authoritarian majority rule in any way; (2) to reserve seats in government educational institutions and jobs for the purpose of protecting the interests of minorities. That is, as a compensation for the discrimination, this is a strong step in the

development of the people of lower class. He recommended the formation of small States by breaking up the large States in the interest of minorities and strengthening the governor's post in the States, so that he could ignore the opinion of the upper castes in the interest of the minorities and the untouchables. Besides, he proposed to form a constitutional committee in the interest of the minorities; arranged proportional representation in parliamentary democracy, so that untouchables have the opportunity to nominate their own candidates and sent them to the legislation. Being disgraced with Hinduism, he adopted Buddhism as the only acceptable alternative of the 'Brahmanical Hindu Ideology'. He placed more emphasis on the freedom to choose one's own religion by reasoning rather than through the process of stabilizing religion through birth.

Conclusion :-

The state-building process of modern India is as seen as by Ambedkar, it is normal to strike the vested interest of the caste Hindus. He engaged himself in drafting the constitution as the first step in the formation of the state. He identified the Democratic state system as a silent and bloodless revolution for the social and economic development of minorities. In India, the Hindu caste system widens the social distance between castes and non-castes which is a major obstacle in the way of nation-building. In a country like India, the development of minority depends on the success of nation-building. If we can't destroy the infrastructure of the caste system, we can't be considered as a nation, and the development of modernity is impossible without being considered as a nation. In a society like India, the first and foremost aim of modernity is to liberated the individual from the stagnation of caste and untouchability. Emancipation of individual's personality is possible if it is to verify the former tradition and customs in the light of the reason. Ambedkar argued in favour of separate constituencies for religious minorities, preservation of quotas for the lower caste and the rights of other religious communities. This remarkable achievement of Ambedkar inspires his community.

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Dr.B.R.Ambedkar's Role in Women Empowerment

Asha.B.N

Research Scholar, Department of Political Science,
Karnatak University, Dharwad, Karnataka, India.
E-mail: ashabn1012kai@gmail.com

Abstract:

This Paper Focuses On Dr. B. R. Ambedkar's Views On Women Empowerment, And Babasaheb Ambedkar Strongly Believed That Women Empowerment Can Be Achieved By Welfare Of Women, He Spent His Entire Life For The Betterment Of Women, He Fought Against Unjust And Inhuman Practices Towards Women Like Child Marriage, Devadasi System. He Had A Humanitarians View And Raised His Voice Against All Sorts Of Injustice Towards Women Prevalent In India.

According To Babasaheb Ambedkar, Everybody Should Be Treated Equally Irrespective Of Caste, Creed, Gender, And Religion. That's Why He Started Working For The Liberation Of Women And Their Rights. This Paper Analyse The Thoughts Of Babasaheb Ambedkar So As To Appreciate His Ideological Basis Of Political, Economic, And Social Justice Towards Empowerment Of The Women In Indian Society.

Key Words: Women Empowerment, Gender equality, Women Rights, Social Justice.

Introduction:

Dr. B. R. Ambedkar was the most outstanding intellectual of India. Dr.B.R.Ambedkar the determined fighter and a scholar secured the highest academic honors from some of the most prestigious universities of the world, He made significant efforts to lead society on the path of liberty, equality, and fraternity.

Ambedkar was not only the father of the Indian constitution, he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer. and he was the great Indian to fight against the barriers in the way of advancement of women in India he laid down the foundation of concrete and sincere efforts by codifying the common civil code for Hindus and other sections of the Indian society, He stated that women should be given all-round development, more importantly, social education. Their well-being and socio-cultural rights. He emphasized that each and every section of Indian women be given, their due share and it is a must to maintain and protect the dignity and modesty of women.

Dr. B. R. Ambedkar always believed in the ability of women, and he thought that if women from all walks of life are taken into confidence, they may play a significant role in the social reforms, they have played a very massive and active role to eradicate the social abuses, he insisted that every married woman must participate in her husband's activities as a friend. But women must have to show the courage to fight against inequality and deny the life of slaves. She should insist on the principle of equality, if all the women follow it, they will get real respect and their own identity.

Contribution Of Dr.B.R.Ambedkar In Empowerment Of Women

Dr.B.R.Ambedkar a determined fighter and a well-known scholar has made significant efforts to lead society on the path of liberty, equality, and fraternity. He is the first Indian to break down the barriers in the way of advancement of women in India. He stated that women should be given all-

around development more importantly education, their wellbeing, and socio-cultural rights. He emphasized that each and every section of Indian women be given their due share of rights.

Dr.B.R.Ambedkar always believed in movements led by women. He insisted that every married woman must participate in her husband's activities as a friend. But she must show the courage to deny the life of slaves. Women have to believe in the principle of equality, if seriously all the women follow it, they will get real respect and their own identity. He stated 'We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education, He started a strong movement against the Hindu social order and launched a journal Mooknayak in 1920 and Sanskrit Bharat in 1927 for this purpose. Through its issues, he put stress on gender equality and the need for education and exposed the problem of the depressed as well as women.

In January 1928 a women association was formed in Bombay with Ramabai, Ambedkar's wife, as its president. The encouragement of Dr.B.R.Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931 she said 'It is better to die a hundred times rather than live a life full of humiliation. We will readily sacrifice our lives but we will win our rights. Dr.B.R.Ambedkar believed in the strength of women and their role in the process of social reform. He said, 'I measure the progress of community or society by the degree of progress by which women had achieved. Let every girl who marries have to stand by her husband and claim to be her husband's friend and equal, and she had to refuse to be his slave. I am sure if you follow this advice, you will bring honor and glory to yourselves,

The constitution as laid down as a fundamental right the equality of sexes, but the change from a position of utter degradation and subjugation of women is not a simple case of getting in the progress of women in the modern era. It has taken place Revolutionary changes and challenges in the life of women in India after independence. The constitution of India provided a special provision for women to be taken by the government of India to improve the condition of women.

An effective change in the status of women was taken through social legislation. For women, the constitution of India guarantees certain fundamental rights and freedom such as and personal liberty protection of life. Indian women and men are the beneficiaries of these rights in the same manner. Article 14 ensures equality before law and Article 15 prohibits any discrimination. Article 16(a) forbids discrimination in any respect of employments of office under the state on the grounds only of religion caste, sex, descent, and place of birth, residence, or any of them.

India had passed many laws for the upliftment of women. These legislations have been brought in India in order to give equal rights and privileges to women with men, to eliminate discrimination against women, remove inequality between sexes, and remove external barriers coming in the way of their self-realization and development. The important Acts passed for the upliftment of women are:

- The Hindu Marriage Act of 1955: This Act provided equal rights to women to obtain a divorce and also maintenance in certain cases.
- The Hindu Adoption and Maintenance Act of 1956: By virtue of this Act a woman can adopt a boy or a girl as her son or daughter.
- The Hindu Minority and Guardianship Act of 1956: This act provides that a woman is entitled to act as the natural guardian of her minor children.

- The Hindu Succession Act of 1956: As a result of this Act, women have got equal rights in the inheritance of family property. We can say that this Act is a landmark in the history of Hindu law.
- The Hindu Women Right to Property Act of 1973: This Act has given more facilities to women. According to this Act, the daughter, the widow, and the mother can inherit the property of the deceased simultaneously, Now women will hold her property absolutely with full right to sell, mortgage, and dispose of as she desires. But according to the Hindu Succession Act, 1956, a woman has only to enjoy her husband's share in coparcenaries property for her life without any right to alienate property.
- The Dowry Prohibition Act of 1961: According to this Act, taking or demanding dowry is an offense punishable by imprisonment and or fines.
- The Equal Remuneration Act of 1976: This Act does not permit wage discrimination between male and female workers.

Impact of Dr.B.R.Ambedkar's Efforts for the Empowerment of Indian Women: Considering the guidelines, recommendations, suggestions, and statutes given by Dr.B.R.Ambedkar, the Governments of India and other state governments have implemented a large number of schemes for the empowerment of women in India. On Dr.B.R.Ambedkar's death, in the condolence message in parliament, then prime minister Mr.Jawaharlal Nehru said 'Babasaheb Dr.B.R.Ambedkar was a symbol of revolt against all oppressive features of Hindu Society', His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women empowerment.

Objectives of the Study:

The present Research paper focused on the following objectives

1. To study the contribution of Dr. B. R. Ambedkar for the upliftment and empowerment of women.
2. To highlight Dr. B. R. Ambedkar's view on women's problems in pre and post-independent India.

Research Method Of Study:

This paper is basically descriptive and analytical in nature. In this paper, an attempt has been taken to study the contribution of Dr.B.R.Ambedkar towards women empowerment in India. The data will be collected from secondary sources for this study. The secondary data will be collected from the Internet, Government documents, newspapers, published papers, books.

Conclusion

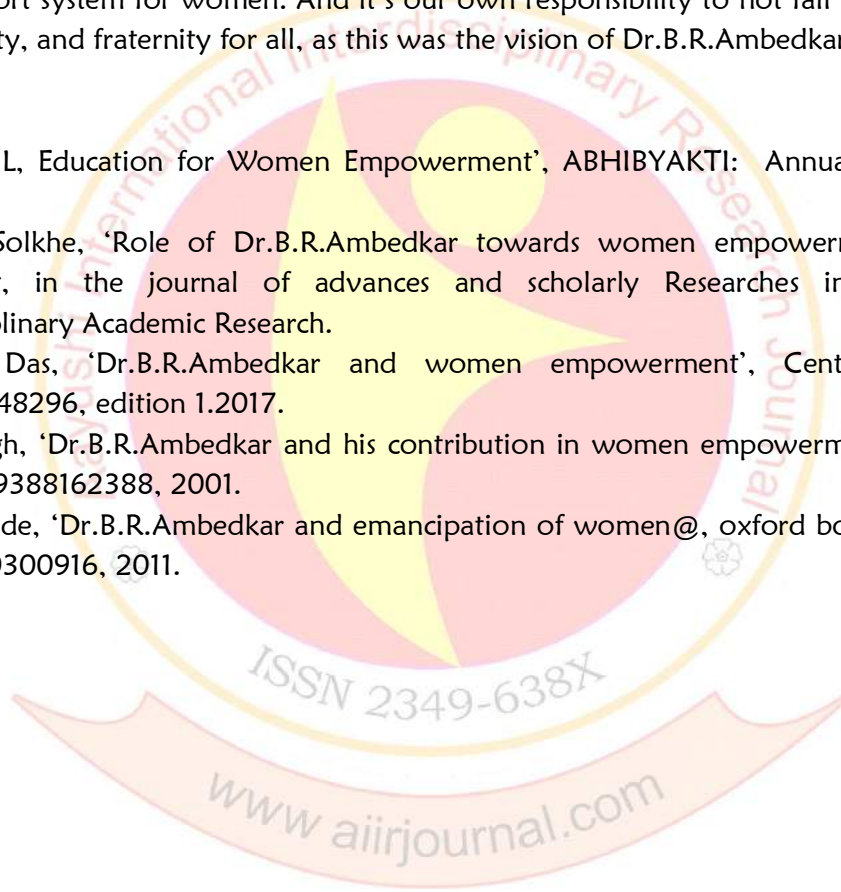
Babasaheb Dr.B.R.Ambedkar sacrificed his whole life for the betterment, rights, and justice of underprivileged sections of society. He made such provisions and included such articles in the constitution of India which helped the common man to fight against injustice. Women got independence and learned to live with honor and pride. With self-confidence, women started getting an education, employment and become a part of the whole system like men. It is only due to the efforts and contribution of Dr.B.R.Ambedkar that women are self-dependent today and the

government has initiated many schemes and implemented many laws for the empowerment of women in Indian society. Dr.B.R.Ambedkar stated that women must be treated equally. He insisted and interested in the Hindu Code bill suggesting that the basic need for improvements and amendments in assembly. He also insisted all the parliamentary members help to pass the bill in parliament. Eventually, he resigned for the same.

The thoughts of Dr.B.R.Ambedkar are useful not only women but also all the Indian even today. In his last speech in the Indian Parliament, we all can know his true feelings and respect shown towards women. He quoted the famous thoughts of an Irish Patriot Daniel O'Connell as 'No man can be grateful at the cost of his honor, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty. Towards all the women, irrespective of their religion, casts, and class, Babasaheb had a particular humanitarianism view. He raised his voice against all types of injustice towards women. In order to convert the dreams of Babasaheb into reality, it is necessary to improve the support system for women. And it's our own responsibility to not fail him. This would, in all certainty, dignity, and fraternity for all, as this was the vision of Dr.B.R.Ambedkar.

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Ambedkar's Ideology on Women – A Recent Perspective

Moumita Chowdhury

WB SET QUALIFIED

M.A. in History

Malda College Post Graduation Department

Malda, West Bengal.

Email: moumitachowdhury1807@gmail.com

Mob. No. 9474731024.

Abstract:

The history of India shows that women have been oppressed in this patriarchal society for ages. India is a country where the practice of Satidah, female infanticide, Child marriage, Polygamy and the veil were prevalent. There was a time in our India when women lived in the inner courtyard of the house, they had no right to go out of the house, but there were some exceptions, of course.

However, India was under British rule for almost 200 years. At that time the awakening of Indian women began with the efforts of some advanced-minded Indians with the company of some liberal Britisher. However, it was limited to the upper classes of society. There were exceptions, of course, but in a very limited way.

Bharat Ratna Dr. Babasaheb Ambedkar, the constructor of the Indian Constitution, was deeply pained by the plight of women. In this situation, Babasaheb Ambedkar continued to work for the progress and awakening of women from all the category of society. Subsequently, as the head of the drafting committee of the Constitution, he gave equal rights to all irrespective of race, religion, caste, and gender. He protected the rights of women through the constitution -a true path finder for women in India.

This research paper will discuss all the contributions of Dr. Babasaheb Ambedkar in the interest of the progress of women. Also finds out the contributions of Dr. Babasaheb Ambedkar have any relevance at present time in India? This article will also try to discuss the status of women in the present society. This paper take a snapshot of female literacy rate in India between the year 1991-2011.

Keywords: Babasaheb Ambedkar, Women, Constitution, Article, progress, Gender discrimination.

The issue of stratification between men and women has been present in the social systems of the whole World for a long time. As women have been influenced and manipulated by men in civilization and culture since ancient times, their role and importance in various stages of history have been neglected and undervalued and men's war, politics, diplomacy, administration etc. have been generally recognized as historical subjects. Women's history has been given special importance in the study of history for the purpose of shedding light on those undiscovered truths. However, a review of the history of women in India shows to us that Indian women have lived under men since ancient times. They have spent their lives in extreme misery. India was under the British rule for almost 200 years. Even during the colonial period in India, the plight of Indian women did not end. However, many Indian nationalist leaders roared against the plight situation of the women. Dr. Babasaheb Bhimrao Ambedkar was one of the foremost among them. His views on women were very justifiable. In Post-Independence India, the Government of India has always been committed to solving the problems of women. At present, the women of India have made a lot of progress in social, political, and economic

fields. Although it did not extend as much as expected. However, in this article, I will mainly discuss the creative ideology of Dr. Babasaheb Ambedkar's on women of India.

Bhimrao Ramji Ambedkar Popularly known as Babasaheb Bhimrao Ambedkar. Babasaheb Ambedkar was a great social reformer, politician, economist, jurist, writer, anthropologist and chief architect of our constitution and the country's first law and justice minister. He also played a major role in forming the Reserve Bank of India – the country's central banking system and a founding father of the Republic of India. Babasaheb Ambedkar was born on April 14, 1891 in a Military Cantonment in Mhow, Central Province, British India (Nowadays Madhya Pradesh, India). His father was Ramji Maloji Sakpal, who was a Subedar in the British Indian Army and his mother was Bhimabai Sakpal, daughter of Laxman Murbadkar. Ambedkar was their 14th and last child. Here mention that his family was of Maratha background. Ambedkar was born into a poor low Mahar (Dalit) caste, who were treated as Untouchables and subjected to Social-Economic discrimination and oppressed by the Upper caste. With the help of various scholarships, he become a graduate in Economics and Political Science subject from Bombay University in 1912 and Postgraduate in Economics from Columbia University in 1913. He has completed his Ph.D. with the subject of Economics in London School of Economics and Political Science in 1922 and then he was become a first highly educated scholar within untouchable community in India. Babasaheb Ambedkar inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits), while also supporting the rights of women and labour. He was a symbol of revolt against all oppressions and injustices in the society. Before discussing Dr. Babasaheb Ambedkar's contribution to the progress of women in society of India. It is necessary to know the condition of women in India since ancient times.

As far as the evidence is founded, it can be said that the social system in the Harappan Civilization was generally equilibrations and there was no discrimination between men and women. In general, the right of women to live this independent life has not been curtailed in the Rigvedic era or early Vedic period. In this era girls were married at a slightly older age. As a result, their views on husband selection could not be ignored. Women like Bishapala, Mudagalanee have shown battlefield heroism. Another way Lopamudra, Apala, Ghosha etc., some of prominent women of that era ascended to the higher level of education. They also composed some mantras of Rigveda. In that era, women like Lomasha, Juhu, Poulami, Kamayani also achieved special success in religious pursuits. In later Vedic age, the dignity of women was particularly tarnished. Most of parents did not gladly accept the birth of a daughter, they mostly wanted a son-child. The Aitareya Brahman scriptures clearly state that the daughters bring sorrow to the family and son protects the family. According to the Atharvaveda, the birth of a daughter is unfortunate. In a text mentioned the ten wives of sage Manu. The introduction of polygamy was undoubtedly a major cause of the social stigma attached to women. But despite the adversity, women like Gargi, Maitry ascended to the highest peak of knowledge and glory in that era. However, the status of women was not intact even in later societies. They were always under the men in patriarchal society. Along with the invasion of the country by the Muslims, the position of women declined further. In the patriarchal society of the middle ages, women were dependent on fathers, husbands, and children. The upper-class women, though educated, could not go out of the house or palace, and lived in Harem. At that time in Hindu society, abandonment of daughters, child marriage, polygamy, Satidah, female infanticide etc. were prevalent. Muslim women also did not enjoy a reputable eminence in the society. Polygamy and purdah system was widely

predominant among the Muslim women. But there were some exceptions. The activities of Razia Sultana of the Sultanate period, Rani Durgabati of Gondwana, Chandbibi of Ahmednagar, Nurjahan of Mughal period etc. are known too almost all of us. But since the British came to power in India, there has been an open wind in all the field, especially term of women. With the emergence of Britisher, some radical changes took place. Many western principles of liberty and equality were introduced in India. At the initiative of some prominent Indians, like Raja Ram Mohan Roy, Ishwar Chandra Bandopadhyaya, Keshab Chandra Sen etc. and the efforts of the Britisher, Debdaasi custom (1825), the practice of Satidah (1829), female infanticides (1870) and abandonment of daughters in the river of Ganga was abolished. Other side, Widow Remarriage act (1856) and Civil marriage laws (1872) were passed.

Dr. Babasaheb Ambedkar was one of the great social reformers of India. He was also deeply concerned about the plight of women at that time. He blamed the Manusmriti for the plight of women. Babasaheb Ambedkar also thought about how to get women out of this predicament. Analysing the whole situation, he realizes that it is not possible to bring women out of this miserable situation without the education. Babasaheb Ambedkar felt that one of the essential prerequisites for the formation of a progressive society was the spread of women education. Ambedkar 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. As you are, so your children will be moulding their lives in virtuous way, for sons should be such as would make a mark in this world." The basic theme of his ideology of education was to introduce the values of equality, liberty, fraternity, justice, and moral characters among the male and females of all religion, region, class, and caste etc. To strengthen his movement and to boost the voice for liberation ladies|of girls|of ladies} and promoting the requirement for women's education he started his in hand newspaper MookNayak in 1920 and Bahishkrit Bharat 1927 to upgrade the social station and to encourage women to participate in social reform movements against social customs and evils. Babasaheb Ambedkar also made a bonfire of Manusmriti in presence of many men and women at Mahad on 25th December 1927. Babasaheb Ambedkar also came forward to support women's organizations for the overall improvement of women.

Later, Babasaheb Ambedkar, as the Chairman of the Drafting Committee of the Constitution, took various measures to establish equality between male and female in the Indian society. To secure his goal, Babasaheb Ambedkar has given equal standing to ladies with men by providing several provisions within the Indian constitution. He explained through the constitution that the sexual discrimination should be eradicate and everybody should get equal opportunity in the Indian society.

The first line of Preamble of Constitution is "WE, THE PEOPLE OF INDIA". It should be noted that the word "WE" is used here - no gender inequality is mentioned. Also mentioned that JUSTICE stands for rule of law, absence of arbitrariness and a system of equal rights, freedom, and opportunities for all in a society; LIBERTY of expression, belief, faith, thought and worship; EQUALITY in all the sector; FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation. Every word of the preamble of Constitution established of justice, equity everywhere. This is the full contribution of Babasaheb Ambedkar.

Babasaheb Ambedkar also provided strong constitutional safeguards to women. Constitution of India states the following articles which give enough scope for the protection of women against any kind of discrimination, they are: - Article 14, 15, 15(3), 16, 39, 42, 51 (A) (C) and Article 46, 47 etc.

Free Legal aid (Article 39A of the Constitution) was inculcated in the year 1976 for helping the people who are incapable to afford legal representation and access to the court system. Babasaheb Ambedkar tried boundless inclusion of women’s rights in the Constitution of India. Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats within the Panchayati dominion System.

Babasaheb Ambedkar additionally passed four Acts that reinforced the position of girls within the society. These were incorporated within the Hindu Code Bill. These are:

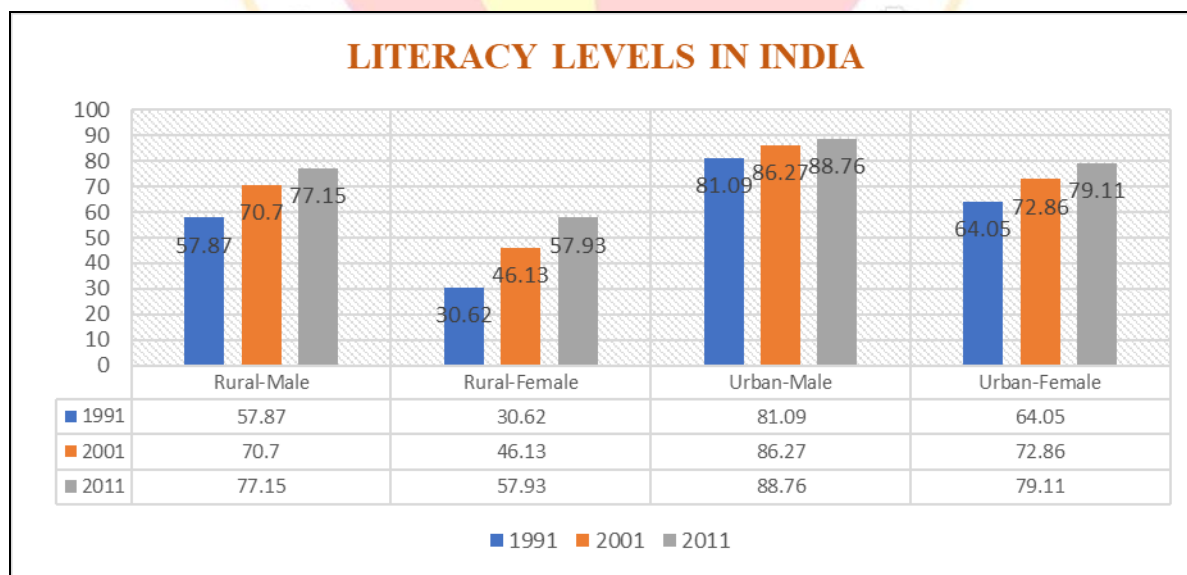
- 1) The Hindu Marriage Act of 1955.
- 2) The Hindu Succession Act of 1956.
- 3) The Hindu Minority and Guardianship Act of 1956.
- 4) The Adoption and Maintenance Act of 1956.

The Hindu Code Bill also strengthening and secure the power of women. However, this Hindu Code Bill was not passed so easily. Conservative Hindus strongly opposed this bill. This led Babasaheb Ambedkar to resign. However, after so much debate, it was finally passed in the parliament in 1955–1956 with the expectation that it would modernize Indian society and culture and be able to eliminate all inequalities from societies.

Nowadays, the word “Women Empowerment” has become very popular. Women empowerment refers to increasing and improving the social economic, political, and legal strength of the women, to ensure equal-right to women. Women empowerment helps women to control and benefit from resources, assets, income, and their own time, as well as improve their economic status. Women empowerment also improve the life of families and communities. Even before India became independent, Babasaheb Ambedkar thoughts about the empowerment of women and implemented many of those ideas through the Constitution of India.

At present, India has one of the lowest female literacy in Asia. As per the India’s last census, 2011, the female literacy stands at 65.46% compared to 82.14% of males. India’s poverty is one of the main reasons for low literacy rate among women. Now let’s take a look at the male and female literacy rates from 1991 to 2011 census of India on the basis of rural and urban.

Table: 1



(Source- Census of India)

Babasaheb Ambedkar spoke of the expansion of education for the progress of women. However, the above Census data shows to us that the literacy rate of women has not increased as compared with men's literacy rate. Babasaheb Ambedkar repeatedly told every woman to be educated. This is very necessary for all round development of our society.

At recent, it is seen that very few women than men go out for job outside the home. Being a non-earning member, it additional expands ladies vulnerability and increase ladies dependableness on their male counterparts. Given to India's patriarchal nature, force remains as culturally accepted due to cultural and non secular reasons.

Women of India now participate many areas such as education, politics, economics, media, sport, art, some service sector, science, technologies etc. But other side, violence against Women, especially sexual violence, has been on the rise in India. Unfortunately, even though dowry system is prohibited by law, but it is still prevalent in India. Many brides are still tortured for not being able to pay the dowry. Men still consider women 'their property' to ill-treat, to beat, and to do. India is a deeply patriarchal society. Popular culture equates masculinity with sexual aggression and encourages men and boys to bully and harass women, even rape them, to tame them and teach them a lesson. However, Babasaheb Ambedkar's Constitution protects women in many cases.

However, Babasaheb Ambedkar's view on Indian women problem proved not only to be prophetic but reflect his Inflicting commitment to democracy based on Liberty and Equality as well. Babasaheb Ambedkar's contribution lies in the empowerment of all sections of society for the all-round development of a country. In the condolence message, on Babasaheb Ambedkar's death in parliament, Prime Minister Pandit Jawaharlal Nehru said "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". Truly, Babasaheb Ambedkar's contribution is never forgotten, especially in the case of women. Fulfilling Babasaheb Ambedkar's dreams will be the best worship to him and humanity.

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Caste And Occupational Mobility In India-An Ambedkar's View

Praveen Bhandary

Research Scholar, Department of Political Science
Field Marshal K.M. Cariappa College, Madikeri
Constituent College of Mangalore University

Abstract

The constitutional abolition of “untouchability” meant that caste Hindus could no longer force Dalits to perform any “polluting” occupation. Yet sweeping, scavenging, and leatherwork are still the monopoly of the scheduled castes, whose members are threatened with physical abuse and social boycotts for refusing to perform demeaning tasks. Migration and the anonymity of the urban environment have in some cases resulted in upward occupational mobility among Dalits, but the majority continues to perform their traditional functions. There is lack of training and education, as well as discrimination in seeking other forms of employment, have kept these traditions and their hereditary nature alive. Caste has always generated political and scholarly controversy, but the forms that this takes today newly combine anti-caste activism with counter-claims that caste is irrelevant or non-existent, or claims to castelessness. Claims to castelessness are, in turn, viewed by some as a new disguise for caste power and privilege, while castelessness is also an aspiration for people subject to caste-based discrimination. This article looks at elite claims to “enclose” caste within religion, specifically caste Mobility, and the Indian nation so as to restrict the field of social policy that caste applies to, to exempt caste-based discrimination from the law, and to limit the social politics of caste. While Hindu organizations in the UK reject “caste” as a colonial and racist term and deploy postcolonial scholarship to deny caste discrimination, Dalit organizations, representing its potential victims, turn to scholarly discourse on caste, race, or human rights to support their cause. These are epistemological disputes about categories of description and how “the social” is made available for public debate, and especially for law.

Keywords: Occupational mobility, Scheduled Caste workers, Social Mobility, Caste Emancipation.

Introduction:

Independent India's constitution banned discrimination on the basis of caste, and, in an attempt to correct historical injustices and provide a level playing field to the traditionally disadvantaged, the authorities announced quotas in government jobs and educational institutions for scheduled castes and tribes, the lowest in the caste hierarchy, in 1950. Allocation of labor on the basis of caste is one of the fundamental tenets of the caste system. Within the caste system, Dalits have been assigned tasks and occupations that are deemed ritually polluting for other caste communities. In traditional Indian society, the fourfold varna theory describes a broad functional division of labor. Though the caste system has not prevented occupational mobility for caste Hindus, many “untouchable” communities have been forced to continue their occupations as leather workers, disposers of dead animals, or manual scavengers, and to perform other tasks deemed too ritually polluting for upper castes.

Occupational mobility actually modifies the real labour income and in turn changes the socio-economic profile of an individual or a family. The occupational mobility may act as a catalyst in case of Scheduled Caste upliftment because they are subjugated since time immemorial. They are still engaged in low-ranked fixed occupations. If they are able to show upward occupational mobility, then their social and economic status will surely improve. But such studies on the occupational mobility of Scheduled Caste population are meagre. Thus in the present work an attempt is made to study occupational mobility and immobility of the Scheduled Caste population. Regional analysis of

occupational mobility is necessary for rational planning and legitimate minimization of regional disparities to foster a healthy and balanced development.

Occupation mobility is the relationship between occupation origins and destinations. Occupations have some methodological advantages over the study of income and earnings mobility and reveal the degree to which individual talents are rewarded with opportunities. Occupation mobility is particularly relevant in India because the caste system has strong occupation affiliations. How likely is it that the child of a manual laborer could end up in a white-collar profession? Conversely, what are the chances that children born to white-collar professionals end up in manual labor? These questions help us to understand the ways in which occupation, class and caste positions are passed from one generation to another.

Social Mobility

The SC/ST's were excluded from various human rights viz. social, economic and political rights including the right to education and employment. They constituted the traditionally forced and customary undignified and mortifying labour due to their birth in the untouchable castes. These people were forced to live on the outskirts of the villages and towns in the areas towards which the wind blew and sewage flowed. Their houses were dirty, dingy, dark, and unhygienic full with poverty and squalidness.

The caste system is arguably the most distinctive feature of Indian society. The Indian population is divided into four hierarchical classes, or varnas, with a large sub-population of untouchables excluded entirely from the system. Within each of these classes, and among the untouchables, are thousands of castes, or jatis. The central rule in Hindu society is that individuals must marry within their own caste. Recent genetic evidence indicates that this rule has been followed for over 2,000 years. Spatial segregation on caste lines within the village results in a high degree of local social connectedness, with caste clusters in distant villages and select urban locations linked to each other through ties of marriage over many generations. This unique social structure has remained in place 74 years after Independence, in one of the world's most dynamic economies.

Among the numerous writings and speeches of Ambedkar that run into thousands of pages, The Annihilation of Caste is indeed his magnum opus. Judged by any criterion such as content, logic, argument, language, diction, exposition, urge and, above all, the force, it is a manifesto of social emancipation, and occupies a place similar to what The Communist Manifesto once did in the world communist movement. Since the book is polemical in nature, Ambedkar did not elaborate much on the agonies, indignities, humiliation and overall sufferings of the Sudras, and particularly the untouchables. He only gave illustrations of how they were deprived of education and freedom of occupation and were subjected to stigmatised manual labour, all resulting in their virtual economic slavery, how they were segregated and deprived of basic rights such as drinking water even from public wells, and above all how they were made victims of social persecutions.

In The Annihilation of Caste, Ambedkar, probably for the first time, raised many profound questions with respect to caste. First, he rejected the defence of caste on the basis of division of labour and argued that it was not merely a division of labour but a division of labourers. The former was voluntary and depended upon one's choice and aptitude and, therefore, rewarded efficiency. The latter was involuntary, forced, killed initiative and resulted in job aversion and inefficiency. He argued that caste could not be defended on the basis of purity of blood, though pollution is a hallmark of the caste

system. Ambedkar thus argued that caste had no scientific basis. He painfully maintained that Hindu society was a collection of castes, fixed in watertight compartments with graded hierarchy that made an associated corporate life virtually impossible.

According to Ambedkar, caste destroyed the concept of ethics and morality. To quote him: The effect of caste on the ethics of the Hindus is simply deplorable. Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu's public is his caste. His responsibility is to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden, and morality has become caste-bound. From the beginning Ambedkar was convinced that political empowerment was key to the socio-economic development of the untouchables. Therefore, he vehemently demanded a separate electorate for untouchables in the Second Round Table Conference in 1932.

Occupational mobility

First, the state's reservation policy for the Scheduled Castes (S.Cs) and Scheduled Tribes (S.Ts) has made a positive impact on their socio-economic condition. Though the gap between them and the rest of society persists, and they lag behind the others with respect to many indicators of development, the overall situation has improved. A small strata in all areas of national importance education, professions, governance, politics, art, literature and so on has emerged in these communities. This upward occupational mobility has been accompanied by some social prestige, which was unthinkable earlier. The spread of literacy and higher and professional education, the pace of urbanisation, the development of means of communication and transport, and so on have been instrumental in loosening somewhat the rigidity and hangover of the caste system, particularly in the urban areas.

Second, and contrary to this positive development, caste has come to be used blatantly and indiscriminately for political ends. This has sharpened caste and sub-caste identities and resulted in caste alliances of different types in different regions for the sole purpose of wielding political power. Thus, while the dominant castes, either in numerical strength or in terms of economic clout, struggle to retain their monopoly over power, the marginal castes, operating on the periphery of the power structure, have aroused their caste consciousness for political mobilisation.

Third, since caste is considered a potent instrument for socio-economic and political empowerment, caste and sub-caste organisations have proliferated. There is growing demand by some castes, keeping their caste arrogance intact, to get included in the Other Backward Classes (OBC) category, and by some OBCs to be considered as S.Ts (for instance, Jats in Haryana and Rajasthan, Kurubas in Karnataka). This is indeed a trend in reverse. Fourth, the entire trade union movement ignored issues relating to caste owing to total apathy and lack of concern or because of the fear of a rift in the rank and file over the contentious issue of reservation. Fifth, Ambedkar suggested inter-caste marriage as the remedy to destroy caste. Today, marriages are preferred not only within castes, but also within sub-castes. Lastly, atrocities on the S.Cs and S.Ts continue unabated in different parts of the country. Various legislative measures such as the Protection of Civil Rights Act, 1955, and the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989, have proved to be virtually worthless because of the lack of political will to implement them. Ambedkar thought the abolition of untouchability and the eradication of caste would make India an emotionally strong and unified country.

Economic Mobility

Economic mobility is a prerequisite for development. Given the continuing importance of caste in Indian society, an obvious question to ask is how occupational and spatial mobility in the Indian economy has been shaped by the caste system. The first thought is that the exploitation, prejudice, and discrimination that are associated with the hierarchical aspect of the caste system would have stifled mobility among the lower castes. It is certainly true that the lower castes remained locked in unskilled, low-paying occupations for centuries in the traditional economy. There is also evidence of continuing discrimination in the labour market, although this appears to be statistical—that is, employers use caste as a proxy for unobserved socioeconomic characteristics—rather than prejudice. Despite these obstacles, evidence from surveys of nationally representative samples indicates that there has been convergence between the upper castes and the lower castes on education and occupations over the past decades.

Conclusion:

Numerous historical accounts document the important role played by castes in supporting the rural-urban migration that accompanied British rule and the growth of cities in the 19th century. Particular castes found particular niches in the urban labour market, and once networks in the city were established, they supported the movement of fresh migrants from the hinterland, often over the course of many generations. Structural change has created new economic opportunities over the past 25 years, but it has also brought new challenges. In particular, market imperfections, which give rise to networks, can be exacerbated in a dynamic economy. Community-based networks are active in all developing countries where markets are functioning imperfectly. However, these networks are exceptional with respect to their size and scope in India, because of the special caste-based structure of its society. Caste networks thus play an unusually important role in shaping economic mobility in the Indian economy. As discussed above, whether these networks support or hinder mobility will depend on the circumstances. In general, networks are effective in supporting the movement of groups, but they can restrict the mobility of individuals trying to follow a path of their own. The caste networks will disappear when the market economy starts to function efficiently. In the interim, which could be many decades, policies aimed at fostering growth would be more effective if they took account of the underlying caste networks that continue to shape educational, occupational, and locational choices in the Indian economy.

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Dr. B. R. Ambedkar's Vision on Women Empowerment in India

Dr. (Mrs.) M. Kalpana Krishnaiah,
Project Associate Teaching, Women's Studies Centre,
Sri Krishnadevaraya University,
Ananthapuramu – 515003, A.P., India.
Email: drkalpanahari@gmail.com

Introduction:

Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is a process in which women gain greater share of control over all kind of resources and materials like knowledge, information, ideas, financial resources, access of money and its use, decision-making in the home, community, society and nation, and finally to gain power. In other words, women's empowerment is a holistic approach and it empowers them not only in socio-cultural sphere but also in economic and political sphere.

Dr. Ambedkar is not only the father of the Constitution of India, but also a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to break down the barriers in the way of advancement of women in India. Ambedkar think that women should be given all round development in general and more importantly social education. It led their well-being and socio-cultural rights in the society. Ambedkar has emphasized that women from all section must be given importance and due share. It is our responsibility to maintain their dignity and modesty (Shukla, 2011). He also believes in those movements which have been led by women leaders. According to him women from all section should be taken into confidence and believes that they could contribute significantly in the socio-cultural reforms. They have played very massive and active role to eradicate the social abuses (Danvijay, 2012). Hence the importance of women in social life could not be undermined. She shapes the present and future of family. He insisted about the role of women and highlighted that women should worked as co-worker with his husband. But she is not worked as a slave for him. She must carry her dignity and denied slavery. He also believes that if all the women accept this fact, then they certainly gain respect by all in the society and it helps to restore their own identity (Gunjal, 2012). According to him, women should be provided knowledge and awareness about socio-cultural right and education for their well-being and all-round development.

Therefore, he stresses that each and every section of women should be aware about their importance and they must be taken care of their dignity.

Objectives, Methods And Materials

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

Views Regarding Women from Past to Dr. Ambedkar:

In ancient times, the importance of women was established and recognized in many ways in *Dharma Shastras* and folklore. It is considered that in the past generally matriarchal form of society was existed (mother works as ruler and head of the family) and popularly it was said and accepted that, “*Yatra Nariaystu Pujante, Ramante Tatra Devta*”, means God resides at places where women are worshiped. The religious ceremony by man is not complete without participation of his wife. At that time, women have equal rights as men and get respect in the family. Women also enjoy liberty to choose their husbands in open “*Swayamvars*”. In ancient India, the position of women was very high but gradually they lose their status and value. As a result, women had to consider as merely object of pleasure and lust. They lost their individual personality and fundamental human rights. The period in which Women status had gone down was the Later Vedic period. She was dominated and enslaved by man and the patriarchy came in vogue in society. *Manu Smriti* curtails the right of women, prevalence of ‘Devdassi’, Parda custom among women shows the low status of women in the society. Social morality sustained the society in the hours of crisis like barbarism, injustice, inhumanity, Polygamy, Child marriage, sati system, illiteracy among women and their discrimination on Sex, caste, creed was rampant. Muslim religion also promotes strict rules for women to remain in Parda (veil). For the performing *Sanskaras*, the Hindu women are tied up with the bondage of superstitions, which they have followed till their death. It is conceived that a widow should not live luxurious life and she should live in a harsh condition, non-aggressive, and chaste (Abstain re-marring) until death. The Golden rule of Gupta Dynasty was the worst period for women where Brahmanical rules & dogmas were strictly enforced against the women. In this time, women have been used as a slave in the religious institution. Women especially unmarried girls had kept in temples as a “*Dev- Dassies*” for the service of God. But women have been exploited in various ways including sexual pleasure of the priest in the name of the service of God. Dr. Ambedkar experienced and looked into existing problems of women in the society. So, Ambedkar highlights that women’s status is as the victims of the tyrannical, caste-based and inflexible hierarchical social system and inhumane. Dr. Ambedkar started his movement against liberation of women in 1920. Ambedkar stated that upcoming days will be better and our progress will be high when we persuaded both male and female education altogether. Above statement reflects that women education was prime focus of Ambedkar.

Further, he started fierce propaganda against the Hindu social order and launched a journal “*Mook Nayak*” in 1920 and “*Bahiskrit Bharat*” in 1927 for this purpose. He also put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women through raising such issues. Women issues have been questioned by Ambedkar. His perception of women issues were emphasizing their right to education, equal treatment with men, right to property and involvement in the political process. These issues and concerns were resembled the global feminists demand of the period of Ambedkar.

Dr. Ambedkar and Women Empowerment:

Dr. Ambedkar realized that gender equality, gender main streaming, networking, leaderships, financial freedom are the essential aspects of women empowerment and included in the process of social reforms. Dr. Ambedkar started involving women in the struggle. These struggles were for eradication of caste systems and upliftment of the underprivileged sections. He realized that this could not be achieved without liberating the women themselves. He motivated women and addressed them

to participate in the struggle against caste prejudices, caste discrimination and finally against overall caste system. Therefore, During the *Mahad Tank Struggle*, women not only participated but also marched in the procession along with men. He encouraged women to organize themselves. He was impressed by the large gathering of women at women's conference held at Nagpur on 20th July 1942; where addressing in conference, he stated that women to be progressive and women should be focused on abolition of traditionalism, ritualism and customary habits, which were detrimental to their progress. He also enforced to the importance of education and its role in empowerment in general and women in particular. Empowerment envelops developing and building capacities of individuals, communities to make them part of the main stream 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 and society. From the past, Indian society has denied educational opportunities to all section of society. Therefore, lack of education led to various problems in marginalized section including women. Dr. Ambedkar put all his efforts to guarantee the educational opportunities without any kind of discrimination to all the citizens of India.

Dr. Ambedkar has also drawn our attention on various social problems and social rituals and dogmas. The British rule abolished detestable practices like sati. It provides a ground to fight against such social evil deeds in the society which not only undermined individual desired and dignity but also social desired and humanity in the society. In this direction, Dr. Ambedkar provided strong *constitutional safeguards to women*. The Special Marriage Act sets four essential conditions for a valid marriage i.e., monogamy, sound mind, marriageable age and the parties should not be too closely related. He taught them Buddha Dharma and religious philosophy. Dr. Ambedkar considers women like *Vishakha, Amrapali of Vishali, Gautami, Rani Mallika, Queen of Prasenajith* who approached Buddha for being treated equal like men. It was chiefly the Hindu culture and social customs, which played hurdles in the path of women's empowerment at that time.

He was advocated family planning, Maternity Benefit Bill, Hindu Code bill and so on, to raise women issues, women welfare, and women property rights etc. There were instances which have faced strong opposition in parliament by other members but he still remains firm on his vision and issues. He has not limited his thinking on limited arena but he also thought about problems of Muslim women like Parda (Veil) system, religious and legal problems. In short, it can be said that his thoughts were useful for emancipation of all the women of the country and the world. Gaining inspiration from Ambedkar, many women wrote on various topics related to women problems and Tulsibai Bansode started a newspaper "Chokhamela".

This shows that how Ambedkar created awareness among poor, illiterate women and successfully inspired them to fight against the unjust and social practices like child marriages and *Devdasi* system. Dr. B.R. Ambedkar exclaimed about women led movements in the country and the world. His various statements are reflected Ambedkar's belief and hope on women and their role to make positive changes in the society with their active participation to improve social situation.

Constitutional Provisions and Women Empowerment:

- Article 15 prohibits discrimination on the ground of sex. Article 15(3) enables affirmative discrimination in favour of women.
- Article 39 – Equal means of livelihood and equal pay for equal work.
- Article 42 – Human conditions of work and maternity relief.

- Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.
- 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 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

The Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956. These four enactments are incorporated the ideas and principles formulated by Dr Ambedkar. Hence it can be said that these acts were by product of Hindu Code Bill. They give independent status to women and endow them with the right of adoption, succession and property, which has been earlier completely denied by Manu in ancient text. Therefore, it is safe to say that due to the contribution of Ambedkar, a large part of the Hindu social law is now on par with the legal system prevailing in advanced western countries (Ahir, 1990). It could not be denied that only due to Ambedkar's large contribution, Indian law is now able to maintain progressive nature along with the global world.

Women in Present Scenario:

The existed societal frame work was meant to make women subordinate or subjugated need to be dismantled. Active participation of women from all the strata could make it possible. Many notable women activists are working on issues like environment, health, poverty like Vandana Shiva, Medha Patkar etc. Sometimes, those who indulge in social reforms were not supported even by women themselves. Today's women are trapped in the circle of insecurity, male domination, lack of awareness about her rights and lack of decision-making powers.

Much is talked about women empowerment today, but it is more related with economic, political and health issues. The issue of social empowerment of women needs to be addressed at first and given utmost importance; then only, it could achieve women empowerment phenomena. Women are at present holding high positions of authority in all fields including, Engineering, Medical, Higher Education, Defense Academy, Police Administration, Politics, Foreign Services, Industry & Trade. There are many more social workers, activists and thinkers, who gave their contribution in the prosperity of India. Recent development and amendment in Article 243 (D) of Indian Constitution will provide women representation in Panchayati Raj. Fifty percent reservation has been reserved to women in Panchayati Raj institution under this article. For improving the tactical ability and skill among women, Government has been launching and working on various types of training designed to sponsor self and wage employment among women in rural society; for example, self-help group, maternity leave, skill development and nutritional schemes etc.

Conclusion:

It may indisputably be mentioned here that Dr. B.R. Ambedkar was paved the path of social justice for all the women irrespective of religion, caste, creed, gender etc. He brought a movement for the upliftment of women through his thoughts and rational ideas. Not only women, everybody should be grateful to him because of his incredible and endless steps of developmental works.

He also talked about irrespective of caste, religion and race focusing on humanity and rationality. In the present-day context, Ambedkar and his beliefs on society based on quality are yet to be recognized for reforming the Indian society and empowering the life of women.

Through-out his whole life, he fought against all kinds of discrimination against women. But women problem is still overlooked in the Indian society. So, it is our responsibility and duty to maintain the pace of revolution which was started by the Dr. Ambedkar for the betterment of the women. Social justice will not be executed properly if the people will not change their attitudes towards women. Hence, the women and society work hand in hand to have equality in the society. It restores the dignity of women and preserves the historical heritage. The Government of India further must be promoted women strength, contribution and sacrifice for the society and worked for the empowerment of women in the society; so that people would realize the woman's right, importance in real sense. It would be true realization of Ambedkar's views on women empowerment.

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The Study Impact Of Social Media And Mass Media On Academic Performance Among University Students

Dr. Budhabharat Shankarrao Bhende

Guest Lecturer,

Institute of Dr. B. R. Ambedkar Studies and Research, Gulbarga University, Kalaburagi-585106

Abstract

There is no doubt that Social media and Mass Media has gained wider acceptability and usability and is also becoming probably the most important communication tools among University Students especially at the higher level of educational pursuit. As much as social media and Mass Media are viewed as having bridged the gap in communication that existed. Within the social media and Mass Media Face book, Twitter and others are now gaining more and more patronage. These websites and social forums are way of communicating directly with other people socially. Social media and Mass Media has the potentials of influencing decision-making in a very short time regardless of the distance. On the bases of its influence, benefits and demerits this study is carried out in order to highlight the potentials of social media and Mass Media in the academic setting by collaborative learning and improve the University Students' academic performance. The results show that collaborative learning positively and significantly with interactive with peers, interactive with teachers and engagement which impact the University Students' academic performance.

Keywords: Social Media and Mass Media, Academic Performance.

Introduction

The social media and Mass Media has become one of the most important communication means in recent times. However, social networking exist so as to provide communication among people regardless of the distance, making it open to people easily share information, files and pictures and videos, create blogs and send messages, and conduct real-time conversations. These systems are referred to as social, simply because they allow communication with buddies and coworkers so easily and effectively. It also strengthens the ties between people of those systems. The favorite in the realm of internet sites are Face book, Twitter and others. These websites and social forums are way of communication directly with other people socially and in media. They are playing a large and influential role decision-making in the occasions from the global world economically, politically, socially and educationally. The driving factors for adoption of social media and Mass Media are the progressively ubiquitous access, convenience, functionality, and flexibility of social technologies.

It has been contended that, poor greater education, social technologies supports social constructivist techniques to learning they potentially have to improve University Students' construction of understanding and promote student interaction. An additional benefit of social technologies provided on the internet is that they are frequently free or require marginal investment, eliminating a potential barrier to adoption. There has been various overview and opinions which recognized four major advantages of social media and Mass Media use in higher education. These include, enhancing relationship, improving learning motivation, offering personalized course material, and developing collaborative abilities. This means that social networking activities have the possibility of enhancing student contact and is used to improve their participation in class, particularly where introverted

University Students are involved. University Students can function in online group learning, with less or no anxiety of needing to raise questions before peers at school.

Statement Of Problem

The rapid advancement of media technology has had a great impact on the way people communicate on a daily basis. The growing dimension of the use of the social media and Mass Media among the youth of today cannot be over emphasized. Over the years, social networking among University Students has become more and more popular. It is a way to make connections, not only on campus but with friends outside of school. Social networking is a way that helps people feels they belong to a community. Due to the increased popularity of it, economists and professors are questioning whether grades of University Students will not be affected by how much time is spent on these sites. Choney, (2010), Meh Mood & Taswir, (2013), Kist (2008), Jacobsen & Forste, (2011), believe that the use of technology such as internet is one of the most important factors that can influence educational performance of University Students positively or adversely. Many parents and guardians are worried that University Students are spending too much time on face book and other social media sites and have not enough time to study. Though parents are worried about University Students' constant use of the social media sites, many University Students continue to utilize these sites on a daily basis. It is against this background that this research is being conducted to ascertain the impact of University Students' use of social media sites on their academic work.

Objectives Of The Study

The general objective of the study was to find out the impact of social media on academic performance among University Students. The specific objectives of the study were as follows:

- To examine the impact of social media and Mass Media on academic performance among the University Students.
- To identify the benefits obtained from using the social media and Mass Media.
- To ascertain what University Students use social media and Mass Media sites for

Hypothesis

- There is a relationship between time spent on social media, Mass Media and academic performance
- There is relationship between the use of social media, Mass Media and excellent academic performance

Literature Review

Earlier studies, such as examined the general usability of social media and Mass Media among young University Students in higher level of education. Similarly, examined the use of social media and Mass Media maintain that, the appropriation of social technologies is not an easy and straightforward process. At higher level of education more complex academic tasks are handled and the new generation of University Students is perceived to understand that social media and social technologies are influential to learning.

According to University Students ought to be given careful scrutiny to check their use of the tools they feel at ease and acquainted with which they feel are viable in accomplishing academic tasks.

In connection with this, the social affordances of utilizing social networking may not be provided in a single particular social technology but instead within the mixture of several social technologies. Previous literature recognized the challenges that are connected with using social media and Mass Media in higher education. The study discovered that, there are 5 major challenges of social networking and its relation to learning such as studying originality and copyright issues feeling of information constraint. Teachers sometimes are not up-to-date and could not understand how to integrate and take advantage of social software into their classes.

According to enumerated six issues surrounding pedagogy in terms of technology integration. These issues include: student learning diversity, equity and use of technology curriculum and assessment academic integrity staff development and capacity building, and finally, ICT infrastructure. Regardless of the benefits and challenges recognized, the study further revealed that teachers that do not belong to the new generation are skeptical to social network integration in class. Teachers are encouraged to be conscious in their appropriation and employ of social networking regarding focus on the different University Students' learning preference.

Social Media And Mass Media For Academic Purpose

Using social media and Mass Media by University Students is certainly a fascinating portion of research for educationists and social scientists. Maintain that in the available literature there are beneficial designs and styles of employing it at school level. It describes the introduction of contents and focuses on how to share, interact, and collaborate and socialize by its use. There appear different top reasons to justify using social media and Mass Media in greater education. It usage was confirmed by preserve setup its familiar with enhance study encounters of University Students by provision of e-support services on their behalf. It's familiar with facilitate communication among and between University Students in virtual cities. Amongst others, the Face book appears being most likely probably the most favorite was suggested as a means of communication for reaching University Students.

University Students especially at higher level of learning can function collaboratively through exploring the opportunities given by online social atmosphere to resolve certain academic issues or issues with their peers This is indicative that through collaborative or team learning through integration of social media, and Mass Media University Students can establish positive contact, using the goal of working towards particular final results, both in offline and online modes. According to created a social media and Mass Media site for college kids, striving at improving both collaborative study and social interaction. Their research uncovers that creating social networking tools as part of traditional learning will attract University Students and may motivate their participation within the learning process. In other similar studies, a social bookmark posting tool,

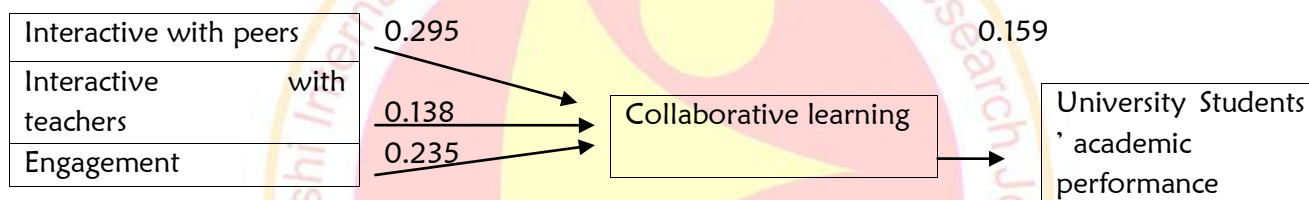
Research Methodology

The data for this study was collected by way of a survey questionnaire administered on 80 Undergraduate and postgraduate University Students during the 2012/2021 academic session. The age-range of the respondents was between 18 to 36. The sample consisted of 31 males and 49 females. University Students were instructed in the survey to offer information about their experiences and impact of using social media and Mass Media on academic performance through collaborative learning. A quantitative approach and give the University Students the questionnaire in Central library in Kalaburgi was used to draw the data for the study.

Conceptual Framework

This study purpose for a brief discussion on the contents in the suggested framework for The Impact of Social Media use on Academic Performance among university students through collaborative learning in greater education at GUG in Karnataka. However, this research finds that social media integration relates to the University Students ' academic performance, the variables observed to be used of social media, in this study are: Interaction with peers, Interaction with teacher and Engagement. Influence University Students' academic performance through collaborative learning “mediator” because the dependent variable, are the University Students' perception as the independent variable. Similarly, a conceptual framework that identifies instruments by which using social media influences University Students ' academic performance through collaborative learning is supplied (see Fig. 1).

We suggest that student awareness from the interaction with peers, interaction using the teacher, engagement, simplicity of use that derive from using of social media promote active collaborative learning and, which ultimately results in enhanced University Students ' academic performance. Social media increases the quality of perceived interaction within the class both among University Students interaction with peers and between University Students and also the teacher interaction



Result And Discussion

The relationship between the student academic performance (SAP) with interactivity with peers (INTP), interactivity with the teacher (INTT), engagement (ENG) and collaborative learning (CL) were analyzed. Table 1 shows the Pearson correlation coefficient at 99 % confidence level. The best correlation was found between the student academic performances (SAP) with engagement (ENG) with correlation coefficient of 0.679. The letters INTP stand for interactivity with peers, letters INTT stand for interactivity with the teachers, letters ENG engagement, letters CL collaborative learning and letters SAP University Students ' academic performance.

TABLE 1: Descriptive statistics and correlations at 99 % confidence level

	INTP	INTT	ENG	CL	SAP
INTP	1				
INTT	.573**	1			
ENG	.463**	.625**	1		
CL	.496**	.543**	.528**	1	
SAP	.597**	.566**	.679**	.555**	1

Correlation is significant at the 0.01 level (2-tailed).

While the dependent variable University Students ' academic performance has positive and significant correlation with collaborative learning ($r = 0.555$, $P < 0.01$) and positive correlation with

collaborative learning. Correlation results of University Students' academic performance with interactivity with peers ($r = 0.597$, $P < 0.01$); interactivity with the teachers ($r = 0.566$, $P < 0.01$); engagement ($r = 0.679$, $P < 0.01$) so the positive and significant correlation with engagement. These results highlight that University Students' academic performance relationship with interactivity with peers, interactivity with the teachers and the engagement, is contributing to improve University Students' academic performance. The table 2 indicate that interactivity with peers positively and significantly with collaborative learning ($\beta_2 = 0.295$, $p < 0.05$) While support the interaction among the University Students may improve the University Students' academic performance through the collaborative learning.

Conclusion

In this study suggested three predictors of using social media and Mass Media for improve University Students' academic performance by collaborative learning among University Students they are as follows with interactivity with peers, interactivity with the teacher and engagement. In the results acquired, it may be concluded that social media and Mass Media facilitates the academic experience with the majority of the participants but need to control and manage their time. Unless will affect the use of social media and Mass Media negatively on the academic performance of University Students. We propose for future work more studies and addition of factors have an effect with collaborative learning to improve University Students' academic performance and taking into account demographic factors, a larger sample to clarify more and Find more elements to measure the factors that affect a student's academic performance through collaborative learning in higher education institutions this is in our search in the future.

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Dr. Babasaheb Ambedkar's Role in Women Empowerment

Dr. Vanmala R. Tadvi,
Assistant Professor Dept. of Geography,
Milind college of arts, Aurangabad

Abstract

Dr. Babasaheb Ambedkar was perhaps one of the biggest champions of women empowerment to have existed in India, around the period of the final days of its struggle for Independence. Thus, to the very fortune this country, the foundations of modern India and its constitution had principles of women empowerment and gender equality embedded in it, owing to the contribution of Dr. Babasaheb Ambedkar, among others. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.

Keywords - Women empowerment, Hindu code Bill, Mahad Satyagrah, Manusmriti Dahan, Equality

Introduction

“Empowerment means moving from a position of enforced powerlessness to one: of power.” But from time immemorial, the women in this land of ours were treated as a sort of thing. Her placing in the society was not at par with other human beings. She has no rights. She cannot move nor do anything at her will. In Hindu Shastras, she has been branded just like animals or some objects of enjoyment from the verses of Ramayana as written by Tulsi das. Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century in the word. Dr. B.R. Ambedkar fought for the rights of women and made such provisions in constitution of India so that women must be treated equally in the society. The provision of equality to women made for all streams whether it is education, employment, social and economic rights. It is only due to Dr. Ambedkar that today women feel self-confident and self-dependent. The empowered women have proved themselves better than men in all fields be it education, entrepreneurship, medical, engineering and defence etc. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. This present paper attempts to examine the status of women in India and their empowerment through Dr. Ambedkar in India. It tries to highlight the issues and challenges related to women in Indian society and eradication of such impediments through Ambedkarite approach. Through this paper it is tried to verify the relevance of Dr. Ambedkar approach for upliftment of economic, social and political status of women.

Objectives:

The present paper is an attempt to highlight Dr. Ambedkar's role in women empowerment. Secondary data collected from internet, Government documents, newspapers, published papers, books

and speeches delivered by Dr. Ambedkar in Parliament, various conferences and meetings in pre and post independent India.

Discussion:

The operations of caste both of the systemic level and functioning of patriarchy the growing caste divide in feminist political discourse makes Ambedkar's view on women's oppression, social democracy, caste and Hindu social order and philosophy significant to modern Indian feminist thinking. Although Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian socio-political scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable, however, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence, for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary socio-political set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste-based and rigid hierarchical social system.

Dr. Babasaheb Ambedkar suggests strategies for emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education. Dr. Babasaheb Ambedkar believes that Buddha treated women with respect and love and never tried to taught women Buddha Dharma and religious philosophy. Ambedkar cites women like Vishakha, Amrapali of Vishal, Gautami, Rani Mallika, Queen of prasenajith who approached Buddha, as evidences of Buddas treatment of women as equals. (Paul, 1993) it was mainly the Hindu culture and social customs, which stood in the headway of women's empowerment.

Dr. Babasaheb Ambedkar himself was a victim of oppression and discrimination in all its severity, his views about women's oppression and equal rights are more useful than anybody else's theory based on more observation for the feminist movement to strengthen its strategy for approaching the systemic challenges and contradictions in a more pragmatic way to bring women to the mainstream.

“ A women is the full circle withing her is the power to create, nurture and transform -----

Diane Mariechild

Women started participating in datyagrahs and also launched women's associations for untouchable women for spreading education and awareness among them.

The Hindu code Bill 1948- Dr. Babasaheb Ambedkar tried his level best to defend the Bill by pointing out the constitutional principals of equality, liberty and fraternity and that in the Indian society characterized by the caste system and the necessary for a social change in which women have oppression of women since women are deprived of equality, a legal frame work is necessary for a social change in which women have equal right with men.

Conclusion:

Society is in a continuous process of evolution. It will take several decades for these imbalances to be rectified, education of both men and women will lead to change in attitudes and perceptions. It is not easy to eradicate deep-seated cultural value. Women in the rural areas are wholly oblivious of their rights. It will require a much greater and concerted effort for the various measures to become a living reality for women in the rural areas.

Empowerment of women so as to enable them to become equal partners with their male counterparts so that they have mutual respect for each other and share the responsibilities of the home and finances should be the ultimate goal that we must aspire to achieve, Enforcement of basic human rights of gender equality must take place, without undermining the institution and sanctity of marriage and family.

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Agitprop: Ambedkar, Education and Social Emancipation

Soumyashree Sarkar

Independent Scholar and Assistant Teacher
Kholapota Jr. High School, Kolkata.

Introduction:

For Dr. Bhimrao Ramji Ambedkar, education was only creditable when it served the principal twin fold function – (a) To instil competence at the individual level. (b) To inculcate lessons of equality and morality on a collective basis. Of all the architects of modern India, Dr Ambedkar’s educational philosophy was one of the most decisively activist in character. His personal education was he most erudite and elitist. With a Ph. D from Columbia University and the renowned LSE (London School of Economics), Dr Ambedkar was a stalwart of law and economics. However, influenced by Lord Budhha, Mahatma Gandhi, Jyotiba Phule, Sahu ji Maharaj, John Dewey, Elvin Seligman, and Booker T. Washington, Dr. Ambedkar perceived education, not as a utilitarian end but as a reformatory purpose. Education was holistic for him – an interdisciplinary amalgam of Sociology, Constitution, Political Science, theology and philosophy. Conscious of casteist biases, Dalit marginalisation, gender injustices and social discriminatory practices (viz. untouchability) and hypocrisies in the name of religion, Dr Ambedkar sought an education for the masses that would be agitation-oriented and propagandist for the sake of egalitarian welfare. This paper illustrates how Dr. Ambedkar’s educational philosophy was quintessentially geared towards the social emancipation of the subaltern, the caste disfavoured, and the marginalised so that education became the modal vehicle for ushering in a cosmopolitan, modern and democratic enlightenment for every citizen. As per his own admission, Dr. Ambedkar, throughout his life, maintained the motto that education was not just the birth-right of every citizen but also the most decisive weapon of social change.

Babasaheb Ambedkar’s contribution in the field of education is multifarious. ‘Educate- Organise- Agitate’ was his burning message. He founded People’s Education Society and started colleges at Bombay and Aurangabad. Ambedkar’s educational philosophy was greatly influenced by Gautama Budhha’s ideas of Pradnya (knowledge or wisdom), Sheel (Character) and Karuna (Compassion). He primarily channelized his efforts to give expression to his beliefs in the ideal of ‘Sarvenah Bhavantu SarveSantu Nirmayah’, that is, the good and prosperity of all. Ambedkar knew that knowledge is a liberating force and so ‘education’ according to him was the basic prerequisite for any person to thrive competently in a society. He always dreamt of a society based on the principles of equality and justice and had worked hard in all positive aspects to achieve this dream of this. Being the Chairman of the Drafting Committee of the Constitution of India, he deliberately included Article 45 in the Directive Principles of State Policy whereby ‘the State shall endeavour to provide within a period of ten years from the commencement of the Constitution, for free and compulsory education for all children until they complete the age of fourteen years.’

Ambedkar’s Contribution in Pioneering the Cause of Dalit Literacy : Dr Bhimrao Ambedkar was fundamentally a spokesperson for the voiceless people whom the society regarded as low caste. Education to him was a sort of basic right which could not be denied to anyone. He was not in much

favour of British Policy on education which did not uphold and encourage education among the lower castes adequately. Ambedkar tried to reform the prejudices of the contemporary society which denied the necessity of educating people belonging to lower castes, i.e., scheduled castes. The inhuman condition of the societal hierarchy where if any child belonging to scheduled caste dared to get elementary education, he or she was made to sit outside the classroom such that his shadow did not fall and tarnish the sanctity of the so called upper class children. Ambedkar was the torchbearer to true enlightenment, which would be instilled in the minds of Indians so that discrimination of people on the basis of caste would end once and for all. According to him, 'It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom.'

Dr Babasaheb Ambedkar thus played a pivotal role in challenging and changing the hierarchical structures of Indian society to a considerable extent. He geared up all his efforts in preparing the so called lower castes of the society by means of proper education so that they can step out into the wider society by their own enlightened lens.

Ambedkar's Role in the Education of Women : Dr. Ambedkar considered education as an inexorable tool for the emancipation of women. He considered women to be a significant contributor in the progress of a society. Delivering a lecture at Nagpur, Babasaheb Ambedkar once said "I measure the progress of community by the degree of progress which women have achieved." Giving a high place to the women in the society, Ambedkar thought of education of women to be a very crucial factor in the progress of the nation because it is only through an educated mother that positive values and virtues would infiltrate in their children and contribute to the making of responsible citizens. Being progressive and upright, Ambedkar observed "Education is as necessary for females as it is for males. If you know how to read and write, there would be much progress." Many of Babasaheb's speeches succinctly vindicate his concern for women empowerment and female emancipation. Dr. Ambedkar believed that women should be encouraged and they should encourage one another to emerge from the clutches of inferiority complexes. Educated women would not only find their own lives prospective but also be the torchbearers of progressive families. They would be able to shoulder better guardianship for their wards of the upcoming generation. Women were not an afterthought and Dr. Ambedkar challenged orthodox patriarchal strictures and instead welcomed co-education.

Dr Ambedkar and the Universalisation of Education : John Dewey's democratisation of education is clearly resonated in Ambedkar's idea of a literate nation. The fabricated socio-economic imbalance and the caste prejudices loomed over a large section of the Indian society for a considerable time, depriving many people of the right to education. Dr. Ambedkar was the proponent who fearlessly came up with the propaganda that education is the birth right of every person and nobody can be denied to attain this right. A democratic country should be responsible to provide with the basic amenities and facilities of education to all its citizens without any sort of discrimination. While a labour member in the executive council of the Governor General, Ambedkar was very instrumental in extending scholarships for education abroad to the untouchable students.

Babasaheb Ambedkar on Ethical Education : Ambedkar, being a stalwart to the roots of Indian reformation, preached for inculcation of good moral values with a justiciable strong character along with good and compulsory education. He emphasised moral education and character building of every person and considered these two traits as an integral and inseparable part of an educated person. He

firmly advocated that “An educated man without character and humility is more dangerous than a beast. If his education is detrimental to the welfare of the poor, the educated man is a curse to society...Character is more important than education.” With these standpoints, Dr Ambedkar basically dreamt of a society where people would have a synchronised admixture of good knowledge, morality, empathy and a stability in character so that they can coexist peacefully in the society.

Ambedkar’s Take on Vocational Education : Babasaheb Ambedkar was a firm believer of the concept that education must necessarily be fused with some sort of hands on experience, so that besides gaining in-depth knowledge about the concept, the person should also get engaged in some form of employment by his skill and competence in that field. Apart from helping the individual in stimulating his brains, education should also help in earning bread for the same, provided that some skill is injected in the person along with viable knowledge which would help the individual in seeking good jobs in the future. Education and vocation should be properly inter fused, according to Ambedkar, so that people do not complain of unemployment with degrees.

Ambedkar’s Ideas on Incorporating Religion in Education : Although Babasaheb Ambedkar considered religion and culture as two essential prerequisites to education, he vehemently opposed hypocrisy in the name of religion. Ambedkar started rethinking of religion on his own terms and propounded a just and righteous view on religion, free from all forms of social vices and evils. Differentiating Dharma (Hinduism) and Dhamma (Buddhism), he stood against social injustice and unnecessary practice of rituals in the name of religion and instead embraced ethics and morality in the true sense of the term.

Glorification of Mother Tongue as a Primary Medium of Instruction : Although it is often noticed that Babasaheb Ambedkar embraced modernity in many aspects of life, he still believed that a child’s mother tongue would be the only gateway to reach him and create a permanent impact on the latter. In order to have a clear understanding and grasp of the subject matter, Ambedkar advocated that education should be provided to the child in his or her mother tongue. He also said that the child needs to be acquainted with at least one foreign language, which would be of convenience to him in future.

A Teacher’s Function According to Dr. Ambedkar : A good teacher, according to Ambedkar, should be encouraging and motivating to all his learners, bear a positive attitude, help the students navigate intensely through the course content and above all bear an egalitarian attitude towards all his students and should not discriminate any student on the basis of his or her birth or caste. He should treat all his students equally and help in enriching their knowledge in every way possible.

Miscellaneous Aspects of Ambedkar’s Philosophy of Education : The most unique aspect of Dr. Ambedkar’s philosophy of education was its very practicality to the socio-political fabric of the subcontinent. Age-old prejudices like casteism, untouchability, the diktat of Brahminical patriarchy et al, had deeply dented the very edifice of the Indian society. Balasaheb advocated state socialism as the modal engine to implement the dream of education for all. This is especially reflected in the detailed charter submission to the Constituent Assembly in March, 1947, entitled ‘States and Minorities: What are their Rights and How to secure them in the Constitution of Free India.’ Balasaheb also advocated the coming forward of subaltern and other backward sections of the Indian society for the reception of University education. His stints in the United States of America had instilled in him an unwavering belief in the power of democratic institutions, which he believed only education could nurture.

Balasaheb's writings and fiery speeches continue to inspire millions of backward Indians and enthuse them for the journey towards collective progression – a journey not rosy but neither impossible.

Conclusion:

Dr. Ambedkar considered education as a movement for individual and collective transformation, not as a mere compulsion for the attainment of degrees. Education for the generation of a livelihood, was never absent from the agenda. But what was stressed upon by him, was something that had come to be neglected in the Indian context, due to post-Independence modernisation. The focus on humanity ought never to be brushed out of sight – so believed the revolutionary educationist. Whatever policy Dr. Bhimrao embarked upon, the spirit of egalitarianism never went out of his consideration. Dr. Ambedkar knew that the universal liberation of every Indian citizen from the slavish disposition of centuries of Imperial subjugation was definitely important. But what was equally urgent was the emancipation of the marginalized and bringing them at par with everyone. That is why he laid such phenomenal stress on transforming the lives of Dalits. If Education could bring about a revolutionary change in social progress, overcome the oppressive structures of Hindu caste-patriarchy, and bringing women to the forefront of implementing a vision of a just and equal society, such an education was alone meaningful in the Indian context. Hence even today, after years of Independence, Dr. Ambedkar's ideas of counter-hegemonic reconstructions of nation, society and community are felt pulsating and vibrant because they postulate radical subject positions to work from.

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Dr. B. R. Ambedkar's Views on the Rights- A Human Rights Perspective

Dr. Venkatesh,

Assistant professor

Department of Political Science, GFGC, Siddalagattha

Abstract

Human rights issues are an important part of human life. Why only human rights-associated problems observed and others are not? How do historically marginalized groups transform long-standing domestic grievances into internationally cognizable human rights claims? To answer these issues this article explores these and related questions through comparative analysis of Ambedkar and the Dalits to transform age-old caste-based discrimination into an international human rights issue. This article analyzes recent efforts by Ambedkar to transform centuries-old caste-based discrimination into an international human rights issue. Comparing early failures and later successes in international activism, the article demonstrates that the Dalits have achieved limited but important advances among transnational NGOs, international organizations, and foreign governments since the late 1990s. What explains these successes—and what lessons does the Dalit experience hold for other groups seeking to transform domestic grievances into internationally recognized human rights issues? The article makes two primary arguments. First, Rights and challenges among Dalit played a major role in these successes, most importantly the formation of a unified Dalit network within India and the subsequent creation of a transnational solidarity network. Second, rhetorical changes played a key role, as Dalits moved from their long-standing focus on caste-based discrimination to a broader framing within the more internationally acceptable terminology of discrimination based on. Moreover, startling evidence reveals that the empowerment of Dalits has always resulted in a concurrent increase in their opposition as well. Atrocity cases happen when they try to avail themselves of legal resources; assert their right over common property resources, their occupation, right to participate in cultural life, their right to vote, etc. It is one such effort to instill and inculcate the legal as well as human rights aspects among grassroots activists and campaigners of the cause.

Keywords: Ambedkar, the Marginalised, Dalits, Human rights, International Conventions, Indian constitutions

Introduction:

Although Indians stand divided by many kinds of differences, the differences in religious affiliation are potentially more dangerous than those stemming from physical or intellectual factors. Often the differences on the basis of religion find expression in such extremities of conduct that they are the cause of bloodshed. The distinctions between the Hindus, the Parsees, the Jews, the Muslims and the Christians, and various other denominations, take diverse forms, but close scrutiny bears out that the stark hiatus between Hindus of different orders is both as reprehensible as it is incredible.

The inter-relationship between castes is not founded upon the logic of worth. However unworthy an upper-caste person might be, his status will ever remain high. Similarly, a worthy lower-caste person will never be allowed to transcend his lowness. Because of the strict taboos against inter-dining and intermarriage between members of lower and upper castes, the respective caste bodies are destined to remain always-already segregated from each other. Even if bonds of intimacy are kept outside of consideration within the realm of caste relations, there is close surveillance of possibilities of contact which might transgress caste laws. While some castes are permitted limited mobility within the

caste structure, some other castes, branded ‘impure’, are denied such movement altogether. The latter is the ‘untouchable’ castes whose ‘impure’ nature poses a threat of contamination to all caste Hindus.

The logic of rights

Rights, on the other hand, follow a different logic entirely. This is a logic that is best understood through history. At the time of the framing of the Indian Constitution and its chapter on Fundamental Rights, there were two important concerns animating the Constituent Assembly. The first was that under the colonial regime, Indians had been treated as subjects. Their interests did not count, their voices were unheard, and in some cases — for example, the “Criminal Tribes” — they were treated as less than human. Apart from the long and brutal history of colonialism, the framers also had before them the recent example of the Holocaust, where the dignity of more than six million people had been stripped before their eventual genocide. The first role of the fundamental rights chapter, therefore, was to stand as a bulwark against dehumanization. Every human being no matter who they were or what they did had a claim to basic dignity and equality that no state could take away, no matter what the provocation. One did not have to successfully perform any duty, or meet a threshold of worthiness, to qualify as a rights bearer. It was simply what it meant to be human.

Ambedkar was also aware that they were inheriting a deeply stratified and driven society. The colonial regime had not been the only oppressor; the axes of gender, caste and religion had all served to keep masses of individuals in permanent conditions of subordination and degradation. The second role of rights, thus, was to stand against hierarchy. Through guarantees against forced labor, against “untouchability”, against discriminatory access to public spaces, and others, fundamental rights were meant to play an equalizing and democratizing role throughout society, and to protect individuals against the depredations visited on them by their fellow human beings.

The twin principles of anti-dehumanization and anti-hierarchy reveal the transformative purpose of the fundamental rights chapter: the recognition that true democracy could not exist without ensuring that at a basic level, the dignity and equality of individuals were protected, both from the state as well as from social majorities. It was only with these guarantees could an individual rise from the status of subject to that of the citizen. And, as should be clear by now, it was only after that transformation had been wrought, that the question of duties could even arise.

Issue lies in conflation

In this context, it is always critical to remember Dr. B.R. Ambedkar’s words in the Constituent Assembly that the fundamental unit of the Constitution remains the individual. If the position of the individual and the Constitution’s commitment to combating hierarchy is kept in mind, then the language of duties can be understood in its proper context. Without that, however, we risk going astray. It is for this reason that, at the end of the day, the Constitution, a charter of liberation, is fundamentally about rights. It is only after guarantee to all the full sum of humanity, dignity, equality, and freedom promised by the Constitution, that we can ask of them to do their duty.

Rights of the depressed classes

One would realize that much more remains to be done to achieve Ambedkar’s aim of social equality for the suppressed classes, he made significant efforts at giving political rights and social freedom to Dalits. However, till date, members of Schedule Castes continue to face caste biases. Dr. Ambedkar had a first-hand experience of untouchability in school, where he was segregated from caste Hindus. He was allowed to drink water from the vessel only if it was poured from a height by the

peon. In his biography, he spoke of school days when he would not drink water as very often the peon intentionally became unavailable.

Even today, there are instances where Dalit children are made to sit separately for the mid-day meal. Also, in some places students belonging to caste Hindus refuse to eat the food cooked by the 'lower caste' people. In a few districts of Madhya Pradesh, Dalit children are reportedly served food from a distance. Such caste biases in school will not only deprive these children of education but also fill their minds with pessimism about society at a tender age. Dr. Ambedkar throughout his life advised Dalits to get educated before agitating for their rights. Data from the House listing & Housing Census 2011 highlight the continued injustice was done to Dalits through the demeaning practice of manual scavenging. These workers collect human excreta with their brooms and tins and carry it for disposal. This work division continues based upon the traditional Hindu social order, which assigns to the Dalits the dirty, mean jobs. Dr. Ambedkar said that "in India, a man is not a scavenger because of his work. He is a scavenger because of his birth irrespective of the question of whether he does scavenging or not.

A depressing fact as revealed in the 2011 census data on households is that an estimated 8 lakh people are traditionally engaged in manual removal of night soil — a great embarrassment to the State governments that are still in denial mode. However, the census data show that Uttar Pradesh continues to have the dubious distinction of leading the list with approximately 3.2 lakh people still involved in manually removing human waste. The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act in 1993 has provision for punishment, including fines, for employing scavengers or constructing dry toilets. However, manual scavengers are continued to be employed to this day by municipalities, the Railways, and defense establishments. The UPA government, on the advice of the National Advisory Council, has recognized manual scavenging as a social problem rather than as a sanitation issue and is looking for ways to stop the abhorrent practice.

Dr. Ambedkar is considered the messiah for his efforts to bring equal opportunity and social justice to marginalized communities. A real tribute to the great leader would be to continue with his efforts of empowering the Scheduled Castes and helping them overcome the vicious cycle of caste and cultural barrier, rather than merely offering flowers to his statue on his birth and death anniversaries.

Rights of the Minorities:

B.R. Ambedkar, the Chairman of the Drafting Committee of the Indian Constitution, had strongly pitched for minority rights as the Constituent Assembly discussed the interim report on Fundamental Rights on May 1, 1947. Dr. Ambedkar, however, more than a year later, opposed a proposal to insert the words "socialist" and "secular" in Article 1 of the Constitution. Rights for minorities should be absolute rights. They should not be subject to any consideration as to what another party may like to do to minorities within its jurisdiction," Ambedkar said in 1947, protesting against K.M. Munshi's proposal that the clause forbidding discrimination against minorities in admission to state educational institutions and prohibiting compulsory religious instruction to them be referred to a committee for further consideration.

While Munshi had offered no reason, Ambedkar said: "The only reason in support for this proposal – one can sense – is that... we must wait and see what rights the minorities are given by the Pakistan Assembly before we determine the rights we want to give to the minorities in the Hindustan area... I must deprecate any such idea. While saying nothing specific on "secularism", Ambedkar

suggested that though socialism might be seen by most as better than capitalism in those days, people in the future might prefer another form of social organization. He, however, added that some Directive Principles did have a socialist direction. Ambedkar was disappointed even with Jawaharlal Nehru's resolution on the Aims and Objects of the Constitution moved on December 13, 1946, which laid down justice, equality, freedom of expression and belief, faith and worship, and safeguards for minorities and backward classes as among the objectives of the Constitution.

Conclusion:

Today much remains to be done to help India's marginalized and victims of similar discrimination worldwide. In contrast to the recent past, however, there has been real progress on the international stage. The evils of caste-based discrimination are today far better known, and major human rights organizations, both nongovernmental and intergovernmental, have placed the issues on their agendas. The key to ending abuses must come from domestic political and social processes, but to the extent that international attention and resources can help, Dalits have significantly advanced their cause in recent years.

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Dr. Babasaheb Ambedkar as a Journalist

Mr. Kamalakar Madhukar Sawant

Librarian, Arts, Commerce and Science College, Lanja

Abstract :

Press in India is the most important part of the freedom movement in the country. To a great extent, the Indian National Congress owed its popularity and position to the Indian press. The history of the freedom movement is happened to be the history of the congressmen. Hence the history of the press in India is the history of the newspapers run by the Congressmen. The history of the oppressed community is being neglected and the history of the upper caste is celebrated in India. The majority which accepts Mahatma Gandhi as a great journalist declines to speak about the journalism of Ambedkar or the newspapers run by Ambedkar. It is important to identify the different interpretations of the history of the freedom struggles as well as the press in India. This paper will look into the experiences of Ambedkar with media.

Introduction :

Dr. Babasaheb Ambedkar provided a platform for social revolution through his work as a Journalist. It is important to note that Gandhi started Harijan in 1933 to propagate the cause of untouchables. He stated that only after the Poona pact. The Indian media which admire Gandhi's efforts to start a newspaper for the untouchables never address Ambedkar's laborers that are responsible for running four newspapers for his people. Ambedkar believed that the newspapers could bring about a change in the lives of the millions of oppressed people. Dr. Ambedkar's Marathi newspapers announced a new politics and ethics and anticipated a just social order. Ambedkar published a series of newspapers namely Mook Nayak(weekly newspaper), Bashiskrit Bharat (half-monthly newspaper), Janta (weekly magazine).

The newspapers actively involved in constructing a nation and mobilizing the mass to participate in the freedom movement. Around the same time, B.R. Ambedkar started propagating a different vision of Dalithood through his newspaper Janata, which stressed the Dalit's difference from the mainstream 'nation'. Ambedkar demanded a separate Dalit-space, rather than a submersion of the Dalit cause in the Gandhian agenda of building a coherent, homogeneous nation-space (Narayanan, 2005). The editor of the weekly Janata was Bhaskarrao Kadrekar.

Ambedkar started Mook Nayak on January 32, 1920, a fortnightly paper with the help of Maharaja of Kolhapur. Although Ambedkar was not its official editor, he was the man behind it and it was his mouthpiece. Kesari newspaper refused to publish the advertisement about Mook Nayak. How violent and unfavorable were the times can be seen from the fact that the Kesari refused even to announce its publication although solicited to do as a paid advertisement. And this happened when Tilak was yet alive! (Keer,1954). Not only touching the oppressed people were considered untouchability, but publishing the advertisement about their newspaper in their paper was also considered untouchability. The media history of American blacks and the oppressed people of India have many similarities.

In the 1840s a Black man, Willis A.Hodges, took exception to editorials in the Sun opposing voting rights for Blacks. So, he first tried the access approach, writing a reply to the editorial, which the

newspaper published for a fee of \$15. However, when the newspaper published his message it was modified and carried as advertising. Hodeges protested, but was advised, “The Sun shines for all White men but not for Colored men.” Told that the mass-circulation newspaper would be closed to the views of Blacks, he started the Ram’s Horn in 1847 (Wilson & Guteirrez, 1985).

Moreover, Ambedkar stayed and studied in America for a few years, he was aware of the Media industry. As he was conscious that Indian mass media would reflect the Caste Hindus ideology, he chose a separate newspaper for the oppressed people and so he started publishing newspapers.

Objectives:

1. To study the role of Ambedkar in Press
2. To know views of Ambedkar on media.

Dr. Babasaheb as a Journalist :

The media plays a major role in the formation of social identity. Ambedkar is always identified as a leader of the Dalits and nothing else. Right from his struggle towards social justice and till now after his 100th birth anniversary, Ambedkar receives less attention from the Indian media. Ambedkar felt that his views were marginalized in the Indian media. The Indian media, too, takes its cues from the temple of Brahminism before it projects somebody as an acceptable man or woman for the highest position. The Indian media used to hate Ambedkar.

We can identify the ideology, the bias, the partiality of the newspaper towards any issue, by observing the placement, the space, and the usage of language of that content. If we investigate the news about Ambedkar by using the above variables, those newspapers had not given importance to him. An editorial published in the 17th issue of Samathuvam, a Dalit magazine condemned the bias of the newspaper swadeshmitran. It alleged that Tamil newspaper took a massive effort to publicize congress leaders and their visits to Madras Presidency. But they were not interested in the visit of Dr.Ambedkar. They didn’t publicize even his full speech (Samathuvam,)

Here the space given to Ambedkar's speech was very minimal and hence it is inferred that he was not given due prominence in the newspapers. The kind of response Ambedkar received from colonial and post-colonial national media reminds one of the poor coverage that renowned Black American spokesman Booker T. Washington got in the White press. Washington lamented that his successful speeches before large crowds that were normally expected to receive front-page attention would be relegated to the last page and given an inch or so of space. Instead, the front page would invariably be given to considerable reporting of a Black person involved in a minor criminal offense (Wilson & Guteirrez, 1985).

At that time, the newspapers in no way stand beside Ambedkar’s struggles. They didn’t cover his struggles honestly and objectively. When Ambedkar was arguing for the political rights of his people in the round table conference, the newspapers portrayed him as a trait. They didn’t correlate this with the problems of the oppressed people. They refused to analyze this issue from the oppressed people’s perspective. The news was determined from the upper caste perspective. It explicitly reflected the caste Hindu attitude. This reminds us of the coverage of the civil war in America. The Kerner Commission on the civil disorders in America, while filing its report in 1967, condemned that the press “has too long basked in a white world, looking out of it, if at all, with white men’s eyes and a white perspective”.

The vernacular press imitated the English Press in dealing with Ambedkar. When Ambedkar succeeded in receiving separate electorates and double votes for the depressed classes, the congress, the Press, and the patriots condemned Ambedkar. The Tamil press condemned Ambedkar's role in the round table conference. An editorial in Vikatan cursed Ambedkar. It accused Ambedkar that he was responsible for spoiling the round table conference. It also added that Ambedkar betrayed the majority. It also criticized Ambedkar for propagating that Gandhi was the biggest enemy for the untouchables (Jeganathan, 2006).

When Gandhi supported the temple entry movement soon after the Poona pact, Ambedkar opposed it. Ambedkar in his statement said that the Untouchables were not inclined to support it because the Bill was based on the principle of majority and did not regard untouchability as a sin. Ambedkar argued that even though the majority accepts untouchability, it should be abolished without any concern. Gandhi replied that he cannot be in his camp because he believes Varnashram to be an integral part of Hinduism.

A Study of the Scheduled Castes Federation and Dalit Politics in U.P., 1946-48 reveals that in 1946 when the nation is looking ahead to partition, Ambedkar wants the scheduled castes to form a third nation. Ambedkar supported the separate nation demand of the Muslim League. The newspapers in U.P dismissed Ambedkar's speech. The editorial in Vartman described Ambedkar's speech as 'reactionary and against the ideals of Indian nationalism.

The media has not changed even after his 50th death anniversary. The man who drafted the constitution of India still faces discrimination in the media. The one who fought for all forms of discrimination and the prime motto is to achieve equality and social justice yet to receive justice from the media.

The 50th death anniversary of Dr. B.R. Ambedkar is a time to remember that the larger society ignores or distorts the Dalits' struggle for their rights at its own risk. Interviews in the run-up to the Ambedkar anniversary were mostly with people whining that Shivaji Park had been turned into a toilet. Or who spoke only about pollution and traffic jams (Sainath, 2006). The media seems to create panic among the people. It advised not to step anywhere near Dadar. The interviews in the newspapers tend to construct the Dalits union to pay homage for Ambedkar as a nuisance.

Dr. Babasaheb Ambedkar Observations on Media :

Ambedkar cited the newspapers in his works. He observed that the oppressed people were underrepresented in the newspapers. He also exposed that the newspapers were silencing his and his people's views.

"It was depressing that we don't have enough resources with us. We don't have money; don't have newspapers; Throughout India, each day our people are suffering under authoritarianism with no consideration and discrimination; those are not covered in the newspapers. By a planned conspiracy the newspapers are involved full-fledged in silencing our views on socio-political problems" (Ambedkar, 1993).

Dr. Ambedkar knows that another source for discrimination in the media was due to the upper caste domination. He said that the staff of the Associated Press of India, which is the main new distributing agency in India, is entirely drawn from Madras Brahmins – indeed the whole of the press in their hands and, who for well-known reasons for entirely pro-congress and will not allow any news

hostile to the congress to get publicity. These are reasons beyond the control of the untouchables (Ambedkar, 1993).

Conclusion :

The newspapers of that time were not ready to publish about the oppressed people or the leaders who are striving hard for that people. The oppressed people, who were excluded, segregated, oppressed from the social experience the same from the media. Ambedkar, who tried to abolish untouchability, was portrayed as bhimasur against the Indian society. The space, the placement, the usage of language, and the tone in the news about Ambedkar proved that he was given less attention, less prominence, and negative representation.

Ambedkar was aware of the media ownership and the social composition of the media. Most of the newspapers during the freedom movement were under the ownership of congressmen and caste Hindus. So obviously they were against any views which oppose Hinduism and Congress party. The very same newspapers which represented Dandi yatra of Gandhi as a satyagraha refused to accept Ambedkar's Mahad struggle as a satyagraha. Moreover, they decided that struggle as a betrayal. As it was not possible to rely on the pro congress mass media to publish his news and views, Ambedkar decided to run newspapers.

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Dr. B.R.Ambedkar's Views on Indian Agriculture: A Sociological Analysis

Dr. N. Parameshwara

Assistant Professor (Guest),

Dept. of Sociology, P.G. Center Bangalore University, Ramanagara

Abstract

India is generally an agrarian country. Being the biggest business in the country, farming is the wellspring of occupation for more than 65 percent of populace in the country according to the census 2011. This shows the transcendence of rustic economy in India. In the rustic area, land is the chief wellspring of business and pay. In the event that the wellspring head of pay benefits just a minor part of the country populace the design of land proprietorship neglects to meet the finishes of social judges. Present season of globalization farming development rates in not likewise just stale yet additionally demonstrates consistent declining patterns. The sub division, land change and size appropriation of possession holding is the primary snag being developed of farming area. This calls a profound report to quicken the development pace of agribusiness area. So India needs to roll out proper improvement in this farming arrangement. While land change. Such arrangement one may discover Dr. B.R. Ambedkar contemplations on farming.

Keywords: Agricultural advancement Ideology, land changes, land holding, Dr.B.R.Ambedkar

Introduction

Dr. Ambedkar was the incredible modeler of the constitution of India. He was one of the extraordinary characters, who rolled out unique improvement in the general public. He was likewise an overseer of social equity and a victor of communism and state arranging Thought. Dr. Ambedkar investigated different social political issues the musings depended on monetary measurement He distributed three books "The issue of rupee", common decentralization of supreme account in British India and East India organization financial approach. Bharat Rattan Dr. Ambedkar considered monetary issue like land changes, little property and their cures, issue of Indian cash, commonplace money and arranging. India's financial development rate is running quick the majority of the full scale pointers look positive Dr. Ambedkar has communicated his perspectives ashore changes method of cultivating and industrialization and various events the fundamental rationale of all his believing was to lift the distant classes who were transcendently landless or little worker cultivators his perspectives completely meant his reformist nature.

Dr. Baba Saheb Ambedkar's monetary way of thinking centers on the brilliant way of advancement. His way of thinking keeps up that balance in both the area public and private efficiently. Provincial industrialization, just as changed agribusiness was important to get redeployment of the workforce in order to remember joblessness, open and hid. Dr. Ambedkar called "state communism" the nationalization of essential businesses and the nationalization of land. The main postulation of Dr. Ambedkar on horticulture issue to be specific "little holding and their cures" he properly brings up that the low profitability and creation of agribusiness area was expected to back of lacking information sources accessible to produces and non-accessibility of elective positions to works there is high cycle of abundance workforce on farming area there for he has proposed expanding the modern base to retain these overflow work he additionally requests the annulment and holding framework to assimilate ensure the concealment reparation in 1937, anyway Dr. Ambedkar realized that such estimates won't tackle the main driver of distress of land less works and little and peripheral formers, so in 1946 be request aggregate techniques for development we accept that. This is genuine even today, in light of the fact that to build creation cash and genuine capital in capital merchandise are fundamental third examination demonstrates that Ambedkar saw agribusiness as industry to

expand horticulture yield land changes ought to be utilized in such a way that container financial possessions.

Objectives of the study

1. To study the B.R. Ambedkar's perspectives on Indian agribusiness.
2. To analyze B.R. Ambedkar's contemplations with current Indian farming area.
3. To investigation of the perspectives on Dr. B.R. Ambedkar ashore change and rural improvement in India.

Methodology

The present study on "Dr.B.R.Ambedkar's Views on Indian Agriculture: A Sociological Analysis" is based on historical method. This research is based on secondary sources that are available from various references, books, journals, reports, Wikipedia, websites, etc.

Need of the study

Farming is India's huge economy. Albeit the portion of horticulture in the absolute public pay has been continuously diminishing by virtue of improvement of optional and tertiary area its commitment keeps on being critical in the globalization farming development rate in not likewise just stale yet additionally demonstrates keep declining patterns. The public authority has focused uniquely on the specialized issues and accordingly disregarded institutional.

Importance of the study

India's monetary development rate is running quick the vast majority of the full scale pointers look positive Dr. Ambedkar has communicated his perspectives ashore changes method of cultivating and industrialization and various events the hidden thought process of all his believing was to lift the distant classes who were overwhelmingly landless or little worker cultivators his perspectives altogether signified his reformist nature. Dr. Baba Saheb Ambedkar's financial way of thinking centers on the brilliant way of advancement. His way of thinking keeps up that balance in both the area public and private methodically.

Dr.B.R.Ambedkar's Views on Indian Agriculture

The abrogation of "Khoti" framework (1949) 'Mahar Vatan', (1959) and presentation of the Bombay Money Lenders' Bill (1938) stand apart as particular examples of overcoming adversity of B.R. Ambedkar's development. In certain pieces of Konkan locale of Maharashtra, 'Khots' (like Zaminders) had rights to land, which were developed by ranchers from whom the Khots would gather income, a piece of which was imparted to the public authority. This was known as the Khoti framework and it oppressed by far most of country ranchers to persecution and misuse. Ambedkar started a development against this framework on 14 April 1929 of every an Agricultural Conference in Chiplun of Ratnagiri District. In 1936, he established autonomous work gathering and its pronouncement gave high need to the nullification of the 'Khoti' framework. On 17 September 1937, a notable bill for annulment of the Khoti framework was presented by Ambedkar in Bombay Legislative Council. After a long battle the Khoti framework was annulled in 1949. He contended that industrialization and agrarian development could upgrade the Indian economy. He focused on interest in farming as the essential business of India. As indicated by Sharad Pawar, Ambedkar's vision assisted the public authority with accomplishing its food security objective.

Land Holding : Ambedkar was the primary Indian financial specialist to inspect the issue of sub - division and discontinuity of rural land possessions and plan a logical meaning of a monetary holding. Ambedkar believed that little size of land holding is one the reasons for creation. Consequently ought to be solidification of land holding. The customary meaning of a financial holding was introduced as "a possibility of delivering adequate to keep himself and his family in sensible solace in the wake of paying his important costs". It can't be the language of financial matters to say that a huge holding is monetary while a little

holding is uneconomic. It is the correct extent on others variables of creation to a unit of land that delivers the last financial or uneconomic.

A little term might be financial or uneconomic on the grounds that monetary doesn't rely on the size of land however upon the proper extent among all components including land. Unmistakably after freedom the normal size of holding has persistently declining pattern. The primary purpose behind decay is weight of populace ashore, imperfect law of legacy, the rot of house ventures and so on 1970-71. India being a second populated country in world confronting numerous issues related with every area of economy, as in farming we are confronting low profitability rate and high reliance proportion with no specialized improvement, what lies behind this reason are supported by number of elements, one of them is divided land with low portion of holding, so there is critical need to present corporative and aggregate cultivating all through the country dependent on Dr. Ambedkar thought who was against this divided holding framework. As the study uncovers that we have expanded minimal offer holding of 8.98 percent in 1971 to 18.72 per penny in 2000 and huge holding 30.88 percent to 13.17 percent in same years which demonstrated the huge offer holding in India diminishes a seemingly endless amount of time after year having related speed of diminishing likewise in semi middle and middle sort of holding. Essentially normal size of holding in India during 1970-71 was 2.30 and now the normal size of holding boils down to 1.16 in 2015-16. Logically we can say the peripheral portion of horticulture holding is expanding in an expanded rate, Dr. Ambedkar was against this low offer holding and recommends there is an earnest requirement for change in agribusiness area included with corporative cultivating and plan of corporative social orders for the advancement of our agribusiness area with high profitable rate and low factor inputs.

State Socialism and Agriculture: B.R. Ambedkar propounds the idea of state communism. This idea conceives the aggregate cultivating. With annulment of delegates, the state should be the proprietor of land. The state ought to appropriate these terrains to the homesteads. Rancher ought to develop the homestead on the whole.

Land Revenue : Ambedkar scrutinized the land income of British government. As per him, land income framework was in against of the interests of destitute individuals of India. Further no equity or uniformity was there in duty strategy. He said that, land income was profoundly severe. Ambedkar stressed the point that it was crooked to evaluate the land point that it was unfair to evaluate the land income on the pay. The pace of evaluation didn't rely upon the ability to cover the expense. The available limit was improved with the development in the pay. After autonomy the public authority has proceeded with the current land income framework in the country. A few states have received agrarian personal expense, however yet not shrouded any remaining states in the country.

Agrarian area might be one of significant expense base of the country. It should be covered bound together arrangement of tax assessment from agribusiness and non-farming area. Approaches towards land change: In a paper named 'little property in India and their Remedies distributed in Journal of Indian Economic Society, Ambedkar believed that solidification may forestall the shades of malice of do not disperse possessions yet nor the disasters of little property under the merged possessions was a monetary holding. The customary meaning of a financial holding is "a holding which permits a man an opportunity of creating adequate to keep herself and his family in sensible solace in the wake of paying his essential costs" was scrutinized by him. He called attention to that this meaning of financial holding was from angle of utilization instead of from the perspective of creation.

Low Capital Formation : In perspective on Ambedkar, capital emerges from reserve funds and that saving is conceivable where there is excess. Truth be told, no excess is conceivable in Indian farming in light of the fact that regardless of the unfathomability of land under culturing, a huge rural populace with the

most reduced extent of land in real development implied that an enormous piece of agrarian populace stayed inactive as opposed to playing out such a gainful work. The financial exertion of this inactive work is that it makes gigantic measure of tension ashore. This huge pressing factor is the primary explanation of the sub-division of land bringing about the expanding rustic territory of the country. He thought "It is the inability to get a handle on the working of this tension ashore that makes the law of inhabitation a particularly incredible complaint".

Solidification of property: According to Ambedkar, the wrongs of little holding in India was not major but rather was gotten from the parent evil of the mal-change in her social economy. The solution for forestalling sub-division and discontinuity was union of possessions yet under the current social economy, it won't be required to bring alleviation, and he said "Rather it will serve to be legitimate eyewash". After the appropriation of the one-man rule of progression, a study number would be made to cover a real estate parcel which will be of the size fixed for an ideal monetary holding. A real estate parcel with a different a particular review number should not be underneath as far as possible.

This review number covering a land parcel sufficiently huge to be styled financial will be enlisted in name of one individual. The one-man rule of progression to a merged holding implies refusal to perceive lawfully a real estate parcel on the off chance that it were under a specific size. This refusal to perceive more modest real estate parcel will forestall the sub-division of a solidified holding. Such was the possibility of a monetary unit propounded by Ambedkar.

Conclusion

Ambedkar was a solid promoter of land changes and of an unmistakable part for the state in financial turn of events. He perceived the imbalances in a liberated entrepreneur economy. His perspectives ashore holding and land income framework are material at present days. The public authority should be received co-employable agribusiness to build the size of holding and eventually increment in profitability. Dr. Ambedkar was one of the extraordinary characters, who rolled out powerful improvements in the general public. He had completely committed his life for development in the state of oppressed individuals in India. He was an incredible legislator, constitutor and financial specialist. His perspectives manage agribusiness and are milestone in the field of financial aspects. His perspectives ashore holding, aggregate cultivating and land income are generally valuable in right now.

Ambedkar contended, land was just one of the numerous elements of creation and the efficiency of one factor of creation is needy upon the extent in which different variables of creation are joined. In his words: 'the main object of a proficient creation comprises in making each factor in the worry contribute its most elevated; and it can do that lone when it can help out its individual in the necessary limit.

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Dr. Babasaheb Ambedkar and Women Empowerment In India

Dr. Ranee Jagannathrao Jadhav

Asst. prof. and HOD Dept. of Home Science
Arts and Science College Shivaji Nagar Gadhi, Tq. Georai Dist. Beed

Abstract

Dr. Babasaheb Ambedkar the father and architect of Indian Constitution was the opinion that until and unless we defy. The Hindu Dharmashastra nothing much can be changed. In the name of Sanskaras, women are tied to bondages of superstition, which they carry till their Death. Dr. Babasaheb Ambedkar was perhaps one of the biggest champion of women empowerment to have existed in India. For Indian women's movement Babasaheb provides powerful source of inspiration to formulate a feminist political agenda which simultaneously address issues of class, caste and gender in the contemporary Socio Political set up which Still keep conservative and and reactionary value in many respects Being the first law minister of independent India and chairman of the Constitution drafting committee Dr. Ambedkar left no stone unturned in insurance that each value and vision found space in the constitutional framework of the nation. One of his most important introduction towards the cause was the Hindu code Bill. Dr. Ambedkar major concern for the status of women was reflected in this Bill. Dr. Babasaheb spend his life for betterment of women. They created awareness among poor illiterate women and inspired them to fight against unjust and social factors like child marriage and Devdasi system. This his deep concern and feeling for all round development of women is expressed from his lifetime.

Keywords - Women Empowerment, Equality, Hindu Code Bill, Child Marriage.

Introduction

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

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

Dr. Bhimrao Ramji Ambedkar popularly known as "Babasaheb" was among the most outstanding intellectual of India in the 20th century who made the efforts to lead the society in the path of Equality, Liberty and Fraternity. He attempted to find the root cause of decline in the status of women in social order Dr. Ambedkar had played various roles through the course of his life. He remains connected to people as an Indian Jurist, Politician, Social Reformer, Economist, Hydrologist, Agricultural Expert, Great philosopher, A True Patriotic. He is also known as the architect of Indian constitution. He inspired the social movement against the social discrimination for untouchables Dr. Ambedkar was have one of the biggest champion of women empowerment who strongly for women empowerment in this research paper try to focus on Dr. Babasaheb Ambedkar contribution of women empowerment.

Objective of The Study

1. To study the concept of Women Empowerment.
2. To study the Dr. Ambedkar contribution in Women Empowerment
3. To understand the Social, Economic and Political rights of women in Pilot of women Empowerment.

Methodology

This study is based on secondary data. The data collected from various books, newspaper, research articles, journals. internet

Concept Of Women Empowerment

Women's Empowerment is the process of empowering women. Empowerment can be defined in many ways however when talking about women's empowerment", Empowerment" means accepting and including people women who are on the outside of the decision-making process into it. The term "Empowerment" is multidimensional social process and it help people gain control over their own lives. Empowerment of women is not only imperative but also crucial for all round development of the society and the nation as a whole definition of Empowerment

- 1) According to Sushma Sahay (1998) "Empowerment is an multi-dimensional process which enable women to realize their full identity and power in all spares of life."
- 2) According to Arundhati Chattopadhyay (2005) "Empowerment is multi-dimensional and refers to the expansion of freedom of choice and action in all sphere (Social, Economics and Political)to sphere one's life. It also implies control over resources and decisions."

Dr.B.R. Ambedkar the Champion of the Women's Right

Dr Ambedkar has made significant effort to leave the society of the part of Liberty, Equality, Fraternity and Justice. He rendered great service to all the women by his emphasis on Idea of egalitarian society. Through his writing and speeches he discussed on number of problems of Indian women and sought for their solution in Bombay legislative council in the viceroy's Assembly as the chairman of the drafting committee and also in the Parliament as the first Law Minister of Independent India.

Maternity Benefit Bill : Maternity Benefit Bill was legally introduced in India for the first time in the Bombay Legislative Council Dr. Ambedkar supported and defended it. It is instructive to revisit his arguments in the Bombay legislative council in 1928. His argument on the Maternity Benefit bill and on birth critical were quite relevant to recognize the dignity of women He vehemently supported the Maternity Bill.

His argument was, "It is the interest of the Nation that the mother ought to get certain amount of rest during the prenatal period and also subsequently and the principle of the Bill is based entirely on that principle."

Dr Ambedkar and women's Association for Socio -Political equality : Dr.Ambedkar provides a powerful source inspiration to formulate a females political agenda. which simultaneously address the issues of class, caste, and gender in the contemporary sociopolitical set up. Ambedkar's movement launched from 1920 onward women actively participated and acquired the confidence to voice their issues on various platforms. Venbai Bhatkar and Renubai work for the socio- political equality of depressed people and promoting their economic interests. Women started Participation in satyagrahs and also launched Association for untouchable women for spreading education and awareness among them. In 1927 Dr. Ambedkar decided to launched a Mahad Satyagrah to a assert their right to use water in the public places. Shantabai Shinde was one such participant. In the Satyagrah it was decided to burn the "Mansmruti" which humiliated women. In the demonstration after the bonfire the "Manusmruti" more than fifty women to participated.

Depressed Classes Women's Conference : At all India Depressed classes romance conference held at Nagpur on 20th July 1940. Dr.Ambedkar emphasized that there could not be any progress without women. He spoke," I am a great believer in women's organization. I know that what they can do to improve the condition of the Society if they are convinced. They should educate their children and install high ambition in them.

Drafting Committee Meetings : When Ambedkar returned to India after attending the round table conference in 1932 hundreds of woman were present for the committee meeting. Since Ambedkar was well convinced about the status of woman, as the chairman of the Drafting Committee he tried and adequate inclusion of women's right in the political vocabulary and constitution of India. Therefore by

considering women's quality both in formal and substantial sense he included special provisions for women while all other general provisions are applicable to them as man constitutional provisions.

The Hindu Code Bill :

Dr Ambedkar major concern women's status has been reflected in the Hindu code Bill. The Hindu code bill further proposed to wipe out discrimination Ambedkar placed at the widow, daughter and the widow of predeceased son on the equal standing. In order to restore equality of gender daughter's share as equal to restore equality of gender. share as equal to the son on proposed in the father as well as well as in her husband

The principal future of the Hindu code bill illustrate Dr Ambedkar passion towards the very value of laboratory equality and fraternity. It was the reform challenging the basic patriarchal Foundation to ensure equality of women true to essence of improvement.

Dr Ambedkar ideas ideas however did influence the enactment of number of subsequent pro-women acts such as-

1. The Child Marriage Restraint Act 1929
2. Immoral Traffic Prevention Act 1956
3. Dowry Prohibition Act 1961
4. The Maternity Benefit Act 1961
5. The Equal Remuneration Act 1976
6. The Family Court Act 1984
7. The Sati Provision Act 1987
8. The National Commission For Women Act 1990
9. Protection Of Human Right Act 1993
10. Protection Of Women From Domestic Violence Act 2005 Among Other

Conclusion

Dr. Ambedkar was not only the father of Indian constitution, he was a great Freedom Fighter, Political Leader, Philosopher, Thinker Economic, Editor Social Reformer, Revivalist of Buddhism and also first Indian to unlock the barriers in the way of advancement of women in India. He lead down the foundation of concert and sincere efforts by codifying by the common Civil Code for Hindus and other section of the Indian society. He stated that women should be given all round development more importantly social education, their well-being and socio-cultural rights. He emphasized that each and every section of Indian women be given their due share and it is must to maintain and protect dignity and modesty of woman.

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Dr.B.R. Ambedkar's Thoughts And Ideas On Education – A Perspective

Padala Thirupathi

Assistant Professor, Department of Botany,
Government Degree College (Women), Near Old Bus Stand, Jagtial-505327, Telangana,

Abstract

Dr. B.R.Ambedkar was truly a man of social justice who believes in equality and humanity. He was a social reformer, political thinker, parliamentarian and constitutionalist who played a very important and constructive role in shaping the India. His economic ideas were based on state socialism which he has reflected in Indian constitution at different places. He had a clear vision for future India. Dr. B. R. Ambedkar believed that, State can play important role in economic development of people. He recognized the need for a threefold strategy- Provision of equal right, Provision of legal safeguards and Pro-active measures against discrimination. He eliminates discrimination from constitution as a result citizens cannot be denied justice on the basis of economic or other disabilities. In this paper it is an attempt to draw an outline of Dr. Ambedkar's philosophy of education and social change.

Key Words: Ambedkar's Ideas, Theory of Social Change, Indian Education System, Modern India, Agency of Change, Intellectual Property Rights,

Statement of the Problem

“We must stand on our own feet and fight as best as we can for our rights. So carry on your agitation and organize your forces. Power and prestige will come to you through struggle”. Dr.B.R.Ambedkar

Education is the most important competent of any developed society. In the words of former President of India Dr.A.P.J. Abdul Kalam, it is the most important elements for the growth and prosperity of a nation. It enables us to understand the milestones of the modern society achieved and links common people with the scientific achievements and technological break-through made by our scientists. You these are 350 million illiterates in India even now besides a large number of such literates, “who have to acquire employable skills to suit the emerging modern India and the globe. The present education system is divorced from the real social content and goals. We as the citizens of the republic are constitutionally committed to democracy, social justice equality of opportunity, secularism and above all to a welfare state. Educational policy and educational programmes should not merely equip an individual to adjust with society Every educational institute from secondary school to University College should be developed to become an agency of change, it is the dream of Dr.B.R.Ambedkar.

He. was a revolutionary, rationalist-humanist, human rights intellectual-activist, a man who looked ahead of his time. His philosophy of education aims at creation of a liberating consciousness, which is not just formal education, but the conscientisation process of education, agitation and organization, put together. Education enriches the intellectual powers of the learns and to promote a respect for reason. It is not enough to know the answers to the question asked. it is equally important to learn to question. A critical, systematically inquiring mind is the end result of ‘proper intellectual training’. It is natural to ask the question “Reform and change to achieve what?” What type of society we aim at and what type of citizens we wish to produce? Ambedkar answered these questions. He says, “Knowledge is the foundation of a man's life and man is nothing without society. He gave the conception of an ideal society as “My ideal would be a society based on Liberty, Equality and Fraternity. An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society, there

should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words, there must be social endosmosis.”

Life and Mission

Ambedkar is one of the most illustrious sons of India. He did yeoman services for the uplift of Dalits by carrying out a life long struggle to safeguard their rights to lead a life of dignity. His mission aimed at bringing about a radical transformation in the living conditions of millions of Dalits performing the most menial tasks such as carrying the night soil on their head, skinning carcasses, removing the dead cattle, grave digging and graveyard keeping, etc. he also fought for the Dalits protection from the atrocities of upper castes. His name shines like a pole star in the annals of Dalit history. Therefore the decision of the National Front Government to bestow on him the coveted award of Bharat Ratna is in fact, an honour to Ambedkar's vital contributions to the Dalits and also to the Indians as a whole. Ambedkar was such a person who had emerged out of the submerged sections of Indian society. Born in the lowest rung of Hindu caste hierarchy, he rose to Himalayan heights. Having suffered neglect and isolation in his early school life due to the curse of Untouchability, through sheer merit, determination and by dint of hard work, he overcame these handicaps and achieved the highest distinction in the most prestigious institutions of higher education in the world.

Dalit, first used in journalistic writings as far back as 1931 to connote the untouchables, did not gain currency until the early 1970s with the Dalit Panther Movement in Maharashtra. As it is now used, it implies a conditions of being under privileged and deprived of basic rights and refers to people who are suppressed on account of their lowly birth. The untouchables were the lowest in the Hindu system but had numerous subdivisions and graded inequalities. Ambedkar thought his life strived to emancipate the untouchables by the way of integrating the socialism with democracy, and legally demolishing the inhuman practice of untouchability that had religious sanction of thousands of years. Ambedkar prepared the modern constitutions based on the principle of equality for all human beings, thus laying the foundations of democratic values after two and half thousands of years in India- The life of such a unique personality like Ambedkar, in this context may reveal a few telling events of Ambedkar's life. The social milieu, shot with iniquities suffered by the community into which he was born, is a setting which throws light on the story of Babasaheb Ambedkar and the crushing realism, which ignited his incendiary radicalism.

Struggle for Education and on Social Problems

Ambedkar prepared himself to launch his social movement for the upliftment of the untouchables. He convened a meeting on March, 1924 at Damodar hall, Bombay to consider the desirability of establishment of a central institution for removing difficulties of untouchables and placing their grievances before the Government after a long discussion and deliberation with well-wisher founded an Institution on July, 1924, 'Bahiskrit Hitakarini Sabha'. The aims and objectives of the Sabha were:

1. To promote the education among the depressed classes by mean of residential schools and other necessary steps opening hostels.
2. To promote the spread of culture among the depressed classes by opening libraries, social centers and study circles.
3. To advance and improve the economic condition of the depressed classes starting industrial and agricultural.
4. To represent the grievances of the depressed classes.

The President of the Sabha was Sir Chimanlal Harilal Setalwad, LL.D. and the Chairman of the Managing Committee was Ambedkar. Its secretary was S.N. Shivtarkar and Treasurer N.T. Jadav. The Central Organization of the Sabha devoted itself to uplift the untouchables from the poor conditions to a

status of socio-political equality along with other communities and to promote their economic conditions. There were many institutions and organizations worked earlier than Ambedkar to solve the social problems of untouchability. Some of them were aimed at reform the society. But Ambedkar made distinction between the social reforms in the sense of the above Hindu reformers in his opinion, which was to re-organise and re-construct the Hindu society.

Ambedkar was nominated to the Bombay legislative council by the Governor of Bombay in 1927. In the same year Mahad Tank Satyagraha was organized by him at Mahad conference of untouchables on March, 1927 he organ stressed the necessity of rooting out the ideas of haves and have not and caste discrimination inculcating self-elevation through self-respect and self-knowledge. After the meeting all the delegates marched to the Chowdar Tank, achieved their right to drink and take water. It created a greater violence and Ambedkar was forced to take shelter in a police station. He encouraged the women of depressed classes to contribute their part in the progress of their children and also advised them to dress neatly as Hindu women. A resolution was passed by the Bahiskrit Hitakarini Sabha to burn the Manusmriti which created inequalities among the Hindu people and slavery to untouchables. On 25 December, 1927 was a red letter day in the annals of India, on that day Ambedkar burnt the Smriti and urged for new one to reshape the Hindu social order on March, 1928 Ambedkar introduced a Bill in the Bombay legislative council to amend the Bombay hereditary offices Act of 1874, which made the Mahars to lose their self-respect and tied them to the small jobs. He provided more security to the "Watandars" (land Holders), better security for payment of remuneration of Watandars. But the Bill was disapproved by the select committee and Ambedkar had withdrawn the Bill in 1929.

What need to be done for social change?

The real worth of education is to keep oneself abreast with the deeper aspects of human life. Human knowledge and experiences are, therefore, always in need of crystallisation and recrystallisation. Such processes are continuous and unending, and as such, as inherent philosophy of education instills a deeper faith in humanity – a faith that reconnotates man from merely being a human being. “In the words of Dr.Ambedkar, “A great man must be motivated by the dynamics of a social purpose and motivated by the dynamics of a social purpose must act as the scourge and scavengers of the society.” In his thinking man’s power is-depend upon (i) physical heredity. (ii) social inheritance or endowments in the form of parental care, education, accumulation of scientific knowledge, everything, that enables him to be more efficient than the savage and finally. (iii) On his own efforts. He said that, “One should always cherish some ambition to do something in the word. They alone rise who strive.”

With the same tone Tagore allows ample freedom for pupils in education not because they lead in undisciplined life but essentially, because they will learn discipline by themselves. He said, “Our life gains what is called ‘value’ in those of its aspects which represent eternal humanity in knowledge, in sympathy, in deeds, in character and creative works. And from the beginning of our history we are seeking, often at the cost of everything else, the value of our life and not merely success. In other words, we are trying to realize in ourselves the immortal man so that we may die but not perish. This is the meaning of the utterance in the Upanishad. “I am vedyam puusham veda, yatha ma vo mrityum parivyathaha”..... Realize the person so that thou mayst not suffer from death.”? It is our suggestion that the aims and objectives of education should include individual as well as social aims, with emphasis of social transformation are constructing society to make it modernized, productive, participative, value oriented and nation committed to its constitutional obligation. With efforts of Dr.Ambedkar India get a constitution which incorporated the principles of liberty, equality and justice. In the constitution he provides for one man one vote (universal adult franchise), a common All India Civil Service to man the important posts, independent judiciary, free

and compulsory education to the children upto 14 years of age etc. The heart of the constitution, is the fundamental rights guaranteed to every citizen and Directive Principles to the executive and legislature for the governance of the country. Dr. Ambedkar, the chief architect of our constitution, also included secularism and economic democracy in the constitutional scheme so as to transfer the stagnant Indian society into an egalitarian and vibrant social order.

Summing Up

Dr. Ambedkar wanted to create in which all have equal civil rights. He worked as eradicator of evils from society but he couldn't succeed fully. He wanted to establish a corruption free society in which all are equal. So, we have to finish this work. He wanted to secularize politics and wanted to protect politics from narrow mindedness, theology and traditionalism. His inspirational tone always made the young people of India to realize the true nature of humanity. This is the right time when we have to recall and remember the philosophy, ideals and principles of Dr.Ambedkar for the betterment and enlightenment of our country and establishment of world-peace. Dr.Ambedkar's philosophy of life enriched with the feelings of social justice and peace. He dedicated his whole life to secure social justice and equal status for all. People in general and the youth in particular should follow Ambedkar's philosophy as a teacher, social reformer, political thinker and above all an educationist. Youth will contribute their share whole heartedly in building the nation fraternity, justice and should understand his philosophy as a whole. We sum up our discussion by the great saying of Dr.Ambedkar. **“Man is mortal, Everyone is to die some day or other. But one must resolve to lay down one's life in enriching the noble ideas of self respect and in better human life.”**

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Dr. Babasaheb Ambedkar's Contribution in the Field of Education

Dr. Gajanan T. Bansod

Assistant Professor

Athawale College of Social Work Chimur, Dist. Chandrapur

Abstract :

The objective of this paper to focus on the Right to Quality Education and what would be the suggestive measure to provide the quality education. Education is a tool that can play a vital role in improving the socio-economic condition of the nation. It empowers citizens with analytical abilities, leads to better confidence levels and fortifies on with will power goal setting competencies (Government of India, 2012). According to Right to Education Act the primary education should be free, compulsory and of good quality. To get the quality education is also right of children. There are six dimensions that all interventions of the organization need to meet that is equity, contextualization and relevance, child friendly teaching-learning, learning outcomes and sustainability. Right to Education Act provides for free and compulsory education to all children in the age group of 6 to 14 years. It now legally enforceable duty of the Centre and the States to provide free and compulsory education.

To get the quality education is the right of every child so it is believed that quality education must be viewed multi dimensionally in terms of providing sufficient resources/adequate inputs, engaging in professional processes, including teaching and learning, and achieving broad-based outcomes which meet the diverse needs of learners and society. In that regard quality education is more that measurable learning outcomes. It includes, but is not limited to numeracy and literacy. While these are important, they are not sufficient to contribute to the full development of the individual and society. Higher order capabilities including problem solving, innovation and creativity an essential and so are social and other life skills such as good citizenship. The time has come for new policies to revive our schools by raising them out of yesterday's school systems and into the educational system of tomorrow. It should be fundamental right of quality education for everyone. Our first step must be to unite all talents and resources in the community as full partners, working together towards its achievement. This is to say the schools cannot be attempt unilaterally to provide all services necessary to effecting and promoting quality education as right.

Introduction:

Education is commonly referred as the process of learning and obtaining knowledge at school in the form of formal education. However, this common place definition does not go in depth of the need of education for all round personality development of an individual (Bagga, 2008). Education involves not only textbook learning but also a growth of values, skills and capacities. Education is a tool that can play a vital role in improving the socio-economic condition of the nation. It empowers citizens with analytical abilities, leads to better confidence levels and fortifies one with will power goal setting competencies (Government of India, 2012). It helps individuals to plan for their carrier as well as play a useful part in building a new society with progressive values. Hence education results in charging both individual lives as well as that of the entire community for the better education should, at the very least equip every individuals with skills that enables him/her to participate meaningfully in social, political and economic processes, and to avail of opportunities to learn advanced skill throughout life (Beteille, 2002).

Education now recognized as a basic human right, the key to sustainable development, peace and stability within and among countries and thus, an indispensable means for effective participation in the societies and economies of the twenty first century, which are affected by rapid globalization (UNESCO, 2000). The need and significance of education for all emphasize, through various conventions and Treaties of the United Nations. According to Right to Education Act the primary education should be free, compulsory and of good quality. To get the quality education is also right of children.

Quality Education:

The term 'quality education' is used by lay person and professionals alike, and increasingly by our elected officials. Unfortunately in too many cases, the notion of 'quality education' remains undefined. It is generalization that like 'peace' and 'justice' is almost universally accepted, but has meaning as numerous as its advocates. The time has come for us to locate specifically those elements properly composing quality education. Our product should be conceived in rational theory and tried in sensible practice. Its element should inscribe the areas of expertise through which each individual advances that pursuit of happiness reserved for us all by our heritage.

Since the individual is central to any open society, quality education naturally originates in the recognition that each person is distinct and unique. Conversely foster the right of every citizen to an education supportive of personal distinction. Yet this is not to deny what may be common basis for all human motivation. A primary characteristic of "quality education", therefore, is its qualitative effect upon each person's increased capacity to control his or her own fate. This is quality of a life under control, but not predetermined.

Six Crucial Dimensions of Quality Educations:

WOB believes that the education leads to empowerment a process of strengthening individual's organization and communities so they get more control over their own situations and environments. Quality education is a crucial factor is combating poverty and inequality in society. In quality education WOB distinguishes six dimensions that all interventions of the organization need to meet.

- **Equity :**
Equality is education means that personal and social circumstances such as genders, ethnic origin or family background are not obstacles to achieving educational potential and that all individuals reach at least a basic minimum level of skills.
- **Contextualization :**
Qualities education cannot be based on a blueprint that is applicable in all situations. Solutions and adoptions of education systems must be based on the real needs of a country and/or community.
- **Child-Friendly Teaching and Learning :**
Quality education puts the child in the centre had helps it to reach his or her full potential. Quality education requires children's active participation.
- **Sustainability :**
Educational change processes often need time to be released.

- **Learning Outcomes :**

After completing a certain level of education, children must have developed a minimum standard of skill. Quality education requires a result-oriented approach.

- **Balanced Approach :**

Quality education aims at developing a balanced set of capabilities of children, they require to become economically productive, develop sustainable livelihoods, contribute to peaceful and democratic societies and enhance individual wellbeing.

Right to Education:

Education is a fundamental human right, essential for the empowerment and development of an individual and the society as a whole. According to the UNESCO, "Education for all Global Monitoring Report 2010", about 135 countries has constitutional provision for free and non-discriminatory education for all. In 1950, India made a constitutional commitment to provide free and compulsory education to all children up to the age of 14, by adding this provision in Article 45 of the directive principles of state policy. With the 86th constitutional principles of state policy. With the 86th constitutional amendment on 12th December 2002, Article-21 was amended by the constitution in order to introduce right to education on a fundamental right. The right of children to free and compulsory education. Act finally comes into force on 1st April 2010. The Act provides for free and compulsory education to all children in the age group of 6 to 14 years. It now legally enforceable duty of the centre and the states to provide free compulsory education.

Major Provisions of Right to Education Act :

The Right to Education Act has the following major provisions-

- Every child between the ages of six to fourteen years shall have the right to free and compulsory education in a neighborhood school, till completion of elementary education.
- For this purpose, no child shall be liable to pay any kind of free or charges or expenses which may prevent him or her from pursuing and completing elementary education.
- Where a child above six year of age has not been admitted to any school or through admitted, could not complete his or her elementary education, then he or she shall be admitted in a class appropriate to his or her age.
- For carrying out the provisions of this Act, the appropriate government and local authority shall establish a school, if it is not established, within the given area, within a period of three years, from the commencement of this Act.
- The Central and the State Government shall have concurrent responsibility for providing funds for carrying out the provisions of thus Act.

Right to Quality Education:

To get the quality education is the right of every child so it is believed that quality education must be viewed multi dimensionally in terms of providing sufficient resources/adequate inputs, engaging in professional processes, including teaching and learning, and achieving broad-based outcomes which meet the diverse needs of learners and society. In that regard quality education is more

than measurable learning outcomes. It includes, but is not limited to numeracy and literacy. While these are important, they are not sufficient to contribute to the full development of the individual and society. Higher order capabilities including problem solving, innovation and creativity an essential and so are social and other life skills such as good citizenship. The following initiative is to raise awareness among government's intergovernmental organizations, financial institutions, community leaders and the general public about the indomitable role quality education plays in the development of the individual and society. The three pillars of the initiative are-

- **Quality Teaching** – ensure through the recruitment of high caliber candidates to teaching, high quality initial teacher education and continuous professional development and attractive salaries and conditions of service determined through collective bargaining and other forms of social dialogue.
- **Quality Tools** – appropriate curriculum and inclusive teaching and learning materials and resources, including textbooks and ICT. A quality curriculum that is flexible and designed through an inclusive process that guarantees teachers participation is highly desirable ICT can be a powerful tool that can support teaching and learning. However, ICT cannot and must not replace the teacher.
- **Quality environments-** Healthy, safe, secure, supportive and comfortable teaching and learning environments with appropriate facilities to support students learning and to enable teachers to teach effectively. Learning environment must cater for the needs of all learners especially girls and children with disabilities.

Conclusion:

The time has come for new policies to revive our schools by raising them out of yesterday's school systems and into the educational system of tomorrow. It should be fundamental right of quality education for everyone. Our first step must be to unite all talents and resources in the community as full partners, working together towards its achievement. This is to say the schools cannot be attempted unilaterally to provide all services necessary to effecting and promoting quality education as right. There are teachers whose skills must be channeled into a truly reformed educational system. The quality teaching quality teaching tools and quality environments are some initiatives that can be taken by every educational institution in order to provide quality education to the children's as a right.

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Dr. Baba Saheb Ambedkar & Untouchability

Dr. Katta Ramesh Babu

PDF, Department of social work Andhra University, Visakhapatnam

Abstract

Time and again, Dr. Bhimrao Ramji Ambedkar reminded the Indian population that only political clarity or administrative reforms could not shape a country that is so diverse in culture and social spectrum. While Mahatma Gandhi was uniting India to rise against the oppressive British government Babasaheb Ambedkar was guiding the Indians towards a spiritual development. Born into a poor low Mahar caste family on April 14 1891 in Mhow in the central provinces now Madhya Pradesh Babasaheb Ambedkar had a tough childhood. His family was treated as untouchables and was subjected to socio economic discrimination. Hailing from the untouchable caste of Mahars in Maharashtra Ambedkar was a social outcaste in his early days even in his school he was treated as an untouchable. His schoolmates would not eat beside him, his teacher did not touch his copies as he came from a family that was considered as an untouchable.

Sixty years since Dr Ambedkar, caste continues to remain a part of India's social reality. May it be the discrimination that members of socially-backward castes undergo, or the subtler issues of matchmaking during marriages, the question of caste continues to haunt our society. Dr Ambedkar's life and legacy, however, remains an inspiration for many who believe that caste hierarchy should cease to exist, and formation of an equal society is the way forward

Bhimrao Ramji Ambedkar (1891-1956) was born into a Mahar ('Untouchable'/ Dalit) family. His father served in the British Indian Army at the Mhow cantonment in the Central Provinces (now in Madhya Pradesh). Unlike most children of his caste, young Bhim attended school. However, he and his Dalit friends were not allowed to sit inside the class. Teachers would not touch their notebooks. When they pleaded to drink water, the school peon (who belonged to the upper caste) poured water from a height for them to drink. On days the peon was unavailable, young Bhim and his friends had to spend the day without water. Due to his deep interest in learning, Bhim went on to become the first Dalit to be enrolled into the prestigious Elphinstone High School in Bombay. He later won the Baroda State Scholarship for three years and finished his postgraduate education from Columbia University in New York. He passed his M.A. exam in June 1915 and continued his research. In his thesis on Castes in India (1916) presented at the Columbia University, he wrote – "The caste problem is a vast one, both theoretically and practically. Practically, it is an institution that portends tremendous consequences. It is a local problem, but one capable of much wider mischief, for 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 on earth, Indian caste would become a world problem."

After completing three important theses that dealt with Indian society, economics, and history, Dr Ambedkar enrolled at the London School of Economics where he started working on a doctoral thesis. He stayed in London for the next four years and finished two doctorates. He was conferred with two more honorary doctorate degrees much later in the fifties. After returning to India in 1924, Dr Ambedkar decided to launch an active movement against untouchability. In 1924, he founded the Bahishkrut Hitkaraini Sabha, aimed at uprooting caste system in India. The organisation ran free schools and libraries for all age groups. Dr Ambedkar took the grievances of the Dalits to court, and brought them justice. Over the following years, Dr Ambedkar organised marches demanding Dalit's rights to drinking water from public resources, and their right to enter temples. Despite severe attacks from the upper-caste Hindu men, Dr Ambedkar walked with

fellow Dalits into public tanks and reservoirs and drank from its water. In a conference in late 1927, Dr Ambedkar publicly condemned the Manusmriti for justifying caste discrimination and untouchability. On December 25, 1927, Dr Ambedkar led thousands of Dalits and burnt copies of the text. Dr Ambedkar continued to ferociously protest the caste system.

In 1935, at a conference at Nasik, he asked Dalits to convert to a religion where there is no hierarchy. In his undelivered speech titled Annihilation of Caste (1936), Dr Ambedkar claimed that political reform without social reform is a farce. He sought social equality and believed that political freedom from the British will automatically follow. He also claimed that caste is not a division of labour, but a division of labourers. He called the idea of racial purity absurd, and argued that inter-caste dining and inter-caste marriages are not sufficient to annihilate the caste system. "The real method of breaking up the Caste System was not to bring about inter-caste dinners and inter-caste marriages but to destroy the religious notions on which Caste was founded," he wrote. Mahatma Gandhi, unlike Dr Ambedkar, was a believer of the Varna System. He accepted untouchability as a serious problem, and advocated for Dalits to gain acceptance as the fifth caste. In a newspaper article titled Dr Ambedkar & Caste (1933), Gandhi wrote – "The present joint fight is restricted to the removal of untouchability, and I would invite Dr Ambedkar and those who think with him to throw themselves, heart and soul, into the campaign against the monster of untouchability. It is highly likely that at the end of it we shall all find that there is nothing to fight against in Varnashram. If, however, Varnashram even then looks an ugly thing, the whole of Hindu Society will fight it." In 1937, when the British government agreed to hold elections on the provincial level, Dr Ambedkar's Independent Labour Party won in the Bombay province with a thumping majority.

Dr Ambedkar led many social, labour, and agricultural reforms in the region in the years that followed. Post-independence, Dr Ambedkar was invited by Congress to serve as the nation's first Law Minister, which he accepted. He was soon appointed the Chairman of the Drafting Committee formed to write India's new Constitution. Article 11 of the Constitution abolished untouchability in every form. Granville Austin in his famous book *The Indian Constitution: Cornerstone of a Nation* (1964) described the Constitution of India as one of the most progressive and revolutionary political documents of its time. During the fifties, Dr Ambedkar drifted away from politics. His writings at this stage seem to be addressing the moral void Mahatma's assassination had created in the Indian politics. A believer of non-violence, satyagraha, and dhamma, Dr Ambedkar was deeply moved by the ideas of Buddhism. He travelled to Sri Lanka and Rangoon to attend conferences of the World Fellowship of Buddhists. He finished his final book *The Buddha and His Dhamma* (1956), which was published posthumously. As promised, he converted to Buddhism after writing the book. Dr Ambedkar was a reformer whose legacy and relevance continues to grow. His message of social equality continues to reverberate and resonate with passing time. In his last but incomplete essay, *The Buddha or Karl Marx*, Dr Ambedkar reiterated his belief in the slogan of the French Revolution and claimed that equality will be of no value without fraternity or liberty. His message, although approached differently, was a repetition to what he had written 20 years ago in *The Annihilation of Caste* (1936) – "Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government."

Time and again, Dr Bhimrao Ramji Ambedkar reminded the Indian population that only political clarity or administrative reforms could not shape a country that is so diverse in culture and social spectrum.

While Mahatma Gandhi was uniting India to rise against the oppressive British government, Babasaheb Ambedkar was guiding the Indians towards a spiritual development.

1. Born into a poor, low Mahar caste family on April 14, 1891, in Mhow, in the Central Provinces, now Madhya Pradesh, Babasaheb Ambedkar had a tough childhood. His family was treated as untouchables

and was subjected to socio-economic discrimination.

2. Hailing from the 'untouchable' caste of Mahars in Maharashtra, Ambedkar was a social outcast in his early days. Even in his school, he was treated as an 'untouchable.'
3. His schoolmates would not eat beside him, his teachers did not touch his copies as he came from a family that was considered 'unclean' by the orthodox Hindus.
4. Later in life, Ambedkar became the spokesperson of the backward classes and castes in India.
5. Much like African-American reformers such as Martin Luther King Jr and Frederick Douglas in the United States, Ambedkar expounded the importance of a social reform that would abolish caste discrimination and the concept of untouchability in India.
6. He also joined hands with Gandhi in the Harijan movement, which protested against the social injustices faced by people belonging to backward castes in India.
7. Babasaheb also pointed out that the principal problem of the Indian society was the perennial fight between Buddhism and Brahmanism.
8. Babasaheb Ambedkar and Mahatma Gandhi were two of the most prominent personalities who protested against the untouchability in India.
9. Gandhi had published three journals to support the underprivileged class, namely Harijan in English, Harijan Bandu in Gujarati and Harijan Sevak in Hindi. This led to the Harijan Movement in India.
10. Gandhi primarily concentrated on the social and economic stability of people belonging to the untouchable groups and reformed the society's outlook towards them.
11. But all went in vain! Unfortunately, even after about 70 years of Independence, India is still trapped under the claws of class and caste discrimination.

The Varna or caste division propounded in the Rig Veda describes the society as a four-varna or caste system. The supreme varna is Brahman, the second is Kshatriya, the third is Vaishya and the last is Sudra.

This idea of social stratification was further developed in the Laws of Manu, written in Manu Smriti. No mention of the untouchable class can be found here as the Varna division system excluded the untouchables altogether. They have been identified as Ati Sudra or inferior to the Sudras. Later, in the fourth century, they came to be known as Avarnas or the people with no caste.

The untouchables or chandalas are also mentioned in the Upanishads and Buddhist texts as the 'fifth caste' or Panchama, which spawned from the contact between Sudra men and Brahman women. Untouchability is the Achilles' heel of the Indian society. Many leaders have tried to eradicate the untouchable issue from this country but failed. Even today, there are separate crematoria for Brahmans and non-Brahmans at Radhanagar in Hooghly district, West Bengal, which the birthplace of the 'Father of modern India' Raja Ram Mohan Roy.

In India, terms such as 'untouchable' or 'Harijan' were replaced by the word 'Dalit' since the 1970s. The new term was earlier used by Dr Bhimrao Ambedkar. At present, issues related to the Dalits have become a political leitmotif and the people are used as vote banks.

According to the 2011 census, the Dalits or the Scheduled Castes (16.6) and Scheduled Tribes (8.6) comprise over 25 percent of India's population. Although the Indian government has constituted many laws and policies to help the Dalit population, atrocities and injustices are quite common all over the country.

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Dr. B.R. Ambedkar: A Lighthouse for Dalit literature

Asst. Professor **R.R. Borse**,
Head, Dept. of English,
B.P.Arts, S.M.A.Sci., K.K.C. Comm. College, Chalisgaon, Dist. Jalgaon.

Abstract:

Dalit literature is a revolt against the age old hegemonic mainstream literature which has been dominated by a special class of society. It is a literary gem which is indeed the literary representation of Post-colonial writings in our country for Dalits. Bharat Ratna Dr. B.R. Ambedkar, the champion of Dalits, emerged as the main force behind the Dalit writings. The Dalit writers received a great inspiration from the ideology of Dr. Ambedkar which reflects human rights. The whole Dalit writing moves around its nucleus i.e. the ideas of Dr. Ambedkar.

Keywords : Dalit literature, Dr. B.R. Ambedkar, equality, Inspiration, human rights

Bharat Ratna Dr. B.R. Ambedkar, the architect of modern India is an unending and timeless inspiration for Dalit writings. Dr. Ambedkar who symbolises a voice for the underdogs, had a sound knowledge regarding the marginalized section of our society. Till his last breath the legend fought for the liberation of the Dalit from the disgrace of caste politics of many centuries. He penned the voice of the Dalit and the outcastes for the first time in India. Each word written by him echoes the screams of the anguish of the underdogs. Dalit literature will always remain obliged to Dr. Ambedkar for a solid foundation. According to Nimbalkar, one of the contemporary Dalit writers rightly opines: "The immense potential of Ambedkar and his philosophy, was not restricted to himself or anyone particular individual. He handed over to them the flames of his philosophy for development. His thoughts contained a graph of the progress of the people at the grass roots of the society. For this Doctor Ambedkar's life itself has become a revolution. This revolution had changed the consciousness of the Dalits. That is why Ambedkar and his philosophy is the source of Dalit literature".

Dr. Babasaheb always had a dream of a world with social justice. His early writings in *Mook Nayak*, *Bahishkrit Bharat*, *Janatha and Samatha* along with his efforts with *Bahishkrit Hitkarini Sabha*, *Kalaram Temple Movement* and the masterstroke of burning of *Manusmiti* awakened the unspoken Dalit community. A scholar Patchala Rajesh in his research article Dr. B.R. Ambedkar: The ultimate inspiration for Dalit literature comments: "The movement of his actions for rights and equality sowed the seed for Dalit literature. Dr. B.R. Ambedkar is the doyen of Dalit literature, his message is the magnetic force for Dalit writers in India. He is the essence of social revolution and embodiment of Dalit ideology." Dr. Ambedkar valued the humanist ideology. Dalit writings seek the human being to be its focal point. Dalit writings is nothing but a declaration of human rights which is free from caste. It promotes human liberation from the age-old clutches of injustice and suppression. It kicks the notion of caste, race, religion and caste.

Dr. Babasaheb Ambedkar advocated a unique type of religion which is based on human values like liberty, equality and fraternity. Dalit writings extracted these values from the classic writings of Dr. Ambedkar. It is a blunder that his writings did not receive proper attention by the society until his birth centenary celebrations as compare with the writings of Gandhi, Jawaharlal Nehru and others. Dr. Babasaheb Ambedkar remained a forgotten hero of the underdogs even after a long span after independence. Dr. Ambedkar remains the crux of the Dalit hearts. His writings and novel movements triggered the source of pride, prestige and inspiration to the Dalit writers. Some writers even portrayed

him as a living character in literary works. In the novel 'Outcaste', Narendra Jadhav presents Dr. Ambedkar as a catalyst to their revolutionary life exhibiting his struggle for the liberation of the Dalit people were often quoted throughout the writing. It shows the milestone events like Nasik *Kala Ram* temple Movement. The hero Damu witnesses Dr. Ambedkar's speech in the story who is so impressed with his lines: "It is utterly disgraceful to sell your human rights for a few crumbs of bread ", he continues "we will attain self-education, only if we learn self-help regain our self-respect and gain self-knowledge". Dr. Ambedkar also asserts:

'There will be no difference between parents and animals if they do not desire to see their children in a better position than their own' What a man what a leader (Outcaste, 6).

Dr. Babasaheb Ambedkar who is the symbol of knowledge was aware of the power of education. This idea is reflected in many Dalit texts. For instance, 'Outcaste' by Narendra Jadhav show how the son of Damu gets education. Damu recalls Dr. Ambedkar's line : "Many years ago, Babasaheb had told Dada, looking at Jaanu, "Educate your son well!" Dada had obeyed Babasaheb's command and in the process Babasaheb advices his Dalit followers "Win the seeds of respect and power had borne fruit"(233) Later on, Jaanu becomes an IAS and the family proclaims that the ideology of Dr. Ambedkar was the real secret of the success. It will be true to say that his ideas even inspired Afro American black leaders like Nelson Mandela in South Africa and Martin Luther king in America.

Dalit writings exhibit the aspirations and dreams of the Dalit. It aptly observes the age old expression of the masses, their struggle for survival and insults. Dalit writings try to paint the collective consciousness of social, political, economic and injustice imposed by the high castes on the dalits for hundreds of years. Each and every word in dalit text remembers the ideology of Dr. Ambedkar, the ultimate liberator. The dalit legend Anna Bhau Sathe writes in his poem '*Take a hammer to change the world*'. It is crystal clear that the hammer is none other than the iconoclast Dr. Ambedkar:

"Take a hammer o change the world

So saying went Bhimrao

Why the elephant is stuck sitting

In the mud of slavery?

Shake your body and come out,

Take a leap to the forefront!

The rich have exploited us without end

The priests have tortured us

As if had eaten jewels

And thieves had become great

Sitting on the chariot of unity

Let us go forward

To break the chains of class and caste

Hold to the name of Bhim.

His next master piece novel *Fakira* which received Maharashtra State award, Anna Bhau dedicated this award to Dr. Ambedkar for inspiration. Daya Pawar in *Baluta* novel reveals the hardships of labour of the downtrodden Dalits. The hero Dagadu is a great follower of Dr. Ambedkar and he thinks that Dr. Ambedkar can inspire the community for socio-cultural change. He wants to end the forced labour with the tools of Ambedkarean ideology. Dalit pens are full of revolutionary ink which is

for the marginalised people. Sharam Kumar Limbale aptly comments: “Dalit” consciousness is an important seed for Dalit literature; it is separate and distinct from the consciousness of other writers. Dalit literature is unique because of this consciousness” (Limbale 32).

Abhijit the Dalit character in the play ‘Diwali’, wants to marry an upper caste girl but the so called Brahmanism does not allow him to do so. The playwright Dalapat Chauhan appeals the public to overthrow the outdated and inhuman casteist ideology and to create a world with equality and happiness. The play tries to indicate that through inter-caste marriages that can brought into society suggested by Ambedkar was projected here in his work.

Another well-known Dalit text ‘Joothan’ by Omprakash Valmiki highlights the injustice right from his own childhood. The injustice continues till his college education where the library did not have the books of Dr. Ambedkar, it is a conspiracy against the legend. Finally, he gets some books of Dr. Ambedkar to seek inspiration. Valmiki quotes the inspiration of Dr. Ambedkar on him, and his writings. “Dr. Ambedkar’s life –long struggle had shaken me up. I spent many days and nights in great turmoil. The restlessness inside me had increased. My stone-like silence had suddenly begun to melt. I proceeded to read all of Ambedkar’s books that I found in library. (*Joothan*, 72).

Baby Kamble, a Dalit woman writer in her text ‘The Prison We Broke’ exhibits the rights of woman in general. She projects two fold suppression of herself, being a woman and being a Dalit woman. Her father and brother participated in socio-political activities inspired by Ambedkar’s thoughts. She reminds us the immortal universal line spoken by Dr. Ambedkar: “I measure the progress of community by the degree of progress which woman have achieved”. Kamble comments: ““Today many of our daughters and daughters-in law, are graduates. They are a hundred times more superior to ignorant woman like us. Even if their husband’s forgot the father, in the glory of so-called greatness, it is their duty to reprimand their husbands: They should tell them; remember what you are today is solely because of Dr. Babasaheb Ambedkar” (123).

To conclude, the dalit writers of the new generation from variety of languages seek the same guidance from the giant lighthouse called Dr. Ambedkar. Dr. Ambedkar’s dream to turn India into a land of equality is exhibited in Dalit literature. It shapes the intellectual power of the coming generation. It is true to say that all the movements of Dalits, as well as Dalit writers proudly upheld him in high esteem as the father of Dalit-literature.

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Dr. Babasaheb Ambedkar and the invisibility of Adivasi women in Post-Independent India**Priyanka Roy**

MPhil. Research Scholar

Department of Modern Indian Languages & Literary Studies

University of Delhi, Delhi

Introduction

Dr. Bhim Rao Ambedkar, popularly known as Dr. B. R. Ambedkar/ Babasaheb Ambedkar is the pioneer of Dalits' rights in India. He championed bringing a change in the lives of the marginalized and the downtrodden. He was a social reformist who struggled for the upliftment of Dalits, also denoted as the Untouchables in India, and women. Babasaheb Ambedkar challenged the concomitant matrix of caste hierarchy in India and led to the rise of the Modern Buddhist Movement and agitated against the social discrimination in India, striving for just social advantages for the marginalized caste, women, and workers. To uplift the Untouchables, he focused more on the importance of education to them by which he intended to promote education and socio-economic reform, as well as the progress of the Outcastes ascribed to as depressed classes until today. He is the first law minister of independent India and the chief originator of the Constitution of India. He champions women's empowerment, their rights, and their sovereignty. He introduced various laws to protect women's rights. One of the major contributions of Dr. Ambedkar to society is the introduction of the Hindu Code Bill to empower the womenfolk by giving them legitimate rights, relating to inheritance, marriage, dissolution, sustenance, etc. This way Dr. Ambedkar elevated his voice and used his integrity against the wretched statuses of women and womenfolk in the Indian Hindu Society.

According to the Hindu Marriage Act, 1955 the registered Hindu Marriages ascertained the age for marriage of both men and women at a particular age, rendering the administration of monogamy in India and safeguarding the rights and powers of women in the country, and also authorized the dismissal of marriage under specific situations. The Hindu Succession Act of 1956, on the other side, made a proviso for equal rights of the daughter/girl child in the property of the father. In the Hindu Adoption and Maintenance Act 1956, women could have a son or a daughter to claim sustenance from the husband under special conditions. Babasaheb Ambedkar's entire struggle was not only for the depressed class but also against the discriminatory statuses of the Indian women who were under the garb of injustices that were/are meted out on them by the methodical domination of the Hindu caste sanctioned by religion. Ambedkar's pre-independent conflict was particularly novel in various ways as he had to not only compete against the British tyranny but also against the oppression that pre-existed in the Indian society in the name of caste, class and gender. In the midst of it sexism, tops all discriminatory practices at the precept of the Hindu religion. Also in the Hindu Minority and Guardianship Act, 1956 implementation for the safeguarding of the mother over the daughter during her life and in the case of a son, the law implements for the first five years. The status of the Hindu widow in pre-independent India has been deplorable where widows suffered innate injustices. Ambedkar's fight for the womenfolk has brought about a change in the lives of the widows, their condition has improved and widows now enjoy a reputable stance in the household. As we know that widow marriage has been sanctioned years ago, the Hindu Marriage Act also now provides for her freedom to remarry. A widow, in turn, may also now raise either son or daughter according to the Hindu Adoption and Guardianship Act, 1956.

Analysis

Ambedkar's fight for equality and voice against discrimination has spread far across the world. He has also laid down various rules for the upliftment of the tribal community in India, who have been

equal victims of discrimination and prejudicial practices as well as cruel treatments and barbarities. He began his campaigns in 1920 by raising his voice against the Hindu social hegemony and cultural system through distinguished publications such as 'Mook Nayak' in 1920 and 'Bahishkrit Bharat' in 1927. Concerning the rights of the tribal people in India, Ambedkar very well-considered them to be equally marginalized by the upper class and upper caste Hindu society of India. He recognized that the tribals of India were socially, politically, and economically left behind. The Tribal communities of India are a sovereign group in itself that have their own culture and cultural practices. They are the sovereign people who live independently without looking forward to any external hybridizations or influences which would ultimately encroach their cultural settlement and living. Hence they have been living in an internalized flux since time immemorial. These people used to have unquestionable sovereignty over their surroundings, their landscapes, greenery in the form of hills, mountains, and forests, and all the fundamental resources before the advent of colonialism, the status of which changed thereafter.

The rights, life and livelihood of the Adivasi women in India becomes a major area of research today, while analysing Dr. B. R. Ambedkar's ideology of equal right to life and liberty in post-independent India, the stories of Adivasi women, their struggles, and their activism towards a better future for themselves as well as their community remains mostly invisible in the mainstream. Their narrative has been hijacked by the perception of researchers and ethnographers who provide only a glimpse of their social and cultural milieu, largely ignoring the lives of women. The Adivasi women in India are marginal and most backward in various terms because these women and their lives are peripheral in terms of their class, gender, ethnicity, and sexual identifications. Their marginal personalities are due to the interplay of the power structure in the society and their oppression along the lines of class, gender, race, and sexuality. The indigenous status of the Adivasi people and women makes them different from the mainstream population in terms of speech, habits, ethical beliefs, and socio-political organization. Each group speak their languages and practice their practices. The means of addressing them as the "other" began from the advent of the colonial legacy. It began during the British colonial era when European leaders and academics in history created a stark identity for the Adivasi people which was not only inhuman but also innately derogatory. They acknowledged and named the indigenous people as utterly primitive, barbarian, aborigines, and wild hill tribes. The women from these communities are more absent from the mainstream. They are invisible in terms of voice, as agents in the national creation, subjects, etc. They are also veiled from the administrative, judiciary, educational, economic as well as popular media.

The othering of the women from the Adivasi community and their silencing from the mainstream is due to the hegemonic historical narratives of India where the position of women is seen below that of their opposite gender. Therefore, gender disparity becomes one of the major reasons for the cultural and social invisibility of Adivasi women. The prevailing inclination to set a proper definition in the world of men in tribal society in expressions of their role divisions like combatants, hunters, administrators, food gatherers, and collectors and elders has limited understanding in response to their associations with womenfolk. Women on the other side are mostly defined solely by their relationship with the menfolk in the society, be it in the roles of a wife, mother, or sister. In different concepts, while men have the independence to lead an autonomous life without that of a woman, women are solely looked at as kin to men and they cannot be construed autonomously of menfolk. The Adivasi women thus, becomes a symbol of a lot of things for a lot of people. For the non-tribals and mainstream male folk, Adivasi women become a symbol of sexuality, for administrators, they become a symbol of protest and resistance. The distressing nonexistence of the Adivasi women from the society and in the social, economical, cultural, and political map of India shows their stance even in post-independent India.

Despite the obscurity of the Adivasi women from/in the mainstream, their untold stories have today in the post-independent era become a site of resistance. Their experiences and their voices in the

form of various narratives have been taken up by academia, scholars, writers, and poets who have been extensively working on the position of Adivasi women and their struggle for sovereignty. Adivasi women have always been seen as a tool of sexual exploitation for the tribal and non-tribal men, at large. Their bodies have always been considered as a site of abuse of male-power. As Debasree De writes in her book called 'A History of Adivasi Women in Post-Independence Eastern India: The Margins of the Marginals', 'Patriarchy makes and remakes the female body for its consumption.' Women from the tribal communities are sexualized by the society, whose body becomes a "lust quenching commodity for upper-caste gratification." Hence, women from the tribal communities (The Adivasi womenfolk, in this case) meet varied forms of prejudices. Adivasi women's affliction brought about by the fact that they are considered as the 'other' within their communities and homes brings in the question of injustice towards them as due to the unspeakable fear of losing 'honour', women from tribal communities tend to remain mute about the violence in the form of domestic as well as sexual violence to protect their family and community's honour. There have been several cases where most times women choose to settle the issue within the household to safeguard their 'honour'. This way they are prejudiced not only by inequality and injustice but also, by living within patriarchy and the Hindu fold, Adivasi women become an easy target for society to quell their egotistical and irrational mindset towards them. They face gender-based bigotry, brutality, and bias-ness in all compasses of their lives- from the household to their communities to the professional front to the social and cultural standpoint.

Dr. Ambedkar had an innate belief in the empowerment of women, in their power of enhancing their condition in society. He toiled hard to bring the womenfolk to the mainstream. His ideology of equality and liberty emphasized bringing forth the power of women in India and their prosperity in society leading to their roles in the process of social reforms. However, post-independence the position of Adivasi women seems to be moving quite opposite to the ideologies of Dr. B. R Ambedkar. The integrity and sovereignty of women that he took a strong stand for, is working against the post-independence mainstream today. As the post-independence mainstream today is forcefully attempting to instill the Manuvad ideology of womanhood in Adivasi women as well. This forceful transition of indigenous life and culture to that of Hindu culture leads to a disastrous turn of the Adivasi women as they are already being suppressed by patriarchal hegemony in their cultural practices. By the device of continuous scrutiny of community guarding and moral policing the community of the Adivasi sect, the Hindu fold controls these women in the name of 'protection'. This continuous policing of women is done to take control over her subjective integrity and their autonomy to move away from the community. Hence Adivasi women become a site of political as well as a communal center for outsiders as well as the people of the community to which they belong. The post-independence India today can be considered as to be patronizing to the core whereby through the appropriation of a hegemonic reservation the Adivasi woman's agency and their body can be controlled. Therefore, the condition of Adivasi women in the country and their striving for human rights cannot be looked upon without the intervention of the hegemonic construct of the mainstream state that in various ways influences brutality in the form of domestic violence, sexual violence, gendered discrimination and marginalization within their communities itself as well as in the mainstream.

Conclusion

Consequently, we can come to this conclusion that the lives of Adivasi women are that of inherent struggle whereby all through their life they have to strive to have a definite claim over their human rights. The Adivasi women struggles to voice out their cause in front of the mainstream and to live in dignity like the other women. They have no inheritance rights which according to Ambedkar's Hindu Code Bill is a right given to all women in the country. Plus parental rights over their children, encountering of sexual violence within their families, and their unequal participation in the formulation

of administrative laws as well as their being an invisible agent in propelling the national interest shows their subaltern position even today. In pre-independence India, Dr. B. R. Ambedkar's ideology attempted to bring the Hindu women of India to mainstream which acted as a revolutionary step in the history of modernization. Dr. Ambedkar has strived for the equal status of women like that of men by implementing various revolutionary laws to safeguard the rights of the women such as:

- i) The Hindu Marriage Act, 1955.
- ii) The Hindu Minority and Guardianship Act, 1956.
- iii) The Hindu Succession Act, 1956.
- iv) The Adoption and Maintenance Act, 1956, etc.

To him, the progress of a society can be traced and measured by the progress that women make in that society as women form the rolling stones of progress in a country, and safeguarding their rights and interests has been the vital concern for Ambedkar in pre-independent India. Nevertheless, Adivasi women's claim for the fulfilling of these rights provided to them by Ambedkar seems vague as they are still suffering and struggling to have their voices heard. Hence, the case of the Adivasi women cannot be looked upon individually as Adivasi women in India still struggle to claim the rights that Dr. Ambedkar has laid down for women. The struggle toward dignity and a better life is still a far-away strife for women from the Adivasi community as their autonomy to move ahead with time and seek a way of a better life and livelihood is readily invested in a relationship that is not only complex but is also considered as primitive and centered into the old model of living, cultivated over numerous generations. These complications in the lives of the Adivasi women have led to an impetus in making their voices unheard, their identity marginalized, and their integrity as invisible to/in the mainstream. In this way, Adivasi women remain the subaltern of all subalterns.

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Dr. B. R Ambedkar Vision On Education

Mahesha Rajendra

Research Scholar

Dr.B.R.Ambedkar Studies And Research

Gulbarga University

Kalaburagi Karanataka

Dr. Vijayakumar H Salimani

Asst.Professor And Research Guide

Dept Of History Govt.Degree College Chitapur

Karnataka

Introduction

"Be Educated, Be Organised and Be Agitated" Dr. B.R. Ambedkar, the quotation itself shows that how much importance education to the human race, he has given call for people to educate first, to which we can make differences of right and wrong and then we can able to step towards the right path. Education will make us to examine the right and wrong through which we can step towards the progress. Until and unless we are not educated we cannot think of organizing and agitating. Each of us functions as a cog in the societal wheel, tediously moving through the different facets of life under the illusion that we are free because we have achieved Independence. But, do we truly educate ourselves enough to break the shackles of habit that bind us? It takes immense faith, belief and courage to go against the "normal" flow and create something anew. One such unbelievably brave individual in the recent history of our country is Dr B R Ambedkar. Indian jurist, economist, politician and social reformer, Dr. Bhimrao Ramji Ambedkar was born on April 14, 1891. He was Independent India's first law minister and the principal architect of the Constitution of India, the biggest and most complex constitution in the world. It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom", are the views of Ambedkar. B.R. Ambedkar, as is well known, the Chairman of the Drafting Committee of the Constitution of India, devoted most of his intellectual, social and political efforts to give expression to his belief in the ideal,

Objectives of the study;

The objectives of the study are to know the Dr. B R Ambedkar contribution to the education.

Sources of the study and method

The sources for the study are the both primary and secondary. The sources include books journals, unpublished thesis and government documents and proceedings of the parliaments. The historical, analytic approaches. Method consists, analysis concepts and arguments, synthesize ideas and evidence drawn from different sources, construct consistent and well-supported arguments, discuss an issue in a balanced way, evaluate the ideas and arguments of others, make judgments and express informed opinion. Education policies since from the Independence.

Education and Dr B R Ambedkar

The education in the past it was in the hands of some privileged people, but when British east India came into India and it established its rule over, since the battle of Plassey and later the boxer since then they have started to educate the people of India for their convenience. To administrate the India, they need the educated people to serve in their company to carry out their activities, then onwards education has started to all sections of the society. But even though it was not to the all section of the society. British people started to give money to education in their budget, through which education has

attained the importance. There are so many social reformers also tried their level best to provide the education to all section of the society. Dr.B.R.Ambedkar“sknew that education was the necessary precondition for the Reconstruction of the society on the principles of equality and social justice. Studying the development of education in Indian Society he found that during the rule of Peshwa in Maharashtra and even during the earlier period of British Raj, right to education was restricted to higher castes. He fought for the education of masses without discrimination of caste and sex. Participation in the budget to debate he said, “Education is something which ought to be brought within the reach of everyone. The education department is not a department which can be treated on the basis of quid pro quo. Education ought to be cheapened in all possible ways and to the greatest possible extent”

Taking active part in the discussion on Bombay University Act and Primary Education Amendment Bill, he contributed his views in the reform of Education. He founded the people’s Education society, and started colleges at Bombay and Aurangabad. He repeatedly with the government that providing equal educational opportunities to all without discrimination was its responsibility however, boys and girls should get the different education. It is unfortunate that in the past India got divided into castes based on birth. The people belonging to low castes i.e. the scheduled castes were denied all privileges and facilities, including educational facilities. They were so poor that they could never think of sending their children to educational institutions. Door of all educational institutions were closed on them. If at all any scheduled caste dared to get elementary education he was required to sit outside the class room. His shadow should not fall on another student. Educationally therefore, they were extremely backward.

Dr.B.R.Ambedkar“s believed that education would greatly contribute to develop the personality. The education is only the means to improve of the untouchables. He always exhorted his followers to reach excellence in the field of knowledge. Knowledge is a liberating force. Education makes man enlightened, makes him aware of this self –respect and also helps him to lead a better life materially. One of the causes of the degradation of the untouchables was that they were denied the right to education. Ambedkar criticised the British Policy on education for not adequately encouraging education among the lower castes. He felt that even under the British rule education continued mainly to be an upper castes and untouchables and funded various centres of learning. While a labour member in the executive council of the Governor- General, he was instrumental in extending scholarships for education abroad to the untouchable students. Dr. B.R. Ambedkar wanted the untouchables to undergo both liberal education and technical education. He was particularly opposed to education under religious auspices. He warned that only secular in education could instil the values of liberty and equality among the student.

Dr.B.R.Ambedkar knew that Indian being a multilingual country has the possibility of problems for the unity of the country on account of regional pressures and pulls. When the ideas of linguistic states were mooted he favoured it for two reasons. Firstly, it would facilitate functioning of democracy in the country; secondly, linguistic states would help in the removal of racial and cultural tensions. Expressing his views Dr.B.R.Ambedkar said, “In seeking to create linguistic states India is treading the right road. It is the road which all states have followed. In case of other linguistic states, they have been so from the very beginning. In case of Indian she has to put herself in the reverse gear to reach the goal. But the road she proposes to travel is a well-tried road” (Ambedkar, 145).

According to Dr.B.R.Ambedkar's, in the enthusiasm to accept the ideas of linguistic states India could commits the grave blunder of giving official status to regional Language. Therefore, he warned that with regional languages as their official languages the states could aspire for Independent nationality and thus, pose a threat to the national unity. To avoid this possibility in future he suggested that it should be laid down in the constitution that regional languages shall never be accepted as official language so long as Hindi does not become fit for this status. He warned that linguistic states without proviso would be a peril. Indian should be Indians first and Indians last to keep India a united country. The ideas of linguistic states regional Languages as them official languages were contrary to this principle.

Dr.B.R.Ambedkar's said "one language can unite. Two languages are sure to divide people. Culture is observed by language. Since Indians wish to unite and develop a common culture it is the bounden duty of all Indians to own Hindi as Language". He said that any Indian who refused to accept his idea had no right to call himself an Indian. Such a person might be hundred per cent Tamil or Gujarati but could not be Indian in the real sense. Unfortunately, as his warning and suggestions were not understood in the proper spirit. Today, people in Punjab, Tamil Naidu, and Assam are openly asking for separate nationalities. As Indian politics is suffering from lack of unity of interests under the influence of castes. This will be sharpened with linguistic states. India is bound to move to disintegration if suitable amendment in our constitution is not made and a national consensus on one official language is not accepted and enforced in order to promote education among untouchables Dr.B.R.Ambedkar's set up hostels for untouchable students at different places like Panvel, Pune, Nasik, Sholapur, Thane and Dharwad with donations and grant from district and local authorities. Having free facility of boarding to the hostel inmates, these were open to untouchables students, apart from financial constraints social and cultural stigma also affected full development of their personality in the Hindu dominated colleges.

Therefore, Dr.B.R.Ambedkar's wanted to set up separate institutions for the untouchables. He established the People's Education Society in July 1945. The main Objectives were to: Ambedkar,B. (1995).Writings and Speeches,14(1) Education Department, Govt of Maharashtra. Ambedkar,B. (1995). Writings and Speeches,14(1) Education Department, Govt of India. Ambedkar,B. R (1995).Writings and Speeches,14(1) Education Department, Govt of India. Ambedkar has deliberately included Article 45 in the Directive Principles of State Policy that, "the state shall Endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." The government of India has passed the bill of Right to Education Act 2008 and paid a great tribute to the contributions of Ambedkar to mass education. The policy of the Government of universalization of elementary education focusing particularly on marginalized groups, poorer sections and the girl child, enhancing enrolment in secondary education as well as its commitment to expand education facilities will empower and equip youth to face the future with hope and confidence. There are several challenges to cherish Ambedkar's vision of universal education. There is need to frame such policies starting from the primary stage to the higher stage that help to realize the vision of Education. The education system today is due to the efforts taken by the Ambedkar for the progress of the nation. His vision is the progress of the nation in all aspects, he was the true patriots, educationalist and man of wisdom.

Conclusion

Dr. B R Ambedkar stands greatest Indian forever due to his ideology and philosophies which were useful for the progress of the mankind and the progress of the nation. His contributions towards the all the sectors as well as the all the sections of the society. He is the man who stood has freedom fighter and reformer in all the field. When we come to the education his contributions enhanced the people of India to get the education. Education is the path for the progress of the man kind which will enhance the countries growth and to enrich its growth to the other nations of the world. The constitution of India providing equal educational opportunity to all. The education will enhance the right and wrong, which will make you to organise and will fight for the right cause.

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Dr.B.R.Ambedkar – The Pioneer Of Indian Education**Ms.N.Haripriyalakshmi¹,**

Ph. D Research Scholar,

Department of English,

Sri Sarada College for Women (Autonomous),

Salem – 636016, Tamil Nadu,India.

Dr.A.Selvalakshmi²,

Assistant Professor of English,

Sri Sarada College for Women (Autonomous),

Salem – 636016,Tamil Nadu,India.

Abstract

Children are the future pillars of a nation. Educating them is the primary duty of the parent and the government. Education helps children to think critically and act appropriately. The right to education was demarcated to a particular sect of people. The father of Indian Constitution Dr.B.R.Ambedkar knocked down all the social inequality and injustice through the implementation of free and compulsory education to all. Through the select works of Ruskin Bond, the efficacious accomplishment done by Dr.B.R.Ambedkar can be substantiated. Dr.B.R.Ambedkar's contribution to the field of education is monumental.

Keywords: Education, Backward Class, Contribution, Egalitarianism and Moral Values.

Education is what makes a person fearless, teaches him the lesson of unity, makes him aware of his rights and inspires him to struggle for his rights

– **B.R.Ambedkar**

Dr.Bhimrao Ramji Ambedkar has always been an epitome of social equality and justice. He foresaw that people have to be unprejudiced and united in order to create a greater and better society. His ideologies were carried forward to people through various mediums such as articles, magazines, newspaper and books. Some of his works were compiled and published by the Education Department of the Government of Maharashtra in 21 volumes. Many of his books were translated and published in Hindi.

The word 'Educate' is his first and foremost popular slogan, because he strongly believed that education does the role of building good consciousness and character among the humans. Education is very much essential to renovate and upgrade the society on the basis of ideal principles. People's standard of living is improved by education that moulds a person in such a way where he/she has learnt to face the challenges of life. Hence will be aware of their rights and duties and moreover will be courageous and united to struggle for their own righteousness.

Each and every human being has the right to education. In India, during the colonial and Post-colonial era the right to education was demarcated only to the higher caste. Dr.B.R.Ambedkar wanted to provide education to all, whatever caste they belong to. He has actively taken part in the discussion on Bombay University Act and Primary Education Amendment Bill, wherein he contributed his valuable ideas for the reformation of education. He emphasized on the universal education system in India. He fought for the upliftment of the deprived and downtrodden people. As he was a renowned chairman of the Drafting Committee of the Constitution of India, he voiced for the marginalized people to achieve their constitutional privilege.

Only through the means of education, the downtrodden people could improve their lives in all possible directions. It inculcates the values of equality, fraternity and liberty. So, right from the young

age the students may be guided in the right path without any disparity. They should realize them as Indians first, in order to clasp the country as united.

Ruskin Bond is a profound and profuse Indian author of British descent. He is well known for Children's literature. He is equally adored by children and adults. The Indian Council for Child Education has recognized his role in the growth of children's literature in India. Bond has also projected the importance of education like Dr.B.R.Ambedkar in some of his works. He tries to capture the spontaneous activities of school going children especially on the rural side of India. He depicts the poor condition of the rural families, and their children's difficulty in access to the primary education. Education availability is only possible through the constitution of India framed by Dr.B.R.Ambedkar. He did various facilities for the oppressed students. He set up hostels at different places like Pune, Sholapur, Dharwad, Panvel and Thane. He tried to get donations and funds from local authorities. He made the government of India to render scholarships for higher studies and also establishing a separate hostel for girls.

Free and compulsory education in India was initiated by Dr.B.R.Ambedkar and intended to include Article 45 in the Directive Principles of State Policy which stated, "The State shall endeavour to provide, within a period that of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years" (Salagare). Finally, the Indian government passed the bill of Right to Education Act in 2008. It highlighted the contributions made by Dr.B.R.Ambedkar to mass education. Education empowers the students to handle the future optimistically.

The intricate illustration given by Bond to rural setup is wonderful. Bond's style of writing makes the readers to empathize with the storyline. In this short story, "The story of Madhu" he portrays the relationship of a budding author with a child. The narrator encounters Madhu who is an orphan. "...I saw a young girl of about nine, wearing torn clothes, darting about on the pathway and along the high banks of the tank" (129).

It is a general notion that women are always weak and helpless beings when compared with men folks. The narrator represents the vulnerability of Madhu whose parentage is unknown and an old lady out of compassion, brought up Madhu as her own child. The narrator wants to educate Madhu, and so he arranged for a teacher to teach lessons on a regular basis. Madhu started to read and write quickly as she is capable of grasping things faster "It occurred to me after some time that she should be taught to read and write, and I asked a local teacher to give her lessons in the garden for an hour every day" (130). Education is the only source of good behaviour, conduct, values and habits. And so, the narrator wants Madhu to attend school and thereby he takes the responsibility of supporting a young orphan child. Madhu is suddenly affected by severe fever and finally she dies before attending school. The conversation between the narrator and Madhu depicts the heart touching poor plight of Children. "What will we do now?" She said. "When will you send me to school?" (132).

Education is also collaborated with physical education which improves the mental wellbeing of children. In another short story of Bond, "Children of India" he observes the school going children through the window in his Ivy cottage. He beautifully describes the scenario where the children move from the hill station to their schools, despite their poverty and having to walk for four to five miles a day. "They pass me everyday, on their way to school-boys and girls from the surrounding villages and the outskirts of the hill station" (113). In spite of the bad weather conditions, the children used to go to

school by wearing the same pair of worn out shoes. These children could not attend expensive convent schools. Most of the parents are not able to manage to send their children to schools. He also denotes the ambition of those children to reach higher positions in their lives. This particular boy Ranbir who was very cheerful and hardworking, asked the author Bond about aeroplanes and determined to fly in a plane.

Child marriages were common in India before and during the colonial period. It was mandatory for girls to get married before the age of eight and so their husbands are allowed to consummate the marriage at any time thereafter. During the Post-colonial era, a very few girls in the hilly regions and villages were allowed to attend schools. The rest of the girl children were supposed to help their parents until they attain the age to get married. But, at present many girls are equally attending schools just like boys. Bindra is one such girl of the hilly region who travels to school through Ivy cottage. Bond used to watch her everyday but lately, he could not see her. The author inquired Bindra's brother, he said that she is helping their mother to cut grasses. This shows that to some extent the gender stereotype still exists in the society.

Bond vividly recounts the hardships faced by these students while getting education. "Wherever you go in India, you will find children helping out with the family's source of livelihood" (117). The marginalized people could never think of sending their children to educational institutions. The majority of the Indian children attend schools which are run by the State or Central government. Only in the educational institutions, children from different backgrounds get a chance to meet and grow together by sharing various experiences. Although in the midst of hardship, they all behave like brothers and sisters. That friendship is very much precious which Dr.B.R.Ambedkar considered as important. According to the census, two children in every five of the population fall under the age group of five to fifteen. Bond states that "...Almost half our population is on the way to school!" (118). He desires that all children shall get easy access to education that instills a hope for better future.

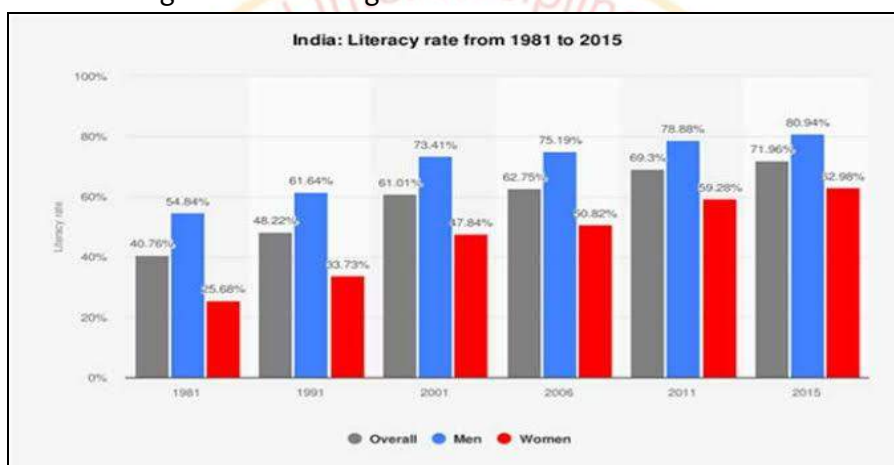
Bond in his short story "A Case for Inspector Lal" picturizes the real life experiences of a girl named Kusum through the inspector Keemat Lal who acts as a mouth piece. The backdrop is the dusty town of Shahpur, in the plains of northern India. Both Bond and the inspector are newly acquainted friends. Bond asks Lal about an interesting case solved by him. Lal starts to narrate a murder case when he was working as an inspector in Panauli. The Rani of Panauli is found dead in her sitting room. She has been a detested woman whose husband is dead and their children are all disintegrated. She is not wealthy and thus there are rumours about her that she is obtaining income by trafficking young women. Lal suspects Kusum who must be around twelve or thirteen years old.

Interestingly, Lal gets a small clue in the household of Rani which is nothing but a broken piece of Kusum's bangle. She is the murderer because Rani compelled Kusum with Mr.Kapur who is a wealthy man. In order to, protect herself she has murdered Rani. This young child suffered a lot because of the vulnerable situation. The evil society takes everything for granted and demolished the lives of innocents. The awful circumstances would affect the children psychologically which may result in either poor performance in academics or they will discontinue their studies.

Many children discontinue their studies due to several reasons. India has to overcome the predicament of school dropouts. As per free and compulsory education, majority of the children are admitted in schools but the number of children passed out of schools is comparatively lesser than the number of children admitted. It is very much necessary to make them continue their schooling at least

till they have attained primary education. Dr.B.R.Ambedkar founded the Hitkarini Sabha in 1924 to ensure that most of the backward class children get education. This was the primary motive of the Sabha. With this purpose in mind he also established a considerable number of hostels, reading centers, colleges and libraries across India.

Dr.B.R.Ambedkar took an initiative for students through the Hitkarini Sabha by introducing a monthly magazine titled 'Saraswati Belas'. The depressed classes Educational Society was inaugurated by him in the year 1928. He wanted to verify that the deprived people should get higher education and so he founded the Lok Shaikshik Samaj in 1945. "The Education that makes us neither competent nor teaches us lessons of equality and morality is no more education"(Yechuri). Education must teach the students to be competent enough and make them understand the ideas of equality which would help them to become efficacious. According to the World Bank Data, the literacy rate of India has gradually increased when compared to the end of 20th century. The number of women candidates enrolled for higher education is relatively greater in the 21st century. All these positive outcomes in the field of education are nothing but manifesting the efforts of Dr.B.R.Ambedkar.



Reference: <https://images.app.goo.gl/YWH1zmqsCA3zibRL7>

The society as a whole should be enhanced for the holistic development of the country. People must try to eliminate social inequality and injustice. In order to, attain the overall achievement universal education system must be in practice. More and more emphasis should be given to women education which would promote women empowerment. Dr.B.R.Ambedkar delivered a lecture about women education on 20th July 1942 at Nagpur. He said that educating women is essential. When people learnt how to read and write, then there would be faster growth and progress. Woman is the first teacher of a child who consciously or unconsciously infuses the good values and virtues among the children. He strongly advocates that education should impart knowledge as well as moral education. Without character building and good behaviour education won't be considered as education in the real sense. "An educated man without character and humility is more dangerous than a beast" (Mehandiratt). Skill based education provides more and more employment opportunities. Dr.B.R.Ambedkar said that children should be educated in their mother tongue and at the same time they should also learn a foreign language to get to know the world affairs.

"Education is not only the birth right of every human being but also a weapon of social change" (Yechuri). Dr.B.R.Ambedkar firmly states that education should not be denied to anyone. It is through this education societal evils would be destroyed and thus leads a way to egalitarianism. Education in

the true sense supports humanity and creates sources of livelihood that transmits wisdom and equality. It is the education which makes the society vibrant and alive.

Dr.B.R.Ambedkar played a significant role in drafting the laws of education and his contributions to this is tremendous. He combined the ancient and modern techniques of education to create advanced level of education which satisfies all the needs of the nation. Bond gracefully portrays the nature of school going children of the economically backward class. He implicitly captures the moral conduct of those children and their behaviour towards the elders and strangers. This notion infers that Dr.B.R.Ambedkar is the chief person behind all the successful citizens who got graduation from the educational institutions. This foundation of education laid by Dr.B.R.Ambedkar served a lot of people, serving millions and will continue to serve more and more in the future as well.

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Dr.B.R. Ambedkar – Socio Religious Reformer of India

Dr. Sumalatha Mekala,
M. A., Ph. D., TSSET,
Lecturer in Public Administration,
Indira Priyadarshini Govt. Degree College, Nampally, Hyderabad.

Abstract

In terms of development, lack of health, education and living standards does not result in income. Development is more development than improving the well-being of the people: it also explains the system's ability to provide conditions for that continuous well-being. Development is the characteristic of the system. In the context of development in the contemporary context, We can see clearly the pictures of Ambedkar's views.

For the history of the reconstruction of society in modern India, Dr. B. R. Ambedkar quoted from the books in the present magazine, social exclusion and discrimination in India. This paper discusses the views of Dr. R. Ambedkar and how it is relevant in the present context. How are the power strengths and positions of socially excluded castes affected by the caste system? This magazine illustrates the relevance of the work of Dr. B. R. Ambedkar in the context of social exclusion and discrimination in the context of contemporary context.

Key words: *Dr. B.R. Ambedkar as a historian, Dr. Ambedkar's Social Justice, Dr. Ambedkar's Critique of the Hindu social order, Dr. Ambedkar on Philosophy of Hindu Religion, against caste system, Social justice is the foundation of an ideal society.*

Introduction

Dr. Bhim Rao Ranji Ambedkar has been at the forefront of Indian education with the intense struggles of Dalits since the nineties. Considering the importance of Ambedkar in the social reconstruction of the country, the struggles of the common people became power and science centers. Dr. Bhim Rao Ramji Ambedkar belongs to the Untouchable community and will provide a comprehensive path for the development of the voiceless in the country. In his words, Ambedkar's struggle to protect human dignity is great. These struggles were through his writings, speeches, opinions and cooperation. He developed a socio-moral philosophy such as human dignity, freedom, socio-economic justice, material wealth and spiritual discipline.

If we discuss the development of modern India, the histories of the Orient were questioned as an imperialist empire based on liberalism in the early 19th century. The Liberals condemned the past. In the West, liberal histories have identified many great transformations from darkness to light, rationality, science, illusion and foolishness. Renaissance and enlightenment emerged from the dark ages of modernity into the modern age. This change has never happened. The Liberals saw India and other 'dark continents'. Nothing has changed in India. Social organizations define caste, village, class and oriental tyranny. During this period Dr. Babasaheb Ambedkar made a critical comment ray on history. His writings on these issues not only provoked scholars, politicians of the nationalist movement, and the orthodox Hindus, but also contributed to the establishment of a sense of feeling in Indian society. By questioning the dominant Brahmin castes, he tried systematically to build the histories and dynasties of the social classes immersed in Indian society. Babasaheb's important contribution is to rebuild society and redefine history based on the new value system. Dr. B. R. Ambedkar's work as a historian has ended his work in economic and social spheres. His historical commentary was called "pure history".

Development is an important aspect of economist Amartya Sen, and we have twice changed our thinking about whether we can understand what development is. Traditional welfare economics focused on income as a major measure of income up to its grounded work in the 1980s, when poverty was widely neglected in terms of health, education and living standards, which were only committed to income. His 'efficiency' approach gives a wider understanding. Development is usually based not only on changes in the incomes of individuals but also in terms of their choices, abilities and freedoms. And

we need to worry about the distribution of these improvements, not just the average for a community. Before the struggle against untouchability and caste system, Dr. Babasaheb Ambedkar discussed and analyzed the Hindu society.

Dr. B.R. Ambedkar as a historian

History creator: Ambedkar has assessed three different views: historical changes, Augustine, Buckle and Marx. According to Augustine, history is only about mankind's divine plan to continue through war and suffering. Dr. Ambedkar said that it is not acceptable to all except for many. For buckle, history is created by geography and physics. According to Marx, history is the result of economic forces. Ambedkar explored the limitations of these three arguments and did not accept that history was the biography of great people. In fact, there is no place in making man from history. Buckle thinks there is a truth in Marx, but their views do not represent the whole truth. The concept of Ambedkar's history is based on the principles of equality, freedom and fraternity with the 'moral society'. Ambedkar has his own views on the definition of history.

Dr. Ambedkar's Social Justice

We can talk from different perspectives on political, social, economic and religious issues. It is therefore difficult to give a single definition of social justice. Dr. Jatawa, Professor of Social Justice, said that social justice dictates certain ideals that are close to human society. The existence and continuity of individuals, family, society and race; its implementation protects the interests of the weaker sections of the society; It removes the serious imbalance between man and man, thereby improving and relieving the lives of all citizens. As a result, depending on the ability and ability of each individual, every individual can use the opportunity for his social goal and perspective. “

Social justice is always a guide and evaluation principle to look at the changing situation, promote the welfare of the people and to protect the rights of the poor and weaker sections of society, such as the abolition or revision of unfair practices, traditions and social structures.

Dr. Ambedkar's Critique of the Hindu social order

Dr. Ambedkar's attempt to critically assess the social order is twice as much. He demanded that the social system be established to protect the rights and powers of the Brahmins on the one hand and on the other hand to deny the arguments made in favour of it. Ambedkar explained that Hindu philosophy and social order were both against human values and rights and were specially designed for the welfare of Brahmin society.

Dr. Ambedkar on Philosophy of Hindu Religion

Dr. Ambedkar described Hinduism as a positive religion. The positive feature of religion is that it did not evolve into a tribal religion, but a particular context in history. This religion has a great historical personality. There are certain rules in the theocratic matter. Its value system is also divine. It has its own code of conduct and this code of conduct determines the religious, ritual and daily activities of a person.

Dr. Ambedkar, Hinduism is a positive religion, because all these qualities apply to Hinduism. Dr. Ambedkar said that such a religion is not different from morality and religion. By accepting the Code of Conduct as divinity, this religion is morally equal to religion. There are written symbols of Buddhism in India. It made it clear that Hinduism was not an orthodox religion, that Brahmanism was a custom of regeneration and that the caste system was just. This religion believed that the caste system was a divine plan.

According to Ambedkar, the Hindu social order is based on Hinduism. Hinduism and the Hindu social order were also deliberately formed. Dr. Ambedkar has explained this by applying social justice and authenticity to Hinduism. With these standards, Ambedkar has critically assessed Hindu philosophy.

Against caste system

Ambedkar began to assess the origin of caste system and the origin of the primitive tribes. He believed that the caste system was an important factor. He alleged that the caste system was due to

endogamous rule. After 20, Manu's marriage rules became more stringent. Manu summarized these rules and considered them as religious restrictions. Inter-caste marriage is considered a small thing against God's will. Those who violated these rules were severely punished. The person who violated the rules was expelled by members of the main caste. They will be expelled. The Endogamy regime also worked in these groups.

Ambedkar wanted to say that the caste system was born in the selfish motives of the Brahmins and that it was more rigid with the support of religious texts like the Manu Smriti. He made it clear that the selfish attitude of the Brahmins did not convert the Hindu social order into fraternity.

Social justice is the foundation of an ideal society

Ambedkar wanted the ideal society to be realistic is based on the following principles:

- The person ends in himself. The goal of the society is the growth and personality development of the individual. Society is not beyond the individual. Such lobbying is necessary for a person to be a society and to be good.
- The principles of coexistence between the members of society must be established on the basis of freedom, equality and fraternity.
- Society must be based on rational religion.

According to Dr. Ambedkar, a person cannot be considered as a means but not an end. Because every person is free. He has the power to acquire knowledge. He also has spiritual purity. So society should provide equal opportunities to each individual and provide the space for their development. The talent required should not be used in a manner that serves the personal interests of the community.

Hindu society saw the lower castes as a means of benefiting the higher castes. As a result, the people of the lower castes lost the opportunity to develop themselves. All the rules were in favor of the Agrarian. Thus the Hindu society has done a great injustice to the lower castes.

Ambedkar is not an ideal society, so he does not want to fall into that trap. He said that an ideal society should not consider a person as a means and should not be considered an end. Society should pay attention to every human being by giving freedom, equality and justice.

Conclusion

Dr. Babasaheb Ambedkar is not only the leader of the Untouchables but also a leader at the national level. He called for the rebuilding of Indian society on the principles of genuine democracy, freedom, equality and fraternity. He is a faithful man. He was interested in human dignity. "People want educated people, they want to know about human rights, not degree," he said. He said he would sit on someone as an opportunist and fight the challenges until the end. Ambedkar's writings not only write Indian history, but also specialize in developing a method of making it more appropriate for the contemporary historians of various schools. On the one hand, the historian's social attachment is trying to prove that it plays a role in interpreting the past. He cites the Brahmanical scholarship as follows: The non-Brahmins are to remove the imaginary and non-Brahmin struggles between the non-Brahmins and argue with the non-Brahmins. He explained the historical change in the social, political and cultural struggles of the people. He said that this historical phenomenon is reflected in the process of religious evolution. He thinks on a moral basis which is the cause of morality. For Ambedkar, religion has become an important group in the structure/interpretation of Indian history. In the historical dialect, they understand religion and proceed.

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Dr. Ambedkar as Defender of Human Rights

Amitharani

Research Scholar,

Dept of Sociology, Gulbarga University, Kalaburagi: 585 106

Abstract:

For the development of any nation, there is equality of opportunities for all people. Human rights emphasize equality and freedom. Human rights also assure food, equality of opportunity, education, dignified life, etc. Though human rights were discussed across the world now, the foundations of these rights are traced from principles of Gautama Buddha and Basaveshwar. These philosophers viewed them as social values. Later, Dr. Ambedkar has given concrete form to human rights in the Indian Constitution. Dr. Ambedkar has realized that, without achieving equality of opportunities irrespective of religion, caste and gender, the progress of India is impossible. Hence, he has included fundamental rights, which emphasize human rights. The paper has described Dr. Ambedkar's movement to protect the human rights of Dalits, weaker sections, women, peasants, workers and common people. Further, it has presented few provisions of the Indian Constitution, which emphasize the human rights.

Keywords: Ambedkar, Defender, Human Rights, Gautama Buddha, Basaveshwar

Introduction:

Universal Declaration of Human Rights (UDHR) 1948 of the United Nations (UN) is considered as a model for all human rights documents and charters. This article declaration has also prompted and influenced other subsequent constitutions of the world including Indian Constitution of 1950. It was adopted on 10th December 1948 by General Assembly of the UN. Provisions of it constitute general principles of law of humanity. The rights proclaimed by UDHR include right to life, liberty, security of person, equality before law, privacy, marriage and protection of family life, social security, participation in government, work, protection against unemployment, rest and leisure, a minimum standard of living and enjoyment of arts subject only to morality, public order and general welfare. As per Article-3, everyone has right to life, liberty and security, while Article-4 states that no one shall be held in slavery or servitude. Some rights are claim rights and others are liberty rights (Bagde, 2014).

In ancient period, few of the philosophers such as Gautama Buddha, Vishwaguru Basavanna or Basaveshwar, Mahavir, Kabir and such others were made attempts to teach constructive social values to Indians and promote social unity and religious tolerance. In modern times, social and religious reformers like Raja Ram Mohan Roy, Jyotiba Phule, Shahu Maharaja and many others made similar attempts. The social values derived from the ideas of these thinkers and philosophers were emphasized human rights. Of these philosophers and thinkers Gautama Buddha and Basaveshwar were laid foundation to social and human values in India and later, these social and human values were strengthened by Dr. B.R. Ambedkar by including the human rights in various provisions and articles of the Indian Constitution.

Gautama Buddha on Human Rights:

During ancient times, the caste and gender-based inequalities were prevailed in India and such inequalities were based on blind faith and caste hierarchy especially in Hinduism. The beliefs and practices were not based on humanity, equality and reasoning. Gautama Buddha, the founder of

Dhamma, did not claim any divine power, nor did he give importance to any sacred text. Instead, he gave importance to experience and reason. He frequently advised his disciples not to blindly accept any precept without testing it with the aid of experience and reason. He further said that in order to solve one's problems it is not necessary to surrender oneself to an external authority. A person can independently solve his problems. In short Dhamma means good conduct based on reason (Jammanna, 2017). Buddha was against any kind of discrimination or inequality in society. Equality, fraternity and humanity were main principles, which are emphasized as human rights.

Basaveshwar's Philosophy on Human Rights:

Basaveshwar(1134-1196) was from Bagewadi of Bijapur (Vijayapur) district and during the time of ruling of Kalchuri King Bijjala in Kalyana (present Basava Kalyan) because of his highly intellectual personality, he had been appointed as Prime Minister. Basaveshwar revolted against all the social evils and he himself started practicing the socialistic norms to bring about drastic change in the society. He condemned inequality and discrimination based on caste and gender in society. His followers known as Shivasharanas were from all castes and include women, who were gained equal status and respect in society. The Vachana (literary verses) literature of all Shivasharanas and Basaveshwar emphasize the equality and humanity and condemned inequality and discrimination in society.

Basaveshwara and other Shivasharanas have made untiring efforts by putting all their energy for building a society of equals where both men and women could participate in spiritual and religious spheres on equal footing . Discrimination or exploitation of women on the basis of sex is against the very principle of rationalism of Shivasharanas, the religious movement of Basaveshwar and other Shivasharanas at Kalyan against the discrimination of caste, creed or sex attracted people across the country including women. According to Veerashaiva Philosophy of which Basaveshwar was the champion, men and women differ only in physiological level but they are one and the same in metaphysical effect (Shivamurthy, 1985). Basaveshwara spoke in terms of social equality, caste and class equality, occupational equality, religious equality, equality of sex and so on which act as a catalyst for social change. Basaveshwara's 'Kayaka' theory insists on the honest discharge of occupational responsibilities (Jadhav, 2014).

Dr. Ambedkar's Struggle to Protect Human Rights:

The range of Ambedkar's struggle for securing human dignity is very vast. He had to start from the Right to be Human to attain highest humane level. Dr. Ambedkar's ideas, writings and outlook could well be characterized as belonging to that trend of thought called Social Humanism (Varshaa and Vezhaventhan, 2018).

The human rights mainly emphasize equality and fight against discrimination and exploitation. Before independence, the weaker sections especially, Dalits were discriminated, depressed, suppressed and even facing many of the social evils and practices such as untouchability were prevailed in society. Even these sections were denied education, gain public facilities such as entry into temples, getting water from public water tanks, restricted to enter into towns, villages and cities and so on. Even women were possessed subjugated status or secondary status in their own families and society. Women were suppressed and depressed in society. Apart from this, women were facing many of the problems in society such as child marriage, forced widowhood, denial of education and so on. Realizing the problems of discrimination, Dr. Ambedkar has organized many of the movements of

weaker sections and addressed to many of the women's movements. To quote a few of his major movements, it is noted that, the weaker sections were restricted to get water from Chowder tank located at Mahad and Dr. Ambedkar has organized movement against such discrimination. Realizing the equal legal rights of weaker sections as emphasized in the movement organized by Dr. Ambedkar, in 1923, the Bombay Legislative Council passed a resolution to the effect that the weaker sections be allowed to use all public water tanks. Even Mahad Municipality has also passed a resolution on 5th January 1927 to effect the Municipality had no objection to allow use of water tank by weaker sections. Even he is protector of rights of workers and peasants. In 1930, when he formed his independent labour party, he organized a rally to protect the rights of tenants in Konkan region of Maharashtra. In 1938, with the support of the Congress Socialist Party and Independent Labour Party, he had organized a rally consisting of more than 20000 peasants in Mumbai. When the Mumbai Textile Workers were protested against a Bill to be introduced by the British Government, Dr. Ambedkar has taken leading role condemning the Bill in Assembly. He was a great socialist and humanist as his articles published in his periodicals such as Mook Nayak and Bahishkrit Bharat mainly emphasized equal rights of all the types of people including Dalits, women, peasants, workers, labourers and so on.

Dr. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution. His views on equality and humanity can easily visible each and every article of Indian Constitution and all the articles emphasize human rights of all the Indian citizens. Social justice is the spirit and vision of the Indian Constitution. It is the duty of the state to secure a social order in which the legal system of the nation promotes justice on the basis of equal opportunity and, in particular, ensures that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Varshaa and Vezhaventhan, 2018).

Article 15 of the Indian Constitution emphasized fundamental rights of all Indian citizens. The Fundamental Rights and Directive Principles of the State Policy (DPSP) is the highly supports of the Universal Declaration of Human Rights (UDHR). The Fundamental Rights of India are right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights, and the right to Constitutional remedies. These Rights are defined as basic human freedoms that every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens irrespective of caste, place of birth, gender, religion, and race (Shreekrishna and Gadkar, 2018).

The fundamental rights emphasize the equality, humanity, fraternity and freedom. Under Article 17 of the Indian Constitution, untouchability has been abolished. Right to vote is major step to curb discrimination in Indian society and the Indian Constitution has enshrined equal voting rights for all the citizens irrespective religion, caste, gender or any other criteria. Positive discrimination i.e., reservation in education, employment, and politics are correctional measures that one must judiciously use them to compete with others. Similarly, Dalits should also enter into the area of mass media with high professional ethics and accountable to society. So that the mass people may be educated and sensitized. The different provisions of Indian Constitution also emphasized equality and restriction against discrimination. Article 332 has provided reservation of seats for scheduled castes and scheduled tribe in legislative assemblies of States.

He has realized the problems faced by Indian women in family and society. As such, he has placed Hindu Code Bill in the Parliament, but it was unable to get majority. Still, he has addressed many of the rallies to support for gender equality. Based on gender equality, many of the legislations were passed by the Government later. Now, 73rd Constitutional Amendment on Local Government has assured the reservation for scheduled castes, scheduled tribes, other backward classes and women representation in Panchayats.

Concluding Remarks:

Dr. Ambedkar is a true visionary of modern India. He has studied the problems faced by Indian people of all religions, castes and gender, which was obstacles to create society, based one equality. He has followed many Buddhist principles, which are based on equality and humanity. Without equality, socio-economic and educational progress is impossible. Realizing this truth, Dr. Ambedkar has organized many movements, written many of his articles and published many of the newspapers and magazines. His knowledge is appreciated by entire India and as such, he was become Chairman of Constitution Drafting Committee. It was an opportunity for Dr. Ambedkar to realize his dream of protecting human rights of all people and development of India. He has included fundamental rights which emphasize basic needs such as food, education, equality of participation in democracy, dignified living and so on for all the Indian citizens. Based on constitutional principles, many of the legislations were passed by the Government and welfare schemes have been implemented to protect the human rights of people.

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Reflection of Ambedkar's Philosophy of Education on NEP 2020

Susmita Mazumdar

Army Public School Kirkee, Pune Research Scholar
H.Gm. Azam Colege Of Education, Pune
Savitribai Phule Pune University

Abstract:

Dr .Babasaheb Ambedkar, the architect of modern India, dreamed of a nation standing tall on the strong foundation of social justice and equality. He realized the indispensable role of education to achieve this status. Though we have entered in the 21st century but it is unfortunate that Ambedkar's educational thought has remained neglected.

The National Education Policy 2020, the first education policy of the 21st century, emphasizes on equality and inclusion in Indian Education System. This significant step of NEP2020 will definitely have a positive impact of reflection of Ambedkar's educational philosophy on Indian education system.

In this paper, the researcher has tried to reflect on Ambedkar's philosophy of education on equality and inclusion and its implementation through the principles and recommendation of the NEP 2020.

Introduction:

“Purpose of Education is to moralize and socialize the people”

- Dr. B R Ambedkar

Dr Bhim Rao Ambedkar, a social revolutionary, is also known as a scholar, a patriot, a philosopher and a humanistic thinker. He was not only a competent parliamentarian but also an eminent educationist who was acknowledged as a crusader for the social rights and justice of the depressed classes. Education played an important revolutionary role in Ambedkar's conception of social progress and in his vision of a just and equal society. However his educational thought remained neglected in Indian educational discourse (Velaskar, 2012).

Ambedkar's philosophy of education was influenced by John Dewey. Both of their work aimed at creating a society to live as equals in the global village (Mukherjee AP,2009).

Dr Babasaheb Ambedkar's philosophy has enormous potential in the advancement of Indian education system. He considered education not only as a precursor for social mobility but also as an instrument to open doors for the modernization of the society. He placed education system as a vital force for individual development and social change. Dr Ambedkar was a pioneer to value the freedom and equality in education system of our country irrespective of caste, creed and gender. His philosophy of education has been prominently reflected in the National Education Policy 2020 - our first education policy of the 21st century.

Dr Babasaheb Ambedkar gave immense importance to education as he believed that education system was the foundation of progress and development of the country. He wanted to instrument education to liberate every sector of the society from illiteracy and ignorance. According to this architect of modern India, education was the most powerful agent for the upliftment of the society as well as the entire nation. Ambedkar's educational philosophy focused on equality in education. It was his firm belief that discrimination can be eradicated by empowering the depressed classes with

education. He dedicated his life towards repossession of the human personality through revolution in the education system. The NEP 2020 reflects the same by emphasizing on the holistic approach of education for preparing the students equipped with 21st century skills. In the early decades of the twentieth century, he proposed a dynamic, progressive and scientific curriculum. The NEP 2020 has adopted the similar philosophy by recommending a paradigm shift from conventional to experiential, multidisciplinary learning in school education. Along with inclusion and equity, the other human values like empathy, tolerance, human rights, gender equality, non-violence, citizenship will also be a part of curriculum.

Therefore, the vision of Ambedkar on equality and inclusion in education needs to be strongly implemented for developing a sustainable education system for enabling the nation to compete in the global forum. This paper aims at reflecting the educational philosophy of Dr Babasaheb Ambedkar through the implementation of the NEP 2020.

Significance:

Dr Babasaheb Ambedkar truly said, “Education is something which ought to be brought within the reach of every one. The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate continuous to be literate throughout the rest of his life.” This valuable thought is well addressed by NEP 2020 by the measures incorporated within to curtail dropout rates and ensure universal access to education at all levels. In the present study, researcher has considered the secondary school education system. The purpose of this study was to focus on two important aspects of Ambedkar’s educational philosophy, namely equality and inclusion, for implementation in school education as per the recommendation of NEP2020.

Objectives:

- To explore equality and inclusion in school education
- To reflect Ambedkar’s philosophy of education through NEP2020

Research questions:

- What is Ambedkar’s philosophy of education?
- What is NEP 2020?
- What is the role of NEP 2020 on reflecting Ambedkar’s philosophy of education?

Methodology:

Method selected for study is literature review and survey. It also includes information from books, internet, schools, teachers and resource persons, papers from different researchers, information from web and other media.

Presentation:

Education system of a country is the ladder to achieve full human potential and develop a strong nation. Dr Ambedkar struggled for right to education through equality and inclusion irrespective of caste, creed and gender. The equality in education is a need of the hour to achieve sustainability in

education. To promote equality in education, we need to give significant consideration on gender equality in education. The worldwide education system is characterized by extensive gender inequalities. It is found that there are 100 million girls who do not complete primary education and sixty five million girls never even start school. It is unfortunate to know that nearly three quarters of a billion girls and women are being denied education (Aikman, S., & Unterhalter, E., 2005).

The importance of the right to education ,as well as rights, within education need to be considered with the true spirit. Our education system requires a holistic and integrated approach which is addressed by the NEP 2020. Various steps are taken by the NEP to make a significant impact on the entire education system. It proposes assurance in universal accessibility of education and gender-aware educational environments.

The NEP 2020, introduced by the Prime Minister Narendra Modi on 12th May 2020, is designed to achieve the goal of sustainable educational development by 2030. It has promising principles to provide an inclusive and equitable quality education and promote a lifelong learning opportunity for all.

The NEP 2020 aims at bridging gender and social category gap in all levels of school education followed by higher education. To ensure equitable and inclusive education, NEP has the gender inclusion fund for improving equity for the disadvantaged regions in our country. Therefore, it can be expected that the NEP 2020 will be a step forward to revive the educational philosophy of Dr Ambedkar.

Education policy of a nation is the catalyst to reach utmost national aspirations. The NEP 2020 will lead towards an education system rooted in Indian ethos and values, enriched with the philosophy of eminent educationalist like Ambedkar to transform India into a global knowledge society of the 21st century.

Conclusion:

Education is the greatest tool for achieving social justice and equality. Dr Ambedkar fought throughout his life for this noble cause. Education with social, moral and aesthetic values lead to reconstruction of the society. Therefore, the successful implementation of the principles and recommendations of NEP 2020 needs to be ensured at ground level in order to achieve a sustainable educational system. This sustainability in education system will definitely lead towards making India the 21st century knowledge hub in global scenario – a dream of every citizen.

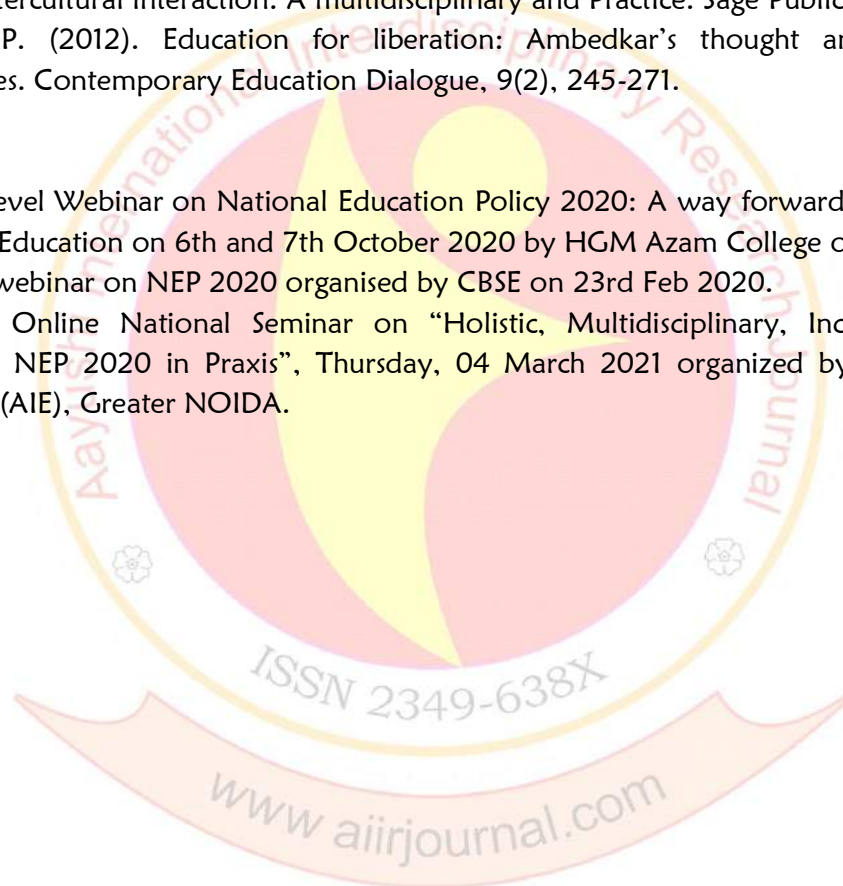
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Webinars

1. National level Webinar on National Education Policy 2020: A way forward to meet challenges in teacher Education on 6th and 7th October 2020 by HGM Azam College of Education, Pune.
2. Teachers' webinar on NEP 2020 organised by CBSE on 23rd Feb 2020.
3. One Day Online National Seminar on "Holistic, Multidisciplinary, Inclusive & Futuristic Education: NEP 2020 in Praxis", Thursday, 04 March 2021 organized by Army Institute of Education (AIE), Greater NOIDA.



Importance of Women Empowerment in India Special Reference to Dr. Babasaheb Ambedkar

Rumi Haloi

Ph. D Research Scholar

Department Of Philosophy Gauhati University

Abstract-

Empowerment is a multi-dimensional, multi-layered concept. The meaning of empowerment is moving from a position of powerlessness to power. But in our society women are always treated as an object by men. In the patriarchal society, women have always been dominated, suppressed by the male society. From time immemorial women have been living in between the four walls serving for the sake of the male members of the family. They have always been economically dependent on men, never thinking of their economic independence. Empowerment is the only way through which a woman would get her dignity, property rights, economic rights, abortion rights, etc. In Manusmriti also women have been treated a very low status, just as a slave. This paper will mainly focus on Ambedkar's role in women's empowerment. It will also discuss the contribution of Ambedkar to the upliftment and empowerment of Indian women through various constitutional laws and government schemes.

Keywords- Women, Empowerment, Ambedkar, Economic independence, Laws for women.

Introduction

"I measure the progress of a community with the degree of progress women have achieved." Dr. B.R Ambedkar

In the 20th century, Dr. B.R Ambedkar was among the most intellectuals, the redeemer of the suppressed class, a noted jurist, the chief architect of the Indian Constitution. Ambedkar was a renowned scholar, daring leader, and overall he had a multi-talented personality. He had made a significant effort to lead the society on the path of Liberty, Equality, and fraternity. In the advancement of women in our country, Ambedkar was the first Indian who broke down the barriers. Ambedkar spent his life not only for the betterment of women, but also he created awareness among poor, illiterate women and inspired them to fight against injustice, and social practices like child marriage, the devadasi system, etc. Ambedkar tried a fair addition of women's rights in the political vocabulary and Constitution of India. Ambedkar was not only the father of the Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. For him, every woman should be given social, education, wellbeing, and socio-cultural rights. Ambedkar's insight on Women's problem stressed women's right to education, right to property, gender equality which resembled the global feminist demand (Sanjeev Kumar-2015). He started his movement in 1920. He believed in empowering the women and their role in upliftment of society. This can be achieved by advancing both male and female education. He started his own newspaper 'MookNayak' in 1920 and 'Bahishkrit Bharat' in 1927 to strengthen his movement and raise the voice for liberating women and promoting women's education.

Women empowerment refers to increasing the power or strength in every aspect like spiritual, political, social, educational, the economic status of every individual or community of women. Women empowerment in India is mainly dependent on different aspects such as geographical location, social statuses like caste, class, educational status, and age. Through women empowerment, Ambedkar wants to civilize every woman, which is traditionally underprivileged in society. Women empowerment is the process of protecting women from all kinds of violence, and every woman can live their life without the fear of brutality. Women occupied almost 50% of the world's population but in India, comparatively the female population has been lower than males. Women are not treated as equal to men in all places. In Western societies, women have got equal rights and status with men in every sphere of life. But in India, even today we found gender disabilities and discrimination. But the conflicting situation is that they were sometimes treated as Goddess and sometimes as a slave.

On 1927 December 25th, Ambedkar talks of Manusmriti in presence of more than fifty women in a conference of depressed classes held at Mahad. At the end of the conference, he addressed about three thousand women and encourages them to dress well and live a clean life, and also said that do not feed spouse and sons if they are drunk, send your children to school. Education is necessary for both males as well as females. The women's association was established in January 1928 and Ramabai, Dr. Babasaheb wife as its president (Vijay More-2011). The advocacy of Babasaheb to empower women to speak bravely was seen when Radhabai Vadale addressed a press conference in 1931. She said "It is been to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights. The credit for this self-respect and firm determinations of women goes to Dr. Babasaheb. (Singariya-2014).

Though in the early Vedic period, women enjoyed equal status with men in all aspects of life, but due to the man-dominated scripture of Manu, equal rights were not available to all the sections of society. In that society also the status of women was deteriorating day by day. It has gone through various changes throughout the various historical stages. At that times they have their two stages of life like the phase of enslave and the phase of freeing. From then to now women's status and position in our society has been changing with the time. In the Rig- Vedic period society was very free and female also enjoy as like the male mate. In the Manu Smriti, Manu not only shows disrespect for women, but also said that 'women's are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married, and under the custody of her son as widows. Under no circumstances is she allowed to assert herself as independent.' Manu, not only denies them from the right of education and the right of property, but also forbids them from performing sacrifices. Being India's first Law minister and chairman of drafting Committee of the Constituent Assembly, Dr. Ambedkar thought it appropriate, rather his duty, to free women from the age old enslavement by improving the Hindu social laws created by Manu. Therefore, he took leadership to draft and introduce the Hindu Code Bill in the Constituent Assembly. Dr. Babasaheb Ambedkar always believed in movements generate by women. He urges that every married woman must participate in her spouse's activities as a friend and she have to show the courage to repulse the life of slaves. If all the women follow it, they will get the true respect and their own identity. He stated "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education".

The constitution has constituted as an essential right the equality of sexes. But the progress of women in modern era is not an easy task to change from a position of absolute deterioration and enslavement of women in the nineteenth century to a position of equality in the mid twentieth century. Only after independence of India, these revolutionary changes have taken place. To improve the condition of women, the Constitution of India laid down the exceptional steps by the government. This fast change in the status of women was inspected through social legislations. The Constitution of India guarantees some fundamental rights and freedom such as protection of life and personal liberty. Article 14 ensures equality before law and Article 15 prohibits any discrimination. Article 16(a) forbids discrimination in any respect of employment of office under the state on the grounds only of religion caste, sex, descent, and place of birth, residence or any of them. There are some Acts passed for the improvement of women, like-

- **The Hindu Marriage Act of 1955:** This Act advanced equal rights to women to apply divorce and also maintenance in certain cases.
- **The Hindu Adoption and Maintenance Act of 1956:** By this Act a woman can adopt a boy or a girl as her son or daughter.
- **The Hindu Minority and Guardianship Act of 1956:** This Act provides that a woman is entitled to act as the natural guardian of her minor children.
- **The Hindu Succession Act of 1956:** As a result of this Act, woman has got equal rights in the inheritance of family property.
- **The Hindu Women Right to Property Act of 1973:** According to this Act, the daughter, the widow, and the mother can inherit property of the deceased simultaneously. Now women will hold her property absolutely with full right to sell, mortgage, and dispose of as she desires. But according to the Hindu Succession Act, 1956, woman has only to enjoy her husband's share in coparcenaries property for her life time without any right to alienate property.
- **The Dowry Prohibition Act of 1961:** According to this Act, taking or demanding dowry is an offence punishable by imprisonment and or fines.
- **The Equal Remuneration Act of 1976:** This Act does not permit wage discrimination between male and female workers

There are also various laws for women empowerment in India-

- The Equal Remuneration Act, 1976.
- The Dowry Prohibition Act, 1961.
- The Immoral Traffic (Prevention) Act, 1956.
- The Maternity Benefit Act, 1961.
- The Medical termination of Pregnancy Act, 1971.
- The Commission of Sati (Prevention) Act, 1987.
- The Prohibition of Child Marriage Act, 2006.
- The Pre-Conception & Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994.
- The Sexual Harassment of Women at Work Place (Prevention, Protection and) Act, 2013.

Above all these there are various government schemes for women empowerment which was began in 1954 in India but the actual participation began only in 1974. In the present time also there are lots of government schemes for women are like- Beti Bachao Beti Padhao Scheme, One Stop Centre

Scheme, Scheme, Women Helpline Scheme, UJJAWALA : A Comprehensive Scheme for Prevention of trafficking and Reuse, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation, Working Women Hostel, Rajiv Gandhi National Creche Scheme For the Children of Working Mothers, Ministry approves new projects under Ujjawala Scheme and continues existing projects, SWADHAR Greh (A Scheme for Women in Difficult Circumstances), Revision under IGMSY in Accordance with National Food Security Act, 2013 in XIIth Plan, Support to Training and Employment Programme for Women (STEP), NARI SHAKTI PURASKAR, Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar, Awardees of Rajya Mahila Samman & Zila Mahila Samman, Indira Gandhi Matritva Sahyog Yojana (IGMSY) - A Conditional Maternity Benefit Scheme, Mahila police Volunteers etc.

Conclusions

Dr. B.R Ambedkar was the symbol of knowledge and character. For him in order to remove the darkness and ignorance, education is best means. He stated that every woman should be equally treated and each individual man has to respect every woman's prestige. He claimed on Hindu Code bill suggesting the fundamental improvements and amendments in assembly. Ambedkar's teaching and thoughts are helpful not only for women but also for every individual in India. By his sentence and word one can easily know his core concern and feelings for improvement of women in all aspect of a society. He quoted the famous thoughts of an Irish Patriot Daniel O Connal as, "No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty." In the words of Ambedkar we also can say that "we shall see better days soon and our progress will be accelerated if male education is persuaded side by side with female education."

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Dr.Babasaheb Ambedkar's Concept of Social Justice

Adv. V.N.Shirsat,

BA(Hons), LLB, PGD in Human Rights, PGD in Ambedkar Thoughts.

401, Mulund Vikasprabha CHS Ltd.

MHADA Colony, Mulund (East) Mumbai-400081.

Introduction:

Meaning of Social Justice:

Traditional view of justice in perspective of Plato justice was focused on the 'just' man. It was primarily concerned with the virtues befitting a man for enhancing his moral worth. In other words justice which sought to prescribe the duties of different citizens and required them to develop virtues befitting those duties. It is also significant to note that Hindu caste system as enjoined by the ancient lawgivers strikes a similar note regarding the nature of justice as every individual has to work as per ordained by Manasmruti.. Aristotle's theory of justice embodies the conservative views as he was in favour of maintaining the existing order. He held that the identical notion of justice in the minds of the people was the reason behind the existence of the state. Thus traditional concept of justice in Greek society which is cradle of human rights thinkers is completely irrelevant in modern view of justice.

In this connection D.D. Raphael in his 'Problems of Political Philosophy' (1976) has made important point: "The term 'Social Justice' tends to issue from the mouths of reformers and to be regarded with suspicion by those who are satisfied with the existing order". The social justice is the voice of the oppressed, underprivileged, repressed, neglected and marginalised against the excesses in the social system. It is a just claim what is due to the individual from society especially to those individuals who are condemned to a wretched and sub-human living because of defective system of distribution of advantages accruing from the organised social life. Thus the modern idea of justice is applied to the various aspects of social life, we get legal, political and socio economic rights in justice, they encapsulate within the general scheme of social justice.

Social Justice in perspective of Babasaheb's Ambedkar:

It is ubiquitous fact that Dr. Babasaheb Ambedkar was born on 14th April 1891 and achieved supreme Nibbana on 6th December 1956. In his merely 65 years span of life, after obtaining basic graduation from Mumbai university he had to his credit the highest academic distinction from the most then civilised and cultured foreign country on the earth and became unparalleled human being in India who climbed at highest pedestal of knowledge. His thirst for knowledge and deep seated ambition only goaded him to wade through knowledge not only India but in the U.S.A. and U.K. as well. He had obtained M.A. PhD, D.Litt. (Columbia University- America); MSc, DSc, (London School of Economics), Bar at Law, LLD (London) and finished his academic career in 1924.

His multifaceted charisma have been acknowledged by the world that he deserve highest appellations as the Greatest Constitutionalist, Social Revolutionary, Parliamentarian, Economist, Sociologist, Jurist, , Philosopher, Thinker, Anthropologist, Historian, Humanist, Orator, Prolific Writer, Social Reformer. Liberalist and Bodhisattva. Some may add even more appellations to what has

been stated above, as it would always be belittled to describe him within few words. A great man needs something more for his greatness, according to Nietzsche “What is great in man is that he is a bridge and not a goal; what can be loved in man is that he is a transition and a destruction” This quotes aptly applicable to Babasaheb as he was bridge for transition and crusader for destroying the centuries old social system.

Dr. Babasaheb Ambedkar was, par excellence, a spokesman of the ignored humanity—the workers, women, small peasants, landless labourers and wretched human being.. He expressed the sorrows of the untouchables and tried sincerely to channel the activities of the depressed classes. In mobilising them, he created a sense of self-respect and pride in them. He dedicated his life to the cause of removal of untouchability and completely identified himself with the socially segregated section of the Indian society. He launched a life-long crusade for liberating them from their centuries-old enslavement and ostracism. It is this crusade which “lifted him up high from a mere ghetto boy to a legend in his own lifetime”. He was born an untouchable and therefore he had an intense yearning to see that the untouchables are better placed in social, political and economic fields. He rejected social reforms received as charity and accommodation. He wanted social reforms as of right. He was for a total reorganisation and reconstruction of the Hindu society on two main principles—equality and liberty.

The analysis of Dr. Babasaheb Ambedkar’s social and political philosophy is very tough job even though the researcher would like to make an attempt of his notion of social justice as a different perspective. Most of us only knew that Dr..Babasaheb was an architect of Indian Constitution and other appellation tagged in above para of introduction. He brought dignity to the lives of the so-called untouchables and fought for eradication of castes. He also proved that intellect is not the property of any particular caste or class but given an opportunity the most despised on the earth can also surpass any other castes or classes. His four well known oeuvres, Castes in India : Their Mechanism, Genesis and Development (1913), Annihilation of Caste (1936), Who Were the Shudras? (1947) and The Untouchables (1948), has for the first time analyzed in detail the ‘Shudras’ and ‘untouchables’ which created a stir in India.

Dr. Babasaheb Ambedkar was against the concept of Hindu social system and did not like Hindu religion. He believed that conversion of religion to give social justice in the name Buddha religion and he observed that Buddhism is the best way to be adopted to promote peaceful social livelihood. To quote Babasaheb Ambedkar, ‘by discarding my ancient religion which stood for inequality and oppression, today, I am reborn, I have no faith in the philosophy of incarnation; and it is wrong and mischievous to say that Buddha was an incarnation of Vishnu. I am no more a devotee of any Hindu god or goddess.

The Hindu religion, Gopal Guru quotes that Ambedkar’s view of Hindu religion, ‘hindu religion is that law of the established order and was made by the touchables. The untouchables had nothing to do except to obey it and respect it. The untouchables have not rights against the touchables. For them there is no equal right, not justice which is due to them and nothing is allowed to them. Nothing is due to them except what the touchable are prepared to grant. The untouchables must not insist on rights. They should pray for mercy and favour and rest content with what is offered’ (Guru 2002: 41). The touchable communities created untouchable community and were treated as slaves.

Babasaheb Ambedkar says that caste is an artificial chopping off of the population into fixed and definite units each one prevented from fusing into another group though the custom of endogamy¹. He quotes, ‘Caste is the monster that crosses your path, you cannot have political reform, and you cannot have economic reform, unless you kill this monster’. He believed that the root of

untouchability is the caste system, the roots of the caste system is religion attached to Varnashram, the root of Varnashram is the Brahminical religion, and the root of Brahminical religion is authorization of power by religious scriptures. The major discriminatory of features of casteism are; i) Hierarchy, ii) Lack of social efficiency, iii) Social immobility, iv) Responsible for disruptive tendencies, v) Excommunication, vi) Endogamy and vii) Anti-social spirit.

According to Dr. Babasaheb Ambedkar, caste is religion and it was institution, It may be institutionalized but it is not the same as the institution in which it is embedded. Religion is an influence or force suffused (spread) through the life of each individual moulding his character determining his actions and reaction, his likes and dislikes. These likes and dislikes, action and reactions are not institution, which can be cut off. If social forces are to be prevented from contaminating politics and perverting it to the aggrandizement of the few and the degradation of the many then it follows that it will contain mechanism, which will bottle the prejudices and nullity and injustice.

The castes were enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated that make them merciless and it is in obedience to its force that some unfortunate groups find themselves closed out, with the result that new groups by a mechanical law are constantly being converted into castes in multiplicity. Dr. Babasaheb argued that the Brahmins were dominating Hindu society and the fundamental principles of Brahminism are 1] Graded inequality between the different classes; 2] Complete disarmament the Shudras and the untouchables; 3] Complete prohibitions of education of the Shudras and the untouchables; 4] Ban on the Shudras and the untouchables occupying places of power and authority and 5] Complete subjugation and suppression of women. He suggested that the following changes in the Hindu Religion: 1. One standard book of Hindu religion; 2. Priesthood should be abolished. 3. Priest should have legally valid title, 4. Priests should be servants of the state and should be subject to disciplinary action and 5. The number of priests should limited according the requirements of the state².

Dr. Babasaheb said "Caste is the monster that crosses your path, you cannot have political reform, and you cannot have economic reform, unless you kill this monster" (Kazeha: 1988) Thus, he wanted to include certain economic safeguards such as nationalization of agriculture and nationalization of some other core industries under fundamental rights for the welfare of weaker sections of society but, unfortunately he could not do so due to stiff opposition from other members of constituent assembly.

Social Justice through Preamble of Indian Constitution

The Preamble is a mirror of social justice. It trumpets our collective aspirations as a republic, it articulates the principles that pre-condition possibility of our nations social justice. It's version comprise 81 words (After 42nd Amendment 5 more words like, 'Secular', 'Socialist', 'Integrity' and proposition 'Of' increased to 85 words). It provides social, economic and political justice to citizen of sovereign, republic of India. It assures "...to secure to all its citizens: JUSTICE, social, economic and political; LIBERTY of thought, expression belief; EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation..." are the goals mentioned in the preamble. The Preamble to the Constitution, a basic postulate of the nation's founding faith, expressly articulates the vision of the nation as a Social Justice State with a dynamic, democratic, egalitarian order. Indeed, Parts III and IV is plainly Fabian socialist.

The word sovereignty implied that citizen can demand all essential requirements or needs from the government of India because Indian political representative are being directly elected by the people of India. And if their demand did not measure up, in such situation or circumstances the representative will be called back, they will have no right to remain in the power. The social,

economic and political justice as a three folds classification of justice. It is difficult to conceive the latter two as independent and apart from society, conceived generically social justice includes economic and political Justice. The Social Justice is derivative term as the name indicates must conform to Justice in all in its social aspects. The deeper roots of Social Justice are to be found in economic Justice.

Conclusion:

The fundamental meaning of this concept of “Social Justice” is to bring a just society. The main objective of this concept is to uplift the oppressed, suppressed underprivileged, repressed, neglected and marginalised members of the society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections. So far as Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus he created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.

In the era of Globalization, liberalization and privatization, the concept of Social justice has assumed a greater significance. Many Multi National Companies (MNC) by insisting for merit have discarded the concept of social justice. All MNC’s should be made to work within the Constitutional frame work so as to ensure social justice to Scheduled Castes and Scheduled Tribes and women in India. For this the state has to play major role by creating, regulations and procedures. Other wise, the concept of social justice remains only on paper not in practical.

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Dr. Babasaheb Ambedkar- an architect of Modern India

Nidugondi Shreya

Computer Science Engineering CSE-B
Keshav Memorial Institute Of Technology
Narayanaguda, Hyderabad

Introduction

“Be the change you want to see in the world.”

In a world replete with evils, violence and hatred, everybody wishes for change, but only the brave few spend their lifetime bringing the change others but dream of. One such person is a politician, social reformer, economist and jurist, Bharat Ratna Dr. Bhimrao Ramji Ambedkar. Dr. Ambedkar fought against the practice of discrimination and helped to outlaw it. He spearheaded the Dalit-Buddhist movement, and was the Chairman of the Constitutional Drafting Committee and was independent India's first Minister of law and Justice. He is considered to be the chief architect of the Indian Constitution, and through the works of his life, also an architect for the modern Indian society.

A great visionary, Dr. Ambedkar is referred to as the Father of the Indian Constitution. He believed that one must use their education for the betterment of society and of the poor. His dynamic personality, statesmanship and broadness of thought are reflected in the very heart of our Constitution. He was a leader of not just the downtrodden, the Dalits; he was a leader for the people. Dr. Ambedkar's hunger for knowledge, leadership and responsibility are qualities we must imbibe ourselves to transform society. Let us get to know more about him.

Babasaheb Ambedkar was born on April 14, 1891, in a family of the Mahar caste and was a victim of caste discrimination, untouchability, and social prejudice. Having lived the life of a pariah, Ambedkar spent his life as a messiah for the many oppressed sections of society. Ambedkar travelled across the ocean to do a post-graduation in Economics from Columbia University and later pursued a Doctor of Science degree from the London School of Economics. He went on to teach at the Sydenham College of Commerce and Economics in Bombay, before beginning to practise law at the Bombay High Court.

By this time, Ambedkar had made a name for himself in society by striving for the emancipation of Dalits. He founded the Independent Labour Party in 1936 and wrote books on caste such as 'Who Were the Shudras?' and 'Annihilation of Caste' that made an impact on society and influenced the way we think of casteism today. On March 2, 1930, Ambedkar helmed a historic procession of about 15000 Dalits in an attempt to see God by entering the Kalaram Temple at Nashik. Although they were denied entry by the priests, this protest created waves in the liberation movement of Dalits.

Upset at the various prejudicial incidents that shaped his life, Dr. Ambedkar spent over two decades in search of a new religion. He wished to convert to one in which he would not be discriminated against on the basis of his birth. Post visits to two neighbouring countries Ceylon (now Sri Lanka) and Burma (now Myanmar), Ambedkar was influenced by Buddhism. Ambedkar said that Buddhism allowed for a voice of reason, opposed the system of Chaturvarna and was drawn towards it by the fact that Buddha did not consider himself a common man, and not God or of God. These were

values that Ambedkar spent aeons fighting for, and wished to live by these tenets. On 14 October 1956, Ambedkar, his wife, and 500,000 of his followers converted to Buddhism in an official public ceremony organized in Nagpur.

On August 29, 1949, a fortnight after India became independent Ambedkar was appointed as the Chairman of the Constitution Drafting Committee. In a country of millions of ideas and opinions, and religions and classes, Ambedkar did the arduous task of laying a law for our land that made provisions for all citizens of the country and their equal treatment. To accommodate for people of all walks of life, our constitution makers borrowed salient features of other countries such as the right to amend the constitution from South Africa, quasi-federal government from Canada, freedom of trade between states from Australia and Rule of law from the United Kingdom, among others.

146,385- this is the total number of words in the Indian constitution, and it only seems to be growing, courtesy the far-sighted and astute rationale of Dr. Ambedkar. Our constitution is the longest of its kind in the world. By contrast, the second longest constitution is that of Nigeria, which is half the size of the Indian constitution. In terms of culture, ethnicity, language and religion India alone is thought to be as diverse as the continent of Europe in its entirety. Article 368 of the constitution allows the government to exercise the power of making constitutional amendments. In its seven-decade long history, it has already been amended 103 times.

Our constitution emphasizes on the values of justice, liberty, equality, and fraternity. It has outlawed any form of discrimination based on caste, religion, sex, etc. Our fundamental rights are safeguarded courtesy of the presence of Article 32, which Ambedkar has referred to as "...the very soul of the constitution and the heart of it."

Ambedkar's attention to detail, economic policies and reforms have played a major role in shaping post-independent India. Some of the principles that the Reserve Bank of India (RBI) was founded upon were ideas of Ambedkar. Shaped by first-hand experience of discrimination, Ambedkar wished for a better place, free of prejudice or bias manifesting in any form. Yet, Ambedkar's ideal idea of India that is reflected in the constitution has not yet been fulfilled in its entirety, even today. Discrimination, inequality, and injustice are strife in some pockets of the country.

Dr. Ambedkar's confidence, ambition and affirmative action moulded the world we live in today. He has made a tremendous contribution in making India what it is today. It is rare to see such a thirst for change, clarity of vision and the drive and mastery to execute your ideas. In 1990, Dr. Ambedkar was posthumously awarded the country's highest civilian honour, the Bharat Ratna. His rich legacy that he left behind is a part of history that is immortalized. His birth date i.e., January 14 is known as Ambedkar Jayanti or Bhim Jayanti and is celebrated as a public holiday to commemorate his memory. We must all be torchbearers of Ambedkar's idea of equality and work for a better life. It has been over three score years since Ambedkar passed away. Yet, he still lives on in every person- when they exercise their rights, express their opinions and live as citizens of the Republic of India.

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महिला अधिकारों के लिए मील का पत्थर साबित हुए डॉ भीमराव अंबेडकर

डॉ ममता धाकड़

सहायक प्राध्यापक

“किसी समुदाय की प्रगति महिलाओं की प्रगति से आंकी जाती है”

डॉ. भीमराव अम्बेडकर एक महान नारीवादी चिंतक थे। डॉ. भीमराव अम्बेडकर ने अपने सम्पूर्ण जीवनकाल में महिला सशक्तिकरण के लिए अनेको प्रयास किए। उनके द्वारा अपनी कई रचनाओं में भारतीय महिलाओं की स्थिति के बारे में बहुत ही विस्तृत वर्णन किया गया है। डॉ. भीमराव अम्बेडकर के अनुसार, मनु से पूर्व भारत की यदि बात की जाए तो उस समय महिलाओं की स्थिति काफी सम्मानजनक थी। उन्होंने कहा है कि मनु से पूर्व महिलाओं को शिक्षा ग्रहण करने व धार्मिक क्रियाकलापों को सम्पन्न करने का अधिकार प्राप्त था। डॉ. भीमराव अम्बेडकर का विचार था कि देश में मनु ने महिलाओं की स्थिति को काफी दयनीय व चिंताजनक बना दिया। मनु की रचना 'मनुस्मृति' की बात करे तो महिलाओं के सामाजिक, आर्थिक व राजनीतिक विकास पर पूरी तरह से प्रतिबंध लग गया था। आधुनिक युग में डॉ. अम्बेडकर द्वारा महिलाओं को जागृत करने के लिए कई सम्मेलन किए। डॉ. अम्बेडकर ने अपने दो अखबारों 'मूकनायक' व 'बहिस्कृत भारत' इत्यादि समाचार-पत्रों के माध्यम से महिलाओं को उनके अधिकारों की प्राप्ति के लिए प्रेरित किया। 1941 में 'हिन्दू कोड बिल' के द्वारा भारत सरकार ने भी महिलाओं के सशक्तिकरण का प्रयास किया। डॉ. अम्बेडकर ने कानून मंत्री रहते हुए 'हिन्दू कोड बिल' का कार्य अपने हाथों में लिया लेकिन रूढ़ीवादी लोगों के द्वारा इस बिल का विरोध किया।

राजनीति में महिलाओं की उपस्थिति आज भी कम क्यों है। महिला आरक्षण बिल आज भी पास क्यों न हो पाने के क्या कारण है। महिला अधिकारों पर बोलना एक आम एवं अलग बात है और उनके लिए लड़ाई लड़ना बिल्कुल ही अलग बात है। मौजूदा दौर में नारी सशक्तीकरण पर चारों ओर से बहुत जोर दिया जा रहा है। कहीं पर सामाजिक चेतना के नाम पर, तो कहीं पर सख्त कानून के नाम पर। आज हम सभी भारत के सर्वोच्च न्यायालय के द्वारा दिए गए ट्रिपल तलाक के फैसले का जश्न मना रहे हैं, जिसमें मुस्लिम महिलाओं को पुरुष प्रधान मुस्लिम समाज से मुक्त करने का श्रेय दिया गया है। लेकिन इस बात का कोई सबूत नहीं है कि उन्होंने हिंदू महिलाओं को सशक्त बनाने के लिए कोई पहल की। इसके विपरीत, उन्होंने हमारे देश के पहले कानून मंत्री डॉ. बीआर अंबेडकर द्वारा की गई एक बड़ी पहल को रोकने के लिए हर संभव कदम उठाए। महिलाओं के अधिकारों के लिए लड़ाई डॉ. भीमराव अंबेडकर ने वर्षों पहले ही शुरू कर दी थी।

डॉ भीमराव अंबेडकर : भारतीय महिला क्रांति के मसीहा -

महिला सशक्तिकरण को लेकर डॉ. भीमराव अंबेडकर की लड़ाई की शुरुआत सन 1942 में शोषित वर्ग की महिलाओं के एक सम्मेलन में देखने को मिली थी, जब उन्होंने कहा था, 'किसी समुदाय की प्रगति महिलाओं की प्रगति से आंकी जाती है।' उनके यही शब्द उन्हें नारीवाद का एक बड़ा नेता बनाते हैं, जिसने जाति समस्या और महिला के अधिकारों को एक करके देखा। उनका मानना था कि महिलाओं की स्थिति इसलिए भी बदहाल है क्योंकि वे सब जाति-प्रथा के जाल में फंसी हुई हैं। आजादी मिल जाने के बाद भी चिंता इस बात की थी कि आधी आबादी का क्या होगा। देश में जहां संविधान को बनाने में तीन साल से ज्यादा का समय लग गया था, वही महिला अधिकारों के लिए लड़ाई अभी भी बाकी थी। भारत में सामाजिक व्यवस्था के तौर पर पितृसत्तात्मक सत्ता है। महिला का स्थान हमेशा ही इस सामाजिक व्यवस्था के तौर पर पुरुषों से नीचे ही है। बेटियों को हीन नज़र से देखा जाता है। हिन्दू धार्मिक ग्रंथों में भी स्त्रियों को हीन नजर से देखा और प्रस्तुत किया गया है। मनुस्मृति जैसी किताबों में महिलाओं को नीचे दर्जे का दिखाया गया है व सभी अधिकारों से वंचित किया गया। डॉ भीमराव अंबेडकर के द्वारा महिला सशक्तिकरण के प्रयास के रूप में प्राचीन 'मनुस्मृति' का दहन किया। वह केवल उपदेश देने में विश्वास नहीं रखते थे बल्कि उन्होंने हिंदू कोड बिल लाकर एक बेजोड़ मिसाल भी कायम की, जब यह बिल संसद में पेश किया गया तब इसे लेकर संसद के अंदर और बाहर सभी जगह एक विद्रोह सा मच गया। सनातनी धर्मावलम्बी से लेकर आर्य समाजी तक सभी समुदाय अंबेडकर के विरोधी हो गए। संसद में जहां जनसंघ समेत कांग्रेस के हिंदूवादी तक इस बिल का विरोध कर रहे थे तो वहीं संसद के बाहर हरिहरानन्द सरस्वती उर्फ करपात्री महाराज के नेतृत्व में बड़ा प्रदर्शन चल रहा था।

करपात्री महाराज के साथ राष्ट्रीय स्वयंसेवक संघ, हिंदू महासभा और दूसरे हिंदूवादी संगठन हिंदू कोड बिल का विरोध कर रहे थे। इसलिए जब इस बिल को संसद में चर्चा के लिए लाया गया तब हिंदूवादी संगठनों ने इसके खिलाफ देशभर में प्रदर्शन शुरू कर दिए। आरएसएस ने दिल्ली में दर्जनों विरोध-रैलिया की। इस सबके बावजूद भी डॉ अकेले अंबेडकर लड़ते रहे। हिंदू कोड बिल औपचारिक रूप से 5 फरवरी 1951 को पेश किया गया था। यह बिल हिंदू स्त्रियों की उन्नति के लिए प्रस्तुत किया गया था। हिंदू विवाह अधिनियम, हिंदू उत्तराधिकार अधिनियम, हिंदू अल्पसंख्यक और संरक्षकता अधिनियम, और हिंदू दत्तक और रखरखाव अधिनियम 1952 और 1956 के बीच पारित किए गए थे।

इस बिल में स्त्रियों को तलाक लेने का अधिकार मिला क्योंकि हिंदू ग्रंथों के अनुसार ऐसी मान्यता थी कि अगर कोई हिन्दू महिला अपने घर से डोली पर निकलती है तो वहा से वापस उसकी अर्थी ही उठती है और विवाहित स्त्रियों का विवाह के बाद अपने पिता के घर वापस आना पाप/अपराध समान माना जाता था। उनकी इस पहल से महिलाएं अब कानूनी रूप से मजबूत हो गई थी। एक पत्नी के होते हुए दूसरी शादी न करने का प्रावधान भी किया गया था। पुरुष चाहे तो कितनी ही शादी कर सकता था और ऐसी अवस्था में उसकी पहली पत्नी को प्रताड़ित किया जाता था। लेकिन इस कानून से स्त्रियों की दशा में सुधार हुआ। महिलाओं को बच्चा

गोद लेने का अधिकार मिला और बाप-दादा की संपत्ति में भी हिस्से का अधिकार प्राप्त हुआ। इसके अलावा कई महत्वपूर्ण अधिकार जैसे - स्त्रियों को अपनी कमाई पर अधिकार और बेटी को उत्तराधिकार होने का। इसके अलावा अंतरजातीय विवाह करने का व अपना उत्तराधिकारी निश्चित करने की स्वतंत्रता भी दी ।

आज के परिवेश में जहाँ महिला सुरक्षा के नामपर केवल खर्चे जाते हैं वहाँ बाबा साहब ने मेरे जैसी हर महिलाओं को सुरक्षा का अधिकार दिया, मैं शायद तब तक उन्हें दलितों का मसीहा या संविधान-निर्माता मानती रही थी ,जब तक मैंने उनके बारे में पढ़ा नहीं था या यूँ कहें जब तक हिंदू कोड बिल के लिए उनकी लड़ाई व संघर्ष को नहीं पढ़ा था। यह सब पढ़ने से ही वो मेरे लिए नारिवादी हो गए जो सिर्फ महिलाओं के अधिकारों पर केवल लिखते या बोलते नहीं थे बल्कि इसके लिए उन्होंने लंबी लड़ाई भी लड़ी ।

महिला सशक्तिकरण पर डॉ. भीम राव अंबेडकर का अतुल्य योगदान-

डॉ. अंबेडकर ने दो अखबारों "मूकनायक" और "बहिष्कृत भारत" की स्थापना भी की थी। शायद काफी लोगों को ये नहीं पता है कि डॉ. भीमराव अंबेडकर ने समाज में महिलाओं की स्थिति में सुधार के लिए अमूल्य योगदान दिया है। महिला सशक्तिकरण के इन प्रयासों में उनके कई विचार, भाव और कार्य सम्मिलित हैं। महिला दिवस के इस अवसर पर यदि हम महिला सशक्तिकरण पर डॉ. अंबेडकर के विचारों की बात न करें तो ये बेमानी होगी।

1. डॉ. भीमराव अंबेडकर ने महिलाओं की स्थिति में सुधार लाने के लिए दो प्रमुख अखबारों की स्थापना भी की थी। 'मूकनायक' और 'बहिष्कृत भारत' नामक ये अखबार महिला सशक्तिकरण का मुख्य केंद्र थे।
2. बाबा साहब अंबेडकर हमेशा से ही समाज में महिलाओं के प्रति समर्थक थे। न्यूयॉर्क में पढ़ाई के दौरान अपने पिता के एक करीबी दोस्त को पत्र लिखकर कहा था कि बहुत जल्द भारत प्रगति की दिशा खुद तय करेगा, लेकिन इस चुनौती को पूरा करने से पहले हमें भारतीय स्त्रियों की शिक्षा की दिशा में सकारात्मक कदम उठाने होंगे।
3. 18 जुलाई 1927 को करीब तीन हजार महिलाओं की एक संगोष्ठी में बाबा साहब ने कहा था कि आप अपने बच्चों को स्कूल भेजिए। शिक्षा महिलाओं के लिए भी उतनी ही जरूरी है जितना की पुरुषों के लिए। यदि आपको लिखना-पढ़ना आता है, तो समाज में आपका उद्धार किया जाना संभव है।
4. डॉ. अंबेडकर ने महिलाओं से कहा कि एक पिता का सबसे पहला काम अपने घर में स्त्रियों को शिक्षा से वंचित न रखने के संबंध में होना चाहिए। क्योंकि शादी के बाद महिलाएं खुद को गुलाम की तरह महसूस करती हैं, इसका सबसे बड़ा जो कारण है वह निरक्षरता है। यदि स्त्रियां भी शिक्षित हो जाएं तो उन्हें ये कभी महसूस नहीं होगा।
5. इतना ही नहीं 10 नवंबर 1938 को बाबा साहब अंबेडकर ने बॉम्बे लेजिसलेटिव असंबली में महिलाओं की समस्या से जुड़े मुद्दों को जोरदार तरीकों से उठाया। इस दौरान उन्होंने प्रसव के दौरान महिलाओं के स्वास्थ्य से जुड़ी चिंताओं पर अपने विचार रखे।

6. 1942 में सर्वप्रथम मातृत्व लाभ विधेयक डॉ. अंबेडकर द्वारा ही लाया गया था।
7. भारतीय संविधान के निर्माण के वक्त भी बाबा साहब ने महिलाओं के कल्याण से जुड़े कई प्रस्ताव रखे थे। इतना ही नहीं आर्टिकल 14-16 में महिलाओं को समाज में समान अधिकार देने का भी प्रस्ताव किया गया है। संविधान के इस भाग में महिलाओं के शोषण व उनकी खरीद फरोख्त - प्रणाली पर भी सख्त कानून का लिखित उल्लेख है।
8. दुखी-हारी महिलाओं को उठकर लड़ने के प्रेरणा देने वाले अंबेडकर साहब बाल विवाह और देवदासी प्रथा को समाप्त करने के लिए समाज में कई कल्याणकारी व परिवर्तनकारी प्रयास भी किए हैं।
9. 20 जनवरी 1942 को डॉ. भीम राव अंबेडकर की अध्यक्षता में अखिल भारतीय दलित महिला सम्मेलन का भी आयोजन किया गया था। जिसमें करीब 25 हजार महिलाओं ने हिस्सा लिया था। उस समय इतनी भारी संख्या में महिलाओं का एकजुट होना काफी बड़ी बात थी।

आज के परिवेश में जहाँ महिला सुरक्षा के नामपर केवल खर्चे जाते हैं वहाँ बाबा साहब ने मेरे जैसी हर महिलाओं को सुरक्षा का अधिकार दिया, मैं शायद तब तक उन्हें दलितों का मसीहा या संविधान-निर्माता मानती रही थी ,जब तक मैंने उनके बारे में पढ़ा नहीं था या यूँ कहें जब तक हिंदू कोड बिल के लिए उनकी लड़ाई व संघर्ष को नहीं पढ़ा था। यह सब पढ़ने से ही वो मेरे लिए नारिवादी हो गए जो सिर्फ महिलाओं के अधिकारों पर केवल लिखते या बोलते नहीं थे बल्कि इसके लिए उन्होंने लंबी लड़ाई भी लड़ी ।

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डॉ. बाबासाहब आंबेडकर और महिला सशक्तिकरण

डॉ. विश्रान्ती ग. मुंजेवार

सहा. प्राध्यापक

स्त्री अभ्यास केंद्र, सामाजिक शास्त्रे प्रशाळा

कवयित्री बहिणाबाई चौधारी उत्तर महाराष्ट्र विद्यापीठ, जलगाव

Email: vishumunjewar@gmail.com

आज इक्कीसवीं सदी की महिला सशक्त है, समृद्ध है तथा अपने अधिकार पाने की ताकत रखती है। यह साहस, स्वावलंबन स्त्री में कैसे उत्पन्न हुआ यह अध्ययन का विषय है। भारतीय इतिहास का अभ्यास करने पर हमें यह दृष्टिपात होता है कि महिला सशक्तिकरण हेतु अनेक समाज सुधारकों ने अपना योगदान दिया है। जिसमें डॉ. बाबासाहब आंबेडकर का नाम अतिशय महत्वपूर्ण है। क्योंकि उनके संघर्ष और अमूल्य योगदान के बगैर भारतीय स्त्री का स्वाभिमान आधा अधूरा सा नजर आता है।

डॉ. आंबेडकर ने भारत के हर वर्ग, जाती, धर्म, समुदाय की स्त्री के सशक्तिकरण हेतु समता, स्वतंत्रता एवं न्याय को महत्व देते हुए मूलमंत्र दिया 'शिक्षित बनो, संगठित होओ, संघर्ष करो। आज जो महिलाएं हमें हर क्षेत्र में आगे बढ़ती नजर आ रही हैं उसका श्रेय डॉ. बाबासाहब आंबेडकर को जाता है।

स्वतंत्र भारत की महिलाओं में आज नवचेतना आयी है। वे जागरूक हैं। वह अपने अधिकारों के प्रति सजग होती जा रही हैं। आज महिलाएं कदम से कदम मिलाकर चलने की स्थिति में हैं फिर भी उन्हें प्रोत्साहन देने की जरूरत महसूस हो रही है क्योंकि भारतीय सामाजिक, धार्मिक, राजनीतिक एवं शैक्षणिक परिस्थितियों का ऐतिहासिक आधार पर अवलोकन किया जाए तो यह निष्कर्ष हमारे समक्ष आता है कि भारतीय समाज संपूर्ण रूप से पुरुष प्रधान है और महिला द्वितीय श्रेणी की भूमिका आदिकाल से वर्तमान युग तक निभाती आ रही है।

आज जब संपूर्ण विश्व में बढ़ती गैर बराबरी, भेदभाव, गरीबी और हिंसात्मक टकरावों का संकट छाया हुआ है, महिलाओं की सामूहिक ताकत का अपना अलग महत्व है। महिलाओं ने इसे अपने योगदान से विस्तृत और बहुआयामी बनाया है। महिला समूहों ने सामूहिक प्रयत्नों से महिलाओं की स्थिति सुधारने की कोशिश की है। उनकी कोशिश है कि समाज, राष्ट्र और विश्व के सम्पूर्ण ढाँचे में परिवर्तन लाया जा सके। महिलाएं अलग-अलग प्रसंगों में अर्थपूर्ण सामाजिक, राजनीतिक तथा आर्थिक परिवर्तन के बीज बो रही हैं।

21 वीं सदी की शुरुवात में भारत ने सन 2001 वर्ष को महिला सशक्तिकरण का वर्ष घोषित किया है। दरअसल जब किसी वर्ष को किसी मुद्दे से जोड़कर विशेष बनाया जाता है तो उसका अभिप्राय होता है सबका ध्यान उस मुद्दे की ओर आकर्षित कर कुछ सुझाव मांगना, कुछ निष्कर्ष निकालना, कुछ योजनाएँ बनाना, कुछ

योजनाएँ लागू करना यानि उस समस्या के समाधान हेतु सबका ध्यान आकर्षित करना, सबका सहयोग लेना। सवाल ये उठता है की महिलाओं के लिए ऐसे कौन से कदम उठाए जाएं की देश में महिलाओं पर हो रहे आत्याचारों में कमी लाई जा सके और वह सशक्त बन सके ताकि उनके स्वाभिमान का विकास हो सके। सशक्तिकरण की सबसे बड़ी शर्त है चेतना, स्वावलंबन और निज की पहचान। इसके बिना महिला सशक्तिकरण संभव नहीं है। स्वावलंबन स्त्री में स्वाभिमान पैदा करता है और स्वाभिमान उन्हें चेतना से संपन्न करता है और चेतना उनकी सामर्थ्य का निर्माण करती है। इसलिए सशक्तिकरण के लिए जरूरी है स्वावलंबन।

इसलिए डॉ. आंबेडकर ने भारत की संपूर्ण स्त्री जाति की विचार शक्ति, विवेक शक्ति, चिंतन शक्ति को जागृत करने के लिए अथक संघर्ष किए हैं। भारत के पूर्ण नारी समाज को वाणी दी। उसके अंतर्मन में सूर्य का आलौकिक प्राकश जगा दिया, जिससे भारतीय नारी की सोई हुई अस्मिता जाग उठी और संपूर्ण नारी समाज के लिए प्रेरणा का कार्य किया। बाबा साहब का युग परिवर्तन का युग था। भारत तथा विश्व के अन्य परतंत्र देश अपनी स्वतंत्रता के साथ-साथ मनुष्य के अन्याय, असमानता, दमन, शोषण, स्वतंत्रता के लिए संघर्ष कर रहे थे। ऐसे समय में उन्होंने देश की आजादी और देशवासियों को उत्पीड़न से मुक्ति दिलाने के लिए लंबी लड़ाई लड़ी। इस लड़ाई में बाबा साहब की विजय का परिणाम हमारे देश का वह संविधान है, जिसमें मनु द्वारा पांच हजार साल पहले दी गई अन्यायपरक और अमानवीय व्यवस्थाओं को समाप्त किया गया।

भारतीय संविधान एवं महिला सशक्तिकरण :

भारतीय संविधान भारत के सभी नागरिकों को सामाजिक, आर्थिक व राजनैतिक न्याय प्रदान करने की घोषणा करता है। हमारे देश का संविधान महिलाओं के लिए तीन तरीकों से विशिष्ट मंशा रखता है -

1. संविधान महिलाओं और पुरुषों में लैंगिक भेदभाव मिटाने की मंशा रखता है ।
2. संविधान इस बात को तूल देता है कि महिलाओं को पारंपरिक रूप से प्रताड़ित किया गया है तथा हिन समझा गया है इस अन्याय को समाप्त करने के लिए संविधान सरकार को महिलाओं के हित में विशेष प्रावधान बनाने की अनुमति देता है ।
3. संविधान निहित रूप से यह उम्मीद रखता है कि सरकार सभी कमजोर वर्गों, जिसमें महिलाएँ सम्मिलित हैं, की स्थिति सुधारने के लिए विशेष प्रयत्न करेगी।

हमारे संविधान ने स्पष्ट रूप से जीवन के हर क्षेत्र में नारी को पुरुष के बराबर स्थान दिया है। मूल संवैधानिक अधिकारों में समता के अधिकार का महिलाओं के लिए विशेष महत्व है। समानता के अधिकार के अनुसार महिलाओं को पुरुषों के साथ -

- सार्वजनिक नौकरियों में समान अधिकार है ।
- समान वेतन का अधिकार है ।

यदि किसी नागरिक के मूल अधिकारों कि अहवेलाना हो तो कानून कि मदत ले सकते है। इस तरह के प्रकरण उच्चतम न्यायालय मे पंजीकृत कराये जा सकते है। भारतीय संविधान ने प्रत्येक भारतीय नागरिक को सात मूल अधिकार प्रदान किए है। वास्तव मे यह मूलभूत अधिकार मानवीय तथा प्रकृतिक मूल्यों को अभिजापित करते है । यह सात मूल अधिकार निम्नलिखित है :

1. समता का अधिकार
2. स्वतंत्रता का अधिकार
3. शोषण के विरुद्ध अधिकार
4. धर्म कि स्वतंत्रता का अधिकार
5. संस्कृति और शिक्षा संबंधी अधिकार
6. संवैधानिक उपचारों का अधिकार

इन मूल अधिकारों मे महिलाओं के लिए सबसे प्रमुख है - **समता का अधिकार** संविधान के अनुच्छेद 14 से 18 तक मे 'समता के अधिकार' का वर्णन किया गया है, इनमे प्रत्येक नारी व पुरुष को समान माना गया है। न्याय, समानता एवं स्वतंत्रता का अधिकार स्त्री और पुरुष को समान रूप से प्रदान किया गया है।

"डॉ. बाबा साहब आंबेडकर की मान्यता थी कि सामाजिक क्रांति में नारी को भी पुरुष वर्ग की सहयोगी बनना चाहिए।" क्योंकि समाज निर्माण में नर और नारी समान रूप से सहभागी है। समाज की उन्नति के संबंध में बाबासाहब डॉ. आंबेडकर ने कहा था - "मैं किसी भी समाज की प्रगति का अनुमान इस बात से लगाता हूँ कि उस समाज की महिलाओं की कितनी प्रगति हुई है। नारी के उन्नति के बिना परिवार, समाज एवं राष्ट्र की उन्नति के सपने संजोना गूलर के फूल के समान हैं।"

सामाजिक जीवन में जब आमूलचूल परिवर्तन होता है तो उसे सामाजिक क्रांति का नाम दिया जाता है। सदियों से चली आ रही किसी भी सामाजिक व्यवस्था को बदलना इतना आसान कार्य नहीं होता। अन्याय पर आधारित सामाजिक व्यवस्था को बदलने का साहस महामानवों में ही हो सकता है। सदियों से मनुस्मृति पर आधारित आचारसंहिता के हिंदू सामाजिक व्यवस्था को बदलना आसान नहीं था। डॉ. आंबेडकर के अनुसार 'हिंदू कोड बिल' का उद्देश्य हिंदू समाज में सामाजिक परिवर्तनों को विधिक रूप देना था।

महिला सशक्तिकरण हेतु हिंदू कोड बिल का योगदान :

लोकसभा में इस विधेयक पर जब भी चर्चा हुई, विरोधियों ने एक होकर डॉ. आंबेडकर का विरोध किया। कई सदस्य इस बिल को स्थगित करने के पक्ष में थे। डॉ. आंबेडकर भारतीय स्त्री खासकर, हिंदू स्त्री जिसमें सवर्ण तथा दलित दोनों की सामाजिक आर्थिक और धार्मिक दुर्दशा को देखकर हमेशा पीड़ित रहते थे। इसलिए उन्होंने सौ फीसदी औरतों के हक में हिंदू कोड बिल बनाया। हिंदू कोड बिल पर डॉ. आंबेडकर का मानना था कि वे हिंदू कोड बिल पास कराकर भारत की समस्त नारी जाति का कल्याण करना चाहते थे। उन्होंने क्रूर अत्याचारी, शराबी, पतियों द्वारा परित्यक्ता अनेक युवतियों और प्रौढ महिलाओं को देखा था, जिन्हें

उनके पतियों ने त्यागकर उनके जीवन निर्वाह के लिए नाममात्र का चार-पाच रूपया मासिक गुजारा भत्ता बांधा हुआ था परंतु अक्सर पति इतना भी नहीं देते थे। ये परित्यक्ता औरते गुलामी और दरिद्रता भरा जीवन जीने को मजबूर थी। कहने का तात्पर्य यह है कि 'हिंदू कोड बिल' भारतीय स्त्रियों की शोचनीय दशा में आमूल चूल परिवर्तन लाने वाला कानून था। जिसमें समाज में किसी भी रूप व परिस्थिति में सताई गई औरतो के हक में दोषियों के लिए दंड का प्रावधान था। इस बिल के द्वारा डॉ. आंबेडकर और उनके साथी, महिलाओं की स्थिति में कानूनी सुधार व हक के लिए प्रयास कर रहे थे।

"हिंदू कोड बिल में महिलाओं को सुरक्षा संरक्षण देने के लिए उनके अधिकारों के विषय में बताया गया था -

1. कन्या के विवाह की निर्धारित तत्कालीन आयु में वृद्धि
2. एक विवाह अनिवार्य (बहु-विवाह का विरोध)
3. अंतर्जातीय विवाहों को मान्यता
4. स्त्रियों को भी पुरुषों की तरह तलाक का अधिकार
5. तलाकशुदा स्त्री को पति से भरण पोषण का अधिकार
6. प्रसूता स्त्री को छूट्टी का प्रावधान
7. विधवा विवाह को मान्यता
8. पुत्री को पिता की संपत्ति में अधिकार

इनके अतिरिक्त दहेज विरोध, बाल विवाह विरोध, कन्या दत्तक ग्रहण, स्त्री धन आदि से संबंधित विशेष कानून भी बनाए गए थे।"

उल्लेखनीय है कि इन अधिकारों की प्राप्ति हेतु यूरोप की नारियों को बड़े लम्बे काल तक संघर्ष करना पड़ा था जबकि डॉ. आंबेडकर ने 'हिन्दू कोड बिल' द्वारा यह सभी अधिकार नारियों को एक प्रयास में दिलाये थे।

महिला सशक्तिकरण हेतु इतने कानूनी अधिकार होने के तदपश्चात भी भारत सरकार ने सन 2001 को महिला सशक्तिकरण का वर्ष घोषित कर महिलाओ के विकास हेतु विविध योजनाएँ आरंभ की परंतु सवाल ये उठता है की महिलाओ के लिए ऐसे कौन से कदम उठाए जाए की देश महिलाओ पर हो रहे अत्याचारो मे कमी लाई जा सके और वे सशक्त बन सके ताकि उनके स्वाभिमान का विकास हो सके ? 1975 से 2001 तक लगभग एक चौथाई सदी बीत गई है। इस बीच ये सही है की तब से आज तक महिलाओ की शिक्षा के क्षेत्र मे वृद्धी तो हुई है लेकिन वह इतनी नहीं हुई की देश का विशाल महिला वर्ग साक्षर हो जाता, उन्हें जागृत करने की बात तो दूर की बात है। पिछले कतिपय वर्षों में पंचायतों में औरत मुखिया और सरपंच तो चुनी गई, पर उनमें अधिकांश अभी भी घूंगट में है। कार्यकाल में उनकी हजेरी लगती है लेकिन वास्तविक मुखियागिरी उनका पति, पुत्र या कोई अन्य पुरुष ही करता है। महिलाओ के लिए योजनाएँ तो बनती हैं लेकिन उन पर अमल करवाने वाला तो पुरुष समाज ही है। कही-कही पुरुष मानसिकता वाली महिलाएँ भी योजनाओं को लागू करने में

आड़े आती है। महिलाएं अभी भी पुरुषवादी सोच और धार्मिक अंधविश्वासो से जकड़ी हुई हैं। सशक्तिकरण की सबसे बड़ी शर्त है चेतना, स्वावलंबन और निज की पहचान इनके बिना महिला सशक्तिकरण संभव नहीं है।

महिलाएं स्वयं अपनी बुद्धि और आत्मा को जागृत करे इस सशक्तिकरण को स्वयं अपने अंदर उपलब्ध करने के लिए महिलाओं को ही प्रयास करना होगा। इन्हें साक्षर ही नहीं, सच्चे ढंग से शिक्षित और प्रशिक्षित होना होगा, सामाजिक जीवन में भागीदारी सभी महिलाओं को करनी होगी जिससे उनकी रचनात्मक उपयोगिता का ज्ञान सबको हो सके संगठन से जुड़कर भी वे अपनी सामाजिक उपादेयता सिद्ध कर सकती हैं।

महिलाएं कानूनों की पूरी जानकारी रखें और उनका उपयोग करें। कर्मकांडीय धर्म एवं अंधविश्वास का परित्याग करें। आंतरिक उत्थान के बाद सशक्तिकरण स्वयं आएगी, शक्ति और ऊर्जा का संचार होगा तथा आवाज बुलन्ध होगी। तथा परिवार का कल्याण होगा बच्चों को सुसंस्कारित किया जा सकेगा। महिला सशक्तिकरण से देश और समाज भी अनिवार्य रूप से सशक्त होगा।

डॉ. आंबेडकर ने शैक्षिक, सामाजिक और राजनैतिक जीवन में जो ऊचाइयाँ प्राप्त की, उनका उपयोग अपने और अपने परिवार तक सीमित नहीं रखा। अतः वे स्त्रियों और शूद्रों की पिछले ढाई हजार वर्षों से चली आ रही दासता और दोगम दर्जे की नागरिकता को समाप्त करने की वैधानिक विजय के महान लक्ष्य और महान श्रेय को पा सके। यह कार्य आसान नहीं था। नारी मुक्ति का यही प्रबल आंदोलन था। इस आंदोलन से नारियों ने देश के विभिन्न क्षेत्रों में अपनी पहचान बनाना प्रारंभ किया है। राष्ट्रपति पद से लेकर प्रधानमंत्री, राज्यपाल, मुख्यमंत्री, प्रशासनिक, न्यायिक, सैन्य, राजनीतिक आदि क्षेत्रों में अपनी सशक्त भूमिका दे रही हैं। फिर भी, व्यापक अशिक्षा और अज्ञानता के कारण हममें से अधिकांश लोग संविधान और कानून के इस प्रावधानों से अनभिज्ञ हैं।

कहा गया है की आदर्श व्यक्ति की पहचान उनके कार्यों से होती है इसका सटीक प्रमाण हमें डॉ. बाबासाहेब आंबेडकर जी के मनवातावादी कार्यों से मिलता है। आज नारी स्वतंत्रता, नारी सशक्तिकरण की जितनी बातें की जाती हैं, उसकी जड़ में नारी जागृति के लिए किए गए डॉ. आंबेडकर के अविस्मरणीय संघर्ष हैं। महिला चाहे किसी भी वर्ग की हो बाबा साहेब के ऋण से जन्म लेकर मृत्यु तक उऋण नहीं हो सकती।

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वंचितों के लिए अम्बेडकर के प्रयास एवं आंदोलन

शोभित सुमन

शोधार्थी

मीडिया अध्ययन विभाग
महात्मा गाँधी केन्द्रीय विवि
मोतिहारी, बिहार |

डॉ. अम्बेडकर विश्व के पटल पे ऐसा नाम है जिनका जीवन भारत वर्ष में सामाजिक सुधारों के लिए समर्पित था। वे स्वतंत्र भारत के संविधान के प्रमुख शिल्पी थे। उन्हें कभी कभी बस अनुसूचित जाति के नेता के रूप में देखा जाता है। वे सम्पूर्ण आधुनिक भारत के शिल्पकार थे। ये बात सत्य है कि अस्पृश्य समझी जाने वाली जातियों के लिए उनका कार्य देवतुल्य है। वे खुद उस वर्ग से आते थे एवम काफी शिक्षित होने के बाद भी काफी समय तक अस्पृश्यता के दंश को झेला। वे इससे निराश नहीं हुए.. पूरी तन्मयता दे विरोध किया और अंत में सफलता भी पाई। डॉ अम्बेडकर का संघर्ष इस बात का परिचायक है कि व्यक्ति अगर सच्ची लगन, प्रतिबद्धता, निष्ठा , दृढ इच्छाशक्ति से कार्य करे तो उसे सफलता अवश्य मिलती है।

14 अप्रैल 1891 को डॉ अम्बेडकर का जन्म महाराष्ट्र के महार जाति में हुआ। महार जाति एक दलित जाति मानी जाती थी। जिससे लोग छुआछूत करते थे। अम्बेडकर जी बाल्यकाल से काफी मेहनती थे। बचपन से ही उनमें विज्ञान दिखता था। 1907 में अम्बेडकर जी ने दसवीं पास किया। बाद में 1912 में स्नातक पास हुए। बड़ौदा महाराज द्वारा उन्हें छात्रवृत्ति दी गई थी। इसी छात्रवृत्ति के मदद से वे 1913 में कोलंबिया यूनिवर्सिटी में पढ़ने गए। इकोनॉमिक्स में 1915 में अम्बेडकर जी ने परास्नातक किया। इसके बाद 1917 में वे भारत वापस लौट आये। ज्ञान के आधार पे बड़ौदा राजघराने में उन्हें सोल्डर सिकरेट्री की नौकरी दी गई। नौकरी के क्रम में यँहा उन्हें छुआछूत का दंश झेलना पड़ा। इसलिए उन्होंने फिर से पढ़ने का मन बनाया। फिर से 1920 में वे लन्दन चले गए। साइंस में परास्नातक की डिग्री उन्हें 1924 में मिली। फिर लंदन यूनिवर्सिटी से उन्हें डॉक्टरेट की डिग्री मिली। साथ साथ उन्होंने विधि में भी डिग्री हासिल की। यह सब अध्ययन कर के 1923 में अम्बेडकर भारत लौट आए। मुम्बई में उन्होंने कानूनी कार्य प्रारंभ किया एवम समाज सुधार में लगे रहे।

बाबासाहेब डॉ भीम राव अम्बेडकर एक उदारवादी इंसान थे। उन्होंने किसी भी प्रकार का शोषण, पाखण्ड, अनुचित कार्य, अन्याय का साथ नहीं दिया। एवम इसका वे पुरजोर विरोध करते रहे। हिन्दू व्यवस्था में कायम जातिवाद को समाज का सबसे बड़ा बुराई माना। उनके हिसाब से यह व्यवस्था समाज में असमानता फैला रही थी। इंसान के योग्यता और उपलब्धियों पर सामाजिक व्यवस्था कायम हो ऐसी कल्पना अम्बेडकर जी की रही है। जन्म के आधार पर कोई शीर्ष और कोई छुआछूत हो जाए इसका अम्बेडकर जी विरोधी थे। समाज में

दलितों को दास की तरह व्यवहार किया जाता था। इस समय इस पारंपरिक दासता से मुक्ति दिलाना बाबा साहेब डॉ अम्बेडकर का एकमात्र लक्ष्य बन गया। बाबासाहेब डॉ अम्बेडकर सदैव कहते रहे कि स्वतंत्रता, समानता और भाईचारे से ही एक आदर्श समाज का निर्माण संभव है। बाबासाहेब अम्बेडकर के अनुसार किसी भी व्यक्ति के काम करने की शक्ति तीन बातों पे निर्भर करती है। पहला उसके शरीर का वंश का क्रम , दूसरा समाज मे व्याप्त उसकी विरासत और तीस्ता उसका अपना प्रयास। बाबासाहेब के अनुसार समानता, स्वतंत्रता और भाईचारे का एक आदर्श समाज मे होना बहुत जरूरी है। समानता एवम स्वतंत्रता में अमिट सम्बन्ध होता है। डॉ अम्बेडकर सदैव एक ऐसा समाज चाहते थे जो न्याय से चले, जिसकी रचना भाईचारे पे हो। यह सामाजिक न्याय के महत्वपूर्ण तत्व हैं।

बाबासाहेब डॉ अम्बेडकर समाज को देख हैरान होते एवम सदैव दो प्रश्न उठाते.. पहला ये की कैसे समाज के एक वर्ग जो मजबूत वर्ग था उसने अपने को एक जाति के रूप में सीमित कर लिया। दूसरा यह कि इस वर्ण व्यवस्था से हिन्दू को क्या परिणाम मिला। जाति एवम इसकी व्यवस्था समाज का सबसे जोखिम वाला लक्षण था। अम्बेडकर बताते हैं कि 19 वीं शताब्दी में सामाजिक एवम धार्मिक सुधारकों ने केवल ऊपरी स्तर पर धर्म एवम समाज के स्तर पर परिवर्तन लाने का प्रयास किया। डर अम्बेडकर ने बताया कि उन्होंने जाति व्यवस्था पर कू कुठाराघात नहीं किया। यही मुख्य समस्या थी जो अंदर ही अंदर समाज को खोखला कर रही थी।

बाबासाहेब डॉ भीम राव अम्बेडकर अपने कार्य ,सोच, विचार, उद्देश्य एवम प्रयास पे पूरी प्रतिबद्धता रखते थे। उन्होंने अपने आंदोलन को दृढ़ता से चलाया। उनमे एक असीम आत्मविश्वास दिखता था। उन्होंने अपने आंदोलन का वर्णन करते हुए कहा है कि जिन समाज से अलग किए गए लोगों में मेरा जन्म हुआ, पालन हुआ और वर्तमान में मैं जँहा रहता हूँ उनका उत्थान एवम सेवा मेरा प्रथम लक्ष्य है। एवम मैं इस कार्य के लिए जीवन समर्पित करने को तैयार हूँ। एकदम दृढसंकल्पित होकर उन्होंने आंदोलन का प्रारंभ किया। व्यवस्था परिवर्तन एवम सामाजिक क्रांति के लक्ष्य के साथ वह आगे बढ़े। उन्होंने कहा था कि "हमारे आंदोलन का लक्ष्य केवल अपनी अयोग्यता दूर करना ही नहीं है बल्कि इसका लक्ष्य देश मे सामाजिक क्रांति लाना भी है। एक ऐसी सामाजिक क्रांति जो सब लोगों को किसी भी सर्वोच्च पद तक पहुँचने के लिए समान अवसर प्रदान करते हुए तथा जँहा तक उचित नागरिक अधिकारों का सवाल है मनुष्य-मनुष्य में किसी भी प्रकार का भेदभाव न करते हुए सभी मानव निर्मित जात-पात की दीवारों को नष्ट करेगी"।

डॉ अम्बेडकर दूरदर्शिता के साथ आंदोलन का नेतृत्व किया। वे जानते थे कि सामाज में परिवर्तन लाना एक दीर्घकालिक कार्य है। यह एक लगातार बिना रुके चलने वाली प्रक्रिया है। उनका मानना था कि बड़ा लक्ष्य को पाने के लिए बीच बीच मे छोटे लक्ष्य को भी पूरा करना चाहिए। क्योंकि आंदोलन लंबा रास्ता तय करने वाला था। इस लिए सामाजिक परिवर्तन के व्यवस्था को बदलने के लिए उन्होंने कुछ छोटे लक्ष्य बनाए और उसको पाते हुए आगे बढ़े।

समाज मे जो हिन्दू व्यवस्था थी जो जाति पाति पे आधारित थी जो बिल्कुल गलत थी। इसमें सुधार बार बार सम्भव नहीं थी। इसलिए उनका मानना था कि इस पूरी व्यवस्था को ही नष्ट करके समानता वाली व्यवस्था को लाया जाए। डॉ अम्बेडकर यह मानते थे कि जिन थोड़े बहुत लोगों ने यह व्यवस्था बनाई है वे लोग उनका इस कार्य मे साथ कभी नहीं देंगे। उस समय व्याप्त जाति व्यवस्था ने समाज के अधिकांश संख्या वाले लोगों को सभी मानव अधिकारों से हटा दिया था। इसलिए जब तक समानता का अधिकार नहीं मिले तब तक उनका भला नहीं हो सकता। इसलिए उनके लक्ष्य में समानता का लक्ष्य भी प्रमुख लक्ष्य था।

उन्होंने आंदोलन के बाद कहा कि छुआछूत और अशुश्रुतियों के भलाई के लिए एक मनुष्य काफी नहीं है। यह एक युग मे संभव नहीं हो सकता। मैंने हरसंभव प्रयास किया जो मैं कर सकता था। परंतु एक बड़ा भाग मैं नहीं कर पाया हूँ। परन्तु मैंने जो भी किया बड़े निर्भीकता से किया है। मैंने जो कार्य किया वह अपने पद्धति से की। सबसे पहले बाबा साहेब ने अशुश्रुतियों में स्वाभिमान का निर्माण कराया। यह कार्य उनके लिए सबसे ज्यादा जरूरी था। जब बावसाहेब ने आंदोलन प्रारंभ किया तो उस समय अछूतों की स्थिति बेहद खराब थी। वे इंसान की तरह कम पशु के बराबर ज्यादा थे। 25 वर्षों के संघर्ष में डॉ अम्बेडकर ने दलितों के अंदर एक जोरदार स्वाभिमान की अलख जगा दी। एक चेतना पैदा कर दी जिससे वे अन्याय के विरुद्ध जोरदार लड़ सकते थे। यह कार्य बेहद जटिल कार्य था। फिर उन्होंने संवैधानिक पदों पे जोड़ लगाया। उनका मानना था कि जब तक राजनैतिक भागीदारी नहीं मिलेगी तबतक सही मायनों में हमे साफ सफाई के ही कार्य मिलते रहेंगे। उनके 25 वर्षों के प्रयास से दलितों को सांकेतिक ही सही मंत्री बनाये जाने लगे। सबसे बड़ी आंदोलन की सफलता यह रही कि दलितों के लिए विद्यालय के दरवाजे खुल गए। उन्होंने सरकार से छात्रवृत्ति जैसे कई निःशुल्क शिक्षा की व्यवस्था की।

डॉ. अम्बेडकर जी के अथक प्रयासों से देश को संविधान एवम वंचितों को आरक्षण ही नहीं मिला। वे एक महामानव, युगद्रष्टा, सुधारक, महान आत्मा भी थे। उन्होने समस्त मानव कल्याण के लिए कार्य किया। समस्त मानव जाति उनके दिल मे थी। उनके द्वार दिए गए मजदूर कानून से सभी गरीब, शोषित, मजदूरों को लाभ मिला एवम कार्य करने की सीमा एवम समय निर्धारित हुआ। पैसों की किल्लत से जूझते देश मे उन्होंने रिजर्व बैंक ऑफ इंडिया के स्थापना में उनका मुख्य योगदान था। पी पी एफ, जी पी एफ, प्रसव के समय महिलाओं को छूटी मिले इसका उन्होंने मजबूती से बात रखी। आज देश मे, समाज मे औरतें बराबरी के भाव से चलती जा रही हैं। उस समय चौखट भी पार करना मुश्किल था। आज बाबासाहेब के मदद से समाज मे काफी बदलाव आ चुके हैं। केवल संविधान के निर्माणकर्ता थे बाबासाहेब बस यह ज्ञान अब युवा वर्गों में नहीं रहा। आज के युवा काफी जागरूक हैं। एवम अपने अधिकारों के लिए आवाज बुलंद करते हैं।

इस प्रकार बाबासाहेब डॉ अम्बेडकर का सम्पूर्ण जीवन लोगों को अधिकार दिलवाने, सामाजिक परिवर्तन लाने को समर्पित था। उनका जीवन समाजिक परिवर्तन को दृढ़ संकल्पित था। सदैव वे ऐसा देश का निर्माण

चाहते थे जिसमें भाईचारे, समानता एवम स्वतंत्रता रहे। ऐसा मानव समाज का समूह बने। उनके प्रयासों से वंचितों में जीने की नई प्रेरणा आई। वे हमारे देश के महान देश भक्त एवम मानव थे।

सन्दर्भ

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3. इंडियन एक्सप्रेस ,३० मई २०१६
4. जातिभेद में उच्छेद, दिल्ली
5. सहारे एम् एल, सामाजिक न्याय के सजग प्रहरी



डॉ.बाबासाहेब अम्बेडकर के शिक्षा सम्बन्धी विचार की प्रासांगिता

डॉ सुधा सोनी

प्राध्यापक इतिहास

शासकीय कन्या महाविद्यालय रीवा

डॉ. भीमराव अम्बेडकर संसार की उन महान विचारकों की श्रेणी में है, जिन्होंने अपनी दूर दृष्टि से बदलते सामाजिक, शैक्षिक पर्यावरण के अनुकूल एक शैक्षिक क्रान्ति का उद्घोष किया। डॉ. अम्बेडकर ने शिक्षा दर्शन पर कोई विशेष ग्रंथ का सृजन नहीं किया किन्तु उनके भाषणों, लेखे, संगोष्ठियों में शिक्षा सम्बन्धी सोच का प्रतिबिंब प्रदर्शित होता है।

शिक्षा का वास्तविक अर्थ क्यों है, शिक्षा का उद्देश्य क्या होना चाहिए ? शिक्षा अनिवार्यता क्यों ? होनी चाहिए। निःशुल्क शिक्षा की व्यवस्था, शिक्षक एवं शिक्षार्थी के बीच व्यवहारिक मनोवैज्ञानिक सम्बन्ध एवं स्त्री शिक्षा पर गंभीर चिंतन का आलोक प्रतिबिंबित है।

शिक्षा का अर्थ:-

डॉ.डह बाबासाहेब अम्बेडकर का त्रयी सिद्धान्त- शिक्षित बनो, संगठित हो, संघर्ष करो के क्रम में उन्होंने शिक्षा के वास्तविक अर्थ को परिभाषित किया है। “अप्पो दीपो भव” उनका कथन था कि “शिक्षा वह है जो मनुष्य को निर्भय बनाये, एकता सिखाये और अपने मानवीय हकों का बोध कराये जिससे मानव अपनी अस्मिता एवं स्वंत्रता के लिए संगठित होकर संघर्ष करना और लड़ना सीखे वह आगे कहते हैं कि शिक्षा क्रान्ति का पर्याय है। भ्रम एवं छल कपट के लिए शिक्षा तेज धार वाली छूरी है। गलत रूढ़ियों तथा प्रथाओं एवं अन्ध विश्वासों को नष्ट करने के लिए सशक्त कुठार है। यदि शिक्षा यह सब नहीं कर सकती है तो ऐसी शिक्षा शव के समान है जिसे दफनाया या जलाना ही बेहतर है। यह बात गांधी भी करते हैं, कि शिक्षा वह है जो बालक के शरीर, मन और आत्मा का विकास करें। सामाजिक उन्नति के लिए वे शिक्षा के योगदान को प्रमुखता देते हैं। गांधी जी के शिक्षा का दर्शन सीखना और उत्तम सीखना है, शिक्षा के माध्यम से सामाजिक समरसता स्थापित करना था उन्होंने शिक्षा को स्वालंबी बनाने की दिशा में एवं प्राथमिक शिक्षा पर जोर दिया।^२

गांधी जी ने लम्बे समय तक भारतीय शिक्षा का अध्ययन किया अंत में इस परिणाम में पहुँचे कि शिक्षा समाज आधारित हो चुकी है गांधी जी की शिक्षा की प्रमुख विशेषता शारीरिक श्रम शिल्प के साथ स्वावलम्बन का उद्देश्य प्रतिबिम्बित होता है।

डॉ. बाबासाहेब अम्बेडकर के मतानुसार जो शिक्षा योग्य न बनाये समानता न सिखाये और नैतिकता का बोध न कराये वह शिक्षा नहीं है। वह आगे कहते हैं कि सच्ची शिक्षा वह है जो मानव मात्र का हित और संरक्षण करती है और समाज को समता पेट को रोटी और ज्ञान को तृप्ति देती है। इन तथ्यों से रहित शिक्षा अपाहिज शिक्षा है। जो अपाहिजो का समाज पैदा करती है। तात्पर्य यह है कि डॉ. अम्बेडकर समाज में जीवन्तता बनाये रखने वाली शिक्षा के पक्षधर थे। शिक्षा द्वारा ही समाज में अपने अस्तित्व का बोध होता है यह इस बात से प्रमाणित होता है कि विश्व के अनेक देशों में अनेक शिक्षाबिंद होने के कारण गौरवपूर्ण स्थान प्राप्त हुआ है। शिक्षा का उद्देश्य केवल डिग्री प्राप्त करना नहीं था।^३

शिक्षा के उद्देश्य-

डॉ. बाबासाहेब अम्बेडकर के मतानुसार शिक्षा का उद्देश्य मनुष्य को पूर्ण मानव बनाने से है। उन्होंने कहा यदि एक शिक्षित व्यक्ति में विनम्रता और सदाचार नहीं है। तो वह एक जंगली और दरिंदे से भी भयानक है यदि एक पढ़े लिखे

मनुष्य की शिक्षा गरीब जनता की भलाई के लिए खाकावट बने तो ऐसा शिक्षित व्यक्ति समाज के लिए कंकलक है धिक्कार है ऐसे पढे लिखे मनुष्य को।४

डॉ. अम्बेडकर के शिक्षा का उद्देश्य ऐसे समाजिक वर्ग की स्थापना से था जिसमें समता, न्याय आत्मविश्वास हो जो अपने अधिकारों के लिए तर्क कर सके सघर्ष कर सके ओर समाज में निर्भयता के जीवन व्यतीत कर सके। डॉ. अम्बेडकर के भाषणों लेखों एवं संगोठीयों से आत्मसम्मान एवं मानव गरीमा तथा प्रत्येक व्यक्ति का महत्व उसकी पहचान शिक्षा के द्वारा हो सकती है उनके शिक्षा के उद्देश्य मे मानव के विवेक आचरण व्यवहार के साथ रोजगार मूलक शिक्षा पर विशेष बल दिया गया है।५

शिक्षा का पाठ्यक्रम-

वे शिक्षा के पाठ्यक्रम के विषय के प्रति गंभीर थे उनके मतानुसार पाठ्यक्रम का चयन विषयों पर नहीं आचरण व्यवहार की शिक्षा के साथ किया जाना चाहिये। जिनमें संगठन, अनुभव, अनुभूति और अभिव्यक्ति का सरलतम माध्यम हो जो व्यक्ति के अन्तःकरण को भी परिपक्व बनाये। उनके मतानुसार पाठ्यक्रम में ऐसे विषय समाहित किये जाने चाहिये जिसे पढ़कर बच्चा आत्मनिर्भर बन सके। उन्होने ईश्वर से अधिक रोटी को महत्वपूर्ण बताया है। शिक्षा मे सरल भाषा एवं राष्ट्र भाषा पर जोर दिया क्योंकि राष्ट्रभाषा राष्ट्रीय एकता के साथ सामाजिक समता भी पैदा करती है। गणित, विज्ञान एवं तकनीकी शिक्षा को पाठ्यक्रम में बुनियादी शिक्षा के साथ समाहित किये जाने के पक्षधर थे। डॉ अम्बेडकर पाठ्यक्रम मे नैतिक आचरण एवं व्यवहार का समन्वय इसलिये चाहते थे ताकि व्यक्ति अपनी शक्ति पर विश्वास कर सके। उन्होने कहा था - "हमारे तुम्हारे लिये रोटी पानी का प्रश्न ईश्वर की पूजा से कहीं अधिक महत्वपूर्ण है" वे धर्म मे समानता चाहते थे वे शोषण और अन्याय से मुक्ति के साधन के रूप मे शिक्षा को वलशाली मानते थे लेकिन मुक्ति ऐसी नहीं जिसमें प्रतिहिंसा हो, हमारे साथ अन्याय हुआ, तो हमें चक्र को उलटना नहीं है। हमें उनके साथ अन्याय नहीं करना है। प्रतिहिंसा से समाज बदलता नहीं इसमें पात्र बदलता है सम्बंध नहीं। पिछड़ेपन को दूर करने के लिये पद एवं योग्यता प्राप्त करना था। उनका मानना था कि "बच्चों को पढ़ाई जाने वाली पुस्तको में अगर भूले हो और वे भ्रम हो और अज्ञान फैलाती हो तो कहना पड़ेगा कि वे जाली दवाओं से भी ज्यादा मारक होंगी"। उन्होने अर्थशास्त्र, राजनीति, इतिहास, समाजशास्त्र, नेतृत्वशास्त्र, मानसशास्त्र, धर्मशास्त्र, तत्वज्ञान, संविधानशास्त्र, वयवस्थापन व प्रशासनशास्त्र जैसे अनेक विषयों का संकलन अध्ययन विश्लेषण और चिंतन द्वारा अनेक पहलूओ को प्रकाश मे लाने का प्रयास किया लेकिन दुर्भाग्य से अभी भी समाज के सामने नहीं आ पाया है। उनका उद्देश्य गैरराजनैतिक, गैर सरकारी विद्वानों के छोटे छोटे अध्ययन समूह निर्माण करने पर था। जिससे शिक्षा का प्रसार समुचित समग्र रूप से हो सके।

शिक्षण की विधि:-

डॉ. अम्बेडकर पद्धति के बारे मे प्रगतिवादी शिक्षा दर्शन का समर्थन करते थे। शिक्षण विधि मे शिक्षक की अध्यापन शैली को प्रभावपूर्ण मानते थे। उन्होने अपनी पुस्तक " एनहीलेशन ऑफ कास्ट " में लिखा था कि वे अपने अध्यापक जान ड्युई की अध्यापन शैली से प्रभावित थे। डॉ अम्बेडकर के मतनुसार शिक्षक की अध्यापन शैली ऐसी होनी चाहिए कि वह विद्यार्थी को कक्षा के अन्दर बांध कर रख सके। डॉ अम्बेडकर बौद्ध धर्म के प्रचार मे प्रयुक्त होने वाली विधियों जैसे हेतु विद्या (आगमन विधि), तर्क विधि के साथ ही व्याख्यान विधि, विचार विर्मश विधि तथा पुस्तकालय अध्ययन विधि को शिक्षण विधियों के प्रयोग के हिमायती थे।६ कोलम्बिया विश्वविद्यालय अध्यापन करते हुए वे जान ड्युई, जेम्स शाट बेल एवं एडविन सेलिंग्सन जैसे विद्वान प्राध्यापको के सम्पर्क मे आये और कक्षा मे उनकी शैली का अनुसरण किया उन्होने स्पष्ट रूप से लिखा है, कि मैने जान ड्युई की अध्यापन शैली से बहुत कुछ सीखा और अनुसरण किया। उनके पसन्द की पुस्तकें अंग्रेजी

में दोसतोवस्की, थैकरे डिकेन्स चार्लस लैम्ब, इलियट बर्नाड शा, शोपेन हावर, मैक्स मूलर, इमर्सन, कर्लाइल , थोरो , वाल्टेयर आदि कि पुस्तके थी।

शिक्षण विधि के साथ विद्यार्थी का सतत मूल्यांकन होना चाहिये, विद्यार्थी की योग्यता का मापन यह होना चाहिए कि उसने क्या सीखा। तत्कालीन परीक्षा पद्धति को वे अपूर्ण मानते थे। उनका कहना था कि “दूषित परीक्षा प्रणाली ने विद्यार्थियों की मेधा तथा उनके प्रयासो को कुण्ठित कर दिया है।” ७ वे लिखित परीक्षा की अपेक्षा मौखिक परीक्षा को अधिक कारगर मानते थे जिससे विद्यार्थी की मेधा शक्ति का प्रमाण पारदर्शिता के साथ प्रदर्शित हो सके। साथ ही शिक्षक की शिक्षण विधि का विद्यार्थी द्वारा कितना आत्मसाती करण किया गया है। यह भी स्पष्ट हो सके।

अनिवार्य एवं निःशुल्क शिक्षा:-

वंचित वर्ग की दुर्दशा के लिए डॉ. अम्बेडकर प्रचलित शिक्षा व्यवस्था को प्रमुख रूप से दोषी मानते थे। शिक्षा की अनिवार्यता पर उन्होने बल दिया क्योंकि वे जानते थे कि शिक्षित के बगैर सामाजिक स्तर को ऊँचा नहीं हो सकता है। उन्होने दीन-हीन स्थिति एवं दासता मिटाने के अस्त्र के रूप में शिक्षा की अनिवार्यता को बल दिया उन्होने कहा कि इस देश के तथा कथित उच्चवर्ग के विद्यानुरागीयों ने पशु पक्षियों तक को शिक्षित करने कि विधाओ का अविष्कार किया उन्हे शिक्षित और प्रशिक्षित भी किया किन्तु एक वर्ग को शिक्षा का निषेध करके उन्हे पशु-पक्षियों से भी बदतर जीवन जीने के लिए विवश किया इसलिए शिक्षा को समाज के कुछ लोगो के लिए सीमित करना अन्यायपूर्ण है। इसलिए वह शिक्षा में एकरूपता और अनिवार्य शिक्षा के पक्षधर थे। उन्का चिन्तन था कि बंचितो की शिक्षा की ऐसी व्यवस्था की जाये कि पैसा उनकी शिक्षा पैसा उनकी शिक्षा प्राप्ति में बाधक नहीं बन सके। इसी उद्देश्य की पूर्ति हेतु उन्होने संबिधान में १४ वर्ष उम्र तक के सभी बालक बालिकाओं के लिए अनिवार्य एवं निःशुल्क शिक्षा का प्रावाधान किया था रूढ़ीवादी संस्कृति के पंचांगों से छुटकारा पाने का एक मात्र साधन शिक्षा को माना पुर्नजन्म, भाग्यवाद, वर्गवाद, एवं उच्च नीच से कैसे पिंड छुड़ाया जाये इसका निराकरण बचपन से शिक्षा के संस्कार द्वारा किया जा सकता है उन्होने कहा कि आपके दुख और कठिनाईया इसलिये नहीं है कि वे पूर्व निर्धारित नहीं बल्कि अन्य लोगो द्वारा अन्याय एवं शोषण के कारण है। ८

डॉ. बाबासाहेब अम्बेडकर का मत था कि शिक्षित लोग समाज में आगे आये और शिक्षा का प्रसार कर के अशिक्षितों को शिक्षित करने का माध्यम बनें उन्होने ने "पीपुल्स एजुकेशन सोसायटी "की स्थापनी की "केवा" और "अलर्वट" नाम की दो इमारते खरीदी उनका नाम क्रमशः **बुद्ध भवन आनन्द भवन रक्खा।** इन्ही में सिद्धार्थ कालेज समूह का संचालन किया गया। इस के अर्न्तगत आज मुम्बई में अनेक संस्थायें चल रही है।

शिक्षक-शिक्षार्थी सम्बन्ध-

कोई विद्यार्थी तभी विद्यार्जन सही ढंग से कर सकता है जब कि शिक्षक विद्यार्थी को समझ ले और विद्यार्थी शिक्षक को समझ ले इसलिए शिक्षक शिक्षार्थी के सम्बन्ध अभिभावक और बच्चे के समान होना चाहिए। उन्होने अपना मार्ग दर्शन एक शिक्षक और शिक्षार्थी दोनो रूपो में प्रस्तुत किया। बम्बई के सिडेनहम कालेज में अर्थशास्त्र के प्राध्यापक के रूप में अपने शिक्षक स्वभाव को शिक्षार्थियों के साथ तालमेल बैठाकर अध्यापन किया। एक शिक्षार्थी के रूप में विद्यार्थी के लिए सदैव प्रेरणास्त्रोत रहेगे । कि प्रतिभा किसी की मोहताज नहीं होती। उनके मतानुसार शिक्षको को विद्यार्थियो के अन्दर प्रेम, त्याग, सहानुभूति, विश्वास जैसे आचरण का समावेश पाठ्येन्तर गतिविधियों में संलग्न कर समाहित किया जा सकता है। इसलिए शिक्षक और शिक्षार्थी के बीच सम्बन्ध, प्रेम, आदर, विश्वास के आधार से मजबूत किया जा सकता है। रचनात्मक

कार्यों से शिक्षक शिक्षार्थी सम्बन्ध मजबूत होते हैं। इसलिए शिक्षक को केवल अध्यापन एक व्यवसाय के रूप में नहीं बल्कि व्यसन के रूप में करना चाहिए।

स्त्री शिक्षा के प्रति भी वे गंभीर थे, अपनी पुस्तक “राइज एण्ड फाल आफ हिन्दू बूमेन“ में अपनी संवेदना व्यक्त करते हुए कहा कि शिक्षा की कमी के कारण जीवन के हर क्षेत्र में नारियां उपेक्षित हैं। वे स्त्रियों को अनिवार्य रूप से शिक्षा देने के पक्षधर थे वे स्त्री-पुरुष समानता के पक्षधर थे लेकिन बालक-बालिकाओं की समान शिक्षा केवल मैट्रीकुलेशन तक चाहते थे। उनका कथन था कि छात्राओं को समान शिक्षा देना समय, धन तथा शक्ति का अपव्यय है। उन्हें गृहस्थ शिक्षा का पूरा ज्ञान दिया जाना चाहिए।

वर्तमान शिक्षा नीति और डॉ. अम्बेडकर के शिक्षा दर्शन की प्रासंगिकता-

डॉ. बाबासाहेब अम्बेडकर ने पराधीन जातियों के विषय में कहा था कि किसी भी स्थान पर उनके पास सत्ता प्रशासन में भागीदारी और शक्ति नहीं है। सभी स्थानों पर सवर्णों का अधिकार है क्योंकि सर्वोच्च शिक्षा पायी है। इसलिए आर्थिक न्याय हेतु शिक्षा आवश्यक है, ताकि विषमता और गरीबी दूर की जा सके। जब तक व्यवसायिक ढोंचे में परिवर्तन नहीं होता तब तक बंचित वर्ग का उत्थान नहीं हो सकता। इसके लिए बुनियादी धरातल पर संस्थागत परिवर्तन का आवश्यक माना। दया की भीख पर भरपेट रोटी तो मिल सकती है लेकिन सम्पत्ति और उत्पादन में समान अधिकार नहीं मिलता है असमान वितरण का प्रमुख कारण जागरूकता एवं शिक्षा की कमी है।

डॉ.बाबासाहेब अम्बेडकर के शैक्षिक विचारों की प्रासंगिकता की गंभीरता पूर्वक अध्ययन करने के पश्चात् उनके शैक्षणिक दर्शन के विभिन्न अंगों और पक्षों को देखना होगा। उन्होंने कहा है कि सच्ची शिक्षा वह है जो मानव मात्र का हित और संरक्षण करती है। और समाज को समता और पेट को रोटी और ज्ञान को तृप्ति देती है। प्रचलित शिक्षा व्यवस्था में यह उद्देश्य भले रहा हो लेकिन उसकी पूर्ति नहीं हो रही। देश में दोहरी शिक्षा व्यवस्था के कारण निजी स्कूलों एवं सरकारी पाठशालाओं में व्यवस्था से लेकर शिक्षक, पाठ्य सामग्री एवं शिक्षकों की गुणवत्ता में भारी अन्तर दिखाई दिया। पूंजीपतियों एवं राजनेताओं ने अपने अनुकूल अपने लिए सारी व्यवस्थायें कर डाली। आज दोहरी मानसिकता के नागरिक तैयार हो गये हैं, दोनों के बीच भारी विद्रोह, विषमता एवं गुणवत्ता है जिससे प्रत्येक क्षेत्र में कार्यरत नागरिकों में भी रोष देखा गया है। डॉ. अम्बेडकर के मतानुसार “यदि एक शिक्षित व्यक्ति में विनम्रता और सदाचार नहीं है तो वह एक जंगली और दरिन्दे से भी भयानक है। यदि एक पढ़े-लिखे मनुष्य की शिक्षा गरीब जनता की भलाई में रुकावट बने तो ऐसी शिक्षित व्यक्ति समाज के लिए कलंक है। आज की शिक्षा डिग्री धारी बेरोजगारों की फौज ही तैयार कर रही है। शिक्षा का उद्देश्य केवल नौकरी प्राप्त करने तक सीमित हो गया है। दूसरी छात्र छात्राओं का सही मूल्यांकन भी नहीं हो रहा है। शिक्षक विद्यार्थियों के बीच आपसी प्रेम, त्याग सद्भाव प्रदर्शित नहीं हो रहा है। निःशुल्क शिक्षा व्यवस्था के लिए सरकारी प्रयास हुए लेकिन उन बंचितों को आजादी के ७५ साल बाद भी सही न्याय नहीं मिल सका। समाज का बुद्धिजीवी वर्ग बुद्धि बेची वर्ग हो गया। इसलिए डॉ. अम्बेडकर के शैक्षणिक विचार आज भी उतने ही प्रासंगिक हैं, जितने कि उनके समय में रहे होंगे।

भारत में २०१५ में नई शिक्षा नीति का आगाज हुआ है जिसका उद्देश्य शिक्षा द्वारा आत्मनिर्भरता प्राप्त करना है?

सन्दर्भ ग्रंथ

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शिक्षा के क्षेत्र में डॉ. बी. आर. अम्बेडकर का योगदान

1. श्रीमती नूतन दूबे

सहा. प्राध्यापिका(शिक्षा संकाय)
भिलाई मैत्री कॉलेज, रिसाली, भिलाई (छ.ग.)
email- nutanlalitdubey19@gmail.com

2. डॉ. तृषा शर्मा

सह प्राध्यापिका(शिक्षा संकाय)
स्वामी श्री स्वरूपानंद सरस्वती महाविद्यालय, हुडको, भिलाई (छ.ग.)
email- sharma.trisha47@gmail.com

"शिक्षा एक आंदोलन है" शिक्षा अगर लक्ष्य को पूरा नहीं करती तो वह निरर्थक है। शिक्षा मानव को अपने जीवन में आगे ले जाने के लिए महत्वपूर्ण भूमिका निभाती है। डॉ. अम्बेडकर के विचार थे कि जो शिक्षा आदमी को योग्य ना बनाएं, समानता और नैतिकता ना सिखाए, वह सच्ची शिक्षा नहीं है, सच्ची शिक्षा तो समाज में मानवता की रक्षा करती है, आजीविका का सहारा बनती है। आदमी को ज्ञान और समानता का पाठ पढ़ाती है। सच्ची शिक्षा समाज में जीवन का सृजन करती है। शिक्षा का क्षेत्र डॉ. अम्बेडकर के योगदान से अछूता नहीं है उनके मशहूर नारी 'शिक्षित बनो, संगठित रहो, संघर्ष करो' में शिक्षा पहले स्थान पर है, शिक्षा के विषय में उन्होंने कहा है कि शिक्षा वह है जो व्यक्ति को निडर बनाती है, एकता का पाठ पढ़ाएँ लोगों को अधिकारों के प्रति सचेत करें, संघर्ष की सीख दे, और आजादी के लिए लड़ना सिखाये। डॉ. अम्बेडकर 20वीं सदी के सबसे बड़े विचारक में से एक है तथा वर्तमान सदी भी भारत में डॉ. अम्बेडकर के प्रभाव की सदी है, वे एक सामाजिक कार्यकर्ता और दलित समाज के महानायक के साथ-साथ एक सहज चिंतक के रूप में अपने लेखों, पुस्तकों और पत्र-पत्रिकाओं के माध्यम से दुनिया भर में विख्यात हो चुके हैं।

डॉ. अम्बेडकर हमारी भारत माता के ऐसे यशस्वी सपूत माने जाते हैं, जिनकी निस्वार्थ सेवा के लिए चिरकाल तक भारतवर्ष अम्बेडकर जी का ऋणी रहेगा।

प्रस्तावना

"शिक्षा मानव का ऐसा अलंकार है जो उसमें और पशु जगत में भेद की रेखा खींचती है।" वह आजीवन चलने वाली प्रक्रिया है जिस पर हमारी सभ्यता और संस्कृति टिकी हुई है। तभी तो कहा गया है कि शिक्षा एक ऐसा प्रकाश है जो हमको जीवन में विभिन्न क्षेत्रों में मार्गदर्शन करती है। इतना ही नहीं शिक्षा लोकतंत्र की जड़ों को भी सुदृढ़ बनाने की प्रक्रिया में सशक्त भूमिका भी निभाती है तथा शिक्षा के द्वारा ही मानव की लोकतांत्रिक

शक्तियों का विकास भी किया जाता है। शिक्षा के क्षेत्र में हमारे देश के बहुत से शिक्षा शास्त्रियों दार्शनिक ओवर शिक्षाविदों के शिक्षा संबंधी विचारों तथा योगदानों का अध्ययन अध्यापन किया जाता है। इन्हीं महान शिक्षाविदों में से एक नाम डॉ. बाबा साहब भीमराव अम्बेडकर जी का है जिनके शिक्षा के क्षेत्र में दिए गए योगदान महत्वपूर्ण योगदान को हम भूल नहीं सकते हैं। डॉ. बी. आर. अम्बेडकर ने देश के निर्धन व वंचित समाज की प्रगति का जो महत्वपूर्ण सूत्र दिया था, उसकी प्रथम इकाई शिक्षा की थी। वे गतिशील समाज के लिए शिक्षा को बहुत महत्व देते थे। उनका त्रि-सूत्र शिक्षा, संगठन व संघर्ष था।

डॉ. अम्बेडकर की जीवनी एवं इतिहास

आरंभिक जीवन

भारत को संविधान देने वाले महान नेता डॉ. भीमराव अम्बेडकर का जन्म 14 अप्रैल 1891 को मध्य प्रदेश के एक छोटे से गांव में हुआ था। अपने माता पिता की चौदहवीं संतान के रूप में जन्मे डॉ. भीमराव अम्बेडकर जन्मजात प्रतिभा संपन्न थे। उनका जन्म महार जाति में हुआ था। जिसे लोग अछूत और निचला वर्ग मानते थे। उनके पिता का नाम राम जी मालो जी सकपाल और माता का नाम भीमाबाई था बचपन में भीमराव अम्बेडकर के परिवार के साथ सामाजिक और आर्थिक रूप से भेदभाव किया जाता था। भीमराव अम्बेडकर के बचपन का नाम रामजी सकपाल था। उनके पिता ब्रिटिश भारती सेना की मऊ छावनी में सेवा में थे। वह हमेशा अपने बच्चों की शिक्षा पर जोर देते थे, और कड़ी मेहनत करने के लिए प्रोत्साहित करते थे। भीमराव अम्बेडकर मुंबई के एलिस्टोन रोड पर स्थित गवर्नमेंट हाई स्कूल के पहले अछूत छात्र थे। इतना ही नहीं सन 1907 में मैट्रिक पास कर मुंबई विश्वविद्यालय में प्रवेश लेने वाले पहले अपृश्य छात्र भी बने। उनकी इस सफलता से उनके पूरे समाज में खुशी की लहर दौड़ गई क्योंकि किसी अछूत का मैट्रिक पास होना एक आश्चर्यजनक महत्वपूर्ण बात थी। इसके लिए उसका सार्वजनिक सम्मान किया गया। उनके शिक्षक ने इस समारोह में उन्हें गौतम बुद्ध की जीवनी पर लिखी अपनी पुस्तक भेंट की जिसे पढ़कर भीमराव अम्बेडकर बुद्ध के ज्ञान और शिक्षा से बहुत प्रभावित हुए।

डॉ. अम्बेडकर के विचार

डॉ. भीमराव अम्बेडकर का कहना था कि जीवन लंबा होने की जगह महान होना चाहिए।

- पति पत्नी के बीच घनिष्ठ मित्र के समान संबंध होना चाहिए।
- उनका मानना था कि किसी समुदाय की प्रगति उस समुदाय की महिलाओं की प्रगति से मापनी चाहिए।
- वो कहते थे कि हमारी स्वतंत्रता हमारी सामाजिक व्यवस्था असमानता, भेदभाव को सुधारने के लिए है।
- इंसान सिर्फ समाज के विकास के लिए पैदा नहीं हुआ है बल्कि स्वयं के विकास के लिए भी पैदा हुआ है।

डॉ. अम्बेडकर का शिक्षा के क्षेत्र में योगदान

शिक्षा को ज्ञान का तीसरा नेत्र कहा गया है। "सा विद्या या विमुक्तये" अर्थात् विद्या ऐसी होनी चाहिए जो मुक्ति का द्वार खोल दे। शिक्षा मानव को नर से नारायण बनने की दिशा की ओर अग्रसर करती है। बाबा साहेब भीमराव अम्बेडकर का कहना है कि शिक्षा शेरनी का दूध है जो पियेगा वही दहाड़ेगा। उन्होंने शिक्षा के द्वारा व्यक्ति के जीवन मूल्यों के विकास बौद्धिक विकास वह सात्विक गुणों के विकास की बात कही है। उनका कहना था की प्रतिभाओं को शिक्षा के दम पर ही निखारा जा सकता है। इतना ही नहीं उन्होंने सामाजिक रूप से पिछड़े वर्ग की निराशा को दूर किया और उन्हें समानता का अधिकार दिलवाया और जातिगत भेदभाव खत्म करने के लिए लड़ाई लड़ी। उनका मानना था कि जातिगत भेदभाव ने हमारे भारतीय समाज को पूर्ण रूप से अपंग व अपाहिज बना दिया था। समाज में व्याप्त बुराइयों को देखकर उन्होंने दलितों के हक की लड़ाई लड़ी और देश की सामाजिक व शैक्षिक स्थिति में काफी हद तक परिवर्तन किया। उनका आह्वान था कि "शिक्षित करो, संगठित करो और संघर्ष करो" क्योंकि संगठित होने व न्याय मुक्त संघर्ष करने की पहली शर्त है शिक्षित होना। डॉ. अम्बेडकर के अनुसार शिक्षा से ही मनुष्य को विवेक नैका बोध होता है, तथा मानवीय मूल्यों का विकास होता है। उनका कहना था कि समाज में ऐसी शिक्षा व्यवस्था होनी चाहिए जिसकी समयानुसार आवश्यकता हो तथा शिक्षा का माध्यम मातृभाषा होना चाहिए जिससे बालको में रुचि से पढ़ने की आदत बन सके।

शिक्षा प्रणाली के प्रति डॉ. अम्बेडकर का दृष्टिकोण

डॉ. अम्बेडकर का मत था कि शिक्षा में मानवीय मूल्यों का समावेश होना चाहिए। क्योंकि मानवीय मूल्यों के अभाव में मनुष्य पशु के समान होता है। अर्थात् शिक्षा का आधार मानवीय गुणों को बनाया जाना चाहिए जिससे कि व्यक्ति के नैतिक तथा सामाजिक गुणों का विकास किया जा सके। इसलिए डॉक्टर अम्बेडकर ने 20 जुलाई 1942 को नागपुर में आयोजित ऑल इंडिया डिप्रेस्ड क्लासेस में भाषण देते हुए कहा था-"शिक्षित करो, उद्वेलित करो और संगठित करो, विश्वास रखो और कभी भी आशा मत छोड़ो।" अर्थात् बाबासाहेब का मत था कि शिक्षित होने पर हमारे अंदर एकता की भावना आनी चाहिए। तथा एकजुट होकर अत्याचार व अन्याय के विरुद्ध संघर्ष करने की शक्ति होनी चाहिए।

डॉ. अम्बेडकर का मानना था कि शिक्षा का मूलभूत उद्देश्य समाज की उन्नति के लिए अच्छे नागरिकों को तैयार करना होना चाहिए। तथा शिक्षा की अनिवार्यता पर बल देना चाहिए 27 फरवरी 1927 को मुंबई लेजिसलेटिव काउंसिलिंग में बजट पर अपने भाषण के दौरान डॉ. अम्बेडकर ने कहा शिक्षा सस्ती से सस्ती हो, ताकि निर्धन से निर्धन व्यक्ति की शिक्षा ग्रहण कर सके। अर्थात् समाज के हर वर्ग के व्यक्ति को शिक्षा प्राप्ति का पूर्ण अधिकार हो तथा कोई भी व्यक्ति शिक्षा से वंचित ना हो पाए। डॉ. अम्बेडकर दलित वर्गों के विद्यार्थियों की शिक्षा तथा रोजगार की स्थिति से संतुष्ट नहीं थे। उनका मानना था कि-"हमारे समाज में शिक्षा का कुछ विकास हुआ है लेकिन हमारे समाज में छात्र शिक्षा प्राप्त करके उच्च पदों पर आसीन होने के पश्चात

उस समाज को भूल जाते हैं जिन्होंने उनको यहां तक पहुंचाने में कितने अपमान अत्याचार तथा शर्मिंदगी को सहन किया है अर्थात् डॉ. अम्बेडकर का विचार था कि व्यक्ति को समाज के उत्थान के लिए अपनी आय का 20 वां भाग दान करना चाहिए तभी समाज का कल्याण संभव है।

निष्कर्ष

बाबा साहेब डॉ. भीमराव अम्बेडकर भारत के शिल्पकार होने के साथ-साथ एक महान शिक्षक भी थे। उनका मानना था कि शिक्षा से ही ज्ञान का ताला खुलता है। जैसे मनुष्य को पेट भरने के लिए अन्न की आवश्यकता होती है वैसे ही ज्ञान अर्जन के लिए शिक्षा आवश्यक है। जीवन में विद्या, विनय, शील इन तीनों गुणों का होना आवश्यक है। और यह तीनों गुण शिक्षा के बिना असंभव है। वे अनुसूचित वर्ग की शिक्षा के प्रति चिंतित थे। उनका कहना था अनुसूचित समाज के माथे पर लगा अज्ञानता का टीका और दुर्भावना से निकलने का एक ही मार्ग है कि वह पढ़ लिखकर अपनी मुक्ति की राह प्रशस्त करें। इस तरह वह शिक्षा को देश तथा समाज के उत्थान का साधन मानते थे और समाज के लिए प्रत्येक वर्ग के विकास के लिए शिक्षा को आवश्यक मानते थे। उनका कथन था कि समाज को यदि अपने जीवन को चलायमान रखना है तो उसे शिक्षित होना ही होगा। क्योंकि सामाजिक अस्तित्व और सामाजिक उत्थान के लिए शिक्षा की आवश्यकता हर काल और परिस्थिति में हमेशा ही रहेगी।

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नारी ही है राष्ट्र की नियति : संविधान शिल्पी डॉ अंबेडकर

डॉ सीमा कदम

एसोसिएट प्रोफेसर

माखनलाल चतुर्वेदी शासकीय स्नातकोत्तर कन्या महाविद्यालय खंडवा

e-mail : semakadam@gmail.com,

बीज शब्द (Kew Words)

दलित वर्ग, सामाजिक विषमता-समानता-चेतना, संविधान, मनुवादी, आर्थिक विकास, सामाजिक न्याय, आर्थिक समानता, आत्मनिर्भरता, आत्मउन्नती, संगठन, नेतृत्व क्षमता, अर्थव्यवस्था, उत्तराधिकार

डॉक्टर अंबेडकर को दलित वर्ग का मसीहा माना जाता है उन्होंने अपना संपूर्ण जीवन सामाजिक विषमता को समाप्त करने में लगा दिया था। डॉक्टर अंबेडकर की मान्यता थी कि धार्मिक तथा सामाजिक बुराइयों के सत्य को उद्घाटित करने में किसी भी प्रकार का संकोच नहीं करना चाहिए। उन्होंने स्वीकार किया कि "मैं ऐतिहासिक सत्य सिद्धांतों का अनुसरण करता रहूंगा तथा उन धर्म पुस्तकों की पोल खोलता रहूंगा, जिसके कारण देश तथा समाज का पतन हुआ। मुझे विश्वास है कि यदि वर्तमान पीढ़ी के हिंदू मेरे निष्कर्ष को ना मानेंगे तो भविष्य की पीढ़ी कल उन्हें अवश्य स्वीकार करेंगे।"¹

डॉक्टर अंबेडकर ने संविधान में महिलाओं के लिए अनेक प्रावधान किए, वे महिलाओं की खोई प्रतिष्ठा दिलाने के लिए कटिबद्ध थे, उन्होंने नारी पतन को मनुवादी सोच बताया। इसी कारण देश का सामाजिक व आर्थिक विकास नहीं हो पाया। देश के विकास के लिए स्त्रियों का आत्मनिर्भर होना बहुत आवश्यक है। जब तक महिलाएं को सामाजिक समानता का अधिकार प्रदान नहीं किया जाता आर्थिक क्षेत्र में उनकी भागीदारी का विकास हो ही नहीं सकता, यदि हम स्त्रियों को आत्मनिर्भर के अधिकार से वंचित करते हैं तो उससे हमारा राष्ट्रीय आर्थिक विकास अवरुद्ध होता है वह पति की दासी ना होकर सहगामी सहकर्मिणी है जो गृह प्रबंध के साथ बाहर अपनी नौकरी, व्यवसाय प्रबंध भी देखती है। डॉक्टर अंबेडकर बौद्ध धर्म से अत्यधिक प्रभावित थे, जिसमें स्त्रियों तथा पुरुषों को समान रूप से धर्म, दीक्षा-शिक्षा निर्णय लेने का अधिकार, अध्ययन-अध्यापन आदि की स्वतंत्रता है। डॉक्टर अंबेडकर ने पुरुष और स्त्रियों को आर्थिक समानता प्रदान करने का समर्थन किया है तथा आर्थिक विकास में उनक परस्पर सहयोग पर बल दिया है।

डॉ. बी.आर.अम्बेडकर- हु वेयर व शुद्राज? , पृष्ठ 13

डॉ अंबेडकर नारी को अपने पैरों पर खड़ा देखना चाहते हैं उनके विचारों का कई साहित्यकारों विद्वानों ने भी समर्थन किया है। प्रसिद्ध साहित्यकार डॉ आशापूर्णा देवी ने अपनी कृतियों में स्पष्ट उल्लेख किया है कि नारी जब तक आत्मनिर्भर नहीं होगी तब तक वह स्वतंत्र नहीं होगी क्योंकि आर्थिक पराधीनता ही महिलाओं के स्वतन्त्री बनने में सबसे बड़ी बाधा है। डॉक्टर अंबेडकर ने कहा था- मैं किसी समाज की प्रगति को इस आधार पर नापता हूँ कि उस समाज में नारी ने किस सीमा तक प्रगति की है इसी आधार

पर राष्ट्र की प्रगति का स्तर तय होता है उन्होंने स्त्रियों के उत्थान को उत्कृष्ट मानते हुए उसे विकास मानदंडों के रूप में स्वीकार किया है।¹

डॉक्टर अंबेडकर का मत था कि जब तक स्त्रियों को आत्मउन्नति के अवसर प्रदान नहीं किए जाते, समाज सुधार के हमारे प्रयास केवल ढकोसला बनकर रह जाएंगे। उन्होंने कहा कि गुलामी के 400 वर्ष के पश्चात भी भारतीय समाज में जो कला कौशल तथा कुटीर उद्योग जीवित है उनके पीछे भी स्त्रियों का अथक परिश्रम एवं त्याग है। स्त्रियों की सामाजिक स्थिति में यदि परिवर्तन लाया जाता है तो यह आवश्यक है कि उन्हें स्वावलंबी बनाया जाए तथा गरीबी के दुष्प्रक्र से मुक्त किया जाए।

डॉक्टर अंबेडकर विकास में महिलाओं की भागीदारी को आवश्यक मानते थे, उनकी मान्यता थी कि यदि नारी शक्ति को विकास में अपनी भागीदारी सुनिश्चित करना है तो इसके लिए उन्हें संगठित होना होगा। संगठित होकर ही वे गरीबी के अभिशाप को समाप्त कर सकती हैं। अपनी इसी विचारधारा से प्रेरित होकर आज कई नारियां स्व-सहायता समूह व संगठित होकर अपना व्यवसाय कर रही हैं और देश के विकास में अपना योगदान दे रही हैं क्योंकि उन्हें समझ में आ गया है कि वह गरीबी के अभिशाप को भी समाप्त कर सकती हैं जब संगठित होंगी।

वह समाज कभी भी प्रगति नहीं कर सकता, जो परिवार की धुरी अर्थात् पत्नी तथा पुत्री के साथ अच्छा व्यवहार नहीं करता है, वह समाज कभी भी क्रांति नहीं कर सकता जिसमें अपनी पत्नी तथा पुत्री को हानि के रूप में आंका जाता है। डॉक्टर अंबेडकर का मानना था कि महिलाओं में नेतृत्व क्षमता का विकास होना बहुत आवश्यक है इसलिए उन्होंने अपने आंदोलन में शांति बाई दाड़ी, गीताबाई गायकवाड तथा श्रीमती मनोबल शिवराज आदि को शामिल किया। महिलाओं की प्रगति के लिए आवश्यक है कि उन्हें अनिवार्य शिक्षा दी जाए, निर्णय प्रक्रिया में शामिल किया जाए और व्यवसाय में भागीदार बनाया जाए ताकि वे स्वावलंबी बन सकें क्योंकि दलितों की परिवारिक अर्थव्यवस्था को दूषित प्रवृत्ति के पुरुष नष्ट करते हैं।² स्त्रियाँ समाज की प्रगति का दर्पण होती हैं। डॉक्टर अंबेडकर की दृष्टि में बाल विवाह व अधिक संतान उत्पत्ति गरीबी का कारण है इन पर रोक लगाने से महिलाओं को आर्थिक जवाबदारी तथा आर्थिक विकास

1. डॉ. अंबेडकर – दी राइज एण्ड काल आफ हिन्दू वूमन, पृष्ठ 3-28

2. डी.आर.जाटव – सोशल फिलोसाफी आफ दी अंबेडकर

में उनकी सहभागिता सुनिश्चित की जा सकती है। महिलाएं अपने दायित्व का निर्वहन तभी कर सकती हैं जब पुरुष की भूमिका भी परामर्शदाता, मित्र व सहयोगी की हो।

डॉ अंबेडकर स्त्रियों के लिए संपत्ति के अधिकार के समर्थक थे, उनका मत था संपत्ति के अधिकार के बिना स्वतंत्रता तथा समानता का अधिकार निरर्थक है। उन्होंने महिलाओं के शोषण से मुक्ति तथा सामाजिक आर्थिक न्याय हेतु संविधान में कई प्रावधान किए। संसद द्वारा अनेक ऐसे कानूनों का निर्माण किया गया जिससे उनके प्रति होने वाले भेदभाव पूर्ण व्यवहार को समाप्त किया जा सके तथा उन्हें सामाजिक आर्थिक न्याय प्रदान किए जा सके। इसमें उल्लेखनीय कानून है- हिंदू विवाह अधिनियम 1955, हिंदू उत्तराधिकार अधिनियम 1956, हिंदू अल्पसंख्यक तथा अभिभावक अधिनियम 1956, हिन्दू एडोप्शन एण्ड मेन्टीनेंस एक्ट 1956, सप्रेशन आफ इमोरल ट्रेफिक इन वूमन एण्ड गर्ल्स 1956, दहेज उन्मूलन अधिनियम

1961, मेटरनिटी बेनीफिट एक्ट 1961 तथा इक्वल रेमुनरेशन एक्ट 1976 के कानूनों में सुधार और महिलाओं की सुरक्षा के लिए कई कानून पारित हुए। जिसकी बुनियाद अंबेडकर ने रखी थी। महिला पुरुषों में भेदभाव समाप्त करने के लिए कटिबद्ध थे न्यायपालिका ने इस क्षेत्र में अपनी सक्रियता का परिचय दिया तथा कानून की व्याख्या सकारात्मक रूप में प्रस्तुत की ताकि महिलाओं को सामाजिक आर्थिक न्याय प्रदान किया जा सके।

डॉक्टर अंबेडकर ने स्त्रियों के लिए संपत्ति के अधिकार के समर्थक थे उनका मत था कि संपत्ति के अधिकार के बिना स्वतंत्रता तथा समानता के अधिकार निरर्थक है। अंबेडकर ने विवाह एवं संपत्ति संबंधी कानूनों में परिवर्तन लाने की दृष्टि से हिंदू कोड बिल प्रस्तुत किया तथा पुत्री, पत्नी तथा मां को पारिवारिक संपत्ति के संबंध में उत्तराधिकार 1956 नियम में सम्मिलित किया। 9 सितंबर 2005 को हिंदू उत्तराधिकार कानून 1956 में बदलाव किया गया है जिसके मुताबिक पैतृक संपत्ति में बेटियों को बराबर का हिस्सा होता है चाहे बेटी शादीशुदा हो विधवा, अविवाहित या परित्यक्ता हो, इन सब को अपना अधिकार दिलाने की नींव डॉक्टर अंबेडकर ने ही रखी थी।

डॉक्टर अंबेडकर भारतीय समाज में स्त्रियों स्वावलंबी बनाने तथा आर्थिक दृष्टि से आत्मनिर्भर बनाने के लिए व्यापक अधिकार दिलाना चाहते थे इस दृष्टि से हिंदू कोड बिल एक क्रांतिकारी कदम था। वे महिलाओं में कुआचरण का कारण भी आर्थिक दरिद्रता को मानते थे। जब तक स्त्री को भरण-पोषण, रोजगार, आर्थिक सुरक्षा की गारंटी प्राप्त नहीं होती है तब तक समाज में तलाक, व्यभिचार, कुआचरण की समस्याओं का हल नहीं किया जा सकता है। स्त्रियों में सामाजिक दुर्गुणों का जन्म असमानता गरीबी, भुखमरी, बेरोजगारी के कारण ही है यही कारण है कि अंबेडकर ने स्त्रियों का आर्थिक दृष्टि से भी स्वतंत्रता तथा समानता का अधिकार देने का समर्थन किया।

डॉक्टर अंबेडकर ने स्त्रियों को पुरुषों के समान अधिकार दिलाने की दृष्टि से संवैधानिक उपायों का अवलम्बन किया। उनका विचार था कि जब तक सामाजिक चेतना जागृत नहीं होगी तब तक महिलाओं का शोषण मुक्त होना कठिन है इसके लिए उन्हें अवसरों की समानता की आवश्यकता है इन्हीं विचारों से प्रभावित होकर कई संवैधानिक कानून बने, सामाजिक चेतना भी प्रभावित हुई।

संविधान शिल्पी डॉक्टर अंबेडकर का मानना था कि सही मायने में प्रजातंत्र तब आएगा जब महिलाओं को संपत्ति में बराबर का हिस्सा मिलेगा, पुरुषों के समान अधिकार मिलेंगे। महिलाओं की उन्नति तभी होगी जब उन्हें परिवार समाज में बराबरी का दर्जा मिलेगा। शिक्षा और आर्थिक तरक्की उनकी इस काम में मदद करेगी। डॉ. अंबेडकर महिलाओं की उन्नति के प्रबल पक्षधर थे। उनका मानना था किसी भी समाज का मूल्यांकन इस बात से किया जाता है कि उस में महिलाओं की क्या स्थिति है? दुनिया की लगभग आधी आबादी महिलाओं की है इसलिए जब तक उनका समुचित विकास नहीं होता कोई भी देश बहुमुखी विकास नहीं कर सकता।

महिला उत्थान के लिये डॉ. अंबेडकर के प्रयास उल्लेखनीय हैं। उन्होंने महिलाओं के उत्थान के लिये अनेक कार्य किये। विभिन्न युगों में भारत में नारी को प्राप्त अधिकारों की मीमांसा के आधार पर डॉ. अंबेडकर ने स्पष्ट कहा कि "जब समाज में नारी को स्वतंत्रता थी और उसे पुरुषों के समान आत्मविकास के अवसर प्राप्त थे तब भारतीय समाज प्रगति पर था किन्तु जब नारी के अधिकारों की उपेक्षा हुई थी समाज की प्रगति अवरुद्ध हो गई थी"।

डॉ. अम्बेडकर ने बौद्धधर्म के अध्ययन के बाद अपने निष्कर्ष में कहा है कि “भगवान बुद्ध पुत्री जन्म को पुत्र से अधिक योग्य मानते थे। कन्या पुत्र से अधिक बुद्धिमान और गुणी हो सकती है। इसलिये कन्या के जन्म पर माता-पिता को दुःखी नहीं होना चाहिये। बुद्ध स्त्री को सृष्टी की सर्वोच्च कृति मानते थे क्योंकि वही बोधिसत्व एवं विश्व सम्राटों को जन्म देती है। बुद्ध का कहना था कि जो व्यक्ति, परिवार या समाज स्त्री को स्वतंत्रता एवं अधिकार प्रदान नहीं करता उसका विनाश हो जाता है”

डॉ. अम्बेडकर के अनुसार नारी एवं शुद्र, आर्य समाज के दो ऐसे वर्ग थे जो बौद्ध धर्म ओर सरलता से आकर्षित हुये जिसके परिणाम स्वरूप ब्राम्हण धर्म के सम्मुख सबसे बड़ी चुनौती साबित हुये इसलिये इन वर्गों को शिक्षा आत्मविकास तथा अन्य सामाजिक अधिकारों से वंचित कर बौद्धिक एवं सामाजिक दृष्टि से दास बनाना प्रभुवर्ग के लिये आवश्यक था।

डॉ. अम्बेडकर ने 20 जुलाई 1942 को आखिल भारतीय दलित महिला अधिवेशन को संबोधित करते महिलाओं को सलाह दी कि वे विवाह की जल्दी में न पड़े। विवाह एक दायित्व है। अपने

1. डॉ. रामगोपाल सिंह – डॉ. भीमराव अम्बेडकर के सामाजिक विचार, पृष्ठ 110

2. अम्बेडकर – डॉ. बाबा साहेब अम्बेडकर राइजिंग एण्ड स्पीचेस, खण्ड 4, 1987, प्र. 142

बच्चों पर विवाह तब तक न थोपे तब तक कि वे विवाह सम्बन्धी आर्थिक जिम्मेदारी को वहन करने में समर्थ न हो जाये। सबसे बड़ी बात यह है कि जो लड़की शादी करती है वह अपने पति समक्ष खड़ी हो। उससे मित्रता और समानता का दावा करे। इससे महिलाओं के सम्मान में वृद्धि होगी। डॉ. अम्बेडकर के अनुसार स्त्रियाँ किसी भी समाज का दर्पण होती हैं। उनकी दशा से ही समाज का सही चेहरा नजर आता है।

डॉ. अम्बेडकर का महिलाओं को स्तर सुधारने के लिये सर्वाधिक महत्वपूर्ण योगदान हिन्दू कोड बिल का प्रारूप तैयार कर संविधान सभा में प्रस्तावित करना था। हिन्दूकोड बिल के अन्तर्गत एक पत्नी व्यवस्था की स्थापना, महिलाओं के लिये सम्पत्ति तथा दत्तक अधिकारों का समर्थन किया। इस बिल में सम्पत्ति पर समान अधिकार, सम्पत्ति के उत्तराधिकार, तलाक, गोद लेना आदि कानून थे फिर भी उन्होंने कहा कि इस बिल के द्वारा मैंने कोई क्रांतिकारी परिवर्तन लाने का कार्य नहीं किया प्रकृति के न्याय को ही क्रियान्वित किया। वे कानूनी एवं सामाजिक नैतिकता के आधार पर सामाजिक परिवर्तन लाने के समर्थक थे। उन्होंने कहा महिलाओं के लिये ऐसी सामाजिक व्यवस्था होना चाहिये जो मानव गरिमा के अनुकूल हो अतः हमारी आज की आवश्यकता एक ऐसे समाज की स्थापना है जो मानव जाति, समान धर्म, जो पारस्परिक प्रेम की भावना पर आधारित हो।

बाबा साहेब भीमराव अम्बेडकर भारत की तमाम महिलाओं के मुक्तिदाता हैं। मुंबई की महिला सभा को संबोधित करते हुए डॉ अम्बेडकर ने कहा था नारी राष्ट्र की नियति है हर नागरिक उसकी गोद में पढ़कर बढ़ता है, नारी का जागृत किए बिना राष्ट्र का विकास संभव नहीं है।

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डॉ बाबासाहेब अम्बेडकर और महिला सशक्तिकरण**डॉ बिना मधुकर मून**

सहायक प्राध्यापक

डॉ आंबेडकर कला, वाणिज्य और विज्ञान महाविद्यालय चंद्रपूर

ईमेल— binasnikam@gmail.com**सार —**

डॉ आंबेडकर ने सिर्फ दलित और पिछड़ों के लिए ही नहीं, बल्कि महिला अधिकारों के लिए भी संघर्ष किया। स्वतंत्र और पूर्व और बाद में महिलाओं की समस्याओं पर डॉ. अंबेडकर ने लैंगिक समानता और शिक्षा की आवश्यकता पर जोर दिया और समस्याओं को उजागर किया। महिलाओं को अधिकार देने के लिए डॉ. अंबेडकर का प्रोत्साहन था। डॉ. बाबासाहेब ने अपना जीवन महिलाओं की भलाई के लिए बिताया। अंबेडकर ने गरीब, अनपढ़ महिलाओं के बीच जागरूकता पैदा की और उन्हें प्रेरित किया बाल विवाह और देवदासी प्रथा जैसी अन्यायपूर्ण और सामाजिक प्रथाओं के खिलाफ लड़े। डॉ. अंबेडकर ने कोशिश की भारत की राजनीतिक शब्दावली और संविधान में महिलाओं के अधिकार का पर्याप्त समावेश है। डॉ. भीमराव आंबेडकर ने संसद में 'हिंदू कोड बिल' पेश किया। इसका मकसद हिंदू महिलाओं को सामाजिक शोषण से आजाद कराना और पुरुषों के बराबर अधिकार दिलाना था। इस प्रकार उसका महिलाओं के सर्वांगीण विकास के लिए काम किया।

कीवर्ड – महिला सशक्तीकरण, हिंदू कोड बिल, पूर्ण समानता, सामाजिक न्याय।

परिचय

डॉ बी आर अम्बेडकर 20 वीं शताब्दी में भारत के सबसे उत्कृष्ट बुद्धिजीवियों में से थे। उन्होंने समाज को स्वतंत्रता, समानता और बंधुत्व के मार्ग पर ले जाने के लिए महत्वपूर्ण प्रयास किए। महिलाओं के प्रति धारणाएँ और व्यवहार समय-समय पर बदलते रहे। उपलब्ध संसाधनों से प्राप्त प्रमाण वैदिक काल में महिलाओं की उच्च स्थिति को सिद्ध करते हैं। वैदिक काल से लेकर आधुनिक युग तक महिलाओं की उच्च स्थिति की निरंतरता बाधित है। हालाँकि ब्रिटिश और बाद के ब्रिटिश काल में समाज सुधारक के योगदान ने महिलाओं की बदतर स्थिति में बदलाव लाया है। डॉ. बी आर अंबेडकर का योगदान महिला सशक्तीकरण में महत्वपूर्ण योगदान है।

डॉ अंबेडकर ने चित्रित किया कि महिलाओं के साथ कैसा व्यवहार किया जाता था दुर्भावनापूर्ण तरीके से लगाए गए विधवापन के तरीके से, सती और बाल विवाह को रोकने के लिए ही विवाह किया जाता है समाज में सामाजिक मानदंड। सामाजिक हिंदू और मुस्लिम के संबंध में क्लेश एक समाज में महिलाओं को उनके द्वारा रेखांकित किया गया था। जैसा एक शिक्षाविद, डॉ. अंबेडकर बड़े पैमाने पर दोनों में महिलाओं की स्थिति की समीक्षा की मुस्लिम और हिंदू धर्म। उनका खंडन किया जाता है उनके मौलिक और मानवीय अधिकारों से। मुस्लिम महिलाओं को उनकी नैतिकता से वंचित रखा गया और विभिन्न बीमारियों के कारण मानसिक पोषण समाज में इस तरह के आचरण के रूप में प्रथाओं, गरिमा और तलाक के मुद्दों की कमी।

डॉ बाबासाहेब अम्बेडकर एक शिक्षाविद, सुधारक एक कार्यकर्ता ने महिलाओं के मुद्दों पर ध्यान केंद्रित किया है और महिलाओं को आंदोलन में भाग लेने, उन्हें शिक्षित करने और महिलाओं के प्रति रूढ़िवादी मानसिकता पर विपरीत हमला करने के द्वारा महिलाओं की स्थिति में सुधार करने का प्रयास किया है।

डॉ बाबासाहेब अम्बेडकर का काम समाज के दलित और वंचित वर्ग के लिए आशा की एक किरण है। समाज के दलित और वंचित वर्ग के दुखों का मुख्य कारण धार्मिक और जाति आधारित प्रथाओं और धारणाएँ थीं। इसलिए उन्होंने अपने पूरे जीवन में अथक काम किया कि रूढ़िवादी हिंदू सामाजिक व्यवस्था की वैधता को चुनौती

दी जिसने संस्थागत तरीके से अधर्म लिंग संबंधों को बरकरार रखा। सशक्तिकरण और आत्मनिर्भरता महिलाओं को उनके आर्थिक, सामाजिक क्षेत्र में राजनीतिक और स्वास्थ्य की स्थिति दोनों एक अत्यंत महत्वपूर्ण है।

उद्देश्य

- 1 डॉ अंबेडकर के उदय से पहले महिलाओं की स्थिति
- 2 महिला सशक्तीकरण के लिए अंबेडकर का योगदान

डॉ अंबेडकर ने 1920 में अपना आंदोलन शुरू किया। उन्होंने कहा कि "हम जल्द ही बेहतर दिन देखेंगे और हमारी प्रगति बहुत तेज हो जाएगी अगर पुरुष शिक्षा को महिला शिक्षा के साथ-साथ आगे बढ़ाया जाए।" अपने मुद्दों के माध्यम से उन्होंने लैंगिक समानता और शिक्षा की आवश्यकता पर उचित तनाव डाला और महिलाओं के साथ-साथ निराश लोगों की समस्याओं को भी उजागर किया। अंबेडकर की महिलाओं की धारणा, शिक्षा के अधिकार, पुरुषों के साथ समान व्यवहार, संपत्ति पर अधिकार और राजनीतिक प्रक्रिया में शामिल होने पर वैश्विक नारीवादियों की मांग के अनुरूप है।

डॉ बाबासाहेब अंबेडकर सामाजिक सुधार की प्रक्रिया में महिलाओं की ताकत और उनकी भूमिका में विश्वास करते थे। ऐतिहासिक महाद सत्याग्रह में अपने पुरुष समकक्षों के साथ तीन सौ महिलाओं की भागीदारी देखी गई। बता दें कि हर लड़की जो अपने पति से शादी करती है, अपने पति के दोस्त और बराबर होने का दावा करती है, और अपने गुलाम होने से इनकार करती है। मुझ यकीन है कि यदि आप इस सलाह का पालन करते हैं, तो आप अपने लिए सम्मान और गौरव लाएंगे। विधेयक के माध्यम से महिलाओं को सम्पूर्ण संपत्ति के संबंध में पूर्ण अधिकार दिया जाना था। यह तथ्य कि डॉ। अंबेडकर ने सभी समानता में लैंगिक समानता की परिकल्पना की है, उनके अपने शब्दों से समझा जा सकता है, जब उन्होंने कहा कि, "बेटे को माँ की संपत्ति में लड़की के हिस्से के बराबर हिस्सा भी मिलेगा, यहाँ तक कि स्त्रीधन भी मिलेगा। हिंदू कोड बिल ने नागरिक और गैर-नागरिक (दोनों) विवाह के साथ सामाजिक समावेश का एक उपाय प्रदान किया, जिसमें पूर्व में तलाक के लिए आसान प्रावधानों के साथ उच्चतम व्यक्तिगत स्वतंत्रता प्रदान की गई।

हिंदू कोड बिल की प्रमुख विशेषताओं में स्वतंत्रता, समानता, गरिमा और बंधुत्व के बहुत मूल्यों के प्रति डॉ। अंबेडकर के जुनून का वर्णन है। यह एक सुधार था, महिलाओं की समानता सुनिश्चित करने के लिए मूल पितृसत्तात्मक बुनियाद को चुनौती देना, इसके सशक्तिकरण का सार है।

पितृसत्ता के काम में जातिवाद के कार्य नारीवादी राजनीतिक प्रवृत्तियों में बढ़ती जाति वर्ग विभाजन महिलाओं के उत्पीड़न सामाजिक लोकतंत्र जाति और हिंदू सामाजिक व्यवस्था पर अंबेडकर के विचारों और आधुनिक भारतीय नारीवादी विचारधारा के लिए महत्वपूर्ण दर्शन बनाता है। अंबेडकर ने खुद को एक प्रतिभाशाली और एक महान विचारक दार्शनिक क्रांतिकारी न्यायवादी साबित किया – अछूत के रूप में जन्मे उन्होंने भारतीय समाज की व्यापकता पर ध्यान दिया। अंबेडकर भारतीय महिला आंदोलन के लिए एक नारीवादी राजनीतिक एजेंडा बनाने के लिए प्रेरणा का एक शक्तिशाली स्रोत प्रदान करते हैं।

हिंदू कोड बिल के जरिए उन्होंने संवैधानिक स्तर से महिला हितों की रक्षा का प्रयास किया। इस बिल के मुख्यतया 4 अंग थे—

1. हिंदुओं में बहू विवाह की प्रथा को समाप्त करके केवल एक विवाह का प्रावधान, जो विधिसम्मत हो।
2. महिलाओं को संपत्ति में अधिकार देना और गोद लेने का अधिकार देना।
3. पुरुषों के समान नारियों को भी तलाक का अधिकार देना, हिंदू समाज में पहले पुरुष ही तलाक दे सकते थे।
4. आधुनिक और प्रगतिशील विचारधारा के अनुरूप हिंदू समाज को एकीकृत करके उसे मजबूत करना

डॉ। अंबेडकर ने भारत की राजनीतिक और संविधान में महिलाओं के अधिकार को शामिल करने का पर्याप्त प्रयास किया।

- अनुच्छेद – 14 – राजनीतिक, आर्थिक और सामाजिक क्षेत्रों में समान अधिकार और अवसर। अनुच्छेद 15 सेक्स की जमीन पर भेदभाव को रोकता है।
- अनुच्छेद 15 (3) महिलाओं के पक्ष में सकारात्मक भेदभाव को सक्षम बनाता है।
- अनुच्छेद 39 – आजीविका के समान साधन और समान कार्य के लिए समान वेतन।
- अनुच्छेद 42 – कार्य और मातृत्व राहत की मानवीय स्थितियाँ।
- अनुच्छेद 51 (ए) (सी) – प्रथाओं का त्याग करने के लिए मौलिक कर्तव्य, महिलाओं की गरिमा के लिए अपमानजनक।
- अनुच्छेद 46 – विशेष देखभाल, लोगों के कमजोर वर्ग के शैक्षिक और आर्थिक हितों को बढ़ावा देने और उन्हें सामाजिक अन्याय और सभी प्रकार के शोषण से बचाने के लिए राज्य।
- अनुच्छेद 47 – अपने लोगों के पोषण के स्तर और जीवन स्तर में सुधार लाने के लिए राज्य और सार्वजनिक स्वास्थ्य और इतने पर सुधार।
- अनुच्छेद 243 डी (3), 243 टी (3) और 243 आर (4) पंचायती राज प्रणाली में सीटों के आवंटन के लिए प्रदान करता है।

निष्कर्ष

डॉ बाबासाहेब ने सभी महिलाओं के जीवन की स्थिति पर अपने विचार व्यक्त किए। उन्होंने कहा कि महिलाओं के साथ समान व्यवहार किया जाना चाहिए और उन्हें समान प्रतिष्ठा दी जानी चाहिए। उन्होंने विधानसभा में बुनियादी सुधारों और संशोधनों का सुझाव देते हुए हिंदू कोड बिल पर जोर दिया। डॉ। अंबेडकर की शिक्षाएं और विचार न केवल महिलाओं के लिए बल्कि आज भी सभी भारतीय उपयोगी हैं। महिलाओं के सर्वांगीण विकास के लिए उनकी गहरी चिंता और भावनाएं उनके प्रत्येक वाक्य और शब्द से व्यक्त की जाती हैं। सभी महिलाओं के प्रति, चाहे उनका धर्म, जाति और वर्ग कुछ भी हो, बाबासाहेब का एक विशेष मानवतावाद था। उन्होंने अक्सर महिलाओं के प्रति सभी प्रकार के अन्याय के खिलाफ आवाज उठाई।

महिला सशक्तिकरण का यह कार्य काफी महत्वपूर्ण है क्योंकि भारत की सामाजिक-आर्थिक प्रगति उसके महिलाओं के सामाजिक-आर्थिक प्रगति पर ही निर्भर करती है। महिला सशक्तिकरण महिलाओं को वह मजबूती प्रदान करता है, जो उन्हें उनके हक के लिए लड़ने में मदद करता है। आज की नारी अब जाग्रत और सक्रिय हो चुकी है।

ग्रन्थसूची

- 1 अम्बेडकर, बी. आर. (1987) डॉ। बाबा साहेब अम्बेडकर में "महिला और काउंटर क्रांति" हिंदू महिलाओं की पहलियों": लेखन और भाषण, वॉल्यूम। 3, शिक्षा विभाग, महाराष्ट्र सरकार
- 2 डॉ बाबासाहेब अम्बेडकर "लेखन और भाषण" खंड 14, भाग 2 डॉ। अम्बेडकर फाउंडेशन सामाजिक न्याय और अधिकारिता मंत्रालय भारत सरकार।

3 <http://www.ohchr.org/Documents/Events/WHRD/WomenRightsAreHR.pdf>

4 <http://www.iosrjournals.Org/empowerment.html>

डॉ. बी. आर. अंबेडकर और मानव अधिकार

अमोल मेश्राम

सहायक प्राध्यापक

कॉलेज ऑफ लॉ, आई. पी. एस. एकेडमी इंदौर मध्यप्रदेश
Meshramamol79@gmail.com

ABSTRACT-

डॉ बाबासाहेब अंबेडकर का व्यक्तित्व बहुत ऊंचा था, एवं उनकी सोच भी अन्य व्यक्तियों की सोच से ऊंची थी, उन्होंने जब संविधान का निर्माण किया तो संविधान के मूल अधिकार जो भाग- तीन में दिए गए हैं, उन सारी चीजों को समाहित किया जो एक राष्ट्र को अच्छा बनाने एवं राष्ट्र के नागरिकों को अच्छा व्यक्तित्व देने के लिए काफी है, हर राज्य को अधिकार दिया गया है कि वे अपने राज्य के महिला, बच्चे, विकलांगों, वृद्धों, अनुसूचित जाति, अनुसूचित जनजाति, पिछड़े वर्गों और अल्पसंख्यकों के लिए हर प्रकार से जैसा भी संभव हो उनको आर्थिक, शैक्षणिक एवं अन्य प्रकार से उन्नति प्रदान करने के लिए भरसक कोशिश करेंगे यह देखा गया है कि यह सभी वर्गों के लोग अपने-अपने राज्यों में किसी ना किसी रूप में पीड़ित हैं, संविधान सभी को बराबरी का दर्जा देता है, हो सकता है किसी राष्ट्र के किसी राज्य में काले गोरे नाटे अलग-अलग प्रकार के लोग रहते हो अधिकांशतः जंगलों में आदिवासी भी रहते हैं ,लेकिन यह लोग भौगोलिक और परिस्थिति-वश ऐसे होते हैं, इसी कारण हर राज्य की सरकार संविधान के अनुसार ऐसे लोगों को समाज की मुख्यधारा से जोड़ने के लिए समय-समय पर योजनाएं चलाती है क्योंकि हर व्यक्ति को यह अधिकार है की वे अपने तरीके से जिये, इसी को मानव अधिकार कहते हैं ,जो हमारे संविधान के भाग 3 में निहित है संविधान हर व्यक्ति को बिना किसी भेदभाव के एक जैसा कानून लागू करने की बात करता है ,यह जाति, लिंग, मूल वंश, धर्म इनमें से किसी की भी आधार पर भेदभाव करने से मना करता है अंतर्राष्ट्रीय प्रसंविदा में भी सभी राष्ट्रों को यह बात कहा गया है कि राष्ट्रों में रहने वाले हर प्रकार के व्यक्तियों को उनके अधिकार दिए जाने चाहिए और अंतर्राष्ट्रीय नियमों के अनुसार मानव अधिकार को मानने पर जोर दिया जाना चाहिए।

Key words- समानता, स्वतंत्रता, वर्गों, भेदभाव, अंतर्राष्ट्रीय प्रसंविदा

प्रस्तावना

संविधान में प्रजातांत्रिक से तात्पर्य है सरकार अपना प्राधिकार जनता की इच्छा से प्राप्त करती है जनता द्वारा निर्वाचित होती है इससे यह आभास होता है कि मूल वंश धर्म भाषा लिंग एवं संस्कृति के बिना किसी भेदभाव के आपस में सभी समान होंगे इसी उद्देश्य को प्राप्त करने के लिए संविधान के भाग 3 एवं भाग 4 में क्रियान्वयन प्रक्रिया निर्धारित की गई जिसे हम मूल अधिकार और राज्य के नीति निदेशक तत्व के नाम से जानते हैं। भारत के संविधान के भाग 3 में व्यक्तियों के लिए बहुत से अधिकारों का प्रावधान किया गया है जिसे मूल अधिकार कहा गया है जिसका अर्थ कोई भी विधि

अध्यादेश रूढ़ी या प्रशासनिक आदेश न तो उस में कमी कर सकता है और ना ही उन्हें छीन सकता है, कोई भी विधि जो मूल अधिकारों में से किसी भी अधिकार का उल्लंघन करती है तो उसे शून्य घोषित किया जा सकता है। **एल. सी. गोलकनाथ बनाम पंजाब राज्य** के मामले में उच्चतम न्यायालय ने इन अधिकारों को प्राकृतिक अधिकार या मानव अधिकार कहा। हमारे भारत के संविधान में अपना निवास स्थान चुनने की स्वतंत्रता, विचार धारण करने का अधिकार, अभिव्यक्ति की स्वतंत्रता का अधिकार, शांतिपूर्ण सभा करने का अधिकार, अन्य व्यक्तियों के साथ स्वयं की स्वतंत्रता के अधिकार, के अलावा हमारे दूसरे और महत्वपूर्ण अधिकारों को प्रदान करने की बात करता है, संविधान के अनुच्छेद 21 एवं 14 में यह सभी अधिकार प्रत्याभूत है। **हुसैन आरा खातून का मामला** त्वरित विचारण के अधिकार से संबंधित है जो किसी अभियुक्त का आरोप में गिरफ्तार, निरुद्ध किए गए किसी व्यक्ति को युक्तियुक्त समय के भीतर परीक्षण किए जाने या रिहा किए जाने का हकदार देता है, यह अधिकार अनुच्छेद 21 के अंतर्गत प्राण और दैहिक स्वतंत्रता के अधिकार से संबंधित है। **एच. एम. हॉसकाट** के मामले में उच्चतम न्यायालय ने यह अभिनिर्धारित किया कि निशुल्क विधिक सेवा का अधिकार किसी अपराध के अभियुक्त के लिए युक्तियुक्त उचित एवं न्याय पूर्ण प्रक्रिया का एक आवश्यक घटक है और यह भी संविधान के अनुच्छेद 21 में अंतर्निहित है जिसे हम निशुल्क विधिक सहायता पाने के अधिकार के नाम से जानते हैं।

CONCEPT OF HUMAN RIGHTS:-

संविधान के भाग 3 में मूल अधिकार और भाग 4 में राज्य को निर्देशित करते हुए निदेशक तत्व का उल्लेख किया गया है यदि इन अधिकारों को सरकार अपने अपने राज्य में और राष्ट्र स्तर पर लागू पूरी तरह से करें तो भारत देश एक समृद्ध और अनुशासनात्मक राज्य बन सकता है। संविधान में निहित मूल अधिकार और राज्य के नीति निदेशक तत्व किसी राष्ट्र को सभ्य और अनुशासनात्मक रूप से सुदृढ़ बनाने के लिए काफी है।

भारत की संविधान के भाग 3 एवं भाग 4 में जो हमारे मूल अधिकार और राज्यों के लिए निर्देशित करते हुए नीति तत्व है वह व्यक्तियों के अधिकारों के बारे में बात करता है। मानव अधिकार ऐसा अधिकार है जो प्रत्येक मानव को जन्मजात रूप से प्राकृतिक रूप से स्वतः प्राप्त होता है। अर्थात् मूल अधिकार के लिए हमें कहीं ना ही जाना पड़े, और ना ही किसी से मांगने की जरूरत पड़े। मानव अधिकार का अर्थ है मानव बुद्धिमान व विवेकपूर्ण प्राणी है इसी के कारण इसको कुछ ऐसे अधिकार प्राप्त रहते हैं जिसे मूल अधिकार, आधारभूत अधिकार, अंतर्निहित अधिकार, प्राकृतिक अधिकार, या जन्म से अधिकार भी कहते हैं। यह अधिकार जन्म से ही रहते हैं इस प्रकार मानव अधिकार सभी व्यक्तियों के लिए होते हैं चाहे उनका मूल वंश धर्म, लिंग, तथा राष्ट्रीयता कुछ भी हो क्योंकि यह उनकी गरिमा और स्वतंत्रता के अनुरूप है तथा शारीरिक, नैतिक, सामाजिक, और भौतिक कल्याण के लिए आवश्यक होते हैं अतः सभी प्रकार के व्यक्तियों के मानव अधिकारों की रक्षा करना हर राष्ट्र का कर्तव्य होता है।

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अंतरराष्ट्रीय स्तर पर समय-समय पर कन्वेंशन के माध्यम से सभी राष्ट्रों को एकत्रित करके ठोस कदम उठाए जाते हैं ताकि अलग-अलग देशों में रहने वाली छोटी जाति या महिला, बच्चे, विकलांग, अल्पसंख्यक इनके लिए भरसक रूप से प्रयास किए जाए। संयुक्त राष्ट्र चार्टर के लागू होने के पश्चात संयुक्त राष्ट्र के समक्ष सर्वाधिक महत्वपूर्ण कार्य सभी

व्यक्तियों के लिए मूलवंश, लिंग, भाषा, या धर्म के आधार पर बिना विभेद किए मानव अधिकारों एवं उन्हें स्वतंत्रताओं के सम्मान के सिद्धांतों का क्रियान्वयन करना था ताकि किसी व्यक्ति के साथ भेदभाव ना हो सके। मानव अधिकारों पर दो प्रसंविदाओं के प्रारूपों को तैयार किया गया जिसे सिविल एवं राजनीतिक अधिकारों पर अंतर्राष्ट्रीय प्रसंविदा एवं आर्थिक सामाजिक तथा सांस्कृतिक अधिकारों की अंतर्राष्ट्रीय प्रसंविदा के नाम से जाना जाता है। अंतरराष्ट्रीय हो या राष्ट्रीय स्तर पर यदि भारत या भारत से बाहर की बात की जाए तो नरसंहार जैसे गंभीर मामले भी होते हैं जो आंशिक रूप से राष्ट्रीय जातीय या मूल वंशीय या किसी धार्मिक समूह को समाप्त करने के लिए किया जाता है। यदि दुर्बल समूह की बात की जाए तो महिलाएं, बच्चे, वृद्ध, दिव्यांग, अल्पसंख्यक वर्ग के लोग अनुसूचित जाति और अनुसूचित जनजाति वर्ग के लोग सम्मिलित हैं। भारत के संविधान में भाग 3 में स्पष्ट रूप से इन सभी वर्गों के लिए विशेष रूप से उपबंध किए जाने की बात कही गई है, डॉक्टर अंबेडकर ने बाल विवाह एवं विधवा का पुनर्विवाह के लिए भरसक कोशिश किया इसके लिए उन्होंने हिंदू कोड बिल की बात कही पर विभिन्न धर्म के लोगों ने कभी संसद में प्रतिनिधित्व ना होने के कारण या केवल हिंदू धर्म को ही किसी कोड में बांधने की आवश्यकता क्यों है कहकर मामले को टाल दिया। डॉक्टर अंबेडकर चाहते थे की महिलाओं को भी वे सभी अधिकार मिले जो एक पुरुष को दिए जाते हैं चाहे वह संपत्ति में अधिकार हो या विवाह से संबंधित अधिकार हो आज की वर्तमान सरकार समान सिविल संहिता पर बल दे रही है जिसकी बात डॉक्टर अंबेडकर ने पहली भी कही थी, **समान सिविल कोड** से तात्पर्य विवाह, तलाक, और जमीन जायदाद के उत्तराधिकार में एक जैसा कानून हो, क्योंकि आज भी इन मामलों में निपटारा अपने अपने व्यक्तिगत विधि के तहत किए जाते हैं। इसी **हिंदू कोड** को ध्यान में रखते हुए बाद में भारत सरकार ने हिंदुओं के लिए अलग-अलग कानून बनाएं जिसे हम **हिंदू मैरिज एक्ट 1955, हिंदू उत्तराधिकार अधिनियम 1956, हिंदू दत्तक ग्रहण और पोषण अधिनियम 1956, एवं हिन्दू अवयस्क और संरक्षण अधिनियम 1956** के नाम से जानते हैं।

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हम यदि भारत के प्राचीन समय की बात करें तो भारत का इतिहास बहुत खराब रहा है ऐसी ही एक घटना **नागेली** नाम की महिला के साथ घटित हुई जब उसने निचली जाति के साथ होने वाले अत्याचारों को बर्दाश्त ना कर सकने के कारण अपने आप को खत्म कर दिया था, यह घटना उस समय की है जब केरल में ट्रेवलकौर के राजा का शासन था उस समय निचली जाति की महिलाओं को अपने स्तन को ढकने का अधिकार नहीं था, और यदि कोई महिला ऐसा करती तो उसे उसके लिए टैक्स देना पड़ता जिसे मुलाकर्म कहा जाता था। एक घटना मणिपुर की आयरन लेडी कहीं जाने वाली **इरोम चानू शर्मिला** जिन्हें ग्वांगजू मानव अधिकार से सम्मानित किया जा चुका है का नाम विख्यात है जिन्होंने सशस्त्र बल विशेष शक्तियां अधिनियम 1958 को समाप्त करने के लिए 4 नवंबर सन 2000 से अगस्त 2016 तक अनशन पर बैठे रहे इस अधिनियम की शक्तियों का सहारा लेकर असम राइफल्स के जवानों ने 10 बेगुनाह लोगों को मार दिया था एवं गोली मारने एवं बिना वारंट के गिरफ्तार करने के आदेश के कारण असम की महिलाओं का यौन शोषण भी किया गया था। वैसे तो सती का उन्मूलन कानून बनाकर कर दिया गया है क्योंकि इसे भी संविधान के अनुच्छेद 14 अनुच्छेद 15 अनुच्छेद 21 का उल्लंघन माना जाता है राजस्थान के सीकर जिले के दिवराला में **रूप कंवर सती कांड** एक विश्वविख्यात घटना है जिसने भारत के अलावा अंतरराष्ट्रीय स्तर पर लोगों का दिल दहला दिया था, 4 सितंबर 1987 को रूप कंवर जो 18 वर्ष की महिला

थी उसे जिंदा जला दिया गया था इस घटना के बाद अलग-अलग जगह पर 24 और घटनाएं घटित हुईं आखरी घटना भारत सरकार के रिकॉर्ड में सन 2000 में दर्ज है। पुलिस के एनकाउंटर की घटनाएं हमें कभी-कभी सुनने को मिलती हैं फर्जी एनकाउंटर की कुछ घटनाएं भी हैं जो पूरी तरह से संविधान के भाग-3 में दिए गए मूल अधिकारों का हनन करती हैं आज भी कई पुलिस अफसरों पर फर्जी तरीके से एनकाउंटर के लिए केस चल रहे हैं। मुंबई में बीएससी में पढ़ने वाली **इशरत जहां एनकाउंटर** की घटना जिसे एक आतंकवादी कहा जाता है और उस समय के तत्कालीन गुजरात के मुख्यमंत्री श्री नरेंद्र मोदी की हत्या करने का षड्यंत्र में भागीदारी बताया गया है का एनकाउंटर आज भी रहस्य बना हुआ है, गुजरात का **सोहराबुद्दीन एनकाउंटर** जिसमें उसके फर्जी होने की पुष्टि हो चुकी है, हाल ही में **प्रियंका रेड्डी बलात्कार** एवं हत्या के चारों अभियुक्तों को पुलिस ने एनकाउंटर किया था, उत्तर प्रदेश की एक बर्बर कहानी जो एक दलित परिवार की है जिसे **हाथरस कांड** के नाम से जाना जाता है मैं एक बच्ची के साथ बलात्कार होने के बाद हत्या कर दी जाती है और पुलिस पर यह आरोप है कि अपराधियों को बचाने के लिए उन्होंने शव के पोस्टमार्टम के बाद बिना किसी रिती रिवाज के और उनके माता-पिता की अनुपस्थिति में आधी रात को दाह संस्कार कर दिया, यदि पुलिस की बर्बरता के बारे में बात की जाए तो कम नहीं होगी एक **जातिवादी हिंसा** की खौफनाक कहानी जिसे भैयालाल **खैरलांजी दलित हत्याकांड** के नाम से सुनते हैं जिसे सुनकर आज भी इंसानियत की रूह कांप जाती है जिसमें कुछ सवर्णों ने अपना वर्चस्व बनाए रखने के लिए एक दलित परिवार की निर्मम हत्या कर दी यह घटना उस वक्त पूरे देश में आग की तरह फैल गई थी। एक सऊदी अरब की मानवाधिकार कार्यकर्ता **रूई जेन अल होत** जिन्होंने वहां की महिलाओं के अधिकार की बात कही तो उन्हें बिना किसी अपराध के जेल में डाल दिया गया और उन पर राजद्रोह का अपराध सिद्ध कर दिया गया। कुछ समय पहले यह देखने में आया था कि कुछ लोग संविधान की कॉपियां सड़क में खड़े रहकर जला दिया था, उनका आशय कुछ भी हो पर वह नहीं जानते की वह क्या कर रहे थे यदि वे जानते तो ऐसा दुष्कर्म ना करते हैं उन्हें इस बात का अंदाजा होना चाहिए कि अगर संसार का सबसे बड़ा संविधान है तो वह भारतीय संविधान हैं दूसरे पड़ोसी देशों में कमजोर संविधान होने के कारण वहां सत्ता में रहने वाली सरकार वहां की जनता को त्राहि-त्राहि कर देती है **जनरल परवेज मुशर्रफ, सद्दाम हुसैन, ईदी अमीन, मोअम्मर गद्दाफी, या किम जोंग जैसे तानाशाह** उदाहरण है जो अपने पद पर 40 से 45 साल बने रहते हैं और वहां की जनता को नरक से भी बदतर जिंदगी जीने को मजबूर कर देते हैं

CONCLUSION & OBSERVATION-

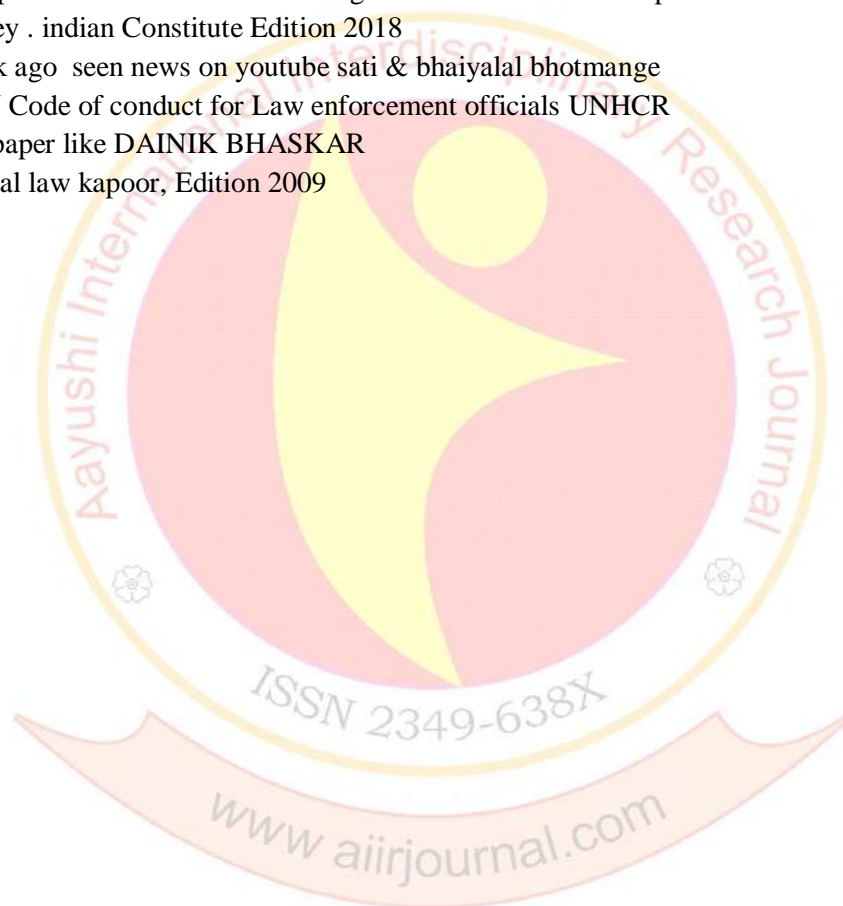
मानव अधिकार, अवसर, शिक्षा उसे साकार होने में अभी समय लगेगा महिलाओं बच्चों अल्पसंख्यकों अनुसूचित जाति जनजाति इन समुदायों पर होने वाले अत्याचार एवं इनके उत्थान के लिए सरकार ने समय-समय पर कानून बनाएं एवं इन्हें समाज की मुख्यधारा से जोड़ने के लिए कई तरह की सरकारी योजनाएं भी चलाईं परंतु प्रशासनिक तकनीकियों में तालमेल न होने के कारण एवं भ्रष्ट ऑफिसर और नेताओं के कारण यह योजनाएं लागू नहीं हो पाईं, समय समय पर दुर्बल वर्गों के लिए कानून बने हैं कानून के होते हुए भी उन्हें अभी भी पूरी तरीके से न्याय नहीं मिल पाता है संविधान को लागू हुए और भारत को आजाद हुए इतने साल गुजर चुके हैं पर परिस्थितियां आज भी वैसी ही बनी हुई है दोष संविधान का नहीं है

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सविधान में तो सारे मूल अधिकार और नीति निदेशक तत्व को समाहित कर दिया गया है पर सरकार की मंशा शायद उसे पूरा करने की नहीं है। डॉक्टर अंबेडकर ने उस समय हिंदू कोड बिल की बात कही थी जिसे कुछ लोगों ने अपनी निजी स्वार्थों के कारण पूरा नहीं होने दिया और आज भी समान सिविल संहिता की बात कही जा रही है जिसे पूरा होना असंभव सा प्रतीत होता है। सरकार से यही अपील है कि मानव अधिकार को ध्यान में रखते हुए समय-समय पर ऐसे दिशा निर्देश दिए जाए एवं जो कानून बने हुए हैं उनमें संशोधन कर पुनः गठित किया जाए ताकि सभी वर्गों को समान रूप से अधिकार मिल सके चाहे वह किसी भी समुदाय का व्यक्ति हो।

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डॉ. अम्बेडकर और सामाजिक समानता का सिद्धान्त

डॉ. मुनिश कुमार

Assistant Professor,
Dept. of Education,
Doaba College, Jalandhar,

E-mail: manumunish84@gmail.com

समानता से अभिप्राय मानव समाज में अधिकारों व अवसरों को सभी लोगों व समुदायों में समान रूप से विभाजित करने से लिया जाता है। इस प्रक्रिया में व्यक्ति विशेष के समुदाय, जाति, लिंग, रंग या क्षेत्रियता का कोई भी भेदभाव नहीं किया जाता है। समानता एक ऐसा आदर्श है जो सदियों से मानव समाज को निर्देशित करता रहा है। सभी धर्मों के सुधारकों ने भी समानता की बात को जोर देकर उठाया है साथ ही समाज में रंग, जाति, लिंग, धर्म की विभिन्नताओं के बावजूद समानता के आदर्श को स्वीकारा है। राजनीति विज्ञान कोश के अनुसार 'समानता' के निहितार्थ (1)मर्यादा, योग्यता तथा विशेषाधिकार की उपलब्धि में समान होने की स्थिति (2) दूसरों के साथ समान प्रतिष्ठा, स्तर अथवा विशेषाधिकार रखने की स्थिति (3) न्यायोचितता निष्पक्षता, उचित अनुपात, समानुपात का होना है।¹ सम्भवतः समानता का आदर्श इस तथ्य में निहित है कि प्रत्येक मनुष्य को उसकी प्रतिभा व दक्षता के अनुरूप विकास के समान अवसर प्रदान किये जाने चाहिए। क्योंकि समाज के सभी लोगों की पसंद व प्राथमिकताएँ भिन्न होती हैं इसलिए सामाजिक दर्जा, सम्पत्ति या विशेषाधिकारों में समानता का होना इतना महत्वपूर्ण नहीं है परन्तु शिक्षा, स्वास्थ्य व मूलभूत सुविधाओं की उपलब्धता में समानता का न होना अनुचित है। महादेव प्रसाद शर्मा के शब्दों में, "सामाजिक समानता का अर्थ समाज में सभी नागरिकों के साथ समान व भेदभाव रहित व्यवहार करना तथा मूलभूत आवश्यकताओं के अतिरिक्त पर्याप्त स्वास्थ्य सुविधाएँ, उच्च शिक्षा प्राप्ति के अवसर व न्यूनतम वेतन आदि सुविधाओं को भी समान रूप से प्रदान करना है।"² सम्भवतः सामाजिक समानता में रंग, लिंग, नस्ल, जाति, धर्म व वंश के आधार पर कोई भेदभाव नहीं किया जाता।

सकारात्मक स्वरूप में सामाजिक समानता का अर्थ सभी के लिए पर्याप्त अवसरों का प्रावधान ही होता है, परन्तु इसका अर्थ मात्र सभी के लिए समान व्यवहार नहीं है क्योंकि आवश्यकताओं तथा क्षमताओं के धरातल पर तथा अपने प्रयासों में भी व्यक्ति में अन्तर होता है। अतः आत्म-विकास के लिए उन्हें भिन्न-भिन्न अवसरों की आवश्यकता है। प्राकृतिक गुण कदापि समान नहीं हो सकते हैं। इसी मत को प्रतिपादित करते हुए जगदीश चन्द्र जौहरी लिखते हैं कि "अवसरों की समानता" का लक्ष्य तभी होता है जब प्रत्येक के लिए समान अवसर हों, जिसमें समानता लानी है वह किसी व्यवसाय में प्रवेश अथवा व्यापार में सफल होना नहीं बल्कि एक सुन्दर जीवन व्यतीत करना अथवा व्यक्तित्व का परिपूर्ण विकास करता है।"³ सम्भवतः यह मत समानता के विस्तृत लक्ष्य को प्रस्तुत करने में कुछ हद तक सफल रहा है। भारतीय संविधान में भी व्यक्ति के मौलिक अधिकारों में सामाजिक समानता के अधिकार का विशेष स्थान रहा है। अनुच्छेद 14, 15, 16 इस प्रकार की सामाजिक समानता का विस्तारपूर्वक वर्णन करता है। सम्भवतः स्वतन्त्रता की ही तरह समानता भी प्रत्येक व्यक्ति का जन्मसिद्ध अधिकार है जिसे प्राप्त करके ही वह अपने व्यक्तित्व का विकास सम्पूर्ण रूप से कर सकता है।

डॉ. अम्बेडकर एक विश्वप्रसिद्ध न्यायविद्, अर्थशास्त्री, राजनीतिज्ञ संविधान-शिल्पी, राष्ट्र भक्त, समाजसेवी, बुद्धिजीवी, समता, बंधुता व स्वतन्त्रता के पहरेदार तथा चिन्तक माने जाते हैं। अम्बेडकर दर्शन मूलतः उनके व्यक्तित्व की इन्हीं विविध विशेषताओं का रूपायन करता है। वे केवल उपेक्षित तथा वंचित दलितों के ही मसीहा न

रहकर सम्पूर्ण मानव जाति के सच्चे पथप्रदर्शक व हितैषी रहे हैं। उनके विचारों में मानव मात्र की समानता, स्वतन्त्रता व बंधुत्व के तत्त्व सन्निहत मिलते हैं। डॉ० सुकन पासवान प्रज्ञाचक्षु के अनुसार, "भारतरत्न डॉ० भीमराव अम्बेडकर धर्म के स्थान पर मानवतावादी धर्म की आवश्यकता महसूस करते थे जो सामाजिक एकता, समानता, भ्रातृत्व भाव की भावना का विकास कर सके एवं राष्ट्र को हर स्थिति में संवर्द्धन के लिए संबलता प्रदान कर सके।"⁴ सम्भवतः डॉ० अम्बेडकर सामाजिक समानता को राष्ट्र की आजादी से ज्यादा महत्त्व प्रदान करते हैं। उनका विचार है कि सामाजिक समानता वाला राष्ट्र गुलाम नहीं रह सकता है। इसलिए समानता को उन्होंने लोकतन्त्र की रीढ़ के रूप में प्रचारित किया है। उमा शंकर चौधरी के अनुसार, "शोषितों, दलितों, वंचितों, पीड़ितों के मुक्ति नायक व आधुनिक भारत के महान् दार्शनिक चिंतक, अर्थशास्त्री-विधिवेत्ता डॉ० भीमराव अम्बेडकर समतापूर्ण लोकतांत्रिक समाज का निर्माण करना चाहते थे।"⁵ सम्भवतः अम्बेडकर का यह मानना था कि सामाजिक समानता के लिए दलित लोगों को उनके निम्न स्तर से ऊँचा उठाना होगा ताकि लोकतन्त्रात्मक व्यवस्था को सही तरीके से आगे बढ़ाया जा सके।

डॉ. अम्बेडकर की दृष्टि में आदर्श समाज व्यवस्था वह व्यवस्था है जो सामाजिक प्रजातन्त्र के सिद्धान्तों पर आधारित हो। उनके शब्दों में, मेरी आदर्श समाज व्यवस्था स्वतन्त्रता, समानता और भ्रातृत्व पर आधारित होगी। यह इस दृष्टि से गतिमान होगी कि किसी एक भाग में होने वाले परिवर्तनों को दूसरे भाग तक पहुँचाने के लिए विभिन्न रास्ते होंगे, इसमें अनेक हित होंगे जो सचेत रूप से परस्पर संचरित व भागीकृत होंगे। डा. अम्बेडकर सामाजिक समता के सिद्धान्त को वैचारिक एवं व्यावहारिक दोनों आधारों पर विवेचित करते हैं। सरोज राम के शब्दों में, "डॉ. अम्बेडकर मनुष्य को केवल एक यांत्रिक प्राणी ही नहीं मानते हैं, वरन् मानव की उस व्यक्तिगत शक्ति में पूर्ण विश्वास करते हैं जिसके आधार पर व्यक्ति केवल स्वयं का कल्याण ही नहीं करता, वरन् समान में रहने वाले अन्य लोगों के बारे में निरंतर सोचता है।"⁶ सम्भवतः डॉ. अम्बेडकर की आदर्श समाज व्यवस्था का केन्द्र व्यक्ति है। उनका मानना है कि व्यक्ति समाज का दास नहीं है। वह समाज का निर्माता है। इसलिए समाज, राज्य तथा आर्थिक एवं धार्मिक तंत्र व्यक्ति के लिए है न कि व्यक्ति उनके लिये है। अतः समाज, राज्य, धर्म, एवं अर्थ-तंत्र का उद्देश्य व्यक्ति के विकास के लिए अनुकूल पृष्ठभूमि का निर्माण करना होना चाहिए। राम गोपाल सिंह के शब्दों में "डॉ. अम्बेडकर व्यक्ति की स्वतन्त्रता और सम्मान की रक्षा को सर्वोपरि मानते थे। इसलिए जिस समाज व्यवस्था की बात उन्होंने की उसमें आर्थिक, राजनैतिक व धार्मिक संस्थाओं की रचना व्यक्ति की स्वतन्त्रता व अधिकारा की रक्षा के लिये हुई है।"⁷ सम्भवतः डॉ. अम्बेडकर ने महात्मा फुले व रानाडे के मार्ग का अनुसरण किया वे राजनैतिक आजादी की लड़ाई की तुलना में सामाजिक आजादी की लड़ाई को प्राथमिकता देते थे। उनका दृढ़ विश्वास था कि सामाजिक विधान और सामाजिक ढांचे को बदले बिना नये समाज की रचना नहीं हो सकती। उनके अनुसार, एक मन्दिर का पुजारी राज्य कर्मचारी घोषित किया जाना चाहिए। देश के सामान्य कानूनों के अतिरिक्त उसके लिए भी विभागीय कानून बनने चाहिए। यदि पुजारी लोग उनका पालन न करें, तो उनको तदनुसार दण्ड दिया जाना चाहिए। इसके पीछे वे तर्क देते हैं कि यदि इंजीनियर, डॉक्टर, वकील आदि व्यावसायिक आचार-संहिताओं एवं कानूनों से व्यवस्थित होते हैं, तो पुजारी लोगों के लिए भी आचार-संहिता का होना आवश्यक है। कानून एवं मौलिक नैतिकता का उत्तरदायित्व सब पर समान रूप से होना चाहिए।

डॉ. अम्बेडकर भारतीय समाज में सामाजिक असमानता का प्रमुख कारण जाति व्यवस्था को भी मानते हैं। जातिगत भेद-भाव करके बौद्ध धर्म की शरण ले ली थी। पी.एन.सिंह के शब्दों में "जाति व्यवस्था ने हिन्दू मन को संकीर्ण बनाया, उसके बाहुबल को कमजोर किया, उसके सामाजिक विवेक और संवेदना को कुण्ठित किया और बौद्धिक स्तर पर उसे निष्क्रिय, रूढ़िग्रस्त, जिज्ञासाहीन और आत्ममुग्ध किया। किसी भी पतनशील समाज की ये ही विशेषताएँ हुआ करती हैं।"⁸ डॉ. अम्बेडकर का मत था कि धार्मिक आधार पर यदि भारतवर्ष में सामाजिक

समानता पैदा करनी है तो समाज को जातिविहीन व वर्गविहीन बनाना होगा, जिससे समानता के मूल्यों और अधिकारों पर ज्यादा जोर दिया जा सके। तेज सिंह लिखते हैं कि "डॉ. अम्बेडकर सामाजिक लोकतन्त्र के आधार पर जातिविहीन और वर्गविहीन समाज की स्थापना के लिए स्वतन्त्रता, बंधुत्व और समानता जैसे जनवादी मूल्यों की समान रूप से अपनाने पर जोर देते हैं लेकिन हिन्दुत्ववादियों सहित अनेक राष्ट्रवादी विद्वानों ने सिर्फ स्वतन्त्रता और बंधुत्व के बिना समानता का मूल्य या अधिकार भी अधूरा ही है।"⁹ सम्भवतः हिन्दू समाज की अन्यायपूर्ण व्यवस्था के विरुद्ध डॉ. अम्बेडकर का विद्रोह अनेक रूपों में प्रस्फुटित हुआ। पत्रकारिता के क्षेत्र में "मूक नायक" और "बहिष्कृत भारत" में डॉ. अम्बेडकर द्वारा लिखे गये अग्रलेख समाज में होने वाले अन्याय और अत्याचार के प्रति उनके विद्रोह का परिचय देते हैं। डॉ. अम्बेडकर का यह विश्वास था कि विभिन्न प्रकार के सामाजिक कार्यों में समता एवं स्वतन्त्रतापूर्वक भाग लेने से ही घृणा एवं छुआछूत का अन्त हो सकता है। डॉ. सुभाष चन्द्र के अनुसार, "डॉ. अम्बेडकर एक ऐसा समाज चाहते थे, जिसमें सभी व्यक्तियों के जीवित रहने, स्वतन्त्रता और सुख प्राप्ति के अधिकार बने रहे और सब लोग स्वतन्त्रतापूर्वक धार्मिक जीवन बिता सकें।"¹⁰ अतः यह स्पष्ट होता है कि डॉ. साहब धार्मिक क्षेत्र में एक ऐसी धर्म व्यवस्था चाहते हैं जो मानव को मानव से जोड़े न कि असमानता, जातिवाद, वर्ग भेद, नस्ल भेद इत्यादि में बाँटे व साम्प्रदायिक दंगों का रूप लेकर लोकतन्त्र की जड़ों को दिन-प्रतिदिन खोलला करती जाए।

राजनैतिक क्षेत्र में डॉ. अम्बेडकर द्वि-दलीय पद्धति के विकास के समर्थक हैं। कोई भी शासन व्यवस्था अथवा राजनैतिक संस्था उसी हालत में सुदृढ़ हो सकती है, जब उसमें शिक्षित व्यक्तियों की उचित स्थान दिया जाता है। एक दलिय प्रणाली जहाँ प्रजातंत्र के लिए खतरा बन सकती है वहीं जातिवादी दल सामाजिक साम्प्रदायिकता फैला सकते हैं, इसलिए उन्होंने दो-दल पद्धति का समर्थन किया है जिसे कानून के द्वारा व्यवस्थित किया जा सकता है। डा. अम्बेडकर का विश्वास है कि कानून के द्वारा ही साम्प्रदायिक-राजनैतिक दलों पर रोक लगाई जा सकती है। सम्भवतः डॉ. अम्बेडकर राजनैतिक क्षेत्र में भी सभी वर्गों को उचित स्थान व प्रतिष्ठा दिलाना चाहते थे व योग्य उम्मीदवारों को ही राजनीति के क्षेत्र में अग्रसर होने के लिए प्रेरणा देते हैं। डॉ. अम्बेडकर समता के सिद्धान्त में पाथमिकताओं की समानता को भी यथोचित स्थान देते हैं। इसका तात्पर्य यह कि उनका मानना है कि किसी भी व्यक्ति को बिना विशेष परिस्थितियों के कोई भी सुविधा एवं प्राथमिकता नहीं देनी चाहिए। सम्भवतः वे लोग जो सुविधाओं के बिना आगे नहीं बढ़ सकते, उन्हें आवश्यक रूप से सुविधाएँ दी जानी चाहिए। ऐसा कार्य न्याय तथा निष्पक्षता से किया जाना चाहिए।

डॉ. अम्बेडकर सामाजिक समानता व सामाजिक न्याय के लिए आर्थिक समानता को भी महत्वपूर्ण कारक मानते हैं। उनके अनुसार जब तक दलित लोगों का आर्थिक स्तर नहीं सुधरेगा वे अपन सामाजिक जीवन की कल्पना भी नहीं कर सकते हैं। इसलिए उन्होंने आर्थिक व्यवस्था को भी कानून पर ही आधारित बनाने की सिफारिश की है। उनके अनुसार, कानून के बिना आर्थिक क्षमता एवं न्याय सम्भव नहीं है। उद्योग एवं कृषि के क्षेत्र में उनके सुझाव वैधानिक आधार लिये हुए हैं। यह ठीक है कि वे राष्ट्रीयकरण के पक्ष में हैं, फिर भी समाज-कल्याण के हित में व्यक्तिगत एवं ऐच्छिक संस्थाओं के विपक्ष में नहीं थे। डॉ. सुभाष चन्द्र के शब्दों में, "डॉ. अम्बेडकर सामाजिक न्याय व सामाजिक सम्मान के लिए आर्थिक समानता को आवश्यक मानते थे। उनका मानना था कि यदि समाज में आर्थिक समानता नहीं है तो सामाजिक समानता स्थापित नहीं हो सकती। सामाजिक समानता व आर्थिक समानता हासिल करने का संघर्ष परस्पर इतना जुड़ा है कि एक के बिना दूसरे का कोई अर्थ नहीं रह जाता।"¹¹ सम्भवतः आर्थिक असमानता ही मूलतः वह तत्त्व है जो व्यक्तियों की आपस में विविधताओं का कारण बनता है। दलितों के सामाजिक-आर्थिक हितों की रक्षा करने के उद्देश्य से डॉ. अम्बेडकर ने 1924 ई. में

“वहिष्कृत हितकारिणी सभा” की स्थापना की। इस संगठन के माध्यम से उन्होंने दलितों को “शिक्षित बनो, संगठित हो, संघर्ष करो” का मूल मंत्र भी प्रदान किया।

प्रत्यक्ष रूप से डॉ. अम्बेडकर के जीवन का लक्ष्य समाज के कमजोर वर्गों विशेष रूप से दासतापूर्ण जीवन व्यतीत करने वाले समाज के सर्वाधिक वंचित, शोषित एवं दलित वर्ग का दासता से मुक्ति दिलाकर उनकी उन्नति का माग प्रशस्त करना था। यद्यपि उनका दूरगामी लक्ष्य एक ऐसे समाज की रचना करना भी था जिसमें लोगों को अपने व्यक्तित्व के विकास की पूरी-स्वतन्त्रता हो, जो समता और न्याय पर आधारित हो। इन सभी विचारों को उन्होंने अपनी पुस्तकों एवं शोध पत्रों जैसे— ‘एनिहिलेशन ऑफ कास्ट (1937), टू वेयर द शूद्राज (1946), द अनटथेबल्स (1948), द राइज एण्डफाल ऑफ हिन्दू वूमन (1977), एसेज आन अन्टजेबल्स एण्ड अन्टचेविलिटी (1989) इत्यादि में कमजोर वर्गों विशेषकर दलितों पर समाज में होने वाले अन्याय व भेदभाव का बृहत् विवेचन किया गया है।

डॉ. अम्बेडकर ने दलितों के उद्धार के लिए एक तरफ ‘आल इण्डिया शिड्यूल्ड कास्ट्स फेडरेशन, समता सैनिक दल तथा इण्डियेण्डेन्ट लेबर पार्टी के रूप में दलितों के सामाजिक व राजनैतिक संगठन खड़े किये, जिनके तहत दलित समाज को एकजुट कर उन्हें नागरिक अधिकारों एवं सामाजिक न्याय दिलाने के लिए लड़ाई लड़ सकें। दूसरी तरफ उनके सामाजिक, शैक्षिक व आर्थिक विकास के लिए पहल करने के उद्देश्य से उन्होंने ‘डिप्रेस्ड क्लास एजुकेशन सोसायटी एवं पीपुल्स एजुकेशन सोसायटी जैसी संस्थाओं का निर्माण किया। संविधान के निर्माण में डॉ. अम्बेडकर ने महत्वपूर्ण भूमिका निभाई और उसमें इन्हीं दलित जातियों को ध्यान में रखकर नीतियाँ बनाने का महत्वपूर्ण कार्य भी उन्हीं के द्वारा पूर्ण किया गया है। संविधान में जन्मगत, लिंगगत भेदभावों को अमान्य करने व सामाजिक व राजनैतिक दृष्टि से सभी को बराबर घोषित करके जहाँ एक ओर सभी को समानता प्रदान की गई उसी प्रकार नीति निर्देशक सिद्धान्तों के माध्यम से राज्य को निर्देशित किया गया कि वह आर्थिक विषमता को दूर करने, लोगों को शिक्षा व रोजगार के अवसर जुटाने तथा स्वास्थ्य सेवाओं के विस्तार करने की दिशा में आवश्यक पहल करें।

निष्कर्षतः यह कहा जा सकता है कि डॉ. अम्बेडकर का सामाजिक समानता का सिद्धान्त न्यायपूर्ण सामाजिक व्यवस्था चाहता है। जिसमें धार्मिक, आर्थिक, राजनैतिक व व्यक्तिगत रूप से प्रत्येक मानव स्वतन्त्र व समान हो। डॉ. अम्बेडकर इस तथ्य को मानते हैं कि प्रत्येक मानव समाज में समान नहीं हो सकता, इसलिए समानता एक मिथक है। फिर भी समानता को एक नियामक सिद्धान्त के रूप में स्वीकार किया जाना चाहिए। यद्यपि उन्होंने सभी प्रकार की असमानताओं जो प्राकृतिक या व्यक्ति की स्वयं की कमी या लापरवाही की वजह से उत्पन्न हो उसे दूर करने के लिए समाज को पहल करना जरूरी नहीं है। किन्तु यदि असमानता व्यक्ति पर आरोपित की गई हो तो उसे दूर करने के लिए समाज द्वारा पहल किये जाने का औचित्य है। इस प्रकार अम्बेडकर का सामाजिक समानता का प्रत्यय दलित व निम्नतर समझी जाने वाली जातियों के लोगों के लिए समान अवसर, आर्थिक आत्मनिर्भरता, राजनैतिक क्षेत्र में समानता व धार्मिक क्षेत्र में पूर्ण स्वतन्त्रता की माँग करता है जो काफी समय से समाज के उच्च वर्गों ने उनसे छीन रखा है।

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डॉ.निर्मल कीर्ति गेडाम,

सहा. प्राध्यापक समाजशास्त्र

शा.महाविद्यालय लांजी, बालाघाट(म.प्र.)

ई.मेल-nirmalgedam@gmail.com

सारांश :-

भारतीय सामाजिक व्यवस्था विशेषकर नारी उत्थान के लिए बाबासाहेब डॉ. भीमराव अम्बेडकर ने अपना बहुमूल्य योगदान दिया। उन्होंने अछूतपन की समस्या मजदूर और नारी जाति की स्थिति पर गहन चिंतन करते हुये उनके समाधानार्थ प्रयत्न किया। एक समय था जब देश में प्रचलित सामाजिक और धार्मिक व्यवस्था ने नारी को मात्र भोग और विलास की वस्तु बनाकर उनका अधिकतम शोषण किया जा रहा था ऐसे समय में डॉ. अम्बेडकर ने हिंदू कोड बिल जो की नारी के सशक्तिकरण के लिए आवश्यक था कि रूपरेखा तैयार की। हिंदू कोड बिल नारियों की दासता-मुक्ति का शंखनाद था। इस बिल में नारियों को पिता की सम्पत्ति में पुत्र के समान अधिकार, विधवा विवाह का अधिकार, अपनी इच्छा से विवाह करने का अधिकार, पति प्रताड़ना से त्रस्त नारियों को तलाक लेने का अधिकार गोद लेने का अधिकार आदि अनेक सुविधाओं का समावेश था, जिससे भारत की नारियों को सामाजिक ग्रहस्थ मानसिक तथा आर्थिक सुख प्राप्त हो सके। हिंदू कोड बिल के नौ भाग थे तथा इसमें 926 धाराएं तथा 9 सूचियां थी। हिंदू कोड बिल का मुख्य उद्देश्य था, हिंदू ब्राह्मणवादी परंपरा पर आधारित सामाजिक, आर्थिक, भेदभाव, अत्याचारपूर्ण रितियों-नितियों तथा मान्यताओं का जड़ से उन्मूलन कर समतापूर्ण, सम्मानपूर्ण समाज का निर्माण करना। यह बिल बाबा साहेब द्वारा प्रदत्त एक ठोस व्यवस्था है जिसकी, पृष्ठभूमि में भारतीय नारी बेहतर जीवन जी सकती है। उनके इस महत्वपूर्ण आह्वान का विरोध तो हुआ लेकिन भारतीय नारियों में नई जागृति आई। यहाँ के पुरुष प्रधान समाज में नारी जागृति, शिक्षा के प्रति बढ़ती अभिरुचि ने राष्ट्रशक्ति को दृढ़ किया है।

भारत में समय-समय पर सभी युगों में महान विभूतियों का आगमन हुआ जो समय और स्थान की सीमाओं से ऊपर उठकर अपनी प्रतिभा से अमर हो गये। डॉ. अम्बेडकर का व्यक्तित्व कुछ ऐसा ही था। वे मानव सभ्यता के प्रबल समर्थक, महान विधिवेत्ता, मानवता के सजग प्रहरी, शोषितों के मसीहा, महान विद्वान, चेतना के प्रकाश स्तंभ, निर्बलों की शक्ति थे। इन्होंने अछूतों को आत्मज्ञान कराया और उनके लिए अनवरत संघर्ष भी किया। ये भारतीय संविधान के जनक भी थे। इन्होंने समाज के हर वर्ग के उन लोगों के उद्धार एवं कल्याण के लिए आत्मचिंतन किया जो प्रताड़ित थे। जहाँ तक भारतीय नारी के अस्तित्व का प्रश्न है- इसके बारे में प्राचीन काल से ही भिन्न प्रकार का चिंतन रहा है। हिंदू समाज में नारियों का सम्मान और आदर प्राचीन काल से ही आदर्शात्मक और मर्यादायुक्त रहा है। नारी सर्वशक्ति सम्पन्न मानी गई तथा विद्या, यश और सम्पत्ति की प्रतीक समझी गई। उसे पुरुष का 'शरीरार्द्ध' और 'अर्द्धांगिनी' माना गया था। शिक्षा, धर्म एवं व्यक्तित्व के निर्माण में सामाजिक विकास में नारी का महान योगदान था। इस प्रकार प्राचीन काल में (वैदिक युग में) नारी पुरुषों की ही तरह समाज का स्थायी गौरवशाली अंग थी। मनुस्मृति में आये ये वर्णन तत्कालीन समाज में स्त्रियों की सम्मानपूर्ण स्थिति का द्योतक है। इसमें कहा गया है कि- जिस कुल में स्त्रियों की पूजा होती है उस कुल में देवता निवास करते हैं और जिस कुल में इनकी पूजा नहीं होती उस कुल के सभी कर्म निष्फल हो जाते हैं। युग के अनुसार नारियों की स्थिति में उतार-चढ़ाव के साथ परिवर्तन होता रहा। उनके अधिकारों में अंतर आता रहा। उत्तर वैदिक काल से पुरुष में नारियों के प्रति अविश्वास एवं अनुत्तरदायित्व की भावना बढ़ती गई। उसे हीन और निम्न भावों से देख जाने लगा। बौद्ध युग में स्त्रियों का वह स्थान नहीं था जो, वैदिक युग में था लेकिन माता के रूप में बौद्ध युग में उसे उत्कृष्ट स्थान प्राप्त था।

वर्तमान में नारियों की स्थिति पूर्ण सम्मान योग्य नहीं है। स्वतंत्रता प्राप्ति के बाद भी उनकी स्थिति में कुछ समय तक सुधार नहीं दिखता है। फिर भी भारत में जिन नेताओं ने भारतीय सामाजिक व्यवस्था विशेषकर नारी उत्थान के लिए अपना बहुमूल्य योगदान दिया उनमें बाबासाहेब डॉ. भीमराव अम्बेडकर का सर्वाधिक महत्वपूर्ण स्थान है। उन्होंने अछूतपन की समस्या मजदूर और नारी जाति की स्थिति पर गहन चिंतन करते हुये उनके समाधानार्थ प्रयत्न किया। वस्तुस्थिति यह थी कि देश में प्रचलित सामाजिक और धार्मिक व्यवस्था ने नारी को मात्र भोग और विलास की वस्तु मानकर उनका अधिकतम शोषण किया। गरीब समाज की नारियों के प्रताड़ित एवं दुखी जीवन की कहानी तो और भी मर्मस्पर्शी है। गज भर फटे-पुराने चिथड़ों से लिपटी देश की लाखों नारियां अपनी आबरू की रक्षा करने में असमर्थ और परेशान थी। इससे डॉ. अम्बेडकर अत्यंत व्यथित थे। डॉ अम्बेडकर बुद्ध की सामाजिक क्रांति से काफी प्रभावित थे। बुद्ध ने नारियों को सृष्टि की जननी माना, स्त्रियों को संघ में प्रवेश की अनुमति दी, ज्ञानोपार्जन का पूरा-पूरा अधिकार दिया। बुद्ध के समय स्त्रियां आध्यात्मिक क्षेत्र में पुरुष के समान स्वतंत्र थी ।

वर्तमान में स्त्रियों की दयनीय अवस्था के विरुद्ध डॉ. अम्बेडकर ने कदम उठाया। उन्होंने स्त्रियों की दयनीय स्थिति के लिये मनुवादी व्यवस्था को दोषी ठहराया। उन्होंने दिसंबर १९२७ में महाड़ में गरीब जनसमूह को संबोधित करते हुये सर्वप्रथम हिंदू समाज की पुनर्रचना करने का संकल्प लिया। इस संकल्प का आधार था- समता और जातिविहिन समाज की संरचना करना। बाबा साहेब ने भारतीय समाज में नारी के सम्मान को पुनः प्रतिस्थापित करने हेतु हिंदू समाज में व्यापक आर्थिक समाजिक, धार्मिक राजनैतिक और शैक्षणिक नितियों को भारतीय संविधान की पृष्ठभूमि में विधि सम्मत बना कर प्रस्तुत किया, जिसका नाम था “हिंदू कोड बिल“। प्रारंभ में इस हिंदू कोड बिल को सार्वजनिक तौर पर मान्यता नहीं मिली, बाद में कुछ सुधारों के पश्चात इसे मान्यता दी गई। डॉ अम्बेडकर ने प्रारंभ से नारियों के हित के लिए संघर्ष किया। आज कानून की दृष्टि से नारियों को जो सुविधा मिली है उनके पीछे डॉ अम्बेडकर का गहन चिंतन और मनन कार्य कर रहा है ।

यह स्मरणीय है कि हिंदू कोड बिल डॉ अम्बेडकर की अपनी सोच है। यह हिंदू कोड बिल नारियों की दासता-मुक्ति का शंखनाद था। इस बिल में नारियों को पिता की सम्पत्ति में पुत्र के समान अधिकार, विधवा विवाह का अधिकार, अपनी इच्छा से विवाह करने का अधिकार, पति प्रताड़ना से त्रस्त नारियों को तलाक लेने का अधिकार गोद लेने का अधिकार आदि अनेक सुविधाओं का समावेश था, जिससे भारत की नारियों को सामाजिक ग्रहस्थ मानसिक तथा आर्थिक सुख प्राप्त हुआ। डॉ अम्बेडकर ने बड़ी गहरी सोच से इस बिल का सृजन किया। लेकिन उन्हें इसका व्यापक समर्थन नहीं मिला। यहां तक की संसद में सदस्यों ने इस बिल में रुचि नहीं ली ।

इस हिंदू कोड बिल के नौ भाग थे तथा इसमें १२६ धाराएं तथा ७ सूचियां थी। हिंदू कोड बिल का मुख्य उद्देश्य था, हिंदू ब्राह्मणवादी परंपरा पर आधारित सामाजिक, आर्थिक, भेदभाव, अत्याचारपूर्ण रितियों-नितियों तथा मान्यताओं का जड़ से उन्मूलन कर समतापूर्ण, सम्मानपूर्ण समाज का निर्माण करना। हिंदू कोड बिल की व्यवस्था को यदि सामाजिक संरचना का सम्मान देते हुये व्यावहारिक रूप दिया जाता तो समर्थन मिलता लेकिन ऐसा संभव नहीं हो पाया। सदियों से प्रचलन में चली आ रही व्यवस्था के विरुद्ध वर्ण व्यवस्था को तोड़कर क्रांतिकारी सोच को प्रबल समर्थन नहीं मिल पाया। फिर भी यह मान्य है कि समग्र समाज में नारियों के प्रति जो विकृत विचारधारा पनप रही है, उस पर अंकुश लगाने हेतु यह बिल कुछ कारगर अवश्य हो पाया ।

इस बिल में शास्त्रीय अथवा सिविल दोनों विवाह पद्धतियों को मान्यता दी गई। इसमें विवाह के निबंधीकरण को भी स्वीकारा ।

हिंदू विवाह पद्धति में विवाह को अविच्छेद बताया गया है। किंतु डॉ अम्बेडकर के अनुसार इस बिल में कई कारणों से विवाह विच्छेद की व्यवस्था की गई। विवाह विच्छेद के तीन आधार दिये गये हैं।

1. विवाह को रद्द कराया जा सकता है।
2. विवाह को अवैध घोषित किया जा सकता है।
3. विवाह विच्छेद किया जा सकता है।

इसके पीछे बिल में कई कारण दिये गये हैं। विवाह के समय यदि वर की पूर्व पत्नी और वधू का पूर्व पति जीवित हो तथा वर्तमान में वर-वधू के बीच का संबंध मधूर ना हो तब विवाह विच्छेद हो सकता है। वर-वधू की प्रजनन शक्ति हिनता, वर-वधू का पागल होना, विवाह के समय अभिभावक से सहर्ष स्वीकृति न होना आदि के कारण विवाह अवैध घोषित हो सकता है।

‘हिंदू कोड बिल’ के अनुसार विवाह विच्छेद के पीछे सात शर्तें रखी गई है। इनमें से किसी एक की उपस्थिति से भी विवाह विच्छेद हो सकता है।

1. यदि पति, पत्नी का या पत्नी पति का परित्याग कर दे।
2. धर्म परिवर्तन
3. रखैल रखना या रखैल बनाना।
4. पति या पत्नी का असाध्य उन्माद से पीड़ित होना।
5. पति या पत्नी का असाध्य कुष्ठ रोग से पीड़ित होना।
6. पति या पत्नी का असाध्य संक्रामक गुप्त रोग से पीड़ित होना।
7. क्रूरतापूर्ण अमानवीयपूर्ण व्यवहार।

डॉ अम्बेडकर ने निश्चित रूप से इन प्रावधानों से नारी उत्पीड़न से नारी को मुक्त होने का संबल दिया। हिंदू विवाह पद्धति में शास्त्रीय रूप से विवाह विच्छेद या पुनर्विवाह की स्वीकृति नहीं दी गई है, लेकिन इस व्यवस्था में डॉ अम्बेडकर ने विभिन्न परिस्थितियों में से किसी एक की उपस्थिति में नारी को कष्ट से या भविष्यगत भयानक आशंकाओं से मुक्ति का अवसर प्रदान किया है।

आर्थिक दृष्टि से भी डॉ अम्बेडकर ने भारतीय नारी को सशक्त बनाया है। हिंदू धर्म शास्त्र की व्यवस्था के विरुद्ध पिता की सम्पत्ति पर बेटा और बेटी को समान अधिकार देने की बात कही गई है। वैसे व्यवहार में पुरुष वर्ग की ओर इस तर्क का विरोध है, लेकिन बेटी को भी तो जीने का अधिकार है। अतः पिता की सम्पत्ति से कुछ भी बेटी को मिलना श्रेयस्कर होगा। डॉ अम्बेडकर की यह सोच एक क्रांतिकारी सोच है। बाबा साहेब ने पति के समान पत्नी को भाई के समान बहन को, बेटा के समान बेटी को सम्पत्ति में अधिकार देने की बात कही है।

हिंदू कोड बिल में बच्चे को गोद लेने का अधिकार पर भी विस्तृत विवेचना की गई है। सामान्यतः डॉ अम्बेडकर के अनुसार गोद लेने का अधिकार पुरुष और स्त्री दोनों को रहेगा। पति-पत्नी की सहमति किसी भी व्यक्ति को जो कानून की दृष्टि में जायज हो को गोद लिया जा सकता है।

हिंदू परंपरा के अनुसार विधवा को उत्तराधिकार नियुक्त करने का अधिकार नहीं है किंतु बाबा साहेब ने यहां भी विधवा के अस्तित्व को सुरक्षित किया है। अनेक विधवाओं को पतियों ने वसीयतनामे में कोई अभिभावक या उत्तराधिकारी नियुक्त नहीं किया है। तब विधवा को वसीयतनामा संबंधी अभिभावक नियुक्त करने का अधिकार होगा।

इस प्रकार हिंदू कोड बिल का ऐसा आधार है, जिसके आधार पर नारी को प्रताड़ना से मुक्ति मिल सकती है। वह स्वच्छ वातावरण में स्वतंत्र जीवन व्यतीत कर सकती है। यह बिल बाबा साहेब द्वारा प्रदत्त एक ठोस व्यवस्था है जिसकी, पृष्ठभूमि में भारतीय नारी बेहतर जीवन जी सकती है। उनके इस महत्वपूर्ण आह्वान का विरोध तो हुआ लेकिन भारतीय नारियों में नई जागृति आई। यहाँ के पुरुष प्रधान समाज में नारी जागृति, शिक्षा के प्रति बढ़ती अभिरूचि ने राष्ट्रशक्ति को दृढ़ किया है। नारियों ने अपने अधिकारों और कर्तव्यों को जाना। तद्नुरूप अपने में ढालना प्रारंभ किया। इसके फलस्वरूप उनकी सामाजिक स्थिति में परिवर्तन आने लगा और उन्हें प्रतिष्ठा भी मिलने लगी।

संदर्भ ग्रंथ :-

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अम्बेडकरवाद..... आज के परिवेश में ।

विमल प्रकाश

सहायक प्रोफेसर, शारीरिक शिक्षा,
राजकीय महाविद्यालय, भेरियां, पेहोवा, कुरुक्षेत्र ।

अम्बेडकरवाद, संविधान, मानवतावादी, मनुवादी, राजनितिक, जातियां, दस्तावेज, विचारधारा, अंगीकृत, भेदभाव, प्रावधान, गणतांत्रिक, बोधिसत्व, अधिकार, व्यवस्था, रोटी-बेटी, समाजवाद, जाति-धर्म, वर्ण-व्यवस्था, वंचित-समाज, महार, कुरीतियों, कुंठित मानसिकता, गुलामगिरी, खामियाजा, सम्पूर्ण-वांगमय

आज हमारा समाज विशेषकर कि, पढ़ा-लिखा युवा वर्ग अम्बेडकरवाद के उस मोड़ पर खड़ा है जहाँ से न तो बाबा साहेब का मिशन ही पूरा होता नज़र आता है और न ही मनुवाद का अंत ही नजर आता है । हम संविधान लागू होने के करीब 72 वर्ष बाद भी न तो संविधान पर चलते नज़र आते हैं और न ही इसके बिना जीवन जीने में सक्षम नजर आते हैं, अगर यह कहें कि हमने संविधान अपनी जीवन बूटी को अपने गले की घंटी बना लिया है जिसे हम मौके और सहूलियत के हिसाब से बजा लेते हैं तो शायद कोई अतिशयोक्ति नहीं होगी.....

हम पढ़े लिखे लोग बाबा साहेब डा.भीमराव आंबेडकर जी द्वारा दिए गये उस चार गुना छः के कागज के टुकड़े की बदौलत विद्यालय के प्रथम दिन से नौकरी के अंतिम दिन यानि, रिटायरमेंट दिन तक खुद को मनुवादी तंत्र के बीच में अपनी जगह बनाने में कामयाब होता तो पाते हैं, मगर उस कागज के टुकड़े के पीछे उस महामानव के बलिदान को तकरीबन भूल सा ही जाते हैं जिसने अपनी चार संतानें खो कर हमें यह टुकड़ा दिलाया और हमें इस मुकाम तक पहुंचाया । क्या वाकई हम मानव कहलाने योग्य हैं.....? जो इतने बड़े बलिदान और उस बलिदान के पीछे के विचारों को भूल जाते हैं, सोचना होगा कि इसकी वजह क्या है..... ? हमारा विचारों का चिरकालीन मतभेद मानवतावादी विचारधारा को बढ़ावा देने के लिए है । हमें यह लड़ाई अपनी जीत के लिए नहीं बल्कि मानवता की जीत के लिए लड़नी होगी । अगर पढ़ लिख लेने के बाद भी हमारे विचारों में मानवतावादी परिवर्तन नहीं होता तो व्यर्थ ही है हमारा पढ़ा-लिखा होना, क्योंकि शिक्षा का मतलब ही मानवीय व्यवहार में इंसानियत के लिए सकारात्मक परिवर्तन लाना है । बड़ी बड़ी डिग्रियां लेने के बाद भी हमारे मन में अगर इंसानियत जिन्दा नहीं होती तो फिजूल हैं वे सब डिग्रियां, और सही में विवेकहीन, तर्कहीन पशु-तुल्य है हम, और चल रहें हैं उन घिसी पिटी लकीरों पर जो मानवता-विरोधी हैं ।

आज के दौर में हमारे पास दो ही रास्ते हैं एक तो हम खुद को मनुवादी लकीरों के हवाले कर दें और चलने दे जीवन को उनकी दया धर्म पर, और दूसरा है कि हम अपना वजूद तैयार करें ताकि मानवतावादी विचारधारा को बल मिले । खुद का वजूद तैयार करने के लिए हमें उस संविधान का संरक्षण कर उन सभी

नियमो-कानूनों की पालना अक्षरशः करनी होगी जो हमारे पुरखे ने मानवीय जीवन जीने के लिए बनाये हैं और ला खड़ा किया है एक वंचित वर्ग को उसी कतार में जिसे सन 1950 से पूर्व यह वंचित वर्ग मनुवादी झरोखे से सिर्फ देखा ही करता था। बाट जोहता था यह वंचित वर्ग किसी मसीहा की जो इसे अमानवीय व्यवस्था से निजात दिलाये। दूर करे उस बेबसी को जो लाद दी गयी थी बाहरी मुल्कों से आये कुछ चालाक लोगों ने, जो कभी आये तो थे मेहमान बनके मगर छल-बल से भाग्यविधाता बन बैठे और समाज पर थोप दी वर्ण-व्यवस्था। बाबा साहेब डॉ. भीमराव राव अम्बेडकर जी ने अपने बचपन और सम्पूर्ण जीवनकाल में इस अमानवीय व्यवस्था को झेला और इसके मूल कारणों को जाना। बाबा साहेब डॉ. भीमराव अम्बेडकर जी पहले भी अनेकों संतों व महामानवों - कबीरदास, रविदास, पेरियार स्वामी, मुन्सी प्रेमचंद, ज्योतिबा-फूले आदि ने भी इस अमानवीय व्यवस्था का पुरजोर विरोध किया है। सच कहूँ तो इन्ही लोगों ने बाबा साहेब के लिए एक उपजाऊ भूमि को तैयार किया था जो सदियों से बंजर कर दी गयी थी मनुवादी व्यवस्थाओं द्वारा और इस भूमि पर खाद का काम किया अंग्रेजी शिक्षा ने जिसे पाकर बाबा साहेब जी ने एक मानवतावादी व्यवस्था की स्थापना के लिए संविधान लिखा।

बाबा साहेब द्वारा लिखित संविधान उन लिखित या मौखिक नियमों एवं कानूनों ग्रन्थ या किताब होती है जिसके द्वारा किसी भी देश को अभिशासित किया जा सके और जिसमें उसकी राजनितिक व्यवस्था का वह मूल या बुनियादी ढांचा निर्धारित होता है, जिससे न केवल उसकी जनता ही शासित होती है बल्कि जनता के मानवीय अधिकारों की रक्षा भी होती है। भारतीय संविधान विश्व के किसी भी गणतांत्रिक एवं सम्प्रभु देश का लिखित संविधान है जिसमें वर्तमान में 466 अनुच्छेद, 12 अनुसूची एवं 24 भाग हैं जो कि 26 नवम्बर, 1949 को पारित हुआ और 26 जनवरी 1950 को लागू हुआ। भारतीय संविधान अपनी इस विशेषता के कारण विश्व भर में प्रसिद्ध है कि **“भले ही 100 गुनाहगार बच निकलें मगर किसी बेगुनाह को सज़ा न मिले....”** और इसकी प्रस्तावना जोकि अमेरिकी संविधान से प्रभावित प्रतीत होती है, के मुताबिक भारत एक संप्रभुता-संपन्न, समाजवादी, पंथनिरपेक्ष लोकतांत्रिक गणराज्य है। भारतीय संविधान के निर्माण में बोधिसत्व भारत रत्न बाबा साहेब डा.भीमराव अम्बेडकर जी की मुख्य भूमिका रही है और यही मुख्य कारण भी है कि, भारतीय संविधान मानवतावादी विचारों का एक सम्पूर्ण दस्तावेज़ है क्योंकि जो इंसान जन्म से अमानवीय व्यवस्था एवं व्यवहार का शिकार रहा हो वही मानवता के मूल्य को जान सकता है, और बाबा साहेब डा.भीमराव अम्बेडकर जी ने तत्कालीन भारतीय अमानवीय व्यवस्था एवं व्यवहार का स्वाद बखूबी चखा था। बाबा साहेब डा.भीमराव अम्बेडकर जी ने विश्व में तत्कालीन उपलब्ध प्रमुख संविधानों का विश्लेषण कर भारत को वह संविधान दिया जो नारी, शोषित, मजलूम एवं दीन-हीन को भी वही अधिकार देता है जो कि कुछ व्यक्ति-विशेष या वर्ग-विशेष को होते थे। आज देश का शासक वर्ग मतदाताओं द्वारा चुना जाता है जो कि संविधान लागू होने से पूर्व रानी के पेट से जन्म लेता था।

भारतीय संविधान का मूल निचोड़ इसकी प्रस्तावना में निहित है जो कहती है कि *“हम भारत के लोग, भारत को एक सम्पूर्ण प्रभुत्व-संपन्न, समाजवादी, पंथनिरपेक्ष, लोकतंत्रात्मक गणराज्य बनाने बनाने हेतु, तथा इसके सभी नागरिकों सामाजिक, आर्थिक और राजनितिक न्याय, विचार, अभिव्यक्ति, विश्वास, धर्म और उपासना की प्रतिष्ठा और अवसर की समता प्राप्त कराने के लिए उन सब में राष्ट्र की एकता और अखंडता सुनिश्चित करने वाली बंधुता बढ़ाने के लिए दृढ़ संकल्प होकर अपनी इस संविधान सभा में आज दिनांक 26, जनवरी 1949 को ऐतद्वारा इस संविधान सभा को अंगीकृत, अधिनियमित और आत्मार्पित करते हैं”*। भारतीय संविधान जो कि विश्व के चुनिन्दा संविधानों में अपना स्थान रखता है और राजा और प्रजा को एक नज़र से देखता है, समान अपराध के लिए समान दंड का प्रावधान रखता है और मानव - मानव एक समान की विचारधारा के लिए सम्पूर्ण विश्व में जाना जाता है, शायद इसीलिए विश्वभर में “मानवतावादी विचारों का एक दस्तावेज” के रूप में जाना जाता है।

बाबा साहेब डॉ. भीमराव अम्बेडकर जी को, एक वंचित समाज के उस बालक जिसे विद्यालय में पानी पीने की अनुमति तक नहीं थी, से संविधान निर्माता तक पहुंचने में अनेकों तिरस्कारों का सामना करना पड़ा मगर अपने समाज को सम्मान दिलाने के लिए ली गयी प्रतिज्ञा को पूर्ण करने में कोई कसर नहीं छोड़ी। उनके संघर्षों से ही गोलमेज़ सम्मलेन से इस वंचित समाज को दो मत-अधिकार मिला था मगर समाज के संगठित न होने और मनुवादी ताकतों के विरोध के चलते पूना-करार में बदल दिया, जिसका खामियाज़ा आज भी यह वंचित समाज उठा रहा है। इसे हमारा दुर्भाग्य ही कहना होगा कि इस तरह की घटनाओं से इस वंचित समाज के अधिकांश लोग सीख न लेकर उसी मनुवादी लकीर को पीट रहे हैं जिस पर चलते हुए इस समाज के पूर्वजों ने एक तिरस्कृत जीवन जिया है। बाबा साहेब जी ने इस व्यवस्था से निज़ात पाने के लिए अपने इस वंचित वर्ग को 22 प्रतिज्ञाओं का अनुसरण कर बौद्ध धम्म, जो कि एक उत्कृष्ट जीवन-शैली है, अपनाने की सलाह दी थी। विडंबना है कि इस वंचित समाज के अधिकांश लोग बाबा साहेब को तो मानते हैं मगर उनके बताये मार्ग पर चलने से कतराते से प्रतीत होते हैं। अधिकांश लोग बाबा साहेब के नाम पर आयोजित की जाने वाली सभाओं का हिस्सा तो बनते हैं मगर उनके दिए तीन मूल मन्त्रों - शिक्षित बनो, संगठित रहो और संघर्ष करो से उचित सरोकार नहीं रखते। सच कहें तो संविधानिक आज़ादी के 71 साल बाद आज भी बाबा साहेब का यह वंचित समाज “अम्बेडकर के विचारों पर ताला और उनके गले में माला” डालता सा प्रतीत हो रहा है।

आज हम युवा बाबासाहेब डॉ. भीमराव अम्बेडकर जी के उस उपकार को भूलते से नज़र आ रहे हैं जो उन्होंने अपनी चार-चार संतानों के बलिदान के बदले में हम पर किया है और एक ठहराव सा लगा दिया है हमने उस सामाजिक उन्नति को जिसका सपना बाबासाहेब ने कभी देखा था। इसकी वजह खोजने की आज जरूरत है..... क्योंकि हमारा समाज आज बाबासाहेब जी की मूर्तियों पर माला पहनाने में व्यस्त हो कर इसे ही बाबासाहेब का सपना मान बैठा है। दूसरी तरफ मनुवाद नाम का हमारा चिरकालीन विरोधी बाबासाहेब द्वारा रचित भारतीय संविधान को पढ़कर, हमारे अपने ही समाज घरों में अपनी गहरी पैठ बना रहा है। और हमारे

समाज को मिले संविधानिक अधिकारों के तोड़ में लगा हुआ है। आज हमें न केवल बाबासाहेब बल्कि अपने सभी महापुरुषों के इतिहास को जानकार उनके बलिदानों के कर्ज को उतारने हेतु अपने समाज का हाथ थामना होगा ताकि सम्पूर्ण समाज का विकास हो। समाज में **एक को एक पढ़ाये - हर वंचित को रह दिखाएँ** जैसी भावना पर काम करना होगा ताकि हमारा समाज मुकाबले के लिए तैयार हो सम्मान से जीवन जी सके।

हम इस मानवतावादी विचारधारा की पहल वहीं से शुरू करें जहाँ से बीज बोये गये थे अमानवता के, और बाँट दिया था इस मानव समाज को जाति-धर्म के नाम पर और जन्म दे दिया था चार वर्ण और करीब छ हजार सात सौ तेतालीस जातियों को, आपसी रोटी-बेटी के रिश्ते को खत्म करके। इसी भेदभाव को समाप्त करने के लिए हमें पहल करनी होगी जातियों के बीच में रोटी-बेटी के रिश्तों को सुधार कर और निकलना होगा जातीय मनुवादी सोच से बाहर। हमें बाबा साहेब के इस वंचित समाज से एक बुद्धिजीवी वर्ग का विकास करना होगा। बनाने होंगे मानवतावादी विचारधारा के विद्यालय, महाविद्यालय और विश्वविद्यालय जो संविधानिक रूप से बाबा साहेब के उस सपने को जो देखा करते हमारे मसीहा। माननी होगी संविधान की हर पंक्ति आदेश समझकर ताकि मानवीय मूल्यों को जिन्दा रखा जा सके। निभाना होगा ईमानदारी से हमें अपना वो फर्ज जो कि हमारे वंचित समाज के लिए बनता है। सम्मान से जीने के लिए बलिदान सीखना होगा हमें ताकि आज़ादी मिल सके इस वंचित समाज को सदियों से थोपी गयी कुरीतियों से। देनी होगी कुर्बानी उस कुंठित मानसिकता की जो जकड़ी हुई है जातिवाद और मनुवादी विचारों की जंजीरों से। करनी होगी विश्वपटल पर मानवता कि एक मिशाल कायम ठीक उन 500 महार सैनिकों की तरह जिन्होंने व्यवस्था बदलने के लिए मार गिराया था 28000 सैनिकों को और यह प्रक्रिया तब तक जारी रखनी होगी जब तक ये छ हजार सात सौ तेतालीस जातियां एक वर्ण न बन जाएँ।

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डॉ. बाबासाहेब आम्बेडकर का दलित वर्ग के लिए एक संघर्ष

डॉ. राकेश मितल

इतिहास विभाग

आर. के. एस. डी. (पी. जी.) कॉलेज, कैथल

सारांश

डॉ. बी.आर. अम्बेडकर ने अपने बचपन से ही अस्पृश्य होने के कटु अनुभवों को झेला था। डॉ. अम्बेडकर अस्पृश्य होने के दर्द को जानते थे। इसलिए डॉ. अम्बेडकर ने विदेशों में उच्च-शिक्षा पाकर भी किसी उच्चपद की लालसा न रखकर अपना सम्पूर्ण जीवन दलितो-उत्थान में लगा दिया। यदि वे चाहते तो बड़े आराम से किसी उच्च सरकारी पद पर नियुक्त होकर ऐशो-आराम की जिन्दगी जी सकते थे परन्तु जैसा कि वे खुद महान थे वैसे ही उनके जीवन के उद्देश्य भी महान थे। इसलिए उन्होंने 1923 में विदेश से लौटने के बाद उन्होंने अपना सारा-जीवन दलित वर्ग के अधिकारों के संरक्षण के लिए समर्पित कर दिया। डॉ. अम्बेडकर दलित वर्ग की समस्याओं को अन्य लोगों की तरह सामाजिक न मानकर राजनैतिक मानते थे। इस संदर्भ में उन्होंने अपने राजनैतिक जीवन के प्रारम्भ में ही हिन्दू समाज में दलितों को उनके नागरिक एवं आर्थिक अधिकारों की प्राप्ति हेतु दो महत्वपूर्ण सत्याग्रह चलाए। इनमें से प्रथम महाद सत्याग्रह था। महाद सत्याग्रह जोकि पानी के अधिकार हेतु उन्होंने चलाया था। दूसरे सत्याग्रह को नासिक सत्याग्रह के नाम से जाना गया, जोकि मन्दिर प्रवेश के अधिकार के लिए किया गया था। इन दोनों सत्याग्रहों का उद्देश्य हिन्दू धर्म में सुधार तो था ही साथ ही दलितों में अधिकार बोध और स्वाभिमान की भावनाएं जगाना भी था।

अस्पृश्यता के कड़वे अनुभव डॉ. अम्बेडकर को बचपन में ही होने लगे थे। सतारा में रहते हुए जीवन में सर्वप्रथम उन्हें अस्पृश्यता के प्रहारों को झेलना पड़ा। उनके सिर के बाल काटने के लिए कोई भी नाई तैयार नहीं था। उन्होंने देखा की बाजार में उनकी मां जब कपड़े खरीदती तो दुकानदार दूर से ही कपड़े फैंक देता। स्कूल में भीमराव को अलग बैठाया जाता था। उन्हें स्कूल के नल से पानी भी नहीं पीने दिया जाता था। वे नल चलाने के लिए दूसरों पर निर्भर रहत थे। इस कारण कई बार स्कूल में उन्हें प्यासा भी रहना पड़ता था। अध्यापक उनकी कापियां तक नहीं छूते थे, उन्हें भय था कि वे 'दूषित' या 'अपवित्र' न हो जाएं। इस प्रकार भीमराव को बचपन में ही अस्पृश्यता के कटु अनुभव झेलने पड़े। वे अस्पृश्य समुदाय की दशा को लेकर चिन्तित थे, जिसमें उनका जन्म हुआ था। फलतः उन्होंने दलित वर्ग के हित में किए जा रहे प्रयासों में रूचि लेनी शुरू की।

प्रारम्भ में डॉ. अम्बेडकर हिन्दू धर्म में धर्म-सुधार के मुद्दे पर बहुत जोर देते थे। सम्भवतः इसी कारण उन्होंने हिन्दू धर्म में अस्पृश्यों के नागरिक व धार्मिक अधिकारों की प्राप्ति पर जोर देना शुरू किया। इसके लिए डॉ. अम्बेडकर ने दलित वर्ग के लिए एक सर्वव्यापी आन्दोलन का समस्त भार संभाल सकने वाली संस्था की स्थापना कर, उसके द्वारा विभिन्न कार्यक्रम करने की योजना को मूलरूप देने का निश्चय किया। 20 जुलाई, 1924 को उन्होंने बम्बई में "बहिष्कृत हितकारिणी सभा" की स्थापना की। इस सभा में तीन सवर्ण हिन्दू उपसभापति बने। कार्यकारिणी के अध्यक्ष स्वयं डॉ. अम्बेडकर थे, इस संस्था की तरफ से एक पत्र प्रकाशित किया गया। इसमें यह कहा गया कि वर्तमान समय में स्पृश्यों व अस्पृश्या के बीच बढ़

रहे भेदभावों को दूर किया जाए। अन्त में यह चेतावनी दी गई कि “जब तक देश का दलित वर्ग दीन-हीन दशा में बना हुआ है, तब तक यह सारा देश भी दीन-हालत में रहेगा। इस सभा द्वारा दलित वर्ग के आर्थिक, सांस्कृतिक एवं मानसिक विकास के लिए अनेक ऐसे केन्द्र खोले, जिससे अस्पृश्यता निवारण आन्दोलन के विस्तार में सहायता मिल सके। सितम्बर 1927 को उन्होंने बम्बई में ‘समाज समता संघ’ की स्थापना की। इस संस्था के मंच से डॉ. अम्बेदकर ने आवाज उठाई कि हिन्दू समाज में सभी मन्दिर, कुएं, सार्वजनिक तालाब आदि दलितों के लिए भी सुलभ होने चाहिए। अछूतों को इनका प्रयोग करने का जायज अधिकार है।

शीघ्र ही हिन्दू धर्म में अस्पृश्यों के वाजिब अधिकारों को प्राप्त करने के लिए डॉ. अम्बेदकर ने सत्याग्रह चलाने का फैसला कर लिया। इस संदर्भ में उन्होंने अपने राजनैतिक जीवन के प्रारम्भ में ही हिन्दू समाज में दलितों को उनके नागरिक एवं आर्थिक अधिकारों की प्राप्ति हेतु दो महत्वपूर्ण सत्याग्रह चलाए। इनमें से प्रथम महाद सत्याग्रह था। महाद सत्याग्रह जोकि पानी के अधिकार हेतु उन्होंने चलाया था। दूसरे सत्याग्रह को नासिक सत्याग्रह के नाम से जाना गया, जोकि मन्दिर प्रवेश के अधिकार के लिए किया गया था। इन दोनों सत्याग्रहों का उद्देश्य जैसा कि आगे चल कर विस्तार से बताया गया है, हिन्दू धर्म में सुधार तो था ही साथ ही दलितों में अधिकार बोध और स्वाभिमान की भावनाएं जगाना भी था। इस विषय में उनका कहना था:

“अछूत ऊँच-नीच का विचार अपने दिमाग से निकाल दें, अपनी मदद अपने आप करें, ज्ञान अर्जित करने तथा सम्मान से जीने की शपथ लें, तथा मुर्दा जानवरों का मांस खाना छोड़ दें।”

21 मार्च, 1927 को डॉ. अम्बेदकर ने हजारों अस्पृश्यों के साथ “चावदार तालाब” में पानी पिया। परन्तु बाद में सवर्णों ने तालाब में गोबर, दूध व दही डालकर उसे “शुद्ध” किया। इसकी प्रतिक्रिया में डॉ. अम्बेदकर ने 25 दिसम्बर, 1927 को महाद में एक दलित वर्ग परिषद् का आयोजन किया। हिन्दू धर्म में सुधार पर जोर देते हुए उन्होंने कहा कि “दो तत्वों पर हिन्दू समाज की पुर्नरचना करनी चाहिए, ‘समता और जातिविहन समाज व्यवस्था’। इसी परिषद् में उन्होंने मनुस्मृति जला दी, क्योंकि उनके अनुसार मनुस्मृति ने ही दलितों को सामाजिक, आर्थिक व राजनैतिक दासता दी थी। रुढ़िवादी हिन्दुओं को ललकारते हुए उन्होंने घोषणा की, “अब दुनियां समझ ले कि विषमता का कानून इस देश में नहीं चलेगा।

डॉ. अम्बेदकर इस मसले को अदालत में भी ले गए। कट्टरपंथियों के विरोध के बावजूद 10 मार्च 1931 को न्यायालय में अछूतों को इस उद्देश्य में जीत मिली।

डॉ. अम्बेदकर ने दूसरा महत्वपूर्ण सत्याग्रह 1930 में नासिक में शुरू किया। इस का मूल उद्देश्य दलितों के लिए हिन्दू धर्म में मंदिरों के दरवाजे खुलवाना था। यहां पर अछूतों ने कालाराम नामक मंदिर में प्रवेश की योजना बनाई। लेकिन सवर्ण हिन्दुओं ने उन्हें मन्दिर में प्रवेश नहीं करने दिया। यह संघर्ष काफ़ी लम्बा चलता रहा। सम्भवतः इन सत्याग्रह का नतीजा अपने पक्ष में न हो सकने अर्थात् मन्दिर के न खुल पाने के कारण डॉ. अम्बेदकर काफ़ी निराश हो गए थे। उन्होंने 1935 में येवला नामक स्थान पर सवर्ण हिन्दुओं को धर्मान्तरण की चेतावनी दी। उन्होंने कहा :

“मैं दुर्भाग्य से हिन्दू धर्म में पैदा हुआ हूँ, यह मेरे वश में नहीं था। लेकिन मैं हिन्दू के रूप में नहीं मरूंगा।”

परन्तु यह मात्र चेतावनी थी। असली धर्म परिवर्तन उन्होंने अभी नहीं किया। शायद इस चेतावनी का उद्देश्य यही था कि सवर्ण हिन्दू समय रहते हिन्दू धर्म में सुधार के मुद्दे पर सहमत हो जाए। इस सत्याग्रह की विफलता के बाद डॉ. अम्बेदकर का ध्यान धर्मसुधार की बजाए दलितों के राजनैतिक शक्तिकरण व पृथक अधिकारों के मुद्दे पर अधिक केन्द्रित होने लगा। वे अब सर्वप्रथम दलितों को अन्य समुदायों की तरह राजनैतिक अधिकार व संवैधानिक सुरक्षा प्रदान करने की ओर ज्यादा ध्यान देने लगे।

सन् 1928 में साईमन कमीशन भारत के संविधान की भावी रूपरेखा तैयार करने व भारतीयों की राय जानने के लिए आया। डॉ. अम्बेदकर ने उसका ध्यान अछूत समुदाय की दुर्दशा की ओर दिलाया और इस वर्ग के लिए व्यस्क मताधिकार एवं पृथक निर्वाचन मण्डलों की मांग की। कांग्रेस ने साईमन कमीशन का बहिष्कार किया। बाद में महात्मा गांधी ने सविनय अवज्ञा आंदोलन चलाया। इसी बीच ब्रिटिश सरकार ने भारत के भावी संविधान के विषय में बातचीत करने के लिए सन् 1930 में प्रथम गोलमेज सम्मेलन बुलाया। गांधी जी ने इस सम्मेलन में भाग नहीं लिया।

परन्तु 4 अक्टूबर, 1930 को डॉ. अम्बेदकर प्रथम गोलमेज सम्मेलन में भाग लेने के लिए बम्बई से रवाना हुए। 18 अक्टूबर को वे लन्दन पहुंचे। यहां उन्हें सरकार द्वारा आमन्त्रित किया गया था। उन्होंने इस सम्मेलन में अछूतों को पृथक निर्वाचन मण्डल देने की मांग पूरे जोर-शोर से उठाई। परन्तु इस मांग का महात्मा गांधी ने विरोध किया। इसी बीच, महात्मा गांधी ने डॉ. अम्बेदकर से बातचीत की। परन्तु उनमें कोई सहमति नहीं हो सकी। तीसरे सम्मेलन के बाद वह स्वदेश आ गए। ब्रिटेन के प्रधानमंत्री रैमजे मैकडोनाल्ड ने सन् 1932 में अपने साम्प्रदायिक निर्णय में समुदायों के साथ-साथ दलित वर्ग को भी 74 अलग निर्वाचन मण्डल दे दिए। उन्हें 'दोहरी वोट' डालने का भी अधिकार दिया गया। महात्मा गांधी इसके खिलाफ आमरण अनशन पर बैठ गए। आखिरकार डॉ. अम्बेदकर ने पूरा पैक्ट पर हस्ताक्षर कर दिये और पृथक निर्वाचन मण्डल के स्थान पर आरक्षित सीटों की बात मान ली। लेकिन यह समझौता डॉ. अम्बेदकर ने बाध्य होकर किया था। वे इस जबरदस्ती के लिए गांधी जी को कभी माफ नहीं कर सके। क्योंकि उनके अनुसार इस समझौते से दलित वर्ग के हितों पर कुठाराघात हुआ था।

27 मई 1935 को बम्बई के दादर में डॉ. अम्बेदकर की पत्नी रमाबाई का देहान्त हो गया। इस घटना से उन्हें बहुत गहरा धक्का लगा। काफी दिनों तक वे बेचैन रहे, पर उन्हें अपने समुदाय की लड़ाई लड़नी थी। धर्मान्तरण की घोषणा कर उन्होंने दलित मुद्दे को देश का काफी ज्वलंत प्रश्न बना दिया था। इस्लाम धर्म, ईसाई धर्म, सिक्ख धर्म, बौद्ध धर्म आदि तमाम धर्मों के प्रतिनिधि उनको अपना धर्म अपनाने हेतु प्रलोभन दे रहे थे। परन्तु डॉ. अम्बेदकर ने सभी की बात सुनते हुए अपना निर्णय सुरक्षित रखा। हिन्दू धर्म के प्रतिनिधि, विशेषकर हिन्दू महासभा के नेताओं ने भी उनसे धर्म परिवर्तन के मुद्दे पर निर्णय को स्थगित रखने की अपील की थी। डॉ. अम्बेदकर ने यह अपील मान ली। असल में ये तो हिन्दू धर्म में ही वांछित बदलाव आने का इन्तजार कर रहे थे। 1935 में भारत सरकार अधिनियम के जरिए नए सुधारों को लागू किया गया। इसी प्रक्रिया में 1937 में चुनाव होने लगे। डॉ. अम्बेदकर ने दलित वर्ग को एक तीसरी शक्ति के रूप में खड़ा करने के लिए 1936 में एक राजनैतिक दल 'इंडिपेण्डेंट लेबर पार्टी' का गठन किया। इस पार्टी ने बम्बई प्रान्त में चुनाव लड़ा। इन चुनावों में उनकी पार्टी ने दलितों हेतु आरक्षित 15 सीटों में से 13 सीटें जीत लीं। सभी पार्टियों के विरोध के बावजूद स्वयं डॉ. अम्बेदकर भारतीय वोटों से विजयी हुए और उन्होंने बम्बई विधान सभा में दलित वर्ग तथा किसानों के हितों की आवाज उठाई। सन् 1942 से 1946

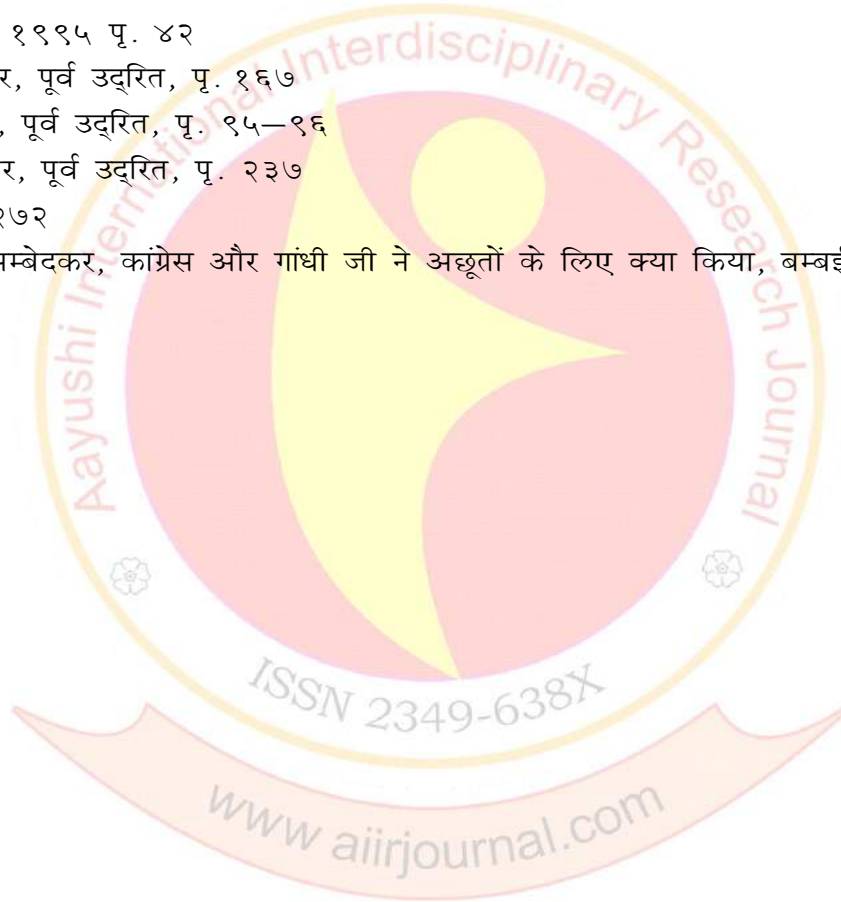
तक डॉ. अम्बेदकर श्रम मंत्री रहे, इस अवधि में उन्होंने श्रमिकों के लिए जो कानून बनवाए और जो सुधार किए, वे बहुत ही महत्वपूर्ण थे। 9 सितम्बर, 1945 को प्लेनरी लेबर कमीशन के सामने औद्योगिकीण पर भाषण देते हुए उन्होंने कहा “पूँजीवादी ससदीय प्रजातन्त्र में दो कमियां अवश्य होती हैं। जो काम करते हैं उन्हें गरीबी में रहना पड़ता है और जो काम नहीं करते उनके पास अपरिमित पूँजी जमा हो जाती है।” श्रम मंत्री रहते हुए उन्होंने यथासमीव श्रमिकों के अधिकारों की रक्षा की।

उस समय देश की परिस्थितियां तेजी से बदलती जा रही थी। भारत का स्वतन्त्रता संघर्ष अपने निर्णायक दौर में पहुंच गया था और आजादी करीब आ रही थी। 1946 में कैबिनेट मिशन के जरिए ब्रिटिश सरकार ने जवाहरलाल नेहरू के नेतृत्व में कांग्रेस की अन्तरिम सरकार का गठन कर दिया। साथ ही एक संविधान सभा भी बनाई गई। डॉ. अम्बेदकर ने विपरीत परिस्थितियों में किसी तरह संविधान सभा हेतु चुनाव जीता। वे संविधान में दलितों के अधिकारों के प्रति चिन्तित थे। डॉ. अम्बेदकर आधुनिक भारत के महानतम राजनेताओं में से एक थे। वे एक देश भक्त थे और भारत के राष्ट्र निर्माताओं में से एक थे। उन्होंने अनेक बार कहा था कि वे दलित समुदाय के हितों से राष्ट्रीय हितों को हमेशा बढ़ कर मानते हैं। राष्ट्र निर्माण में उनके योगदान के वैसे तो अनेक पहलू हैं, हालांकि शुरू में वे मात्र दलित वर्ग के सशक्तिकरण के प्रति चिन्तित थे। बेशक उन परिस्थितियों में, जबकि साम्प्रदायिक गतिरोध की विकराल समस्या के चलते दलित प्रश्न हाशिया पर चला गया हो, दलित हितों के लिए उनकी चिंता स्वाभाविक ही थी। बेशक उनके जीवन का सबसे मुख्य लक्ष्य दलित वर्ग की मुक्ति और उनका सशक्तिकरण ही था। ऐसा भावी संविधान में उचित प्रावधानों को सुनिश्चित किए जाने से ही सम्भव हो सकता था। इसलिए वे निरन्तर दलित सरोकारों की बात उठाते रहें। परन्तु यहां यह भी ध्यान देने योग्य है कि डॉ. अम्बेदकर का दृष्टिकोण कभी भी संकुचित नहीं रहा। वे हमेशा देश के बहुसंख्यक समूहो विशेषकर किसानों एवं मजदूरों से जुड़े मुद्दों के साथ दलित हितों का तालमेल बैठाने के प्रयास करते रहें। इसी तरह राष्ट्र-हित को उन्होंने हमेशा सर्वोपरि माना और ‘स्वराज’ की मांग को भी वैचारिक समर्थन दिया। भारत की स्वाधीनता की बेला पर उन्होंने राष्ट्र हित के मद्देनजर ही कांग्रेस के प्रति अपने राजनैतिक विरोध को छोड़कर राष्ट्र-निर्माण हेतु उसके साथ सहयोग करने का निर्णय लिया।

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महिलाओं के उत्थान में डॉ. भीमराव अम्बेडकर का योगदान

डॉ. गौतमा कठाने

सहायक प्राध्यापक

अर्थशास्त्र

शासकीय महाविद्यालय लांजी जिला- बालाघाट (म.प्र.)

डॉ. भीमराव अम्बेडकर वर्ण-व्यवस्था को भारतीय समाज की दुर्दशा के लिए जिम्मेदार मानते थे और महिलाओं की समस्याओं को भी इससे जोड़कर देखते थे। डॉ. आम्बेडकर महिला शिक्षा के प्रबल हिमायती थे और इसे भावी पीढ़ी की उन्नति के लिए भी आवश्यक मानते थे। अप्रैल 1927 में महिलाओं की एक सभा को सम्बोधित करते हुए उन्होंने कहा था कि बहिनों हर समाज में स्त्री का अपना अलग ही महत्व होता है। जिस घर की महिला शिक्षित एवं सुसंस्कृत होती है उसके बच्चे भी सदैव उन्नति के पथ पर अग्रसर रहते हैं। महिलाओं से ही घर बनता और बिगड़ता है। आप अपने बच्चों को खूब पढ़ाएँ और उन्हें इस देश का शासक बनाइए।

डॉ. आम्बेडकर ने महिलाओं को भी पुरुषों की बराबरी का अधिकार दिलाने के लिए संघर्ष किया। 10 नवंबर 1938 को बंबई विधानसभा में बहस के दौरान उन्होंने जोरदार तरीके से महिलाओं के हित की आवाज उठाई। वहाँ उन्होंने दृढ़तापूर्वक परिवार नियोजन के उपायों को अपनाने की वकालत की और कहा कि कई बच्चों को जन्म देने से माँ (स्त्री) का स्वास्थ्य कुप्रभावित होता है। बाद में 1942 में गवर्नर जनरल की कार्यकारी परिषद् में श्रम मंत्री के रूप में अपने कार्यकाल के दौरान उन्होंने स्त्रियों के लिये मातृत्व लाभ विधेयक पेश किया। वास्तव में ये कानून बनाकर महिलाओं पर धर्म के नाम पर लादी गई सभी नियोग्यताओं को हटाना चाहते थे।

डॉ. आम्बेडकर के प्रयासों से स्वतंत्र भारत के संविधान के अनुच्छेद 14-16 में महिलाओं को पुरुषों की बराबरी का दर्जा दिया गया। देश के कानून मंत्री के रूप में उन्होंने महिलाओं की स्थिति में सुधार हेतु संसद में ऐतिहासिक हिंदू कोड बिल प्रस्तुत किया। इस बिल में महिलाओं के लिए अपनी मर्जी से वर चुनने, विवाह-विच्छेद (तलाक) उत्तराधिकार में सम्पत्ति प्राप्त करने एवं गोद लेने (दत्तक संतान) का अधिकार सहित कई महत्वपूर्ण अधिकारों की वकालत की गई थी। यह महिला अधिकारिता की दिशा में एक क्रांतिकारी कदम था।

परंतु इस बिल पर काफी विरोध से काफी परेशानियाँ आयी और यह बिल पास नहीं हो पाया। डॉ. आम्बेडकर ने उक्त सभा में उपस्थित लोगों को 'हिंदू कोड बिल के पक्ष में लाने का प्रयास किया परंतु यह बिल पास नहीं हुआ और अंत में डॉ. भीमराव आम्बेडकर ने मंत्रीमंडल से अपना इस्तीफा दे दिया।

डॉ- आम्बेडकर ने महिलाओं को समानता दिलाने के लिए महत्वपूर्ण भूमिका अदा की। हिंदू कोड बिल से लेकर यूनिफॉर्म सिविल कोड लाने में उन्होंने पुरजोर ताकत लगाया कि महिलाओं को समाज में बराबरी का हक मिले। उन्हें पति और पिता की सम्पत्ति में भाइयों के साथ सम्पत्ति का हक मिले। पति की सम्पत्ति में वैवाहिक सम्पत्ति में हक मिले जिससे पति और ससुराल की गुलामी से मुक्त होकर अपना जीवन स्वाभिमान से जी सके।

हिंदू कोड बिल ने महिलाओं के भरण-पोषण तलाक लेना के साथ पति की हैसियत के हिसाब से खर्च का अधिकार दिया। भारतीय संविधान ने औरत को दत्तक पुत्र-पुत्री गोद लेने व अपनी सम्पत्ति संरक्षण का अधिकार दिया। अपनी मर्जी से जीने और अपनी आजादी से आने-जाने का हक दिया। महिला कर्मचारियों को प्रसुति अवकाश और मजदूर महिलाओं को पुरुषों के समक्ष न्यूनतम वेतन व समान वेतन और समान घंटे काम का अधिकार मिला। इतने सब अधिकार महिलाओं को बिना लड़े, बिना संघर्ष किये आराम से मिल गये।

हिंदू कोड बिल के माध्यम से भारतीय महिलाओं के साथ समूचे समाज की मुक्ति का स्वप्न साकार करने के इरादे से बहुत पहले यानी 1927 में बाबा साहेब आम्बेडकर भारतीय महिलाओं के लिए एक ऐसा कानून बना चुके थे, जिसका लाभ हर कामकाजी महिला उठा रही है और उन्हें ज्ञान तक नहीं है कि यह अधिकार दिलाने वाले डॉ. भीमराव आम्बेडकर थे। बाम्बे विधान परिषद् में उनका सवैतनिक मातृत्व अवकाश का अधिकार दिलाया था और इसे तमाम सरकारी संस्थानों में लागू भी करवाया। इस बिल में उन्होंने कहा था] यह राष्ट्र हित में ही होगा कि माताओं की प्रसव से पूर्व और बाद में आराम मिलना चाहिए। यह बिल मातृत्व के इसी सिद्धांत पर लाया गया है।

उद्देश्य

1. महिलाओं की सामाजिक एवं आर्थिक प्रस्थिति को सुदृढ बनाने हेतु डॉ. आम्बेडकर द्वारा किये गये प्रयोसों का अध्ययन करना।
2. हिंदू कोड बिल से महिलाओं की सामाजिक आर्थिक एवं शैक्षणिक स्थिति पर पड़ने वाले परिणामों का अध्ययन करना।

डॉ. भीमराव आम्बेडकर भारतीय महिला क्रांति के मसीहा-

महिला सशक्तिकरण को लेकर आम्बेडकर जी की लड़ाई की शुरुआत वर्ष 1942 में शोषित वर्ग की महिलाओं के एक सम्मेलन में देखने को मिली थी जब उन्होंने कहा था] किसी समुदाय की प्रगति महिलाओं की प्रगति से आंकी जाती है। उनके यही शब्द उन्हें नारीवाद का एक बड़ा मसीहा मानते हैं। जिसने जाति समस्या और महिलाओं के अधिकारों को एक करके देखा। उनका मानना था कि महिलाओं की स्थिति इसलिए दयनीय है क्योंकि वे सब जाति प्रथा के जाल में फंसी हुई है। आजादी मिल जाने के बाद भी चिंता इस बात की थी कि इस आधी आबादी का क्या होगा। देश में संविधान को बनने में लगभग तीन वर्ष लग गये थे। वहीं महिला

अधिकारों की लड़ाई भी अभी बाकी थी। भारतीय सामाजिक व्यवस्था के तौर पर पितृसत्तात्मक है। महिला का स्थान पुरुषों से नीचे है। बेटियोंको हीन नजर से देखा और प्रस्तुत किया गया है। मनुस्मृति ग्रंथ में महिलाओं को निम्न स्थान दिया गया है। उन्हें सभी अधिकारों से वंचित रखा गया है। आम्बेडकर महिला सशक्तिकरण के ए हिंदू कोड बिल लाकर बेजोड़ मिसाल कायम की। इस बिल में स्त्रियों को तलाक लेने का अधिकार मिला। हिंदू ग्रंथ में ऐसी मान्यता थी कि अगर महिला अपने घर से डोली में निकलती है तो वापस अर्धी उठती है और विवाहित महिलाओं का अपने पिता के घर वापस आना अच्छा नहीं माना जाता था। उनकी इस पहल से महिलाएँ अब कानूनी रूप से मजबूत हो गई थी। एक पत्नी हे होते हुए दूसरी शादी न करने का प्रावधान भी किया गया था। 5 फरवरी 1951 को डॉ. भीमराव आम्बेडकर ने हिंदू कोड बिल पेश किया। इसमें हिंदू महिलाओं को सामाजिक शोषण से आजाद कराना और पुरुषों के बराबर हक दिलाना था। महिला सशक्तिकरण की दिशा में ऐतिहासिक कदम से आज शायद बहुत कम लड़कियां परिचित होगी। इसी बिल में महिला सशक्तिकरण की असली व्याख्या है।

शिक्षा के क्षेत्र में महिलाओं की स्थिति-

शिक्षा सम्पूर्ण अज्ञानता की विनाशक है। वह व्यक्ति के जीवन के अज्ञानता रूपी अंधकार को दूर करके उसके विकास व उन्नति के सारे रास्ते खोल देती है। जैसे&जैसे सभ्यता का विकास हुआ मानवीय अधिकारों एवं क्रियाकलापों में वृद्धि हुई। जीवन की जटिलताएं बढ़ी शिक्षा एक आवश्यक कारक के रूप में उभरकर आयी किंतु इस प्रक्रिया में महिलाएं पीछे रह गई और यही एक महत्वपूर्ण कारण रहा। उनके सामाजिक आर्थिक सामाजिक एवं पारिवारिक शोषण एवं अत्याचारों का] जिसके कारण वह अपनी समस्याओं का स्वतः ही समाधान करकने की स्थिति में नहीं है। महिला का शिक्षित होना आवश्यक है क्योंकि वही बच्चे की प्रथम पाठशाला है] वही पूरे परिवार को शिक्षित करती है] वही देश के कर्मधारकों को अपने ज्ञानामंत से सिंचती है। इसलिए अम्बेडकर जी ने कहा था कि एक लड़की की शिक्षा एक लड़के की शिक्षा की अपेक्षा अधिक महत्वपूर्ण है किंतु भारत में स्त्री व पुरुषों में शिक्षा को लेकर विभेदीकरण है। विशेषकर ग्रामीण क्षेत्रों में यह विभेद अधिक देखने को मिलता है। शिक्षा को नौकरी से जोड़ने के कारण भी अधिकांश लोग लड़की की शिक्षा के पक्ष में नहीं है। अधिकतर ग्रामीण व निर्धन परिवारों में लड़कियाँ अपने घर में माँ के घर के काम-काज में हाथ बंटाती है या काम में भाग लेकर परिवार के हित में नहीं होता।

भरण-पोषण में हाथ बंटाती है अतः उनका विद्यालय जाना परिवार के हित में नहीं होता। यही कारण है कि निःशुल्क शिक्षा की व्यवस्था होने पर भी वे साक्षर तक नहीं हो पाती। शिक्षा की दृष्टि से महिलाओं की स्थिति को निम्नांकित तीन निर्धारकों के माध्यम से मापा जा सकता है।

जनगणना का वर्ष	कुल साक्षरता	पुरुष की साक्षरता	महिला की साक्षरता
1951	24.00	24.95	7.78
1961	29.34	34.44	12.95
1971	36.31	39.45	18.68
1981	43.56	46.74	24.80
1991	52.11	63.86	39.42
2001	64.80	75.3	53.70
2011	74	82.14	65.46

उपरोक्त तालिका से स्पष्ट होता है कि प्रत्येक जनगणना वर्ष में महिलाओं के साक्षरता दर में वृद्धि हुई है। 1951 में 7.78 प्रतिशत से बढ़ते-बढ़ते 2011 की स्थिति में 65.46 पर आ चुकी है। तथा तालिका से यह भी स्पष्ट होता है कि पुरुषों की अपेक्षा महिला साक्षरता में कमी है तथा पुरुष एवं महिला साक्षरता में असमानता पायी जा रही है।

निष्कर्ष-

आज के परिवेश में महिलाओं को जो अधिकार मिले हैं वह डॉ. भीमराव आम्बेडकर की वजह से ही मिले हैं। मेरे जैसी हर महिलाओं को सुरक्षा का अधिकार दिया। उन्होंने सिर्फ लड़ाई ही नहीं लड़ी बल्कि महिलाओं को अधिकार भी दिलाया। डॉ. आम्बेडकर ने सभी वर्गों की महिलाओं को जाति धर्म के बंधनों को तोड़कर समाज की मुख्यधारा में लाने के लिए प्रेरित किया और महिलाओं के मजबूत संगठन बनाने की वकालत की।

सारांशतः इक्कीसवीं सदी के प्रवेश द्वार की दहलीज पर खड़े भारत वर्ष में आज महिलाओं की स्थिति हर क्षेत्र में विषम है। महिलाएं स्वयं भी अपने को दायम दर्जे का नागरिक मानती हैं अतः आवश्यकता है कि महिलाएं जागृत होकर स्वयं की स्थिति में सुधारने तथा भावी पीढ़ी व राष्ट्र को विकास के कगार पर पहुंचाने में पूर्ण सहयोग प्रदान करें।

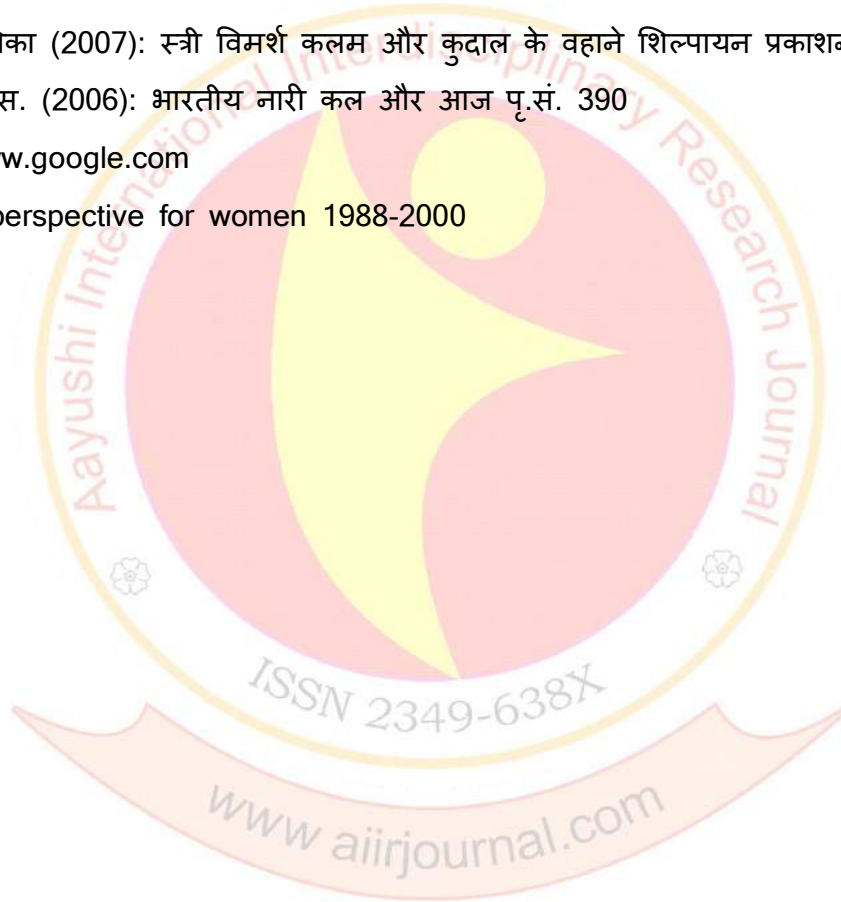
डॉ. अम्बेडकर ने अपना नारा शिक्षित बनो, संगठित रहो, संघर्ष करो ने सर्वप्रथम शिक्षा की ही बात की है उनके यही विचार वर्तमान परिप्रेक्ष्य से सटिक बैठते हैं। डा. अम्बेडकर की दूरदर्शिता के कारण नारी शिक्षा को इतना महत्व दिया कि वर्तमान समय में नारी की स्थिति से प्रतिबिम्बित होता है कि आज नारी हर क्षेत्र में पुरुष के कंधे से कंधा मिलाकर समाज में अपना योगदान दे रही है। यह सब नारी शिक्षा के कारण संभव हो सका है। अतः इसका श्रेय बाबा साहेब द्वारा किये गये नारी शिक्षा के प्रयासों को जाता है।

सुझाव:-

- 1- भिन्न स्थानों के बीच शैक्षिक विकासों के बीच असंतुलन को समाप्त किया जाये।
- 2- जिन स्थानों पर विद्यालय नहीं है वहां पर विद्यालय खोले जायें।
- 3- बालक-बालिकाओं की शिक्षा के अंतर को समाप्त किया जाये।
- 4- महिलाओं को विशेष सुविधाएं देकर उच्च शिक्षा के लिए प्रोत्साहन दिया जाये।

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- 3) अखिलेख एस. (2006): भारतीय नारी कल और आज पृ.सं. 390
- 4) <https://www.google.com>
- 5) National perspective for women 1988-2000



डॉ. बाबासाहेब आंबेडकर एवं महिला अधिकार

प्रा. अनिलकुमार हनुमानदास गुप्ता
सहा. प्राध्यापक:- समाजशास्त्र विभाग
जि.के कला व विज्ञान महिला महाविद्यालय
कावराबांध तह. सालेकसा जि. गोंदिया
Email- anil.gupta07209@gmail.com

प्रस्तावना :-

डॉ. भीमराव रामजी आंबेडकर (१८६१-१९५६) आधुनिक भारतीय राजनीतिक-विचारक थे. जिन्हें 'दलितो के मसीहा' और भारतीय संविधान के प्रमुख निर्माता के रूप में याद किया जाता है। जवाहरलाल नेहरू के शब्दों में वे "हिन्दू समाज के अत्याचारपूर्ण तत्वों के प्रति विद्रोह के प्रतिक" थे।

१९४७ में भारत की स्वाधीनता के बाद ही डॉ. आंबेडकर को संविधान सभा का अध्यक्ष बनाया गया इस तरह उनहोंने भारतीय संविधान के निर्माण में महत्वपूर्ण भूमिका निभाई। वे १९४७ से १९५१ तक भारत सरकार के कानून मंत्री भी रहे। अपने लंबे अनुभव के आधार पर डॉ. आंबेडकर को यह विश्वास हो गया था कि हिन्दू धर्म में रह कर न तो अस्पृश्यता का निवारण हो पाएगा न अस्पृश्य जातियों का उत्थान ही हो पाएगा। डॉ. आंबेडकर को दलितो का मसीहा कहा जाता साथ ही साथ स्त्री मसीहा की उपमा देना गलत न होगा। आंबेडकर ने महिलाओं के हितों व उनके अधिकारों के लिये कौन-कौन से कार्य किये उनका निम्न लेख में वर्णन करने का प्रयत्न कर रहे हैं।

1) आंबेडकर से पूर्व महिलाओं की स्थिति

बुद्ध ने सदैव महिलाओं को सम्मान प्रदान करने एवं उनकी स्थिति को उन्नत बनाने का प्रयत्न किया। वे बौद्धिक विकास एवं चरित्र पालन किसी भी दृष्टि से महिलाओं को हीन तथ अक्षम नहीं समझते थे। बुद्ध ने स्त्रियों के लिए धर्म की शरण में आने हेतु निमित्त कौमार्य की अनिवार्यता नहीं रखी। वरन् विवाहिता, अविवाहित, वैश्या एवं विधवा सभी महिलाओं के लिए मार्ग खुला रखा। बुद्धकालीन स्त्री की स्वतंत्रता का प्रमाण स्वं मुक्ता ब्राहमणी भिक्षुणीद्वय के शब्दों में बयां होता है "कितना मुक्त जीवन है मेरा, और इस मुक्त जीवन के साथ कितना यश मुझे प्राप्त हो रहा है।" बुद्धकालीन स्त्री के समान कौटिल्य के समय में भी नारी को समाज में सम्मानीय दर्जा प्राप्त था। कौटिल्य के अर्थशास्त्र में स्त्रियों के विवाह एवं पुनर्विवाह और उसके भरण-पोषण से संबंधित नियमों का उल्लेख मिलता है। विवाह व्यवस्था के लचीलेपन के साथ-साथ कौटिल्य ने विवाह-विच्छेद के नियम भी तय किए। उनका मानना था कि यदि स्त्री/पुरुष अपने-अपने जीवनसाथी से धृणा करते हैं तो एक-दूसरे से सहमतिपूर्वक विवाह संबंधों का परित्याग कर सकते हैं। किंतु इसके लिये पुरुष को अपनी जीवनसंगिनी को आर्थिक क्षतिपूर्ति करनी होगी तथा यदि स्त्री विवाह परित्याग को वरीयता देती है तो वह अपनी संपत्ति पर कोई दावा नहीं कर सकती।

बुद्ध एवं कौटिल्य के विपरित मनु स्त्रियों के प्रति नकारात्मक दृष्टि रखता था। मनुस्मृति में उल्लेखित विधानों की पृष्टि हेतु मनु ने प्राचीन कालीन धर्म-सूत्रों को आधार बनाया। मनुस्मृति के अंतर्गत प्रत्येक क्षेत्र-अध्यात्म, विवाह, विवाह-विच्छेद, भरण-पोषण में मानव जगत के प्रायः आधे हिस्से नारी जाति को उपेक्षित रखा गया। मनु ने कहा "स्त्रियों को वेदाध्ययन का अधिकार न होने के कारण उनके संस्कार वेद-मंत्रों से नहीं कराये जाते और वेदाध्ययन न होने के कारण

वे ज्ञान शून्य भी होती है। वेद-मंत्रों के अध्ययन से पाप का नाश होता है, चूंकि स्त्रियाँ उनका उच्चारण नहीं कर सकती, अतः उनमें असत का वास होता है”। मनु इतने पर ही नहीं रुके तथा उन्होंने कहा एक स्त्री को सदैव अपने संबंधित पुरुष, चाहे वह पिता (बाल्यकाल), पति (युवा अवस्था) एवं पुत्र (वृद्धा अवस्था) हो, के अधीन रहकर ही अपना जीवन व्यतीत करना चाहिए। इस तरह ब्राह्मणवाद को सशक्त बनाने हेतु मनु ने महिलाओं को पुरुष की सहभागी नहीं वरन दासी बना दिया।

वास्तव में मनुस्मृति में विदित विधानों में स्त्रियों का चित्रण अत्यन्त ही निम्न दर्जे का किया गया है। समाज की प्रगति में उसके योगदान की उपेक्षा की गयी। मनु स्त्री स्वच्छन्दता के कटू आलोचक रहे और समाज के बेहतर संचालन को आधार बनाते हुए हमेशा उसकी पराधीनता की पुष्टि करते रह। अतः कहा जा सकता है कि मनु के समय से ही नारी की स्थिति तथा अधिकारों निरंतर हस का दौर आरंभ हुआ।

2) आंबेडकर द्वारा महिला अधिकारों हेतु किये गये प्रयास

वेदिक, बुद्ध एवं कौटिल्य कालीन समय का अध्ययन कर आंबेडकर ने पाया कि तीनों ही काल में राजनीति को छोड़ दे तो बौद्धिक एवं सामाजिक क्षेत्र में निःसंदेह ही स्त्री बेहतर स्थिति में थी। किंतु कालांतर में मनु के आगमन से उसकी स्थिति दयनीय होती चली गयी, जिसे लेकर आंबेडकर बेहद ही चिन्तित थे। आंबेडकर ने धार्मिक अंधविश्वास और धर्मशास्त्रों पर आधारित भारतीय समाज में स्त्रियों की दशा का गहनता से विश्लेषण कर तत्कालीन समय में चल रहे समाज सुधार आंदोलन से आगे बढ़कर स्त्रियों को अधिकार वापस दिलाने हेतु ठोस प्रयास किये। आंबेडकर ने रीडल ऑफ वूमन, नारी एवं प्रतिक्रांति, हिन्दू नारी का उत्थान एवं पतन जैसे लेखों के माध्यम से दिखाया कि किस तरह हिन्दू ब्राह्मणवादी व्यवस्था एवं सामाजिक-सांस्कृतिक कारकों ने कृत्रिम तौर पर लिंग एवं उसके भेद का निर्धारण कर महिला को अधीनता की स्थिति में रहने के लिए बाध्य किया। यहां वे सीमोन दी बोअर के कथन ‘औरत पैदा नहीं बना दी जाती है’ के करीब लगते हैं। एक शोधकर्ता की भांति उन्होंने धर्म में स्त्री के स्थान का गूढता से अध्ययन कर इस प्रश्न का उत्तर देने का प्रयास किया कि आखिर मनु ने स्त्री का पदानवत क्यों किया? आंबेडकर ने तर्क दिया कि बौद्ध काल में मुख्यतः दो वर्ग (स्त्री एवं शूद्र) बुद्ध के अनुयायी बन रहे थे जिससे ब्राह्मण धर्म कि नींव डगमगाने लगी थी। अतः बौद्ध धर्म की निरंतर फैलती जा रही शाखाओं को रोकने हेतु मनु ने स्त्रियों की स्वतंत्रता पर निशाना साधते हुए उन्हें इससे वंचित कर उन पर इतनी अयोग्यताएँ थोप दी कि वे पूर्ण रूप से हमेशा के लिए पंगु हो गयीं।

मनुस्मृति के पूर्व भी ये विधायें सामाजिक मान्यताओं के रूप में विद्यमान थीं। मनु ने मात्र इन्हें धर्मशास्त्र एवं राज्य विधान का हिस्सा बनाया और शनै-शनै ये विधान ही कठोर नियमों में तब्दील होकर अकाट्य होते चले गए। इन्हीं परिस्थितियों ने आंबेडकर को स्त्री चिंतन हेतु विवश किया। उन्होंने नारी के उत्थान हेतु अथक प्रयास किए जिनका वर्णन नीचे दिया जा रहा है-

1) शिक्षा :-

नारी मुक्ति के वाहक डॉ. आंबेडकर ने स्वतंत्रता, समानता तथा स्वाभिमान से जीवन जीने पर जोर देते हुए दो मूल मंत्र दिए-प्रथम,, शिक्षित बनो, संगठित रहो और संघर्ष करो तथा द्वितीय ‘अत्तदीपो भव’ अर्थात् अपना दीपक स्वं बनो। उनेनें प्रश्न उठाया कि ज्ञान और विद्या पर केवल पुरुषों का एकाधिकार क्यों? जबकि “घर में एक पुरुष पढ़ता है तो केवल वही पढ़ता है और यदि घर में स्त्री पढ़ती है तो पूरा परिवार पढ़ता है”। उनका माना था कि शिक्षा ब्राह्मणवादी पितृसत्तात्मक व्यवस्था से मुक्ति प्राप्त करने का अहम साधन है। नारी को विकास रूपी रथ का दूसरा पहिया करार देते हुए राष्ट्र की उन्नति में उनकी सहभागिता का समर्थन किया। आंबेडकर के अनुसार “नारी राष्ट्र

निर्मात्री है। राष्ट्र का हर नागरिक उसकी गोद में पलता है। नारी को जागृत किये बिना राष्ट्र का विकास असंभव है इसलिए नारी को शिक्षित होकर राष्ट्रीय उन्नति में सहयोग करना चाहिए। शिक्षा की नींव को सशक्त करने हेतु आंबेडकर जाति, लिंग तथा धर्म सभी प्रकार के भेदभाव को नकारते हुए ६-१४ वर्ष तक के सभी बच्चों को समान अनिवार्य एवं निशुल्क आरंभिक शिक्षा को संविधान के भाग-तीन में वर्णित मौलिक अधिकारों का हिस्सा बनाना चाहते थे। किंतु तत्कालीन समय में पर्याप्त समर्थन के अभाव में उनका यह प्रयास अधूरा सिद्ध हुआ। २००२ में ८६ वें संवैधानिक संशोधन विधेयक के माध्यम से भारतीय सरकार ने अनुच्छेद २१ (क) के तहत ६ से १४ वर्ष के बच्चों के लिए अनिवार्य एवं निःशुल्क शिक्षा का प्रावधान कर मौलिक अधिकार के रूप में मान्यता प्रदान कर उनके सपने को साकार तो किया किंतु आंबेडकर के योगदान को श्रेय दिये बिना। अधिकार से आगे ले जाते हुए ८६ वें संवैधानिक संशोधन के माध्यम से ही प्राथमिक शिक्षा को मौलिक कर्तव्यों से जोड़कर इसे माता-पिता या संरक्षक का दायित्व करार दिया। इस संवैधानिक संशोधन के ६ वर्ष बाद केंद्र सरकार ने २००८ में इसे शिक्षा के अधिकार में तब्दील कर दिया।

2) विवाह :-

बाल विवाह का विरोध करते हुए उचित उम्र में महिलाओं के विवाह की आंबेडकर ने पुरजोर वकालत की। विवाह जैसे मुद्दे पर भावी जीवन साथी के चयन में लैंगिक असमानता को दूर करते उन्होंने कहा “पत्नी कैसी होनी चाहिए इस बारे में पुरुषों का विचार जाना जाता है वैसे ही पति कैसा हो इस बारे में पत्नी का मत जान लेना भी जरूरी है। स्त्री भी व्यक्ति है और उसे भी व्यक्तिगत स्वतंत्रता होनी चाहिए। इसके साथ ही उन्होंने महिलाओं को तलाक का अधिकार देने की भी पुरजोर वकालत की।

3) परिवार नियोजन :-

भारत में प्रचलित परिवार नियोजन का नारा भले ही स्वतंत्रोपरांत का हो किंतु आंबेडकर ने इसकी अहमियत को बहुत पहले ही भांप लिया था। विशेषतः काफी हद तक यह उनके निजी जीवन के अनुभवों पर आधारित था। बच्चे ज्यादा और आय कम संयुक्त रूप से संपूर्ण परिवार के दुख तथा दर्द का कारण बनता है। इसलिए उन्होंने बच्चे दो ही उच्छे का सुझाव दिया। इसके अतिरिक्त परिवार नियोजन के बेहतर क्रियान्वयन में महिलाओं को उनकी भागीदारी से अवगत कराया ताकि वे पारिवारिक दायित्वों का निर्वाहन बेहतर ढंग से कर पाये।

4) प्रसूति अवकाश :-

गर्भावस्था के दौरान महिला श्रमिकों का अपने श्रम से वंचित होना आंबेडकर के लिए एक अन्य बेहद चिंतनीय समस्या थी। विकास के रथ का दूसरा पहिया होने के नाते यह आवश्यक था कि महिला श्रम खोने के भय से मुक्त होकर राष्ट्र की उन्नति में सहयोग दें। चूंकि बच्चे भावी राष्ट्र के संसाधन होते हैं इसलिए आवश्यक है कि प्रसवपूर्व एवं प्रसवोपरांत उनकी बेहतर परवरिश हेतु माँ को भी सहयोगी प्रस्थितियों प्रदान की जाये। इन्होंने कारखाना व अन्य सरकारी/गैर-सरकारी संस्थानों में कार्यरत श्रमिक महिलाओं के लिये वेतन में कटौती का पक्षधर नहीं हैं। यह महिलाओं का अपना अधिकार है जिसकी प्राप्ति उन्हें होनी चाहिए। स्वतंत्रता पूर्व आंबेडकर द्वारा व्यक्त इस दृष्टिकोण को स्वतंत्रता पश्चात प्रसूति प्रसुविधा अधिनियम १९६१ के साथ-साथ संविधान के तहत नीति-निर्देशक सिद्धांतों के अनुच्छेद ४२ का हिस्सा बनाते हुए व्यवहार में लाया गया। प्रसूति प्रसुविधा अधिनियम के अंगत कोई भी नियोक्ता किसी महिला कर्मचारी को उसके प्रसव या गर्भपात के छः सप्ताह तक जान-बूझ कर कार्य स्थल पर आने को विवश नहीं कर सकता तथा अनुस्थिति के दौरान उसके कार्य से बेदखल नहीं कर सकता। डॉ. आंबेडकर के इस क्रांतिकारी

कदम का परिणाम यह है कि लगातार इसके बाद महिला श्रमिकों के लिए लाभकारी कानून बनने लगे। आज महिला कर्मचारियों को सरकारी सेवाओं के साथ-साथ अन्य संगठित क्षेत्रों में भी मातृत्व लाभ संबंधी अनेकानेक सुविधाएँ दी जा रही हैं। इसका सकारात्मक परिणाम यह है कि दिनोंदिन रोजगार से संबंधित सभी क्षेत्रों में महिलाओं की संख्या बढ़ रही है।

5) हिन्दू कोड बिल:

१९५५ में आएँ और समाज में बड़े बदलावों की वजह बने हिन्दू कोड बिल को लेकर कांग्रेस के भीतर भी कम विरोध नहीं था भारतीय संविधान कहीं-कहीं बहस के लिए छोड़ देता है, और जब वे मुद्दे बड़े होते हैं तो बहस घंटों या दिनों नहीं, सालों साल चला करती है और कई बार राजनैतिक अवसरवादिता का भी शिकार हो जाती है, संविधान के ४४वें अनुच्छेद के साथ भी ऐसा हुआ है, इसमें कहा गया है, राज्य भारत के सम्पूर्ण राज्यक्षेत्र में नागरिकों के लिए एक समान सिविल संहिता प्राप्त कराने का प्रयास करेगा. यह अनुच्छेद एक ऐसा उदाहरण बन गया है जिसे लगभग हर सरकार ने अपने-अपने हिसाब से इस्तेमाल किया है।

लेकिन जब संविधान लागू किया गया था तब निर्माताओं की मंशा ऐसी नहीं थी. वे इसे पूर्ण प्रारूप में ही लागू करना चाहते थे. पर ऐसा नहीं हो पाया १९५५ में. हिंदू सिविल कोड आधा-अधूरा ही पारित हो पाया. फिर भी यह एक सकारात्मक पहल थी। यहां पर यह समझना जरूरी है कि अनुच्छेद ४४ मौलिक अधिकार नहीं है बल्कि यह नीति निर्देशक तत्व के तहत आता है, इसीलिए आज तक इस पर प्रयास ही किए जा रहे हैं।

6) हिंदू कोड बिल का संसद में रखा जाना

मुसलमानों के विरोध का नतीजा यह हुआ कि हिंदू कोड बिल प्रस्तावित किया गया, सिक्ख, जैन और बौद्ध धर्म मानने वालों को भी इसकी परिधि में लाया गया, यह आज भी एक बहस का मुद्दा है।

हिंदू कोड बिल के रखे जाने के साथ ही इस पर तीखी बहस शुरू हो गयी. विरोध करने वाले दो तबके थे- एक जो हिंदु जिवन पध्दत में किसी प्रकार का बदलाव नहीं चाहता था और दुसरा तो इसके विरोध में सिर्फ इसलिए था कि सिर्फ हिंदुओं के लिए ही सुधार क्यो किया जा रहा है मुसलमानों पर ऐसा कोही बिल लागु क्यो नही किया जा रहा? यांनी किवे सैद्धांतिक तौर पर इसे सुधार तो मान रहे थे पर चूंकि मुसलमानों पर ऐसा कोई प्रावधान लागु करने कि बात नही थी इसलिए इसके विरोध में थें.

७. किस बात पर विरोध और उसका तर्क

सबसे ज्यादा विरोध हिंदु शादीयो और संपत्ति के बंटवारे को लेकर था. महात्मा गांधी के आदर्शों के अनुसार छुआछुत को खत्म करने और महिलाओं के सार्वजनिक जिवन में आगे लाने के लिये प्रयासों को आगे बढ़ाते के अहम प्रावधान थे:

- हिंदु विधवाओं और लडकियों को पिता की संपत्ती में पुत्र के बराबर की हिस्सेदारी.
- हिंदु पुरुष दवारा उप-स्त्री रखने या पत्नी के प्रती कूर व्यवहार रखने या पुरुष के किसी वीभत्स बीमारी से ग्रसित होने कि हालत में पत्नी को अलग होने और गुजारा भत्ता मिलने का अधिकार.
- विवाह संबंधों में किसी भी प्रकार के जातीय भेदभाव को खत्म करना.
- अमानवीय व्यवहार विवाहेत्तर संबंध न ठीक होने वाली बीमारी की हालत में पती-पत्नी दोनों को तलाक मिलने का अधिकार.

- सिर्फ एक जीवनसाथी रखने कि छुट.
- किसी अन्य जाती के बच्चे को गोद लेने का अधिकार.

निष्कर्ष :-

डॉ. बाबासाहेब आंबेडकर ने महिला अधिकार संबंधि जो कार्य किये वे न सिर्फ महिलाओं को उनके अधिकार दिलवाने में कारगर साबित हुये बल्की महिलाओं की सामाजिक स्थिती सुधारणे में भी महत्वपूर्ण भुमिका निभाई उनके द्वारा किए गये कार्यो से ही वर्तमान समय में महिलाये पुरूषों के समकक्ष खडी दिखाई देती है।

संदर्भ :-

- 1) <https://zeenews.india.com>
- 2) भारतीय राजनीतिक विचारक - ओमप्रकाश गाबा



डॉ. भीमराव अंबेडकर का सामाजिक एवं राजनीतिक चिंतन

*योगेन्द्र सिंह डावर

सहायक प्राध्यापक (अर्थशास्त्र)

शासकीय महाविद्यालय बिछुआ

जिला छिन्दवाडा म प्र 480111

yogendra.dawar55@gmail.com

**डॉ माया रावत

सहायक प्राध्यापक (राजनीति विज्ञान)

शासकीय आदर्श महाविद्यालय हरदा

जिला हरदा मप्र 461331

mayarawat521@gmail.com

सारांश -

भारत रत्न बाबा साहब भीमराव अंबेडकर बहुआयामी व्यक्तित्व के धनी थे | वह एक महान विद्वान, अधिवक्ता, विधि, नेता, विचारक, जागरूक लेखक, अर्थशास्त्री और समाज सुधारक थे | अंबेडकर "बहुजन हिताय बहुजन सुखाय" के सिद्धांत के समर्थक थे | वे समाज में समरसता के पक्षधर थे और वे जीवन पर्यंत समाज द्वारा तिरस्कृत उपेक्षित, वंचित और निर्बल और दलित लोगों को ऊपर उठाने के लिए संघर्षरत रहे | डॉक्टर अंबेडकर जाति पांति, छुआछूत की भावना के विरोधी थे, और इन सबको एकता, समानता और समरसता में बाधक मानते थे | अंततः डॉक्टर भीमराव अंबेडकर ने अपने उत्कृष्ट व्यक्तित्व और कृतित्व से यह सिद्ध कर दिया कि श्रेष्ठता किसी जाति विशेष की बपौती नहीं है | वे कर्म में विश्वास करते थे | डॉक्टर अंबेडकर निःसंदेह राष्ट्रवादी एवं कर्मयोगी महापुरुष थे | कीवर्ड - विचारोत्तेजक, मंतव्यों, दलितोद्धार, उत्कृष्ट व्यक्तित्व, कृतित्व, विराट, समाविष्ट, बंधुत्व भाव, चौमुखी शांति, प्रबुद्ध |

अंबेडकर का समस्त जीवन दलितों के विकास और उद्धार के लिए समर्पित था | जहां दूसरे महापुरुषों और विचारकों ने समस्त भारत के उत्थान के बारे में चुने गए अपने विस्तृत कार्यक्रम के एक अंग के रूप में दलितोद्धार के कार्य को अपनाया था | वहां डॉ. भीमराव अंबेडकर ने मुख्यतया दलितोद्धार के कार्य को ही अपने जीवन का लक्ष्य बनाया | और उन्हें अपने लक्ष्य में ऐतिहासिक सफलता भी मिली | डॉ. अंबेडकर प्रमुख रूप से एक समाज सुधारक ही थे | उनका समस्त दर्शन सामाजिक सुधार, शूद्रों में आर्थिक, राजनीतिक चेतना से भरा हुआ है | मानव जाति के समान अधिकारों, स्त्री पुरुष के समान अधिकारों, सामाजिक और आर्थिक न्याय तथा समाज में चौमुखी शांति में उनकी आस्था है | अंबेडकर को छुआछूत के कारण होने वाले अपमान और अन्याय का बहुत ही कटु अनुभव था | उनके समय में अछूतों को न मंदिर में प्रवेश करने दिया जाता था, ना कुंओ से पानी भरने दिया जाता था, शिक्षा ग्रहण से वंचित, शासन, सेना

,नौकरी आदि में कोई अवसर नहीं था | अंबेडकर का कहना था कि अस्पृश्यता जैसी संकीर्ण भावना के साथ समाज एवं देश का विकास संभव नहीं है |

डॉ. भीमराव अंबेडकर एक प्रखर एवं प्रबुद्ध विचारक और दूर द्रष्टा थे, उन्होंने समय-समय पर न केवल विधि ,संविधान सामाजिक ,न्याय ,अस्पृश्यता उन्मूलन आदि विषयों पर विचारोत्तेजक विचार व्यक्त किए अपितु भारत की अर्थ नीति, वित्त व्यवस्था पर भी बहुत ही सारगर्भित अभिमत दिए | उनके सामाजिक ,आर्थिक और संवैधानिक ,राजनीतिक विषयों पर व्यक्त उनके प्रभावी विचारों का संकलन जो आज भी प्रासंगिक है |

अंबेडकर का कहना था कि दलित अपना सुधार और उद्धार करें | वे चाहते थे कि शिक्षा प्राप्त करके वे अच्छे कार्य करें, सरकारी नौकरी में जाए खेती एवं दूसरे व्यवसाय करें | विशेषकर महिलाओं के उत्थान के लिए उनकी शिक्षा पर बल दिया|

राजनीतिक विचार के अंतर्गत नागरिकों की जीवन स्वतंत्रता ,वाक् स्वतंत्रता और धार्मिक स्वतंत्रता की रक्षा करना ,सामाजिक ,राजनीतिक और आर्थिक असमानता से हटाकर निचले वर्गों को अच्छी सुविधाएं प्रदान करना, अंबेडकर तो न्याय पूर्ण सामाजिक व आर्थिक परिवर्तन में राज्य की सकारात्मक भूमिका का समर्थन करते हैं | अंबेडकर का राज्य लोक कल्याणकारी राज्य एवं प्रजातांत्रिक समाजवाद की धारणा से प्रभावित है , साथ ही संसदीय शासन प्रणाली के अंबेडकर प्रबल समर्थक थे | अंबेडकर सामाजिक, आर्थिक और राजनीतिक दृष्टि से पद दलित लोगों के लिए समर्पित विद्रोही नेता थे , संविधान और विधिक क्रांति को समझने वाले लोगों ने उन्हें सामाजिक न्याय का मसीहा और सामाजिक दास्ता के कट्टर शत्रु के रूप में स्मरण करते हैं| उन्होंने सामाजिक अन्याय का अनुभव किया , उसकी पीड़ाओं को भोगा और उसके क्रूर प्रहारों को सहन ही नहीं किया ,अपितु साहसपूर्वक समस्या का समाधान किया|

अंबेडकर के अनुसार न्याय सामान्यतया समानता और भातृत्व का दूसरा नाम है| मूलतः उनकी सामाजिक न्याय की धारणा का यही आधारभूत विचार है | अंबेडकर की सामाजिक न्याय की अवधारणा के मूल तत्व है - समस्त मानव प्राणी की समानता, स्त्री पुरुष समानता, प्रतिष्ठा ,कमजोर एवं निम्न जाति के लोगों के प्रति सम्मान की भावना ,आर्थिक खुशहाली ,समान मानव अधिकारों के प्रतिनिष्ठा पारस्परिक प्रेम ,सहयोग तथा सामाजिक सद्भावना की प्रचुरता धार्मिक सहिष्णुता एवं सहयोग अन्य नागरिकों के प्रति बंधुत्व भाव सभी मामलों में मानवीय व्यवहार सभी नागरिकों की गरिमा, जातिगत भेदभाव का अंत सभी नागरिकों को शिक्षा एवं संपत्ति का अधिकार आदि |

सामाजिक न्याय की यह धारणा विधि के शासन तथा समान नागरिक संहिता आधार मानती है | न्याय के सभी पक्षों में सामाजिक न्याय पर ही अंबेडकर ने इसलिए बल दिया क्योंकि उनके विचारों में सामाजिक न्याय ही न्याय की विराट धारणा है जिसमें विधिक ,आर्थिक, राजनीतिक ,धार्मिक, प्राकृतिक सभी प्रकार के न्याय समाविष्ट हैं | सामाजिक न्याय संपूर्ण समाज की व्यवस्था की द्योतक है|

संविधान के जनक के रूप में संविधान रचना में संविधान सभा द्वारा गठित सभी समितियों में 29 अगस्त 1947 को गठित प्रारूप समिति जो की सर्वाधिक महत्वपूर्ण समिति थी, के डॉक्टर भीमराव अंबेडकर अध्यक्ष बने ,उनकी अध्यक्षता में प्रारूप समिति ने महान कार्य किया | संविधान सभा में प्रारूप प्रस्तावों के समर्थन में दिए गए भाषणों एवं तर्कों के कारण डॉक्टर अंबेडकर जिनके प्रयासों से संविधान के अनुच्छेदों ने अंतिम रूप ग्रहण किया , अंबेडकर को "संविधान के जनक" के रूप में स्मरण किया जाता है। संविधान सभा के प्रारूप समिति के मंतव्यों को प्रस्तुत करते समय अंबेडकर में भारतीय संविधान को लिपिबद्ध करने में एवं संवैधानिक अधिवक्ता की महत्वपूर्ण भूमिका निर्वाह किया।

निष्कर्षतः

भारत रत्न बाबा साहब भीमराव अंबेडकर बहुआयामी व्यक्तित्व के धनी थे | वह एक महान विद्वान, अधिवक्ता, विधि, नेता, विचारक ,जागरूक लेखक ,अर्थशास्त्री और समाज सुधारक थे |अंबेडकर "बहुजन हिताय बहुजन सुखाय" के सिद्धांत के समर्थक थे | वे समाज में समरसता के पक्षधर थे और वे जीवन पर्यंत समाज द्वारा तिरस्कृत उपेक्षित ,वंचित और निर्बल और दलित लोगों को ऊपर उठाने के लिए संघर्षरत रहे। डॉक्टर अंबेडकर जाति पांति, छुआछूत की भावना के विरोधी थे, और इन सबको एकता,समानता और समरसता में बाधक मानते थे | अंततः डॉक्टर भीमराव अंबेडकर ने अपने उत्कृष्ट व्यक्तित्व और कृतित्व से यह सिद्ध कर दिया कि श्रेष्ठता किसी जाति विशेष की बपौती नहीं है। वे कर्म में विश्वास करते थे। डॉक्टर अंबेडकर निःसंदेह राष्ट्रवादी एवं कर्मयोगी महापुरुष थे।

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भारतीय संविधान में समाविष्ट मूल्य

जागृतीबेन जयंतीभाई परमार

Assistant Professor

Shree Sarvajanic College of Education, Bamroli Road, Godhra.

E-mail ID : rins23.109@gmail.com

ABSTRACT :

भारत का संविधान उसकी सभ्यता, संस्कृति एवं शासन व्यवस्था का दर्पण है यह जन-जन की आशाओं एवं आकांक्षाओं का एक पवित्र दस्तावेज़ है। हमारा संविधान अपने आप में कई विशेषताओं को समेटे हुए है। इसमें विश्व की लगभग सभी संविधान की विशेषताएँ समाहित हैं। भारतीय संविधान केवल यह नहीं बताता है, कि देश की शासन व्यवस्था क्या होगी बल्कि यह भी दर्शाता है कि हम किस तरह के समाज का निर्माण करना चाहते हैं, उस समाज में किन आदर्शों की रक्षा की जानी चाहिए, समाज में रहने वाले लोगों को कौन कौन से अधिकार प्राप्त होने चाहिए, उनके क्या-क्या कर्तव्य होने चाहिए। साथ ही सबसे अहम बात है कि उन अधिकारों की रक्षा कैसे की जानी चाहिए, जिससे सभी का भला हो।

संविधान के बुनियादी मूल्य :

किसी भी देश के संविधान के उन मूल्यों को बुनियादी मूल्य कहा जाता है, जिस देश के समाज के आदर्श रहें हों और लोगों के जीवन को खुशहाल बनाने में सहायक हों। भारत के संविधान निर्माण के समय भी ऐसे आदर्शों को संविधान के मूल्य के रूप में पहचाना गया, जिन आदर्शों को भारत के लोगों ने सदियों से अपनाया था। ये आदर्श और विश्वास आजादी के आंदोलन के दौरान भी भारत के लोगों के संघर्ष का मुख्य केंद्र रहे।

इन मूल्यों में लोकतन्त्र, स्वतन्त्रता, समानता, न्याय व धर्मनिरपेक्षता प्रमुख मूल्य हैं। इन मूल्यों का महत्व इस तथ्य से पता चलता है कि इन्हे सबसे पहले संविधान सभा द्वारा स्वीकार किये जाने वाले संविधान के उद्देश्यों में शामिल किया गया था एवं उसे संविधान कि उद्देशिका में लिखा गया।

‘प्रस्तावना’ संविधान का चेहरा और भाव है और इसके निचोड़ में पूरे संविधान में मौजूद मूल्य न केवल देश को पहचान प्रदान करता है, बल्कि नागरिक जीवन को नियंत्रित करता है। साथ ही, ये मूल्य अधिकारियों और आम नागरिकों के दरमियान सम्बन्धों को संतुलित भी करता है।

प्रो. रुकमी के शब्दों में कहे तो, हम एक राजनीतिक समुदाय हैं और हम भारत लोग हैं। लेकिन, संविधान के अनुसार हम भारत के नागरिक हैं। यह वह परिवर्तन है जो स्वतन्त्रता या देश की आजादी के साथ हुआ था। एक राष्ट्र के रूप में प्रगति हासिल करने के लिए भारत के नागरिकों को देश के नियमों और कानूनों का पालन करना होगा।

हमें संविधान के प्रस्तावना की मूल भावना के अनुसार काम करना है। निर्देश सिद्धांतों और मौलिक अधिकारों के साथ-साथ संप्रभुता, लोकतन्त्र, स्वतन्त्रता, समानता और बंधुता नैतिक जीवन के स्तंभ हैं। संवैधानिक मूल्य देश की कानूनी व्यवस्था की नींव हैं। वे ऐसे मूल्य हैं जो देश की प्रगति को बदलने और उनकी मदद करने के लिए उन्मुख हैं।

हमारे संविधान को एक अद्वितीय संविधान के साथ-साथ सबसे बड़ा तभी माना जा सकता है जब उसके मूल्यों को ईमानदारी से अपने नागरिकों द्वारा जिया जाये। सही अर्थ में हम भारत देश के नागरिक तब कहने के लायक बनते हैं, जब हम नागरिक जीवन में संवैधानिक मूल्यों का अनुसरण करने लगे।

➤ **प्रास्ताविक :**

भारत का संविधान उसकी सभ्यता, संस्कृति एवं शासन व्यवस्था का दर्पण है यह जन-जन की आशाओं एवं आकांक्षाओं का एक पवित्र दस्तावेज है। हमारा संविधान अपने आप में कई विशेषताओं को समेटे हुए है। इसमें विश्व की लगभग सभी संविधान की विशेषताएँ समाहित हैं। भारतीय संविधान केवल यह नहीं बताता है कि, देश की शासन व्यवस्था क्या होगी बल्कि यह भी दर्शाता है कि हम किस तरह के समाज का निर्माण करना चाहते हैं, उस समाज में किन आदर्शों की रक्षा की जानी चाहिए, समाज में रहने वाले लोगों को कौन कौन से अधिकार प्राप्त होने चाहिए, उनके क्या-क्या कर्तव्य होने चाहिए। साथ ही सबसे अहम बात है कि उन अधिकारों की रक्षा कैसे की जानी चाहिए, जिससे सभी का भला हो।

प्रत्येक मनुष्य समाज से कुछ न कुछ ग्रहण करता है, उसको धारण करता है, उस धारण योग्य तथ्य को वह मान्यता देता है तथा उसका महत्व समझता है। यही महत्व उन आदर्शों तथा विचारों का मूल्य कहलाता है। मूल्य में ऐसी आचार-संहिता या सदगुणों का समावेश होता है, जिसे अपनाकर व्यक्ति अपने व्यक्तित्व का विकास कर समाज में प्रभावशाली एवं विश्वसनीय बनकर उभरता है। इस मूल्य में मानव की धारणाएँ, विचार, आस्था, मनोवृत्ति आदि अन्तःनिहित होते हैं।

➤ **मूल्य : अर्थ एवं परिभाषा :**

मूल्य शब्द की उत्पत्ति संस्कृत के 'मूल' धातु के साथ 'यत्' प्रत्यय के संयोग से हुई है जिसका शाब्दिक अर्थ 'जो मूल में हो'। प्रखर चिंतक एवं मानवतावादी श्री ए. नागराज के अनुसार एक वस्तु इकाई की दूसरी इकाई के साथ भागीदारी ही उसका मूल्य है।

'मूल्य' वे सांस्कृतिक अथवा व्यक्तिगत धारणाएँ अथवा आदर्श हैं जिसके द्वारा वस्तुओं या धारणाओं की एक दूसरे के साथ तुलना की जा सकती है, उन्हें स्वीकार अथवा अस्वीकार किया जा सकता है कि अच्छा एवं बुरा क्या है, वांछित या अवांछित क्या है। मूल्य वह लक्ष्य एवं उद्देश्य है जिसके प्रति एक व्यक्ति अथवा सम्पूर्ण समाज के व्यवहारों को निर्देशित किया जाता है।

किलपेट्रिक ने मूल्यों के विषय में कहा है कि, 'मनुष्य लक्ष्यो कि खोज करता है इस व्यवहार से इच्छा एवं प्रयत्न जन्म लेते हैं। क्योंकि उद्देश्यों में संघर्ष भी उत्पन्न हो जाता है, अतः मनुष्य के लक्ष्यो में सापेक्षता रहती है। इस सापेक्षता कि कसौटी से ही मूल्यो कि अभिवृद्धि होती है'। इसीलिए मनुष्य जीवन में मूल्यों का विशेष महत्व होता है।

डॉ. लक्ष्मी वाष्पण्य के अनुसार, "मानव के संदर्भ में मूल्य का अर्थ एक ऐसी धारणा या दृष्टि से है, जो मूलतः व्यक्ति के जीवन में पनपती है, किन्तु जिसका विकास समाज की ओर होता है। जो समाज में आचरण, व्यवहार सम्बन्धी मान्यताओं, विश्वासों और अभिलाषाओं को झेलती है, उनका मापदंड बनाती है"।

मूल्य के एक अर्थ अनुसार नागरिकों और धर्म विश्वासियों के व्यवहार को प्रभावित करना है। इस दृष्टि से संविधान के मूल्यों और धर्म के पवित्र पुस्तकों में निहित मूल्यों में समानता है, इसीलिए दोनों बराबर सम्मान के लायक हैं, एक देश के नागरिक के रूप में और दूसरा किसी खास धर्म के अनुयायी के रूप में।

➤ **मूल्यों का वर्गीकरण :** मूल्यों को स्थूल रूप से निम्नलिखित दो श्रेणियों में विभक्त किया जा सकता है।

1 परिवर्तनशील मूल्य

2 शाश्वत मूल्य

1 परिवर्तनशील मूल्य : इन्हें 'युग धर्म' भी कहा जाता है। जिसके अंतर्गत कुल धर्म, देश धर्म, जाती धर्म, वर्ण धर्म, पुत्र धर्म, गुरु धर्म आदि कर्तव्यों का समावेश होता है। युग धर्म परिवर्तनशील है अतः समयानुसार उन्हें परिवर्तित किया जा सकता है।

2 शाश्वत मूल्य : इन्हें 'सनातन धर्म' कहा जा सकता है। सनातन धर्म जाति, वर्ण, देश, काल, अवस्था आदि से निरपेक्ष होता है। इनका सभी के धारा समान भाव से पालन किया जाता है। देश के प्रत्येक नागरिक से मन, वचन और कर्म से इसका पालन करने की अपेक्षा की जाती है।

➤ **संविधान के बुनियादी मूल्य :**

किसी भी देश के संविधान के उन मूल्यों को बुनियादी मूल्य कहा जाता है, जिस देश के समाज के आदर्श रहें हों और लोगों के जीवन को खुशहाल बनाने में सहायक हों। भारत के संविधान के निर्माण के समय भी ऐसे आदर्शों को संविधान के मूल्य के रूप में पहचाना गया, जिन आदर्शों को भारत के लोगों ने सदियों से अपनाया था। ये आदर्श और विश्वास आजादी के आंदोलन के दौरान भी भारत के लोगों के संघर्ष का मुख्य केंद्र रहे।

भेदभाव और गैर-बराबरी मुक्त भारत का सपना डॉ. आंबेडकर के मन में ही था जिन्होंने संविधान निर्माण में महत्वपूर्ण भूमिका निभायी। डॉ. बाबासाहेब आंबेडकर भारत देश के संविधान निर्माण के मुख्य कर्ता रहे हैं। उन्होंने बारीकी से भारतीय नागरिकों के अधिकारों और कर्तव्यों को संविधान में आलिखित किया है। जिन्हें हम मनुष्य जीवन के आदर्श एवं संविधान के मूल्य कह सकते हैं। इन मूल्यों में लोकतन्त्र, स्वतन्त्रता, समानता, न्याय व धर्मनिरपेक्षता प्रमुख मूल्य हैं। इन मूल्यों का महत्व इस तथ्य से पता चलता है कि इन्हें सबसे पहले संविधान सभा द्वारा स्वीकार किये जाने वाले संविधान के उद्देश्यों में शामिल किया गया था एवं उसे संविधान की उद्देशिका में लिखा गया।

जिन मूल्यों ने स्वतन्त्रता संग्राम की प्रेरणा दी और उसे दिशा-निर्देश दिए वे ही भारतीय लोकतन्त्र का आधार बने। भारतीय संविधान की प्रस्तावना में इन्हें शामिल किया गया। भारतीय संविधान की सारी धाराएँ इन्हीं के अनुरूप बनी हैं। संविधान की शुरुआत बुनियादी मूल्यों की एक छोटी सी उद्देशिका के साथ होती है। इसे संविधान की प्रस्तावना या उद्देशिका कहते हैं।

'प्रस्तावना' संविधान का चेहरा और भाव है और इसके निचोड़ में पूरे संविधान में मौजूद मूल्य न केवल देश को पहचान प्रदान करता है, बल्कि नागरिक जीवन को नियंत्रित करता है। साथ ही, ये मूल्य अधिकारियों और आम नागरिकों के दरमियान सम्बन्धों को संतुलित भी करता है।

भारत के संविधान की शुरुआत निम्नलिखित बुनियादी मूल्यों के साथ होती है :

- बंधुता : देश में सभी लोग एक परिवार की तरह आचरण करे, आपसी भाईचारा बनाये रखे ।
- प्रभुत्व-सम्पन्न : भारत अपने फैसले लेने के लिए स्वतंत्र है, कोई भी बाहरी शक्ति उसके फैसलों को प्रभावित नहीं कर सकती ।
- समाजवाद : सरकार जमीन और उद्योग-धंधों की हकदारी से जुड़े कानून इस तरह बनाए की सामाजिक-आर्थिक असमानताएँ कम हों ।
- पंथ- निरपेक्ष : भारत में सभी धर्मों को समान माना गया है । देश में किसी एक धर्म को विशेष दर्जा प्राप्त नहीं है ।
- समानता : देश में कानून के समक्ष सभी नागरिक समान है, सामाजिक असमानता की समाप्ति और सभी नागरिकों को समान अवसर उपलब्ध कराना ।
- स्वतन्त्रता : देश के नागरिकों को अपने विचारों की अभिव्यक्ति करने की स्वतन्त्रता प्राप्त है ।
- न्याय (सामाजिक, आर्थिक, राजनैतिक) : किसी भी नागरिक के साथ उसकी जाती, धर्म, लिंग आदि के आधार पर भेदभाव नहीं किया जा सकता ।
- गणराज्य : देश में शासन का प्रमुख लोगों द्वारा चुना जाएगा न कि किसी वंश या खानदान से होगा ।
- लोकतंत्रात्मक : एसी शासन व्यवस्था जहां लोग अपना शासक खुद चुनते हैं और उन्हें जवाबदेह बनाते है ।

सुप्रीम कोर्ट के अधिवक्ता डॉ. एम. पी. राजू के अनुसार, संवैधानिक मूल्य और मानव मूल्य लगभग एक ही स्तर पर है । संविधान के मूल्यों और आदर्शों का सम्मान नागरिक होने के नाते हमारा कर्तव्य है । शुरु में मौलिक कर्तव्य संविधान का हिस्सा नहीं था और इसे बाद में जोड़ा गया था । शिक्षा का अधिकार अधिनियम 2010 में पारित किया गया । यह अधिनियम बताता है कि पाठ्यक्रम को संविधान के मूल्यों के अनुरूप होना चाहिए । उनके अनुसार संविधान में 'निजता का अधिकार' शब्द नहीं था । 2017 में सुप्रीम कोर्ट के न्यायाधीशों के पैनल ने संविधान के मूल्यों की समीक्षा की और पुष्टि की कि संविधान में 'व्यक्ति गरिमा' एक मूल्य है जिसमें स्वाभाविक रूप से निजता सामिल है । यह बात भारत सरकार को दिये गए जवाब में कही गई थी, क्योंकि सरकारने अदालत में भारतीय नागरिकों के निजता का अधिकार होने का निषेध किया था। व्यक्ति की गरिमा मूलभूत मूल्यों में से एक है जिस पर संविधान इमारत खड़ी है । इसलिए, निजता का अधिकार भी संविधान का हिस्सा है । इस तथ्य के बावजूद कि संविधान के सभी मूल्य महत्वपूर्ण है, उनके प्रथमिकता देने की आवश्यकता है । 'बंधुता' संविधान का सबसे बड़ा मूल्य है । 'व्यक्ति कि गरिमा' दूसरा सबसे महत्वपूर्ण मूल्य है । मौलिक कर्तव्यों में से तीन सबसे महत्वपूर्ण मूल्य है, वैज्ञानिक सोच, मानवतावाद और खोज एवं सुधार की भावना है । लोगों को इन महत्वपूर्ण कर्तव्यों को निभाने में अपने दिमाग का उपयोग करना चाहिए ।

डॉ. थॉमस संविधान के प्रस्तावना के मूल्यों की विविध धार्मिक परम्पराओं के मूल्यों से तुलना करते हुए कहते हैं कि, 'अस्तित्व की गरिमा', 'स्वायत्तता', 'स्वशासन और सुशासन' में ही राज्य की 'संप्रभुता' चरितार्थ होती है । इनका उल्लंघन किसी के द्वारा नहीं होना चाहिए ।

हमें 'न्याय' को अधिकार और कर्तव्य के साथ जोड़ने की जरूरत है, जब कि 'बन्धुता' प्यार के दर्शन पर आधारित है, 'आजादी' सभी व्यक्तियों और समुदायों का आधार है, 'राष्ट्र की एकता और अखंडता' एकजुटता की भावना पर आधारित है और यह एक दिव्य उपहार भी है। 'आंतरराष्ट्रीय शांति और व्यवस्था' एक सार्वभौममूल्य है जो राष्ट्र के कल्याण को सशक्त करता है।

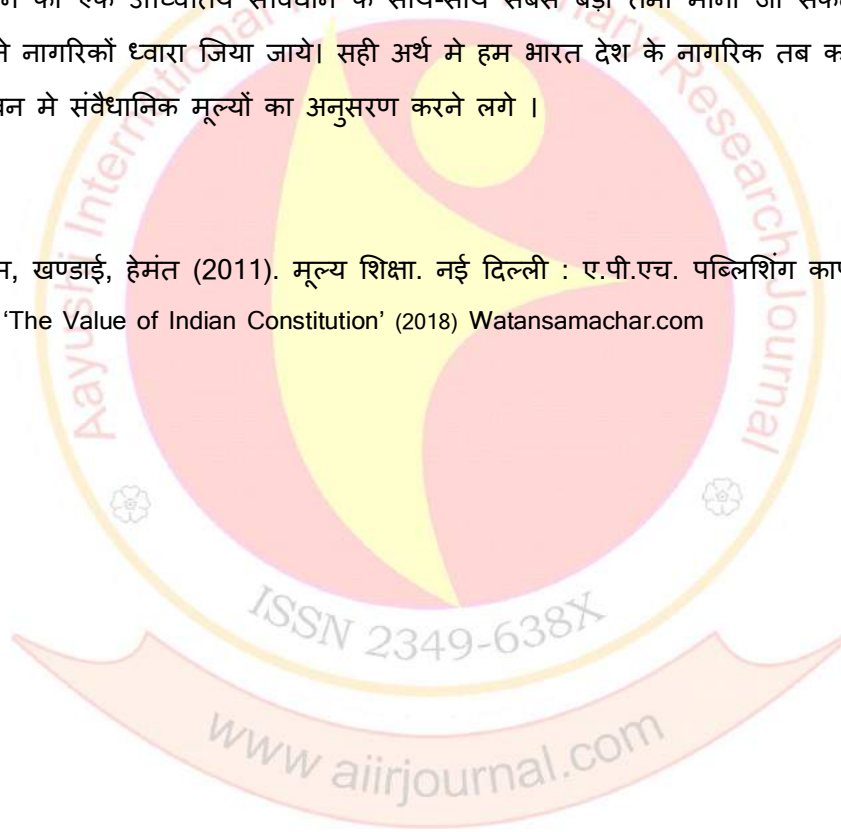
प्रो. रुकमी के शब्दों में कहे तो, हम एक राजनीतिक समुदाय हैं और हम भारत लोग हैं। लेकिन, संविधान के अनुसार हम भारत के नागरिक हैं। यह वह परिवर्तन है जो स्वतन्त्रता या देश की आजादी के साथ हुआ था। एक राष्ट्र के रूप में प्रगति हासिल करने के लिए भारत के नागरिकों को देश के नियमों और कानूनों का पालन करना होगा।

हमें संविधान के प्रस्तावना की मूल भावना के अनुसार काम करना है। निर्देश सिद्धांतों और मौलिक अधिकारों के साथ-साथ संप्रभुता, लोकतन्त्र, स्वतन्त्रता, समानता और बंधुता नैतिक जीवन के स्तंभ हैं। संवैधानिक मूल्य देश की कानूनी व्यवस्था की नींव हैं। वे ऐसे मूल्य हैं जो देश की प्रगति को बदलने और उनकी मदद करने के लिए उन्मुख हैं।

हमारे संविधान को एक अध्वितिय संविधान के साथ-साथ सबसे बड़ा तभी माना जा सकता है जब उसके मूल्यों को ईमानदारी से अपने नागरिकों द्वारा जिया जाये। सही अर्थ में हम भारत देश के नागरिक तब कहने के लायक बनते हैं, जब हम नागरिक जीवन में संवैधानिक मूल्यों का अनुसरण करने लगे।

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श्री सुरेंद्र कुमार चिखले

सहायक प्राध्यापक शासकीय महाविद्यालय, लांजी,
जिला— बालाघाट (म.प्र.)

व्यक्ति अपने समाज और युग की देन होता है। युग और समाज की सीमाओं में जीना उसकी नियति होती है। डॉ. भीमराव आम्बेडकर आधुनिक युग के उन विरले पुरुषों में से थे जिन्होंने, युग व समाज की स्थापित व्यवस्था एवं वैचारिकी की न तो अधिनता स्वीकार की और न ही समझौता किया। वे परम्परागत समाज की अन्याय व शोषणकारी शक्तियों के विरुद्ध जीवन पर्यन्त संघर्ष करते रहे। संविधान के माध्यम से उन्होंने भारत में अन्याय व शोषण से रहित एक बेहतर युग व बेहतर समाज की आधारशिला रखी।

डॉ. आम्बेडकर का चिंतन उद्देश्यपूर्ण अवश्य है किंतु पक्षपातपूर्ण नहीं है। वे एक विवेकशील व्यक्ति थे जो कि तर्क और यथार्थ को चिंतन का आधार मानते थे। उनका चिंतन अनुभवकारी था न कि भावना अथवा कोरी कल्पना पर आधारित थी। डॉ. आम्बेडकर एक समाज वैज्ञानिक थे। उन्होंने आर्थिक, राजनैतिक, विधिक, एवं सामाजिक तथ्यों का विवेचन प्रत्यक्ष अनुभव एवं तटस्थ विश्लेषण के आधार पर किया। डॉ. आम्बेडकर का मानना था कि, चतुष्पर्याय हिंदू समाजिक ढांचा सामाजिक अन्याय और भेदभाव पर आधारित है। इस सामाजिक ढांचे के विकास व निरंतरता के पीछे एक स्वार्थी, कपटपूर्ण तथा वर्गीय हितों को पोषित करने वाली वैचारिकी थी।

डॉ. भीमराव की पहचान एक संविधान निर्माता अथवा कानूना मंत्री के रूप में की जाती है किंतु वे समाजसुधारक, राजनेता, एवं दलितों के मसीहा के रूप में भी जाने जाते हैं। किंतु यदि उनकी रचनाओं का बारिकी से विश्लेषण किया जाये तो स्पष्ट होगा कि डॉ. आम्बेडकर वस्तुतः एक समाजशास्त्री थे। हालांकि उन्होंने न तो औपचारिक रूप से समाजशास्त्र कि शिक्षा पायी न कभी समाजशास्त्री होने का दावा किया।

डॉ. आम्बेडकर की मान्यता थी कि समाज को तर्क पर आधारित होना चाहिए किंतु भारतीय समाज, जाति व्यवस्था की अत्याचारी परम्पराओं द्वारा संचालित है। इसके संचालन में तर्क का कोई स्थान नहीं है। यह समाज में असमानता एवं दासता को जन्म देती है। इसलिए डॉ. आम्बेडकर ने जाति व्यवस्था को समाप्त कर स्वतंत्रता, समानता एवं बंधुत्व के आदर्शों पर आधारित एक नये समाज के निर्माण के लिए लोगों का आह्वान किया

डॉ. आम्बेडकर: एक समाज वैज्ञानिक

आधुनिक सामाजिक विचारकों में डॉ. भीमराव आम्बेडकर का स्थान बहुत ऊँचा है क्योंकि सामाजिक चिंतन के क्षेत्र में किसी अन्य आधुनिक विचारक की तुलना में उनका योगदान बहुत अधिक है। वे असाधारण विद्वान और महान लेखक थे। उनकी विद्वता को राजनेता, सामाजिक क्रांतिकारी तथा बौद्ध धर्म को आधुनिक व्याख्याकार के रूप में डॉ. आम्बेडकर को भुलाया जा सकता है किंतु एक विद्वान के रूप में हमेशा अमर रहेंगे।

सामाजिक क्षेत्र में उनके द्वारा किये गये प्रयास किसी भी दृष्टिकोण से आधुनिक भारत के निर्माण में भुलाये नहीं जा सकते। उनकी प्रासंगिकता आज तक जीवत है।

किसी समाज की संरचना को जानने के लिए तीन बातें जरूरी होती हैं, उस समाज के नियामक तत्व क्या है। दूसरी उसकी संहिता क्या है। अर्थात् उस समाज के संरचना की नियमित इकाईयों के बीच अंतः क्रियान्वयन संबंधों की रचना करने वाले सामाजिक एवं विधिक नियम क्या हैं। किंतु संरचना को स्वरूप प्रदान करने वाले सामाजिक नियमों के विकास एवं उनकी स्वीकारणीयता समाज की वैचारिकी पर निर्भर करती है। वैचारिकी ही इन

सामाजिक तत्वों एवं इनसे रचित समाज की संरचना को तार्किक औचित्य प्रदान करती है। इसलिए समाज की रचना समझने के लिए तीसरी बात जिसे जानना जरूरी है वह है वैचारिकी।

भारतीय सामाजिक संरचना के प्रमुख सूत्रधार

भारतीय सामाजिक संरचना की दो विधाये हैं। परंपरागत सामाजिक संरचना जिसके शिल्पकार मनु हैं। दूसरा आधुनिक सामाजिक संरचना जिसके रचनाकार डॉ. भीमराव रामजी आम्बेडकर हैं। भारतीय समाज में दोनों ही रचनाकारों का जन्म क्रांतिकारी राजनैतिक बदलाव के दौरान हुआ। डॉ. आम्बेडकर का जन्म ऐसे समय में हुआ जबकि सदियों की परतंत्रता से मुक्ति पाने के लिए देश में राष्ट्रीय आंदोलन का सूत्रपात हो चुका था। यद्यपि राष्ट्रीय आंदोलन के दौरान ही इस बात पर आम सहमति हे गई थी कि राजनैतिक स्वतंत्रता की प्राप्ति के पश्चात स्वतंत्रता, समानता एवं भातृत्व के सिद्धांतों पर भारतीय सामाजिक ढांचे की पुनर्रचना की जायेगी। तथापि इसे मूर्त रूप देना एक कठिन कार्य था। स्वतंत्रता प्राप्ति के बाद इस दायित्व का निर्वाह डॉ. आम्बेडकर ने किया।

भारतीय सामाजिक संरचना का आम्बेडकरीय प्रारूप

डॉ. आम्बेडकर ने जिस सामाजिक संरचना की नींव रखी। उसके पांच तत्व हैं:— व्यक्ति, राजनैतिक प्रजातंत्र, सामाजिक प्रजातंत्र, धम्म, आर्थिक प्रजातंत्रोन्मुख, समाजवाद। इन पांचो तत्वों में डॉ. आम्बेडकर ने भी परंपरागत संरचनाकारों की भांति धर्म को ही प्राथमिकता दी किंतु धर्म से आशय है अच्छी बातों का धारण करना। धम्म का अर्थ ही सदाचरण है, जिसका अर्थ है जीवन के सभी क्षेत्रों में एक व्यक्ति का दूसरे व्यक्ति के साथ अच्छा संबंध।

डॉ. आम्बेडकर ने एक पंचफलकीय सामाजिक संरचना की कल्पना की। इस पंचफलकीय सामाजिक संरचना के आधारभूत तत्व हैं। धम्म, व्यक्ति, सामाजिक प्रजातंत्र, और आर्थिक प्रजातंत्रोन्मुख राज्य, समाजवाद। आम्बेडकर की मान्यता थी कि समाज, राज्य और धर्म का केंद्र बिंदु व्यक्ति है। सलिए समाज, राज्य और धर्म का प्राथमिक उद्देश्य व्यक्ति के विकास के लिए अनुकूल पृष्ठभूमि का निर्माण करना होना चाहिए। जो समाज व्यवस्था इस तथ्य की अवेहलना करती है वह उन्नत और टिकाऊ नहीं हो सकती। आम्बेडकर का मानना था कि जाति व्यवस्था के चलते भारतीय समाज को इसलिए परभव झेलना पड़ा क्योंकि यह व्यक्ति को स्वतंत्रता एवं आत्म विकास के अवसर से वंचित करती है। जाति व्यवस्था की भांति आम्बेडकर साम्यवादी समाज व्यवस्था के भी विरुद्ध थे। उनका मानना था कि यह व्यवस्था भी व्यक्ति की स्वतंत्रता का हनन करती है। आम्बेडकर साम्यवादी ही नहीं वरन सभी प्रकार की सर्वाधिकार समाज व्यवस्थाओं के विरुद्ध थे। उनका मानना था कि व्यक्ति समाज का दास नहीं है। वह इतिहास का निर्माता है। वह आर्थिक एवं राजनैतिक संगठन, धर्म तथा समाज के लिए रचना करता है। वह केवल समाज की सेवा के लिए ही पैदा नहीं होता बल्कि आत्म विकास के लिए भी कार्य करता है।

जाति विहीन समता मूलक समाज— डॉ. भीमराव आम्बेडकर

डॉ. भीमराव आम्बेडकर एक जाति विहीन समतामूलक समाज की स्थापना करना चाहते थे, किंतु वे स्वतंत्रता पर भी उतना ही बल देते थे, क्योंकि वे इस तथ्य से भली-भांति परिचय थे कि स्वतंत्र होने पर ही समानता की प्राप्ति की जा सकती है।

समानता से अभिप्राय भेदभाव की समाप्ति समता के अभाव में प्रजातंत्र की सफलता से अच्छा है। जिस प्रकार असीम स्वतंत्रता समानता को निगल जाती है उसकी प्रकार अत्यधिक विषमता भी प्रजातंत्र को समाप्त कर देती है इससे तानाशाही व अधिनायकवाद को प्रोत्साहन मिलता है इसलिए उनकी दृष्टि में स्वतंत्रता की भांति समता भी सार्वजनिक जीवन का एक सर्वमान्य सिद्धांत है।

निष्कर्ष:-

डॉ. आम्बेडकर ने न केवल परंपरागत समाज में अमूल परिवर्तन की बात की अपितु उसके लिए प्रयत्न भी किया। वे आराम कुर्सी पर बैठकर सिद्धांत की रचना करने वाले विद्वान नहीं थे बल्कि सैद्धांतिक लक्ष्य की प्राप्ति के लिए निरंतर संघर्ष करने वाले योद्धा भी थे। डॉ. आम्बेडकर ने बहुत सी दुविधाओं एवं विरोधाभासों के प्रति सचेत होते हुए भारतीय संविधान जिसके वे प्रधान शिल्पी थे और जिसे उन्होंने प्रस्तुत किया और आज पूरे भारत में समता, स्वतंत्रता एवं न्याय आधारित समाज की रचना में उनके योगदान को कभी भूलाया नहीं जा सकता। उनका विचार था कि सामाजिक समानता और न्याय के द्वारा देश में संगठित सामर्थ्य का निर्माण किया जा सकता है। वह वंचितों के सुधार और समस्याओं का चिंतन हिंदू समाज दर्शन के संदर्भ में किया, करते थे। इतिहास में डॉ. आम्बेडकर की रचना सामाजिक समरसता के प्रणेता के रूप में अमर रहेगा।

डॉ. आम्बेडकर का सामाजिक दर्शन एवं प्रासंगिकता:-

- वर्ण व्यवस्था का विरोध
- जाति प्रथा का विरोध
- अस्पृश्यता का विरोध तथा अछूतोद्धार
- हिंदू समाज की मान्यताओं में परिवर्तन पर बल
- अंतर्जातीय विवाह पर बल
- अंतर्जातीय विवाह का समर्थन
- पिछड़े वर्ग की शिक्षा, संघर्ष और संगठन पर बल
- व्यवस्थापिका में दलित वर्ग के पर्याप्त प्रतिनिधित्व का समर्थन।

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डॉ. भीमराव अंबेडकर एक महान राजनीतिक विचारक

शिला सलवी

Assistant Professor
Pacific University, Udaipur (Raj)
Email id--- sheelasalvi997@gmail.com

डॉ. भीमराव अंबेडकर जिन्हें हम बाबासाहेब के नाम से भी जाना जाता है भारत ही नहीं अपितु पूरी दुनिया भर में बाबा साहेब की पहचान अमर है बाबासाहेब एक धार्मिक सुधारक के साथ-साथ दलित राजनेता क्रांतिकारी योद्धा और लोक नायक तथा विद्वान दार्शनिक भी रहे हैं उन्होंने अपने व्यक्तित्व के सहारे ही विश्व स्तर पर एक अपनी पहचान बनाई भारत में बाबा साहेब की पहचान भारतीय संविधान के मुख्य शिल्पकार के रूप में है डॉक्टर अंबेडकर एक विलक्षण प्रतिभा के धनी थे उनके व्यक्तित्व में बुद्धिमत्ता सच्चाई, दृढ़ता, इमानदारी कूट-कूट कर भरी थी अनन्य कोटी के नेता थे उन्होंने अपना पूरा जीवन भारत के कल्याण में तथा अपने समाज के विकास के रूप में दे दिया उन्होंने अपने ही समाज को जिसे दलित वर्ग कहा गया उसे अभिशाप से मुक्ति दिलाने का प्रयास किया तथा मुक्ति दिलाने का दृढ़ संकल्प भी लिया बाबा साहेब की धुरी की तरह थी जो आज दुनिया भर के लिए अत्यंत महत्वपूर्ण दलित मसीहा के रूप में जाने जाते हैं और वह मानव के रूप में उनकी भूमिका रही है

Keywords: राजनीतिक, समानता, भीमराव अंबेडकर, दलित, संघर्ष, भारत की स्त्रियों की दशा

डॉक्टर भीमराव अंबेडकर का व्यक्तिगत जीवन परिचय

बाबा भीमराव अंबेडकर साहब हमारे भारत के संविधान निर्माता रहे हैं डॉक्टर भीमराव अंबेडकर का जन्म मध्यप्रदेश के महु में 14 अप्रैल 1818 में हुआ था उनके पिता का नाम राम जी माली जी था तथा मां का नाम भीमाबाई था मुझे अपने मां-बाप की चौदवि संतान थे साथ ही वह अपने माता पिता के अंतिम संतान भी थे बाबा भीमराव अंबेडकर साहब का लगभग पूरा जीवन कठिनाइयों में ही गुजरा क्योंकि उस समय सामाजिक बुराइयां पूरे भारतीय समाज में व्याप्त थी बाबा भीमराव अंबेडकर को उन्हीं सामाजिक बुराइयों व रूढ़िवादी ताऊ में अपना जीवन गुजारना पड़ा उन्होंने अपना जीवन छुआछूत और जातिवाद के खिलाफ संघर्ष करने में लगा दिया बाबासाहेब ने दलितों तथा गरीबों और उनके अधिकारों से वंचित जो अधिकारों से वंचित किए गए लोगों को अधिकार दिलाने में दृढ़ संकल्प लिया और उनके अधिकारों के लिए लगातार संघर्ष करते रहे बी आर अंबेडकर साहब का जब भी नाम आता है पूरे विश्व में उनकी दृढ़ संकल्प से सामाजिक राजनीतिक तौर पर ऐसे सामाजिक कार्य किए जो कई कई सालों से अन्याय सहते आ रहे लोगों के लिए सामाजिक आर्थिक और धार्मिक विचारों को रखकर एक दलित वर्ग को सही दिशा देने का प्रयास किया, बाबासाहेब ने कहा हमारी राजनीतिक सत्ता प्राप्त करने की गति चाहे देनी हो परंतु दिशा सही होनी चाहिए

सामाजिक क्षेत्र

बी आर अंबेडकर का पूरा जीवन समाज सुधार के लिए समर्पित था भारत के ग्रंथों का अध्ययन कर उन्होंने समाज में वर्ण व्यवस्था तथा जाति व्यवस्था और छुआछूत का जो चला आ रहा प्रचलन था तथा जिन कारणों से यह प्रथाएं उत्पन्न हुईं उनको अपने दृष्टिकोण के अनुसार हटाने का प्रयास किया तथा भारत के निर्माण के लिए कई प्रयास किए अंबेडकर ने वर्ण व्यवस्था को और वैज्ञानिक तथा अत्याचार पूर्ण बताते हुए गरिमा हीन बताते हुए कटु आलोचना की अंबेडकर का मत था कि कमजोर वर्ग में जितना उग्र संघर्ष भारत में है वैसा विश्व में कहीं और नहीं है जाति व्यवस्था के आधार पर व्यक्तियों की ओर कार्यों को निर्धारित किया गया है जिसके कारण समाज में विद्वेष और घृणा का प्रसार हुआ है इसे हमें हर संभव मिटाना होगा तथा संगठित होकर वर्ग को संघर्ष करना होगा

श्रमिक वर्ग के लिए कार्य

बाबासाहेब ने केवल महिलाओं के अधिकारों के लिए ही कार्य नहीं किया बल्कि पूरे समाज के लिए हमेशा प्रयासरत रहे उन्होंने मजदूर वर्ग के कल्याण के लिए भी कई कार्य किया जो वस्तु जो मजदूर 14 15 घंटे काम किया करते हैं उनके लिए समय सीमा का एक नियम बनाया तथा श्रम कानून बाबासाहेब के द्वारा ही बनाया गया है जिसमें उन्होंने सीधी से कहा है कि मजदूर का मुआवजा मुआवजा में भी सुधार किया जाए तथा उसकी प्रतिदिन के घंटों को और नियमों को पारित किया जाए

महिलाओं के लिए भीमराव अंबेडकर के विचार

बाबा अंबेडकर ने कहा कि हमारे भारत की स्त्रियों की दशा हिना रही है और यह दशा काफी वह दूसरों की हिंसा को लेकर काफी चिंतित थे उनका मानना था कि स्त्रियों का जीवन भी सम्मान पूर्वक होना चाहिए उन्हें अच्छे जीवन जीने के लिए शिक्षा को माध्यम बनाना चाहिए अंबेडकर ने हमेशा स्त्री और पुरुष की समानता का समर्थन किया है कि वे चाहते थे कि स्त्रियों के लिए समान न्याय की व्यवस्था हो उन्होंने भारत के प्रथम विधि मंत्री रहते हुए हिंदू कोड बिल संसद में प्रस्तुत किया जिसमें हिंदू स्त्रियों के लिए न्याय की व्यवस्था को न्याय की व्यवस्था के लिए विधायक के रूप में प्रावधान रखा वे चाहते थे कि महिलाओं को अपना हर संभव अधिकार मिले उन्होंने हिंदू कोड बिल मसौदे को रोके जाने पर मंत्रिमंडल से इस्तीफा दे दिया उन्होंने उत्तराधिकार विवाह और अर्थव्यवस्था के कानूनों में लेकिन समानता की बात कही क्योंकि आज भी महिला हैं पीड़ित भेदभाव हिंसा और समान कार्य के लिए समान वेतन और दही तो संपत्ति की समस्याओं से जूझ रही हैं बाबा साहब अंबेडकर ने समान नागरिक संहिता का प्रबल समर्थन किया था

शिक्षा का वर्तमान परिपेक्ष में महत्व

अंबेडकर शिक्षा के महत्व को भलीभांति जानते थे वह उचित समझे जाने वाली जातियों में जन्म ले चुके थे और आपने स्कूल जीवन की अपमानजनक स्थितियों को देखते हुए तथा उन्हें विपरीत परिस्थितियों का

सामना करते हुए सामना करना पड़ा उनका यह कहना था कि शिक्षा ही व्यक्ति में समझ विकसित करती है ऐसी कोई चीज नहीं जो शिक्षा से बड़ी हो उनकी भी समान अधिकार है उन्होंने दलित वर्ग के लिए कहा कि यदि यह समाज शिक्षित होगा और आगे बढ़ेगा तो अंधविश्वास जोत और आडंबर को भी पहचान पाएगा हमारे देश की लोगों का उद्देश्य यही होना चाहिए कि नैतिकता व जनकल्याण की भावना को विकसित करने का होना चाहिए शिक्षा का स्वरूप ऐसा होना चाहिए जो विकास के साथ-साथ चरित्र का भी विकास करें डॉक्टर भीमराव अंबेडकर ने अपने विचारों का प्रभाव है कि आज संविधान शिक्षा के प्रसार में जातिगत आर्थिक असमानता बाधक नहीं है मूल अधिकारों के तहत 21-A के अंतर्गत शिक्षा के अधिकार का प्रावधान है जिससे प्रत्येक व्यक्ति को शिक्षा लेने का अधिकार है

बाबा भीमराव अंबेडकर का राजनीतिक क्षेत्र के निर्माण में महत्वपूर्ण भूमिका रही है एक ऐसी राजनीतिक व्यवस्था चाहते थे जिसमें राज्य के सभी को समान राजनीतिक अवसर दिए जाए चाहे वह धर्म हो जाती हो रंग या लिंग किसी आधार पर भेदभाव ना किया जाए हर संभव उन्हें स्वतंत्र रखा जाए उनका यह राजनीतिक दर्शन व्यक्ति और समाज के संबंधों पर बल देता है भीमराव अंबेडकर का मानना था कि तथा यह दृढ़ विश्वास भी था कि जब तक आर्थिक और सामाजिक विषमता समाप्त नहीं होगी तब तक लोकतंत्र की स्थापना अपने वास्तविक स्वरूप को ग्रहण नहीं कर सकेगी सामाजिक चेतना के अभाव में समाज आत्मा विहीन हो जाता है लोकतंत्र में सामाजिक लोकतंत्र स्थापित नहीं होता है तब तक सामाजिक चेतना का विकास कर पाना संभव असंभव है

डॉ भीमराव अंबेडकर लोकतंत्र को एक जीवन पद्धति के रूप में मानते हैं कि व्यक्ति विशेष पर बल देते हुए सत्ता के परिवर्तन को साधक मानते हैं अंबेडकर कहते हैं कि संविधान अधिकार देने से मात्र लोकतंत्र की नियुक्ति नहीं हो जाती नैतिकता और सामाजिकता के मूल्य वर्तमान समय में बहुत जरूरी है

निष्कर्ष व सुझाव

भारतीय इतिहास के अध्ययन क्षेत्र व बाबासाहेब के शोध सूत्रों के अनुसार शोध सूत्रों के अनुसार डॉ भीमराव अंबेडकर के राजनीतिक विचार के तर्कों के आधार पर दलित वर्ग अशिक्षित वर्ग तथा दलित भर के अशिक्षित होने के कारण निम्न वर्ग का समाज रहा क्योंकि दलित वर्ग में शिक्षा नग्न मात्र थी तथा सूत्रों के अनुसार दलित वर्ग का शोषण तथा अपमान और शिक्षा क्षेत्र की सुविधाएं ना के बराबर थी तथा संपूर्ण जीवन रिस्क तिरस्कृत ही होता था दलित वर्ग को केवल सेवा का ही अधिकार प्रदान था डॉक्टर भीमराव अंबेडकर साहब ने समाज व संगठन के लिए तथा दलित वर्ग को ऊपर उठाने का दृढ़ संकल्प लिया और हर संभव प्रयास किए समाज को विकसित करने के लिए उन्होंने समाज का शिक्षित होना बहुत आवश्यक बताया तथा बालिका शिक्षा व महिलाओं की शिक्षा पर जोर दिया क्योंकि समाज में या एक सभ्य समाज के निर्माण के लिए महिलाओं का शिक्षित होना अत्यंत आवश्यक है समाज को शिक्षित व संगठित रहने का उन्होंने एक विचार रखा क्योंकि वे जानते थे कि जो समाज शिक्षित और संगठित रहेगा वही आगे निकल पाएगा

बाबा भीमराव ने कहा था कि लोकतांत्रिक शासन व्यवस्था में कोई भी सरकार स्थाई नहीं रहती यदि आप संगठित हो जाएं तो सत्ता पर कब्जा कर सकते हैं तथा लोक शक्ति को कुचलने वाली ब्राह्मण शाही के विरुद्ध दलित शोषितों का संगठित संघर्ष अनिवार्य है भीमराव अंबेडकर ने कहा कि भारत में राजनीतिक समानता की व्यवस्था हो गई है किंतु हमारे सामाजिक और आर्थिक जीवन में असमानता विशेष है अगर यह समानता की स्थिति लगातार बनी रही तो राजनीतिक स्वतंत्रता खतरे में पड़ जाएगी जितनी जल्दी हो सके इस अंतर्विरोध को खत्म करना होगा वरना वीर लोग जो इस असमानता को भोग रहे हैं वे राजनीतिक लोकतंत्र की रक्षा उखाड़ कर फेंक देंगे

संदर्भ सूची

1. जैन, पुखराज, राजनीति विज्ञान,
2. शर्मा, आर.दि : भारतीय समाज,



महिलाओं के सशक्तिकरण में डॉ. बी.आर. आम्बेडकर का योगदान

डॉ. डुलेश्वरी टेम्भरे

सहायक प्राध्यापक (राजनीति विज्ञान)

शासकीय महाविद्यालय लामता, जिला बालाघाट (म.प्र.)

प्रस्तावना:-

आज वर्तमान समय में चारों तरफ महिला सशक्तिकरण का दौर चल रहा है। अन्तर्राष्ट्रीय महिला दिवस मनाया जा रहा है। कही सामाजिक चेतना के जरिये तो कही सक्तकानून के जरिये। परन्तु डॉ. बाबा साहेब ने वर्षों पहले दलितों के उत्थान के साथ ही महिलाओं के सशक्तिकरण का मूलमंत्र दे दिया था। उनका मूलमंत्र था शिक्षा 20 जुलाई 1942 को नागपुर में बाबा साहेब ने अखिल भारतीय शोषित वर्ग महिला सम्मेलन का आयोजन किया था। इस सम्मेलन में उन्होंने कहा था कि "किसी भी समुदाय की प्रगति महिलाओं की प्रगति से आकी जाती है।"

भारत में महिलाओं की बहुत दयनीय स्थिति थी। डॉ. बाबा साहेब ने महिलाओं के सशक्तिकरण के लिए कदम उठाये महिलाओं को और अधिकार देने और सशक्त बनाने के लिए 1951 में उन्होंने हिन्दु कोड बिल संसद में पेश किया डॉ. आम्बेडकर का मानना था कि सही मायने में प्रजातंत्र तब आयेगा जब महिलाओं को पत्रक सम्पत्ति में बराबरी का हिस्सा मिलेगा और उन्हें पुरुषों के समान अधिकार दिये जायेंगे। महिला सशक्तिकरण में डॉ. आम्बेडकर का योगदान कभी ना भुलाया जाने वाला है। कुलपित भावना के कारण उन्हें समाज से प्रथक समझा जाता था, सामाजिक समानता के लिए वे जीवन भर संघर्ष करते रहे, वे एक महान नारीवादी चिंतक थे। उन्होंने अपने जीवनकाल में महिलाओं के लिए काफी प्रयास किए, उन्होंने अपनी रचनाओं में भारतीय महिलाओं की स्थिति के बारे में विस्तृत वर्णन किया, उन्होंने बताया कि भारत में मनु से पहले महिलाओं की स्थिति सम्मानजनक थी, मनु से पहले महिलाओं को शिक्षा ग्रहण करने एवं धार्मिक कार्यों को सम्पन्न करने का अधिकार था, उनका मानना था कि देश में मनु ने महिलाओं की स्थिति को काफी दयनीय एवं चिंताजनक बना दिया था। मनु की मनुस्मृति से महिलाओं के सामाजिक, आर्थिक एवं राजनैतिक विकास पूरी तरह से बंद हो गए थे। डॉक्टर आम्बेडकर महिलाओं की उन्नति के प्रबल पक्षधर थे, आम्बेडकर ने महिला सशक्तिकरण के रूप में प्रचीन मनु स्मृति का दहन किया वह केवल उपदेश देने में विश्वास नहीं रखते थे, बल्कि उन्होंने हिन्दु कोड बिल लाकर बेजोड़ मिशाल कायम की।

डॉक्टर आम्बेडकर ने एक सभा को संबोधित करते हुए कहा था जिस प्रकार पुरुषों को शिक्षा की आवश्यकता होती है, वैसे ही महिलाओं का भी होती है। आम्बेडकर ने एक सशक्त नारा दिया "शिक्षित बनो, संगठित रहो, और संघर्ष करो"।

महिला सशक्तिकरण के लिए डॉ. आम्बेडकर द्वारा किये गये प्रयास

डॉ. आम्बेडकर ने महिलाओं के सशक्तिकरण के लिए हिन्दुकोड बिल लाकर संसद में मिशाल कायम किया जब यह बिल संसद में पेश किया गया तब इसे लेकर संसद के अंदर और बहार विद्रोह मच गया औपचारिक रूप से हिन्दु कोड बिल 5 फरवरी 1951 ई. को पेश किया गया था। यह बिल हिन्दु महिलाओं की उन्नति के लिए पेश किया गया था। हिन्दु विवाह अधिनियम, हिन्दु उत्तराधिकार अधिनियम, हिन्दु अल्पसंख्यक और संरक्षता अधिनियम, हिन्दु दत्तक और रखरखाव अधिनियम 1952 और 1956 के बीच पारित किये गये थे। इस बिल से हिन्दु महिलाओं को तलाक लेने का अधिकार मिला महिलाओं की दशा में सुधार हुआ, महिलाओं को बच्चा गोद लेने का अधिकार

मिला, बाप-दादा की सम्पत्ति में हिस्से का अधिकार मिला इसके अलावा महिलाओं को अपने कमाई पर अधिकार, बेटी को उत्तराधिकार, अन्तरजातीय विवाह करने का अधिकार मिला उत्तराधिकार निश्चित करने की स्वतंत्रता दी गई। उनका कहना था कि यदि महिलायें एकजुट हो जायें तो समाज को सुधारने के लिए बहुत कुछ कर सकती हैं।

आज के समय में जहाँ महिला सुरक्षा के नाम पर काफी रूपया खर्चा किया जा रहा है, वहाँ बाबा साहेब ने प्रत्येक महिलाओं के लिए सुरक्षा का अधिकार दिया, डॉ. बाबा साहेब कहा करते थे कि “मुझे भारतीय संविधान के निर्माण में दिलचस्पी और खुशी हिन्दूकोड बिल पास कराने में है।” कुछ प्रयास इस प्रकार हैं।

1. डॉ. आम्बेडकर ने महिलाओं की स्थिति सुधारने के लिए दो मुख्य अखबारों की स्थापना की थी। मूकनायक और बहिस्कृत भारत नामक अखबार का मुख्य केन्द्र महिला सशक्तिकरण था।
2. 18 जुलाई 1927 को करीब 3000 महिलाओं की एक संगोष्ठी में उन्होंने कहा था कि आप अपने बच्चों को स्कूल भेजिये शिक्षा महिलाओं के लिए उतनी ही जरूरी है जितनी पुरुषों के लिए।
3. 10 नवम्बर 1938 को बाबा साहेब ने बॉम्बे लेजिसलेटी व असेम्बली में महिलाओं की समस्याओं से जुड़े मद्दो को जोरदार तरिके से उठाया।
4. 1942 में सर्वप्रथम मात्रत्व लाभ विधेयक डॉ. आम्बेडकर द्वारा उठाया गया था।
5. संविधान का अनुच्छेद 14 व 16 में महिलाओं को समाज में समान अधिकार देने का प्रावधान है।
6. देवदासी बाल विवाह प्रथा को समाप्त करने के लिए समाज में कई कल्याणकारी परिवर्तन किये।
7. महाड़ सत्याग्रह से महिला सशक्तिकरण की सुरुआत करते हुए कहा कि आप अपने आपको कभी अछूत मत समझो स्वच्छ जीवन जीओस्वर्ण महिलाओं की तरह कपड़े पहनो यह मत देखो की तुम्हारे कपड़ों में जगह-जगह चिंगालियां लगी हुई हैं। बस वह साफ होने चाहिए।
8. शिक्षा में समानता के संदर्भ में आम्बेडकर के विचार स्पष्ट थे। उनका मानना था कि यदि हम लड़कों के साथ-साथ लड़कियों की शिक्षा पर ध्यान देने लग जाये तो हम अतिशीघ्र प्रगति कर सकते हैं। शिक्षा किसी के वर्ग की बपोती नहीं है। उस पर किसी एक वर्ग का अधिकार नहीं समाज के प्रत्येक वर्ग को शिक्षा पर समान अधिकार है। नारी शिक्षा पुरुष शिक्षा से भी अधिक महत्वपूर्ण है। क्योंकि पूरी पारिवारिक व्यवस्था की धूरी नारी है।
9. 20 जनवरी 1942 को डॉ. भिमराव आम्बेडकर की अध्यक्षता में अखिल भारतीय दलित महिला सम्मेलन का आयोजन किया गया था, जिसमें करीब 25 हजार महिलाओं ने हिस्सा लिया था, यह एक उनका एक अथक महिला सशक्तिकरण के लिए प्रयास था।
10. उन्होंने 1916 में कोलम्बिया युनिवर्सिटी में एक पेपर प्रस्तुत किया, जिसका शिर्षक था भारत में जातियां, संरचना उत्पत्ति और विकास उसमें उन्होंने महिला, पुरुष की संख्या समान रखनी होगी तो ही जाति की संरचना सफल होगी कहा।
11. डॉ. आम्बेडकर ने शिक्षा पर जोर दिया उन्होंने कहा कि किसी भी व्यक्ति की उन्नति के लिए शिक्षा की परम आवश्यकता होती है। चाहे वह महिला या पुरुष बिना शिक्षा के सर्वत्र अंधेरा है। यदि हम लड़कों की शिक्षा के साथ लड़कियों की शिक्षा के लिए भी ध्यान देने लग जाये तो हम और भी शीघ्र प्रगति कर सकते हैं। शिक्षा किसी वर्ग की बपोती नहीं है, उस पर किसी एक वर्ग का अधिकार नहीं है, महिला शिक्षा पुरुष शिक्षा से भी अधिक आवश्यक है, वह राष्ट्र के भावी निर्माताओं का निर्माण करने की महत्ती भूमिका निभाती है। बम्बई की एक सभा को संबोधित करते हुए डॉ. आम्बेडकर ने कहा था कि महिला राष्ट्र की निर्माणकर्ता होती हैं, व जिस प्रकार के संस्कार बच्चों में डालेगी, बच्चा उसी के अनुरूप ढलता जायेगा।

महिला सशक्तिकरण : संवैधानिक प्रयास

संविधान निर्माण करते समय, संविधान की प्रारूप समिति के अध्यक्ष होने के नाते डॉ. आम्बेडकर ने महिलाओं की समस्याओं पर विशेष ध्यान रखा और संविधान में आवश्यक उपबंध किए। जैसे – अनुच्छेद 15 के तहत लिंग पर आधारित सभी भेदभाव समाप्त कर दिये गए, जो कि एक जेण्डर समानता की तरफ सबसे मजबूत कदम साबित हुआ।

अनुच्छेद 14 एवं अनुच्छेद 16 के माध्यम से महिलाओं सहित सभी नागरिकों को समानता एवं स्वंत्रता का अधिकार दिया गया और राज्यों को महिलाओं के लिए विशेष प्रावधान करने के लिए कहा गया।

महिलाओं के आर्थिक सशक्तिकरण के लिए उन्होंने अनुच्छेद 16 (2) के तहत लोक नियोजन में पुरुषों के साथ समानता दी गई। डॉ. आम्बेडकर के सक्रिय योगदान के कारण ही महिला एवं पुरुष के बीच मजदूरी एवं वेतन में विसंगति दूर हो पाई, नौकरियों में महिलाओं को आरक्षण मिला। काम के दारान प्रसूती अवकाश मिला।

संविधान के भाग-4 राज्य के नीति निर्देशक तत्वों के अंतर्गत राज्य को अपनी नीतियां इस प्रकार संचालित करने को निर्देशित किया गया जिससे कि महिला और पुरुष सभी को समान रूप से जीविका के सभी साधन प्राप्त करने का अधिकार मिला। महिला एवं पुरुष दोनों को समान काम के लिए समान वेतन मिला। अनुच्छेद-51 (क) में भारत के प्रत्येक नागरिक के मूल कर्तव्य में यह सम्मिलित किया गया कि वह ऐसी प्रथाओं का त्याग करे जो महिलाओं के सम्मान के विरुद्ध हो। संविधान के अनुच्छेद 5 के तहत महिलाओं को पुरुषों की भांति समान नागरिकता का अधिकार मिला। अनुच्छेद 325 एवं अनुच्छेद 326 के प्रावधानों के अनुसार बिना किसी लिंग आधारित भेदभाव के महिलाओं का नाम निर्वाचन नामावली में सम्मिलित किया गया एवं मताधिकार प्रदान किया गया। ये सब संवैधानिक प्रावधान महिलाओं के लिए महत्वपूर्ण हैं जो कि डॉक्टर बाबा साहेब आम्बेडकर के अथक प्रयासों का परिणाम हैं।

डॉ. आम्बेडकर का दृढ़ प्रयास था कि महिलाओं का विकास तभी संभव है जब उन्हें घर परिवार में और समाज में सामाजिक बराबरी का दर्जा मिलेगा, शिक्षा और आर्थिक उन्नति उन्हें सामाजिक बराबरी दिलाने में मदद करेगी। बाबा साहेब ने संविधान में महिलाओं को सारे अधिकार दिये लेकिन अकेला संविधान एवं कानून लोगों की मानसिकता को नहीं बदल सकता। डॉ. आम्बेडकर महिलाओं की उन्नति के प्रबल पक्षधर थे उनका मानना था कि किसी भी समाज का मूल्यांकन इस बात से किया जाता है कि उसमें महिलाओं की क्या स्थिति है, दुनिया कि लगभग आधी आबादी महिलाओं की है, इसीलिए जब तक उनका समुचित विकास नहीं होता तब तक कोई भी देश चहुँमुखी विकास नहीं कर सकता। वायसराय की कार्यकारी परिषद में श्रम सदस्य रहते हुए डॉ. आम्बेडकर ने महिलाओं के लिए पहली बार प्रसूती अवकाश की व्यवस्था की।

संविधान प्रारूप समिति के अध्यक्ष के रूप से संविधान निर्माताओं में उनकी अहम भूमिका थी। संविधान में सभी नागरिकों को बराबर का हक दिया गया है। डॉ. आम्बेडकर का सपना सन् 2005 में साकार हुआ जब संयुक्त हिन्दु परिवार में पुत्री को भी पुत्र के समान कानूनी रूप से बराबर का भागीदार माना गया।

निष्कर्ष :

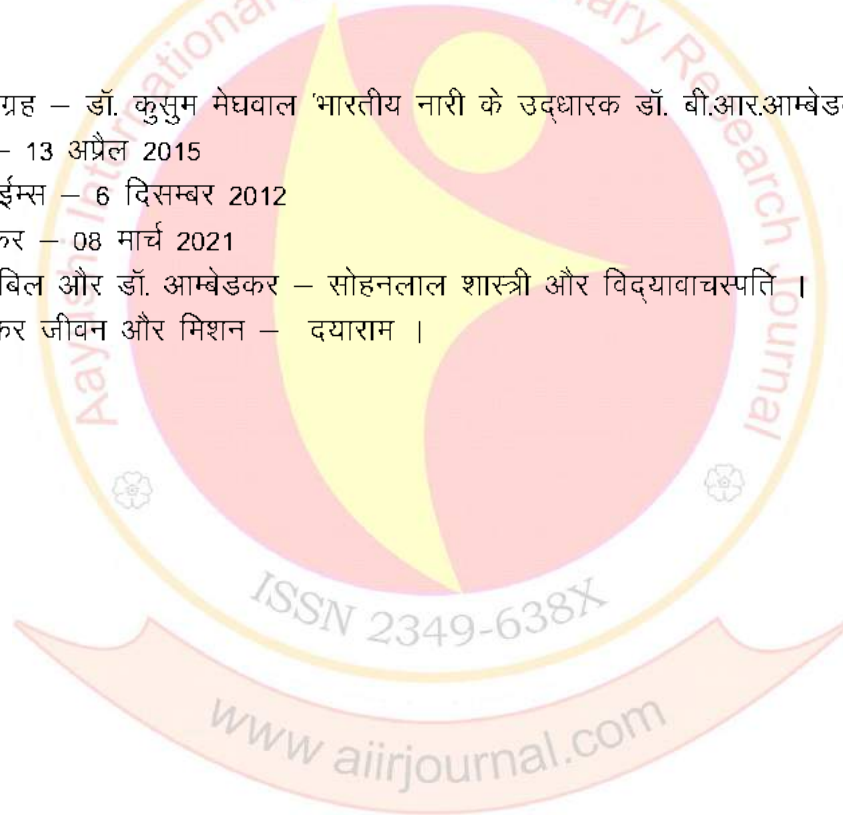
महिलाओं को सारे अधिकार देने में डॉ. आम्बेडकर ने बहुत ही सराहनीय काम किया डॉ. आम्बेडकर का विचार था कि महिलाओं को समाज में जब तक समानता का दर्जा नहीं मिलेगा, तब तक महिलाएँ उन्नति नहीं कर सकती, व्यस्क मताधिकार भी डॉ. आम्बेडकर का विचार था। इसके लिए उन्होंने 1928 में साइमन कमिशन से लेकर बाद तक लड़ाई लड़ी, इसका उस समय विरोध किया गया उस समय यूरोप और अमेरिका में अश्वेतों को मताधिकार देने पर बहस चल रही थी। भारत में महिलाओं की शिक्षा के लिए सर्वप्रथम आंदोलन सावित्री बाई

फुले और फातिमा शेख ने चलाया था, बाबा साहेब ने इसके लिए हिन्दुकोड बिल बनाया, जिसे पास नहीं होने दिया गया। वे लोगों से कहा करते थे कि महिलाओं और अपने बच्चों को शिक्षित कीजिए, उन्हें महत्वाकांक्षी बनाइये, उनके दिमाग में यह बात डालिए कि महान बनना उनकी नियती है। महानता केवल संघर्ष एवं त्याग से ही प्राप्त हो सकती है। आज के परिवेश में जहां महिला सुरक्षा के नाम पर केवल खर्च किए जाते हैं, वहां बाबा साहेब ने सभी महिलाओं को सुरक्षा का अधिकार दिया। अतः परिवार निर्माण, समाज निर्माण, राष्ट्र निर्माण करने के लिए महिलाओं का सशक्तिकरण अति आवश्यक था, जो वर्षों पूर्व डॉ. आम्बेडकर ने किया उनका मानना था कि मैं समाज की उन्नति का अनुमान इस बात से लगाता हूँ कि उस समाज की महिलाओं की कितनी प्रगति हुई है। महिला की उन्नति के बिना समाज एवं राष्ट्र की उन्नति असंभव है।

वर्तमान में भारतीय महिलायें जो पुरुषों के साथ मिलकर कार्य कर रही हैं, या पुरुषों के समान कार्य कर रही हैं, उसमें डॉ. बाबा साहेब का अविस्मरणीय योगदान है। आज जो महिलायें अपने अधिकारों के प्रति सजग हैं, समानता का अधिकार प्राप्त है, संवैधानिक अधिकार प्राप्त है, महिलायें आज चारों तरफ अपना परचम लहरा रही हैं, चाहे वह राजनीति का क्षेत्र हो, सामाजिक, आर्थिक या शैक्षणिक क्षेत्र हो, महिलायें बढ़-चढ़कर भाग ले रही हैं, इसके लिए भारत हमेशा डॉक्टर बाबा साहेब आम्बेडकर का ऋणी रहेगा।

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6. डॉ. आम्बेडकर जीवन और मिशन – दयाराम।



डॉ. बाबासाहेब आंबेडकर और सामाजिक न्याय

प्रा नरेश वा. पाटील

सहायक प्राध्यापक

कुंभलकर कॉलेज ऑफ सोशल वर्क वर्धा महाराष्ट्र

Email – nareshkumarpatil01@gmail.com

डॉ. बाबासाहेब आंबेडकर भारत में सामाजिक न्याय की स्थापना के लिए किए जाने संघर्ष के प्रतिक थे। शिक्षित बनो, संगठित हो और संघर्ष करो का नारा देकर उन्होंने करोड़ों पीडीत और दलित व्यक्तियों को मुक्ती के लिए एकजुट किया। युग प्रणेता के रूप में डॉ. भीमराव आंबेडकर ने अपना संपुर्ण जीवन सामाजिक न्याय की स्थापना हेतु समर्पित कर दिया। वे भारतीय संविधान के प्रमुख शिल्पी थे। अंतः उन्होंने भरसक प्रयास किया, की भारतीय समाज में भेदभाव उत्पन्न करने वाली सभी व्यवस्थाओं का संविधान द्वारा निराकरण किया जा सके। वस्तुतः डॉ. भीमराव आंबेडकर भारत में सामाजिक न्याय की स्थापना के लिए पहचाने जाने वाले संघर्ष के प्रतीक थे। वे सामाजिक न्याय के मसीहा और अग्रदुत थे। उनके जीवन का केंद्र बिंदु सामाजिक न्याय था। अपने जीवन में आंबेडकर ने अलग-अलग संदर्भों में भारतीय समाज में अन्याय उत्पीड़न और शोषण के विभिन्न स्वरूपों को प्रकट किया है। साथ ही जो वर्ग उत्पीड़न के शिकार हो रहे हैं, विशेष रूप से अनुसूचित जाती, अनुसूचित जनजातियाँ, महिलाएँ एवं श्रमिक आदि उनके हितों की रक्षा के लिए भरपूर प्रयत्न किया। उनके जीवन का मुल उद्देश्य व्यक्तियों या वर्गों को न्याय दिलाना ही नहीं था, एक ऐसी समाज व्यवस्था की स्थापना करना था जिसमें सभी व्यक्तियों एवं वर्गों को न्याय मिले और सभी को विकास के समान अवसर प्राप्त हो। आंबेडकर के समाज का मुल उद्देश्य न्याय पुर्ण समाज की स्थापना था। उन्होंने 'स्वतंत्रता, समानता और नेतृत्व' को सामाजिक न्याय की कसौटी माना।

सामाजिक न्याय की अवधारणा :-

सामाजिक न्याय की अवधारणा एक बहुत ही व्यापक शब्द है। इसमें एक व्यक्ती के नागरिक अधिकार तो हे साथ ही सामाजिक समानता के अर्थ भी निहीतार्थ है। निर्धनता, साक्षरता, महिला-पुरुष हर पहलुओ को और उसके प्रतीमानो को इंगित करता है। सामाजिक न्याय की अवधारणा का मुख्य अभिप्राय यह है की नागरिक-नागरिक के बिच सामाजिक स्थिती में कोई भेदभाव न हो। सभी को विकास के समान अवसर उपलब्ध हो। सामाजिक न्याय का अंतिम लक्ष्य यह भी है की समाज का कमजोर वर्ग जो, अपना लालन-पालन करने के लिए योग्य हो। उसका, विकास, भागीदारी सुनिश्चित हो। सामाजिक न्याय की अवधारणा के मुख्य आधारस्तंभ निम्न है।

9) जाती प्रथा का उन्मुलन न्याय के संदर्भ में :-

डॉ. आंबेडकर ने स्वयं अपने जीवन के अनुभव से यह महसुस किया की जातीवाद एवं छुआछुत से ग्रसित समाज में कितना घोर अन्याय एवं पीडा समाहित है। छुआछुत पर आधारित व्यवहार एवं जातिगत भेदभाव का उन्होंने कडा विरोध किया। डॉ. आंबेडकर प्रत्येक स्त्री-पुरुष को शास्त्रों की दासता से मुक्त कराना चाहते थे। और शास्त्रों पर आधारित हानिकारक विचारों से उनको मुक्त कराना चाहते थे ताकी वह अंतर्जातीय विवाह तथा खान-पान कर सके। डॉ. आंबेडकर का विचार था की भारतीय समाज में से जाती प्रथा का शीघ्रतिशीघ्र निर्मुलन किया जाना चाहिए। डॉ. आंबेडकर का न्याय सिध्दान्त जातिविहीन समाज पर आधारित था।

२) अस्पृश्यता का विरोध :-

भीमराव आंबेडकर हिन्दु समाज में प्रचलित अस्पृश्यता को अनैतिक, अन्यायपूर्ण और अनुचित मानते थे। उनके अनुसार अस्पृश्यता हिन्दु समाज के उत्थान के मार्ग में सबसे बड़ी बाधा है। भीमराव आंबेडकर का मत था कि अस्पृश्यता की जड़े वर्णव्यवस्था में हैं।

आंबेडकर के अनुसार सभी मनुष्य सभी समुदाय समान हैं। फिर भी एक वर्ग के द्वारा दुसरे वर्ग का शोषण करना कहा तक उचित है। आंबेडकर ने ऐसे समाज के प्रति विद्रोह ही नहीं किया। इसके विरुद्ध सफल जनमत का निर्माण भी किया। वे चाहते थे की समाज का शोषित, पीडीत और दलित वर्ग इस दल,दल से बाहर निकले और उस वर्ग की भी सामाजिक न्याय तथा सामाजिक प्रतिष्ठा मिले।

सामाजिक न्याय दलीत उत्थान आर्थिक क्षेत्र में :-

डॉ. बाबासाहेब आंबेडकर के जीवन का प्रमुख लक्ष्य सामाजिक क्रांती लाना था। उसके लिए वे ऐसी समाज व्यवस्था चाहते थे जिसमें प्रत्येक व्यक्ति को अपने विकास के संपुर्ण अवसर मिले इसके लिए आवश्यक है प्रत्येक वर्ग आर्थिक रूप से सक्षम हो। वे जानते थे की दलित वर्ग सामाजिक प्रतिष्ठा से ही नहीं बल्कि धन-दौलत से भी पूर्वतया वंचित है। अंतः उन्हें आर्थिक शोषण से भी लड़ना होगा। डॉ. आंबेडकर समाज वादी अर्थव्यवस्था की बात करते थे। वे कृषि और बीमा कंपनियों के राष्ट्रीयकरण का समर्थन करते थे। तथा समाज के कमजोर वर्गों को दिए जाने वाले संरक्षण को भी मुल अधिकारों में शामिल कसा चाहते थे।

सामाजिक न्याय दलित उत्थान राजनीतिक क्षेत्र में :-

संसदीय प्रजातंत्र के साथ- साथ एक ऐसा समाज चाहते थे जिसमें व्यक्ति का सन्मान एवं उसकी गरीमा बनी रहे और उसे शैक्षणिक, धार्मिक व राजनैतिक क्षेत्रों में समान अधिकार प्राप्त है। व ऐसा जातीविहीन समाज चाहते थे जिसमें राष्ट्रीय भावना, एकत्र,व्यक्तीक स्वतंत्रता, समता तथा आर्थिक सहिष्णुता जैसे आदर्श विध्यमान है उनका मत था कि भारत में जन्मा हर व्यक्ति भारतीय संघ का नागरिक है। जीवन, संपत्ती, स्वतंत्रता के अधिकार के तहत सभी नागरिकों कानुनी अधिकार एवं सुरक्षा मिलेगी।

नारी उत्थान एवं सामाजिक न्याय :-

डॉ. आंबेडकर ने नारी उत्थान के लिए भी अथक प्रयास किया। वे महिलाओं के पुरुषों के समान ही समान अधिकारों के पक्षधर थे। उनके अनुसार सदियों से भारतीय नारी शोषित और पीडीत है। जिसे वास्तविक अधिकारों से वंचित किया गया है। उन्होंने भारतीय संविधान में नारी को सन्मानजनक स्थान दिला कर उसकी गरिमा और प्रतिष्ठा की पुनः स्थापित किया। डॉ. आंबेडकर की मान्यता थी कि स्त्रियों को शिक्षा एवं अन्य सामाजिक अंगों में पुरुषों के समान ही अवसर मिलने चाहिए। आज भारतीय महिलाओं को जा अधिकार प्राप्त हुड है उन्हें दिलाने में डॉ. भीमराव आंबेडकर के प्रयासों को झुलाया नहीं जा सका। उनका दिया हुआ नारा शिक्षित हो, संगठित हो और संघर्ष करो वह आज की नारी का सबसे बड़ा प्रेरणा स्रोत बन गया है।

डॉ. बाबासाहेब आंबेडकर अपने संपूर्ण जीवन में परंपरा का विरोध करते रहे हैं। वह कहते थे मनुष्य समाज का महत्वपूर्ण अंग है और समाज स्त्री-पुरुष दोनों आधारों पर टिका है। दोनों ना अपना अपना महत्व है। फिर भी सामाजिक जीवन में उनको समाज अधिकार प्राप्त नहीं है। वह शिक्षा की प्रथम पाठशाला है माँ, बहन, बेटा और पत्नी के रूप में समाज को लाभान्वित करती रही है। उन्होंने महिलाओं को उन अधिकारों को दिलीत में पूरा जीवन संघर्ष करते रहे।

श्रमीको के लिए न्याय :

डॉ. बाबासाहेब आंबेडकर ने श्रमीको की जिदंगी को बेहतर बनाने वाले संघर्षों से भी खूद को जोडा उन्होने श्रमीको के कल्याण के लिए १९३६ मे इंडिपेन्डेंट हेल्पर पार्टी का गठन किया तथा श्रमीको ने जीवन स्थिती को बेहतर बनाने के लिए एक सुधारबिल १९४४ मे प्रस्तुत किया यह बिल कारखाने मे निश्चित समय अवधीतक निरतर काम करने वाले श्रमीको को मजदूरी सहित छूट्टी का अधिकार देता था। न्यूनतम मजदूरी काम के बेहतर हाता काम के घंटे कम करने इत्यादी मामले में श्रमीको को उसके मालिको से न्याय मिले आंबेडकरने इसके लिए भी अथक प्रयास किया।

उन्होने देखा की जाती व्यवस्था एक व्यक्ति के पेशे के विकल्प की सीमीत करती है और निम्न श्रेणी के द्वारा किये जाने वाले काम को नीचा काम समझती है। डॉ. आंबेडकर ब्राह्मनवाद को अपने आंदोलन के दो जुडवा दुश्मन मानते थे। सामाजिक न्याय हेतु डॉ. भीमरव आंबेडकर का योगदान एक मील के पथर ही तरत है।

समतावारी न्याय :

डॉ. बाबासाहेब आंबेडकर एक ऐसे समाज का स्वप्न देखते थे जो न्यायपूर्ण हो। जहाँ सामाजिक स्तर के मामले में सभी व्यक्तीयो के साथ समान व्यवहार किया जाया। वह मानते थे कि एक व्यवस्थाके भीतर सामाजिक न्याय सुनिश्चित करने के लिए स्वातंत्रता, समानता और बंधुत्व को कायम करने की जरूरत होती है।

अनुसूचित जाती एवं जनजाती के लिए न्याय :

डॉ. आंबेडकर अनुसूचित जातियो अनुसूचित जनजाती महिलाओ सहित सभी पिछडे वर्गों की स्थिती मे सुधार लाने के प्रति समर्पीत थे तथापी अनुसूचित जातियो का उध्दार उनके कार्यों का केद्र हिंदु था। संविधान के अनुच्छेद ४६ के माध्यम से यह निर्देशित किया गया कि राज्य अनुसूचित जाती, जनतातियो व पिछडे वर्गों के लोगो की शैक्षणिक उन्नती की और विशेष ध्यान देगा।

निष्कर्ष :

सामाजिक न्याय का तात्पर्य सामाजिक समानता है। सामाजिक न्याय का सिध्दात यह मांग करता है। सामाजिक जीवन में सभी मनुष्यो की गरीबो को स्वीकार किया जाय लिंग, वर्ण, जाती, धर्म व स्थान आधारपर भेदभाव न किया जाए तथा प्रत्येक व्यक्ती को अन्य विकास के सभी अत्तसर सुलभ कराए जाय सामाजिक न्याय किसी भी आधार पर किए गए शोषण को स्वीकार नहीं करता वस्तव सामाजिक न्याय एक विस्तृत अविधारणा है। जिसमे राजनैतिक तथा आर्थिक न्याय भी सम्मिलीत है।

संदर्भ ग्रंथ :

- १) जैन मीना : २०१६ प्रमुख समाजशास्त्रीय विचार, म.प्र.टी. ग्रंथ अकादमी भोपाल पृ.स.२६२-२७१, २७२-२८३
- २) सिंह रामगोपाल २०१७ : डॉ. आंबेडकर सामाजिक आर्थिक विचार दर्शन पृ.स.३४-३८
- ३) बलेरियन रोड्रिग्ल (२०१७) आंबेडकर एन पोलिटीक फिलासफल इन इकोनॉमिक एण्ड पोलिटीक बिल पृ.स. १०१-१०७
- ४) www.google.com

डॉ. बाबासाहेब अम्बेडकर का शिक्षा के क्षेत्र में योगदान

डॉ. गौरी सिंह परते

सहायक प्राध्यापक राजनीति विज्ञान
शासकीय महाविद्यालय मेंहदवानी जिला—डिन्डौर म.प्र.

parte1980.2011@gmail.com

प्रस्तावना :-

शिक्षा मनुष्य को अपने जीवन में आगे ले जाने के लिए महत्वपूर्ण भूमिका है। शिक्षा का उद्देश्य मनुष्य की अमानवीय प्रवृत्तियों को दूर कर उसे ऐसा सफल सामाजिक व्यक्ति है जो विनम्रता और सदाचार से सम्पन्न स्वाभिमान और स्वावलम्बन से परिपूर्ण हो। इसी लिए शिक्षा को जीवनदायी भी कहा जाता है। शिक्षा से मनुष्य को नये-नये ज्ञान की प्राप्ति होती है जिसके वजह से मनुष्य हमेशा नये ज्ञान की खोज करता रहता है। डॉ. बाबा साहेब भीमराव अम्बेडकर जी भारत के शिल्पकार के साथ-साथ वे एक महान शिक्षक भी थे। डॉ. भीमराव रामजी अम्बेडकर को हमारे देश में एक महान व्यक्तित्व और नायक के रूप में माना जाता है तथा वह लाखों लोगों के लिए वो प्रेरणा स्रोत भी हैं। वे भारतीय अर्थशास्त्री, न्यायवादी, राजनेता, लेखक, दार्शनिक और सामाजिक सुधारक थे। वे राष्ट्रपिता के रूप में भी लोकप्रिय हैं। तत्कालीन सामाजिक व्यवस्था के अनुसार अछूत परिवार में जन्म लेकर भी, अध्ययन के लिए आवश्यक सुविधाओं से वंचित रहते हुए तथा बचपन से ही अपमान तिरस्कार तथा घृणा के कड़वे घूंट पीते हुए एम.ए., पी.एच.डी., एम.एस.सी., डी.एस.सी., एल.एल.डी., डी.लिट जैसी शिक्षा क्षेत्र की उच्चतम उपाधियों को प्राप्त करना उनके उनके अदम्य साहस, लगन, निष्ठा, धैर्य और शिक्षा के प्रति गहनतम लगाव महत्वपूर्ण उदाहरण है। जिससे उन्होंने अपने आपको उस समय के उच्चतम शिक्षित भारतीय नागरिक बनने के लिए प्रेरित किया और भारतीय संविधान के निर्माण में भी अपना अहम योगदान दिया। भारत के संविधान को आकार देने और के लिए डॉ. भीमराव अम्बेडकर का योगदान सम्मानजनक है। उन्होंने पिछड़े वर्गों के लोगों को न्याय, समानता और अधिकार दिलाने के लिए अपने जीवन को देश के प्रति समर्पित कर दिया।

शिक्षा का उद्देश्य :-

शिक्षा जिसका काम लोगों को नैतिकता सिखाना है और उनको समाज में रहने लायक बनाना है। शिक्षा का उद्देश्य मनुष्य की अमानवीय प्रवृत्तियों को दूर कर उसे ऐसा सफल सामाजिक व्यक्ति बनाना है जो विनम्रता और सदाचार से सम्पन्न स्वाभिमान और स्वावलम्बन से परिपूर्ण हो। डॉ. बाबासाहेब अम्बेडकर मुंबई विधान मण्डल में १२ मार्च १९२७ को भारत की शिक्षा की स्थिति पर बोलते हुए कहा था कि प्रगति इसी वेग से चलती रही, जो आज चल रही है, तो स्कूल जाने वाली उम्र के लड़कों को ४० साल और लड़कियों को ३०० साल शिक्षित बनाने में लगेगे।” इससे यही पता चलता है कि डॉ. बाबासाहेब अम्बेडकर शिक्षा सभी को मिलना चाहिए इसके पक्षधर थे। लड़कों के साथ-साथ लड़कियों को भी शिक्षा मिले इसके भी पक्षधर डॉ. बाबासाहेब अम्बेडकर थे। इसलिए डॉ. बाबासाहेब अम्बेडकर के सभी लेखन कार्यों में स्त्री-पुरूष समानता दिखाई देती है। क्योंकि शिक्षा की स्थिति पर ही उस देश की प्रगति निर्भर होती है। शिक्षा के उद्देश्य को स्पष्ट करते हुए डॉ. बाबासाहेब अम्बेडकर आगे कहते हैं कि “शिक्षा का उद्देश्य व कार्य ऐसे होने चाहिए जिनसे पता चले कि वह दी जानी वाली शिक्षा वयस्कों के लिए उपयुक्त है, कि यह अपने चरित्र में वैज्ञानिक निष्काम और पक्षपात रहित हो, इसका उद्देश्य विद्यार्थियों के मस्तिष्क में केवल तथ्य और सिद्धांतों को भरना नहीं होना चाहिए अपितु उसके व्यक्तित्व और मानसिक स्थिति को सुदृढ़ करने वाला होना चाहिए, यह विद्यार्थी को प्रधान सत्ताधारी के समीक्षात्मक अध्ययन का आदि बनाती है तथा उसके मस्तिष्क में एक सम्पूर्णता का स्तर बनाती है, और उसे कठिनाई की दिशा से जूझते हुए सत्य तक पहुंचने का अर्थ देती है।” डॉ. बाबासाहेब अम्बेडकर ने कहा था कि “विद्या एक तलवार है यदि एक शिक्षित व्यक्ति में विनम्रता और सदाचार नहीं हैं तो वह एक जंगली और दरिन्दे से भी भयानक है। यदि एक पढ़े लिखे मनुष्य की शिक्षा गरीब जनता की भलाई के लिए रूकावट बने तो ऐसा शिक्षित व्यक्ति समाज के लिए कलंक है। धिक्कार है ऐसे पढ़े लिखे मनुष्य

को।” शिक्षा प्राप्त कर सिर्फ अपने लिए ही उसका उपयोग मत करना जिस समाज से हम लोग आते हैं उस समाज के बारे में सोचते हुए अपनी शिक्षा का फायदा समाज के लोगों के हित में भी होना चाहिए ताकि अपने साथ-साथ समाज का भी उत्थान हो यही शिक्षा का मुख्य उद्देश्य है। डॉ. बाबासाहेब अम्बेडकर अपनी भाषण में कहते थे, ‘मैं राजनीति और समाजकार्य सक्रिय होने के बाद भी मैं आजन्म विद्यार्थी हूँ।’ डॉ. बाबासाहेब अम्बेडकर एक ऐसे महान और एकमेव नेता थे जिन्होंने अपनी पहचान में आजन्म विद्यार्थी के रूप में दी और विश्व के समस्त विद्यार्थियों के साथ एक विद्यार्थी के रूप में अपना नाता जोड़ दिया। इस प्रकार डॉ. बाबासाहेब अम्बेडकर ने शिक्षा के महत्व को समझाते हुए शिक्षा के उद्देश्य को स्पष्ट किया।

डॉ. भीमराव अम्बेडकर का शैक्षिक दृष्टिकोण :-

दुनिया की अनेक विद्वानों ने शिक्षा की व्यापक संकल्पना को अपने-अपने दृष्टिकोण से प्रस्तुत किया है। शिक्षा को ज्ञान का तीसरा नेत्र भी कहा है – ‘सा विद्या सा विमुक्तये’ अर्थात् विद्या ऐसी हो जो मुक्ति के द्वार खोल दे। शिक्षा व्यक्ति के आन्तरिक और बाहरी गुणों को विकास कर उसे मनाव से महान बनने की दिशा की ओर अग्रसर करती है। प्रतिभाओं को शिक्षा के दम पर ही निखारा जा सकता है। डॉ. बाबासाहेब भीमराव अम्बेडकर ने कहा कि शिक्षा वो शेरनी का वह दूध है जो पियेगा वही दहाड़ेगा। और उन्होंने शिक्षा को सामाजिक समरसता व व्यक्ति में सात्विक गुणों का विकास करने वाली बताया। डॉ. अम्बेडकर ने अपने भाषणों में, पुस्तकों व लेखों में यह स्वीकार किया है कि शिक्षा व्यक्ति का बौद्धिक विकास करती है, इस कारण उन्होंने शिक्षा की प्रत्यक्ष व अप्रत्यक्ष रूप से व उसके उद्देश्यों की व्यापक चर्चा में कहा कि व्यक्ति निर्माण में शिक्षा का अमूल्य योगदान होना चाहिए। समाज के लिए संस्कारित व चरित्रवान सदगुणयुक्त सज्जन व्यक्तियों की परम आवश्यकता रहती है, क्योंकि संस्कारवान व चरित्रवान व्यक्ति ही सबल समाज का निर्माण कर सकेगा। डॉ. बाबासाहेब अम्बेडकर के अनुसार विभिन्न वर्गों में बटे समाज में शिक्षा के माध्यम से सामाजिक समरसता व लोक तांत्रिक मूल्यों का संरक्षण सम्भव है। यदि समाज में समरसता व जीवन मूल्यों का संरक्षण नहीं होगा तो हम आदर्श समाज की स्थापना नहीं कर सकेंगे।

डॉ. भीमराव अम्बेडकर का मानना था कि शिक्षा ही एकता, बन्धुता और देश-प्रेम के विवेक को जन्म देती है। सभ्यता और संस्कृति का भवन शिक्षा के स्तम्भ पर ही बनता है। शिक्षा ही मनुष्य को मनुष्यत्व प्रदान करती है। शिक्षा के अभाव में मनुष्य पशु तुल्य होता है। इसलिए शिक्षा का उद्देश्य मनुष्य की पाशिवक प्रवृत्तियों को हटाकर उसे ऐसा सफल सामाजिक व्यक्ति बनाना है जो विनम्रता और सदाचार से सम्पन्न हो। इसीलिए कहा गया है कि ‘विद्या ददाति विनय अर्थात् विद्या मनुष्य को अनुशासित जीवन व्यतीत करना सिखाती है।’ इसलिए जब डॉ. अम्बेडकर अमेरिका में पढ़ने के लिए गए थे तो वहाँ का स्वच्छंद, समृद्ध और उदारतापूर्ण वातावरण को देख कर और दूसरी ओर भारत में अपने निर्धन भाइयों की दुर्दशा देख कर पीड़ित हो उठा था। डॉ. अम्बेडकर कहते हैं ‘हमें कर्म सिद्धान्त को त्याग देना चाहिए, यह भी गलत है यदि हम लड़कों के साथ-साथ लड़कियों की शिक्षा की ओर भी ध्यान देने लग जाएं तो हम शीघ्र प्रगति कर सकते हैं इसलिए आपका मिशन जो भी आपके अड़ोस-पड़ोस है, उन्हें यह समझाना चाहिए कि वद्या पढो, विद्वान बनो।’ अर्थात् इससे यही पला चलता है कि डॉ. अम्बेडकर शिक्षा के कितने पक्षधर थे। अपनी २३ वर्ष की आयु में इस प्रकार के क्रांतिकारी और प्रगतिशील विचार रखनेवाले डॉ. अम्बेडकर महान शिक्षाविद थे।

शिक्षक राष्ट्र निर्माता :-

डॉ. बाबासाहेब अम्बेडकर ने शिक्षक को राष्ट्रनिर्माता कहा है। वे शिक्षक को राष्ट्ररूपी रथ का एक योग्य सारथि मानते हैं। शिक्षक के सम्बन्ध में उन्होंने कहा कि शिक्षक ज्ञान पिपासु, अनुसंधान करने वाला व आत्मविश्वासी होना चाहिए। वे मानते थे कि व्यक्ति का उन्नयन या उद्धार तभी संभव है जब उसकी शिक्षा में किसी योग्य व संस्कारवान शिक्षक का योगदान रहा हो। उनकी दृष्टि में शिक्षक अपने विषय का पूर्णज्ञाता होना चाहिए, पूर्वाग्रहों से ग्रस्त अवगुण शिक्षक को उसके स्तर से गिरा देता है। पूर्वाग्रह वाला शिक्षक अपने छात्र व सहयोगी शिक्षकों के साथ निष्पक्षतापूर्ण व्यवहार नहीं करेगा। शिक्षक शीलवान व नैतिक गुणों से सम्पन्न होना चाहिए।

डॉ० बाबासाहेब अम्बेडकर जी का मानना था कि शिक्षा से ही ज्ञान का ताला खोलता है और इसलिए उन्होंने अपने समाज को शिक्षित होने के लिए आह्वान किया। उन्होंने अपने समाज में स्वाभिमान और चेतना निर्माण करने के लिए शिक्षा पर ज्यादा से

ज्यादा ध्यान देने के लिए बल दिया। वे एक दूरदर्शी शिक्षक की भांति विचार करते थे कि बालक—बालिकाओं की शिक्षा पर अधिक ध्यान दिया जाए ताकि आने वाले अच्छे समाज का निर्माण हो सके। इसी के साथ—साथ वे यह भी स्वीकार करते थे कि अच्छी शिक्षा केवल जीवन निर्वाह के लिए ही नहीं अपितु सामाजिक क्रांति का एक प्रमुख माध्यम भी मानते थे। शिक्षा के बिना कोई भी समाज आगे नहीं बढ़ सकता। अंधविश्वासों से मुक्ति, अज्ञानता, अन्याय और शोषण के विरुद्ध ललकारने की ताकत भी शिक्षा से ही संभव है। बाबा साहब ने दुनिया के अनेक प्रतिष्ठित विश्वविद्यालयों से शिक्षा ग्रहण की जिससे उन्हें एक स्वाभिमानी व्यक्तित्व बनने का अवसर प्राप्त हो सका। जीवन में विद्या, विनय, शील, तीन गुणों का समुचय आवश्यक है। आत्मसम्मान की रक्षा का भाव निर्माण शिक्षा के बिना असंभव है।

अनुसूचित जाति/जनजाति वर्ग की शिक्षा :-

अनुसूचित जाति/जनजाति वर्ग की शिक्षा के प्रति डॉ. बाबासाहेब बहुत ही चिंतित रहते थे। इसलिए वे हमेशा अनुसूचित दलित वर्ग की शिक्षा की वकालत किया करते थे। अनुसूचित जाति/जनजाति समाज के माथे पर लगा अज्ञानता का टीका और समाज में फैली उनके प्रति दुर्भावना से निकलने का एक ही मार्ग था कि वे पढ़ लिखकर अपनी मुक्ति का रास्ता प्रशस्त करें। शिक्षा के ज्ञान से अनुसूचित वर्ग में विचार—विमर्श करने, मतपरिवर्तन तथा तार्किक बुद्धि का, चैतन्यता निर्माण होगी। वे अपने दीर्घकाल से चल पुश्तैनी कार्यों को छोड़कर नए कार्यों की ओर प्रवृत्त होंगे। अनुसूचित वर्ग की शिक्षा के सम्बन्ध में उन्होंने गर्वपूर्वक कहा था कि वर्षों से अपने ही समाज से पद दलित, पीड़ित व सामाजिक दासता की जंजीरों में जकड़े समाज में आत्म गौरव का भाव शून्य हो चुका था। ऐसे मृत प्रायः समाज को यदि पुनः खड़ा करना है तो फिर शिक्षा ही वह शस्त्र है जो उन्हें दरिद्रता से बाहर निकलकर, स्वाभिमान का भाव जगाकर अन्याय और शोषण के विरुद्ध संघर्ष करने की प्रेरणा देगी। ऐसा होने पर ही अनुसूचित जाति/जनजाति समाज विषमता और सामाजिक दासता की जंजीरों को तोड़ सकता है। इस प्रकार अनुसूचित जाति/जनजाति समाज की शिक्षा के लिए हितकारी सभा के अंतर्गत बहष्कृत शिक्षण मंडल तथा छात्रावासों की स्थापना की। १९४५ में डॉ. बाबासाहेब ने पीपुल्स एजुकेशन सोसाइटी की स्थापना की जिसके अंतर्गत अनेक शिक्षण संस्थाओं की स्थापना की गई। सिद्धार्थ कॉलेज और मिलिंद कॉलेज इनमें प्रमुख हैं इस प्रकार डॉ. बाबासाहेब अनुसूचित जाति/जनजाति समाज के उद्धार में शिक्षा एक बड़ा स्रोत मानते थे।

डॉ. बाबासाहेब अम्बेडकर के शिक्षा सम्बन्धी विचार देश, काल, परिस्थिति के प्रभाव से पर हैं। उनके विचार न केवल तत्कालीन परिस्थितियों में प्रासंगिक थे अपितु हर काल, समय अथवा आज भी उतने ही समीचीन हैं। उनके मतानुसार धरती पर जन्म लेने वाला प्रत्येक जीवधारी प्राकृतिक रूप से सामान हैं। उन्होंने आदमी और अन्य जीवों में एक ही आधार पर अलग लिया है और वह है इन जीवधारियों की बौद्धिक क्षमता। व्यक्ति शिक्षा ग्रहण करके शेष जीवधारियों से अपने आपको अलग करता है जिससे वह अपनी बौद्धिक क्षमता से अपनी सक्रियता बना लेता है। डॉ. बाबासाहेब अम्बेडकर के अनुसार शिक्षा से ही मनुष्य को विवेक का बोध होता है तथा मानवीय मुल्यों का विकास होता है। देश के विकास में शिक्षा का महत्वपूर्ण योगदान है। देश के आधुनिकीकरण में देश में तकनीकी शिक्षा व व्यवहारिक शिक्षा का भी बड़ा योगदान है। वे मानते थे कि किसी भी विकासशील देश की आर्थिक व सामाजिक संरचना की आवश्यकताओं के अनुसार शिक्षा होनी चाहिए। शिक्षा बदलते हुए वैश्विक वातावरण में मुकाबला करने में सक्षम होनी चाहिए।

डॉ. बाबासाहेब अम्बेडकर ने विश्वविद्यालय स्तर पर अलग—अलग स्नातक और स्नातकोत्तर का विरोध किया। वे चाहते थे कि दोनों संकाय एक होकर अथवा एकीकृत होकर कार्य करें। उच्च शिक्षा में शिक्षण व शोध दोनों का समावेश होता है। स्नातक स्तर पर शिक्षण का कार्य होता है जबकि स्नातकोत्तर स्तर पर शिक्षण के साथ—साथ अधिक बल शोध पर दिया जाता है। उनका मत था कि यदि स्नातक और स्नातकोत्तर के शिक्षार्थियों को एक साथ रखेंगे तो शोध वृत्ति स्नातक स्तर से ही अधिक मजबूत होगी। डॉ. बाबासाहेब अम्बेडकर शिक्षकों को पाठ्यक्रम निर्माण करने की स्वतंत्रता पर भी बल देते थे। वे इससे ये पता चलता है कि प्रचलित पाठ्यक्रम का विरोध करते थे। विश्वविद्यालयों के सम्बन्ध में वे कहते थे कि ये संस्थान परीक्षा संचालन और उपाधि विवरण के लिए नहीं है अपितु अधिकाधिक शोध कार्यों पर बल दिया जाना चाहिए।

पर्यावरण शिक्षा :-

डॉ. बाबासाहेब अम्बेडकर ने पर्यावरण शिक्षा पर भी बल दिया है। उनके जीवन चरित को पढ़ने से ध्यान में आता है कि वे बचपन से ही पर्यावरण प्रेमी थे। उन्होंने अपने जीवन काल में अनेक बार पौधारोपण किया और यथा संभव उनके बड़े होने तक उनका संरक्षण भी किया। १९५३ में जब वह औरंगाबाद के प्रवास पर थे तब वे एक वृक्ष लगाने के लिए तैयार हो जाते थे। वर्तमान वैश्विक परिदृश्य एक लाइलाज महामारी से जूझ रहा है। प्रतिदिन हजारों लोग काल का ग्रास बन रहे हैं, ऐसा क्यों हुआ? जब इस बात का चिंतन करेंगे तो ध्यान में आएगा कि कहीं न कहीं मानव ने प्रकृति से द्रोह किया और अपनी जीवनचर्या को प्रकृति विरुद्ध बना लिया। परिणाम हमारे सामने है। अतः डॉ. बाबासाहेब अम्बेडकर के दृष्टिकोण में पर्यावरण शिक्षा वर्तमान में भी उतनी ही प्रासंगिक है जिनकी भूतकाल में भी।

स्त्री शिक्षा पर डॉ० अम्बेडकर का चिंतन —

भारत सैकड़ों वर्षों तक विदेशी सत्ता, शासकों के पराधीन रहा है, जिससे भारत के पतन और अवनति का दौर अपंतकाल तक चलता रहा। इस विषय पर भी डॉ. बाबासाहेब अम्बेडकर ने गहन अध्ययन किया उन्होंने देखा कि देश की पराधीन का एक मुख्य कारण शिक्षा भी है और विशेषकर महिला/स्त्री शिक्षा का न होना। सामान्य जनों की शिक्षा भी सहज उपलब्ध नहीं था। फिर कमजोर व दबे कुचले लोगों के लिए शिक्षा उपलब्ध होना टेढ़ी खीर थी फिर उन्हीं में स्त्री शिक्षा तो दूर की कोड़ी वाली बात है। अतः डॉ. बाबासाहेब अम्बेडकर ने स्त्री शिक्षा पर बहुत बल दिया और विशेषकर दलित महिलाओं की शिक्षा पर अधिक बल दिया। उनका स्पष्ट मत था कि यदि दलित समाज की महिलाएं शिक्षित होंगी तो वे अपनी संतानों को भी शिक्षित व संस्कारवान बना सकती हैं तथा जीवन में आने वाली कठिनाइयों को हल कर सकेंगी। आज की कन्याएं ही कल की राष्ट्रमाता होंगी यदि वे संस्कारित और शिक्षित होंगी तो समाज का विकास भी स्वाभाविक ही अच्छा होगा।

आदर्श और व्यावहारिक शिक्षा —

डॉ. बाबासाहेब अम्बेडकर ने पीपुल्स एजुकेशन सोसाइटी की स्थापना करके पाठशाला और महाविद्यालयों का निर्माण किया। यह शिक्षा क्षेत्र की आदर्श संस्था का शुभारंभ था। उनकी शिक्षा संस्था के संचालन की जो नियमावली डॉ. बाबासाहेब ने तैयार की, वह शिक्षा संस्था के आदर्श कारोबार और व्यवहार के बारे में उनका दृष्टिकोण स्पष्ट करती है। शिक्षा संस्थाओं में अध्यापक—प्राध्यापकों की नियुक्ति करते समय वे पाति—पाति का नहीं, बल्कि उच्च योग्यता का आग्रह रखते हैं। वे कहते हैं कि मेरी शिक्षा संस्थाओं में पिछड़े वर्ग के छात्रों के प्रवेश को सर्वाधिक प्रथमता है, उन्हें पढ़ाने वाले शिक्षक वर्ग केवल उच्च योग्यतावाला ही हो, भले ही वह किसी भी जाति—पाति का क्यों न हो। राजनीतिक दलों को भी शिक्षा का कार्य करना चाहिए और उसके लिए शिक्षा संस्थाओं का जाल तैयार करना चाहिए, ऐसा उनका मानना था। इसी वजह से उन्होंने शे.का. फेडरेशन की घोषणापत्र में इस विषय का स्पष्ट उल्लेख करनेवाली धारा को समाविष्ट किया है।”

शिक्षा नीति —

डॉ. बाबासाहेब अम्बेडकर ने अपनी शिक्षा नीति क्रमबद्ध रूप से ग्रथित नहीं की है। इस संदर्भ में उनके विचार अलग—अलग माध्यमों द्वारा व्यक्त हुए हैं। उन्होंने अन्यान्य शासकीय समितियों, आयोग, उनके सामने दिए साक्ष्य प्रस्तुत किए पत्र—प्रपत्र इनके माध्यम से भी शिक्षा नीति का ताबड़तोड़ उजागर किया। विविध परिषदों में, सम्मेलनों में, महाविद्यालयों तथा शिक्षण संस्थाओं में किए भाषणों द्वारा भी उनके विचार प्रस्तुत हुए हैं। डॉ. बाबासाहेब के विस्तृत चिंतन में शिक्षा क्षेत्र की समाजिक विषमताएं, उस पर उपाय, साक्षरता प्रसार और विकास की आवश्यकता, प्राथमिक शिक्षा, उच्च शिक्षा और संशोधन, व्यवसाय प्रशिक्षण, तंत्र शिक्षा जैसे विषम विविध स्तरों के संदर्भ में दिखाई देते हैं।

शिक्षा क्षेत्र में सामाजिक विषमता के बारे में डॉ. बाबासाहेब का मत अत्यंत स्पष्ट है। सन् १९२७ में मुम्बई विधिमंडल में दिए भाषण में उन्होंने प्राथमिक, माध्यमिक और उच्च शिक्षा में विषमता की जा साख्यिकी प्रस्तुत की, वह अत्यंत चिंताजनक है। उसके विष्कर्ष चौकानेवाले हैं— समूचे हिन्दु समाज में निरक्षरता ५१.५ प्रतिशत है, वहीं पिछड़े समाज में ९८ प्रतिशत। माध्यमिक और उच्चशिक्षा के स्तर पर पिछड़े वर्ग की अवस्था अत्यंत दयनीय है। शैक्षणिक विषमता की जड़ सही मायने में सामाजिक और आर्थिक

विषमता में हैं। इसका उपाय बताते हुए वे कहते हैं कि असमान बर्ताव तत्व को स्वीकारकर कुछ वर्गों को विशेष सहूलियतें देने की आवश्यकता है। जो निम्नस्तरीय है, उन्हें विशेष दर्जा और सहूलियत देने के अलावा और कोई विकल्प नहीं है। इस सूत्र को अधिक स्पष्ट करते हुए वे कहते हैं, “केवल छात्रवृत्ति देकर पिछड़े वर्ग की समस्या सुलझ नहीं पाएगी। छात्रावास, अभ्यासगृह, बालवाड़ी, संस्कार केन्द्र आदि भी योजना करके उनके लिए उचित प्रेरणादायी सामाजिक वातावरण का निर्माण करना आवश्यक है।” आगे चलकर भारतीय संविधान में शामिल हुई आरक्षण विषयक नीति के बीज उनके इस भाषण में मिलते हैं।”

शिक्षा विषयक चिंतन –

डॉ. बाबासाहेब अम्बेडकर ने समाज की शिक्षा लो, संगठन करो और संघर्ष करो, का मूलमंत्र दिया। इस मूलमंत्र में शिक्षा का प्रथम स्थान है। दुर्भाग्य से उनका शिक्षा चिंतन, सुसंगठित रूप में, प्रबंध रूप से उपलब्ध नहीं है। वह अन्यान्य रचनाओं में बिखरा पड़ा है। सभा सम्मेलनों में और परिषदों में किए हुए भाषण, पत्रवांगमय, नियतकालिकों में छपे लेख, शिक्षा संस्थाओं को दी भेंट, प्रांतिय या केन्द्रीय विधिमंडलों में तथा विश्वविद्यालयों में किए भाषण, अन्यान्य आयोगों के सामने दिए गए साक्ष्य आदि में ये विचार व्यक्त हुए हैं। शिक्षा का तत्वज्ञान, ध्येयवाद, शिक्षा का सामाजिक आशय, पाठ्यशाला तथा महाविद्यालयों की जिम्मेदारी, शिक्षा क्षेत्र में आरक्षण और उसकी मीमांसा, ऐसे अलग-अलग पहलुओं पर चिंतन के साथ-साथ उन्होंने गहरे उतरकर भाष्य किया है।” इस प्रकार डॉ. बाबा साहेब अम्बेडकर ने शिक्षा के क्षेत्र में अपना अमूल्य योगदान दिया और उसने शिक्षा को सम्पूर्ण समाज के लिए अति आवश्यक बताया कि शिक्षा से ही व्यक्ति के व्यक्तित्व का विकास, समाज और राष्ट्र आदि का समूल विकास हो सकता है।

निष्कर्ष :-

डॉ. बाबासाहेब अम्बेडकर का शैक्षिक दृष्टिकोण या विचार जितना तत्कालीन परिस्थितियों के सम्बन्ध में था, डॉ. बाबासाहेब शिक्षा को देश तथा समाज के उत्थान का साधन तो मानते ही थे बल्कि समाज के प्रत्येक वर्ग चाहे वे स्पर्श या अस्पर्श हों सबके लिए सामाजिक स्वतंत्रता, समानता, समरसता और भ्रातृभाव के विकास का एक प्रभावी मार्ग भी मानते थे। स्वाभिमान शून्य समाज को यदि अपने जीवन को पुनः चलायमान रखना है तो उसको शिक्षित होना ही होगा। सामाजिक अस्तित्व और सामाजिक उत्थान के लिए शिक्षा की परम आवश्यकता हर काल और पहरिस्थिति में रहेगी ही, उसका महत्व आज भी उतना ही है।

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अम्बेडकर द्वारा स्थापित न्याय एवं चेतना

1.गौरव रंजन

शोधार्थी

मीडिया एवं जनसंचार विभाग

दक्षिण बिहार केन्द्रीय विश्वविद्यालय

गया, बिहार

2.डॉ सुजीत कुमार

सहायक प्राध्यापक

मीडिया एवं जनसंचार विभाग

दक्षिण बिहार केन्द्रीय विश्वविद्यालय

गया, बिहार

भूमिका

भारत रत्न बाबा साहेब डॉ भीम राव अम्बेडकर का मिशन एवम जीवन एक सीसे की तरह स्पष्ट है। उनके कार्यों एवम विचारों में किसी भी प्रकार का कोई अंतर दिखाई नहीं देता। उन्होंने जो भी संघर्ष भारतवर्ष के वंचितों एवम शोषित जनता के उत्थान के लिए किया वह विश्व के इतिहास में मिलना संभव नहीं है।

विश्व के सभी देश में अथवा समाज में कोई न कोई वंचित एवम शोषित वर्ग रहा है और अपने उत्थान के लिए उस वर्ग ने संघर्ष भी किया है।

परन्तु भारत के समाज में व्याप्त ब्राह्मणवादी पृष्ठभूमि एवम उससे निकला मानवीय शोषण तथा पतन अपने आप में अनोखा है।

बाबा साहेब डॉ भीम राव अम्बेडकर का संघर्ष कई महान आत्माओं का संघर्ष है। यह संघर्ष तथागत बुद्ध, राष्ट्रपिता फुले की परंपरा का ही संघर्ष है। समूचे सामाजिक परिवर्तन एवम सामाजिक क्रांति का संघर्ष है।

जाति व्यवस्था की परिभाषा और स्वरूप

डॉ अम्बेडकर के पुस्तक एनिहिलेशन ऑफ कास्ट में जाति व्यवस्था की परिभाषा एवम उसके स्वरूप का उल्लेख मिलता है। डॉ अम्बेडकर के अनुसार हमारे देश की जाति व्यवस्था क्रमिक अधः पतन के नियम पर आधारित एक सामाजिक एवम धार्मिक व्यवस्था है। मानवता का पतन करते हुए जाति भावना को ऊँचा उठाना एवम समस्त समाज को क्रमिक रूप दे अलग अलग कर इसका पतन करना ही इसकी बुनियाद है।

यह व्यवसायियों का विभाजन करने की पद्धति है। यह व्यवसायों का बंटवारा करने की पद्धति नहीं है। समाज में ऊँच नीच का भेदभाव पैदा करने का कारण जाति व्यवस्था में जो क्रमिक अधःपतन का सिद्धांत निहित है वही कारण है। यह व्यवस्था समाज का विभाजन ही केवल नहीं करती बल्कि यह कर्तव्यों एवम अधिकारों का भी क्रमिक बंटवारा करती है। कम शब्दों में डॉ अम्बेडकर के अनुसार "जाति व्यवस्था एक ऐसी सामाजिक व्यवस्था है जिसमें हिन्दू समाज के एक ऐसे कपटी वर्ग की उदंडता तथा स्वार्थ निहित है। जिसको समाज में शीर्ष स्थान प्राप्त था इसलिए उसने ऐसे व्यवस्था का निर्माण किया और अधिकारों का दुरुपयोग करके उसको अपने से कमजोर स्तर के जनता पे जबरदस्ती लागू किया"।

समता एवम सामाजिक न्याय

भारत रत्न बाबा साहेब डॉ भीम राव अम्बेडकर एक ऐसा नाम है जिनके सम्पूर्ण जीवन राष्ट्र के सामाजिक सुधारों ले लिए समर्पित रहा । वे बढ़ते भारत अर्थात आधुनिक भारत के प्रमुख व्यक्तित्व में से एक थे। उन्हें सिर्फ अनुसूचित जातियों के नेता कहना सर्वथा अनुचित है। वे स्वतंत्र भारत के संविधान के प्रमुख शिल्पी थे। डॉ अम्बेडकर ने वर्ण- व्यवस्था को अन्यायपूर्ण बताया। यह हिन्दू व्यवस्था का मूलाधार था। इस व्यवस्था की बाबा साहेब ने जोरदार तरीके से आलोचना की। उन्होंने लिखा कि " जिस धर्म मे एक वर्ण (ब्राहमण) विद्या का अध्ययन करे, दूसरा (क्षत्रिय) शास्त्र धारण करे, तीसरा (वैश्य) व्यापार करे और चौथा (शुद्र) सेवा करे वह धर्म मुझे स्वीकार्य नहीं है।" बाबा साहेब डॉ अम्बेडकर ने सामाजिक न्याय को लागू एवम स्थापना के लिए दो स्तरों पे कार्य किया एक तो जो हिन्दू समाज व्यवस्था में अन्यायपूर्ण प्रक्रिया थी उसके खिलाफ संघर्ष तेज किया और दूसरा समानता, स्वतंत्रता एवम भाईचारा पर आधारित नए समाज के निर्माण के लिए प्रयास किया।

पंचायती राज

बाबा साहेब डॉ भीम राव अम्बेडकर ने माना कि तथाकथित अछूत ही अछूतों को नेतृत्व प्रदान कर सकते हैं। दलित वर्गों के आत्मा सुधार में वे विश्वास रखते थे। समस्त शासन संस्थाओं में डॉ अम्बेडकर ने उचित एवं पर्याप्त प्रतिनिधित्व पर बल दिया। उन्होंने विश्वास जताया कि इससे दलित वर्गों को कानूनी तरीके से शिकायत- निवारण के अवसर मिलेगा। उन्होंने दलितों को अपने हक एवम अधिकारों के लिए न्यायालय का सहयोग लेने की प्रेरणा भी दी। अम्बेडकर का मानना था कि शासन द्वारा सिर्फ स्थानीय हित की बात सोची जाती है। हमारे कस्बे, गांव तो रूढ़िवादिता, सांप्रदायवाद के अड्डे हैं। ग्राम प्रशासन का पुनः कायाकल्प या पुनरुत्थान का विचार विनाश लाएगा। अम्बेडकर का दावा था कि सामाजिक- आर्थिक जीवन में घोर विषमता कभी भी संसदीय लोकतंत्र की सफलता नहीं हो सकती।

जनतांत्रिक व्यवस्था

बाबा साहेब डॉ भीम राव अम्बेडकर जनतांत्रिक व्यवस्था के जबरदस्त समर्थक थे। उनका मानना था कि जनतंत्र बहुसंख्यक के मतों पर निर्णय प्रदान करता है। इस निर्णय प्रक्रिया में समाज से नकारें गए समाज के एक भाग को स्थान मिलना संभव नहीं है। डॉ अम्बेडकर शोषित, दलितों को उनके अधिकार प्राप्त हों इस लिए निर्णय प्रक्रिया में हिस्सेदारी की मांग करते रहे। उनका सवा था कि जब तक दलितों को राजनीति में साझेदारी नहीं मिलेगी तब तक वे अपने अधिकारों से विमुख ही रहेंगे। इसलिये दलितों के हक की लड़ाई राजनीतिक मोर्चे पर लड़ते रहे। डॉ अम्बेडकर ने शोषित, दलित ,अस्पृश्य के लिए जो संघर्ष किए हैं.. उन्होंने उनके मुक्ति के लिए जो दर्शन प्रस्तुत किया है वह किसी जाति या वर्ण तक सीमित नहीं है।

धार्मिक विचार

बाबा साहेब डॉ भीम राव अम्बेडकर बचपन से धार्मिक संस्कार के थे। उनके परिवार में सभी सदस्य कबीर को मानते थे। वे कबीरपंथी थे। प्रत्येक दिन उनके घर में कबीर का भजन हुआ करता था। उनके जीवन में कबीर-वाणी का काफी प्रभाव था। वे इसलिए जाट- पात, ऊंच-नीच, छुआछूत- भेदभाव में कतई विश्वास नहीं करते थे। उनके धार्मिक विचार में रूढ़िवादिता का कोई स्थान नहीं था। उन्होंने सन 1917 ई. से सामाजिक कार्य करना प्रारंभ किया तब से 1935 ई. तक हिन्दू समाज में सुधार के लिए प्रयत्न करते रहे। हिन्दू धर्म अधिक दयालुता से अछूतों को अधिकार दे एवम उनके साथ मानवता का व्यवहार करें यही वे चाहते थे। हिन्दू धर्म को विषमता आधारित बताते हुए उन्होंने कहा है, " जो धर्म विषमता का समर्थन करता है, उसके विरोध का निर्णय हमने किया है। अगर हिन्दू धर्म अशुभता का धर्म है, तो उसे समानता का धर्म बनाना चाहिए। अगर हिन्दू धर्म अशुभता का धर्म है, तो उसे समानता का धर्म बनाना चाहिए। अगर हिन्दू धर्म सामाजिक समता का धर्म बनना चाहता है तो वंचितों को मंदिरों में मुक्त प्रवेश देकर बात बननेवाली नहीं है। धर्म के उद्देश्य को बताते हुए डॉ अम्बेडकर ने कहा है कि व्यक्ति के अच्छे गुणों का विकास ही सच्चे धर्म की व्याख्या है। प्रजा के अंदर समता, स्वतंत्रता, सद्भावना, अच्छे गुण का संस्कार डालना ही किसी भी धर्म की अहम जिम्मेदारी होती है। बाबासाहेब अम्बेडकर धर्म को मनुष्य की उन्नति का साधन मानते थे। धर्म उनकी दृष्टि में विशुद्ध नैतिकता का दूसरा नाम है। उन्होंने भारत में बौद्ध धर्म का पुनरागमन कराके समाज को नैतिकता का पाठ पढ़ाया।

महिलाओं का सामाजिक उत्थान

बाबा साहेब डॉ भीम राव अम्बेडकर ने महिलाओं के सामाजिक उत्थान में प्रमुख भूमिका अदा की। महिलाओं की उन्नति हो इसके वे प्रबल पक्षधर थे। उनका मानना था कि किसी भी समाज में महिलाएं की क्या स्थिति है? लगभग आधी आबादी विश्व में महिलाओं की है। जब तक उनका समुचित विकास नहीं होता तब तक कू भी देश चहुमुखी विकास नहीं कर सकता। वे महिलाओं के संगठन में अत्यधिक विश्वास रखते थे। उनका मानना था कि यदि आधी आबादी एकत्र हो जाए तो समाज सुधार के लिए क्या नहीं कर सकती है। बाबासाहेब अम्बेडकर अक्सर कहा करते थे कि मैं हिन्दू कोड बिल पास कराकर भारत की समस्त नारी जाति का कल्याण करना चाहता हूँ। अम्बेडकर जी का हृदय महिलाओं की करुणा गाथा सुनकर पिघल जाया करता था। हिन्दू कोड बिल कुछ लोगों के विरोध के कारण उस समय संसद में पारित नहीं हो सका, परंतु बाद में कई प्रकार के विभिन्न भागों जैसे- हिन्दू विवाह कानून, गोद लेने सम्बन्धी कानून, हिन्दू उत्तराधिकारी कानून के नाम से पारित हुआ। इसमें महिलाओं को भी पुरुषों के बराबर अधिकार दिए गए।

बाबा साहेब का विश्वास था कि प्रजातंत्र सही मायनों में तब ही आ पाएगा जब महिलाओं को पैतृक संपत्ति में बराबरी का हक मिलेगा और समान अधिकार दिए जाएंगे। उनका दृढ़ विश्वास था कि महिलाओं की प्रगति संभव तब ही होगी जब उन्हें समाज, घर ,परिवार में बराबरी का दर्जा मिलेगा। सामाजिक बराबरी दिलाने में शिक्षा और आर्थिक तरक्की मदद करेगी।

बाबा साहेब भीम राव अम्बेडकर एक संविधान निर्माता, समाज सुधारक एवम विचारक मात्र नहीं थे। वे एक युग का प्रतिनिधित्व करते थे, भारतीय सामाजिक परंपरा में उनकी समझ बन चुकी थी। जो आलोचनात्मक जांच पड़ताल करते हुए विज्ञान दृष्टि विकसित करने के आधार पर बनी थी। अम्बेडकर ने हमेशा जाति प्रथा का विरोध किया। वे जाति प्रथा को हिन्दू समाज की सबसे बड़ी विकृति मानते थे। यह सिस्टम हमेशा से सामाजिक एकता में बाधक रही है। जाति व्यवस्था पर उनके विचार मुख्य रूप से उनके रिसर्च पेपर "कास्ट्स इन इंडिया- देअर मेकेनिज्म, जेनेसिस एंड डेवेलपमेंट" में ज्ञात होता है। 1916 ई. में यह रिसर्च पेपर कोलंबिया यूनिवर्सिटी में प्रस्तुत किया गया था। विरोधाभास से यह विश्लेषण शुरू करते हुए बाबा साहेब बताते हैं मौलिक रूप से भारतीय सभ्यता विजातीय एवम बहिर्विवाह पर निर्मित थी। इससे जाति प्रथा का कालांतर में आविर्भाव हुआ जो सजातीय विवाह पर आधारित थी। वो बताते हैं कि मूल रूप से वर्गों या वर्णों का अस्तित्व था जो कर्म प्रधान थे। बाद में इन्होंने जातियों का स्वरूप ले लिया जो जन्म प्रधान थी। जाति एक बंद समाज है यह समाज का जड़ तत्व है। किसी भी आदमी के जाति में कोई परिवर्तन नहीं आ सकता यह एक घेराबद्ध वर्ग है। बाबा साहेब अम्बेडकर मानते हैं कि बंधुत्व, समानता, स्वतंत्रता से कोई आदर्श सामाजिक व्यवस्था बन सकती है। उनका मानना था कि यदि हम सामाजिक जीवन में लोकतंत्र की स्थापना नहीं कर सकते, तो राजनीतिक जीवन में लोकतंत्र ज्यादा दिनों तक नहीं रह पाएगा। बाबा साहेब अम्बेडकर ने यह भी बताया कि 'उत्पीड़ित समूह' को अपने भीतर से नेतृत्व पैदा करनी चाहिए। अनुकम्पा एवम सहानुभूति के सहारे उत्थान हो जाए.. यह आशा सदैव नहीं करनी चाहिए।

बाबा साहेब डॉ अम्बेडकर सदैव भाईचारे पैरोकार रहे। उनका मानना था कि भाईचारा राष्ट्र के सभी व्यक्तियों के बीच बिना भेदभाव के आत्मीयता एवम अपनेपन का भाव लाता है। यही इंसान के सामाजिक जीवन को एकता एवम स्थायित्व देता है। बाबा साहेब का मानना था कि प्रजातंत्र असफल हो जाएगा तो सामाजिक न्याय पर आधारित नहीं होगा।

बाबा साहेब डॉ भीम राव अम्बेडकर ने वर्णगत एवम जातिगत भेदभावों का विरोध कर समाज को परिवर्तित कर एवम सुझाव देकर एक नए युग का आरंभ किया एवम समाज में एक नया सूत्र प्रस्तुत किया-

"न जाति: कारणे लोके गुण: कल्याण हेतुबे:"

(मनुष्य के कल्याण के कारण उसके गुण होंगे। उसकी जाति कल्याण का कारण कभी नहीं होगी।)

जात-पात पूछे ना कोई!

हरि को भजै सो हरि का कोई!!

(व्यक्ति कर्म से महान होता है ना कि किसी अच्छे कूल में जन्म लेने से।)

सन्दर्भ सूची

1. www.dnaidia.com/analysis
2. इक्कीसवीं सदी में अम्बेडकर
3. तारा चंद्र खांडेकर, अम्बेडकर
4. डॉ अम्बेडकर, विचार मंथन



एक महान राजनैतिक विचारक डॉ. बाबासाहेब अंबेडकर

१ दिव्या मिश्रा

२ डॉ. तृषा शर्मा

शोध छात्रा (शिक्षा संकाय)

सहा. प्राध्यापिका (शिक्षा संकाय)

कल्याण स्नातकोत्तर महाविद्यालय भिलाई (छ. ग.) भारत स्वामी श्री. स्वरूपानंद सरस्वती महाविद्यालय हुडको, भिलाई (छ.ग.) भारत
e-mail : divya.dwivedi2@gmail.com

e-mail : Sharma.trisha47@gmail.com

डॉ. भीमराव अंबेडकर का लोकप्रिय नाम डॉ. बाबासाहेब अंबेडकर एवं बचपन का नाम रामजी सकपाल था। डॉ. भीमराव अंबेडकर का जन्म १४ अप्रैल १८९१ में महू में अस्पृश्य एवं गरीब परिवार में हुआ था। डॉक्टर भीमराव अंबेडकर राजनीतिज्ञ, अर्थशास्त्री, विधिवेत्ता, भारतीय बहुज्ञ नाम से लोकप्रिय थे। उन्होंने अछूतो से सामाजिक भेदभाव के विरुद्ध अभियान चलाया एवं दलित बौद्ध आंदोलन को भी प्रेरित किया था। डॉक्टर भीमराव अंबेडकर संविधान के जनक एवं भारत गणराज्य के निर्माता तथा स्वतंत्र भारत के प्रथम विधि एवं न्याय मंत्री थे। भीमराव अंबेडकर के विचारों के अनुसार भारत में प्रायः व्यक्ति को समूह जाति के अधीन माना जाता है। यह कहा जा सकता है कि व्यक्ति की स्वतंत्रता पर अंकुश लगा दिया जाता था। भीमराव अंबेडकर के विचारों के अनुसार भारत में प्रायः व्यक्ति को समूह जाति के अधीन माना जाता था।

डॉ. भीमराव अंबेडकर जी के अनुसार भारत में विद्यमान परिस्थितियां लोकतांत्रिक बनाने के लिए सही नहीं हैं। उनके अनुसार सामाजिक असामानता के २ बड़े वर्ग स्त्रीवर्ग एवं दलितों को सामाजिक व राजनैतिक अधिकारों से वंचित कर अलग कर दिया गया है जिसके कारण लोकतांत्रिक प्रणाली का विकास नहीं हो सकता है। उनके अनुसार भारत में लोगों की मनोवृत्ति कुछ इस प्रकार की है कि यदि कोई व्यक्ति कुछ ऐसा कार्य कर ले जो कि साधारण से भिन्न हो तो जहां उसे अन्य देशों में पागल कहा जा सकता है वही हमारे देश में किसी महात्मा या किसी योगी का नाम देकर उसे सम्मान दिया जाता है। ऐसी मनोवृत्ति के कारण हमारे भारत देश का कभी भी कोई राजनैतिक लाभ नहीं हो सकता है। डॉ. भीमराव अंबेडकर जी के अनुसार संविधान द्वारा सिर्फ नागरिकों के अधिकारों की घोषणा ना करके उनके अधिकारों का अतिक्रमण होने पर उसके लिए सुरक्षा के लिए वैधानिक किया जाना आवश्यक है। अंबेडकर जी मानव अधिकार के पक्ष में थे परंतु अधिकारों के असीमित एवं अमर्यादित प्रयोग के पक्ष में बिल्कुल भी नहीं थे। अंबेडकर जी का मत था कि व्यक्तियों के अधिकारों का नियमन करने पर राज्य मनमाने अधिकारों पर अतिक्रमण नहीं कर सकते हैं। बाबा साहेब भारत की सामाजिक व्यवस्था को अन्यायपूर्ण मानते थे एवं सामाजिक परिवर्तन के प्रति प्रबलपक्षी वाले थे। उनकी दृढ़ी मान्यतायह थी कि भारत में समाज में कुछ शताब्दियों से कुछ वर्गों के विरुद्ध अन्याय किया जा रहा है। डॉ. भीमराव अंबेडकर जी मानवाधिकार के प्रबल समर्थक कहलाते थे।

डॉ. भीमराव अंबेडकर का लोकप्रिय नाम डॉ. बाबासाहेब अंबेडकर एवं बचपन का नाम रामजी सकपाल था। डॉ. भीमराव अंबेडकर का जन्म १४ अप्रैल १८९१ में महू में अस्पृश्य एवं गरीब परिवार में हुआ था। इनके पिता भारतीय सेना में सूबेदार के पद पर कार्यरत थे जो अपने बच्चों को पढ़ने एवं कड़ी मेहनत करने के लिए हमेशा प्रोत्साहित करते रहते थे। डॉ. भीमराव अंबेडकर के पिताजी रामजी मालोजी सकपाल एवं माताजी भीमाबाई रामजी सकपाल थीं। वे अपने माता-पिता की चौदहवीं संतान थीं। उन्होंने अपना पूरा जीवन सामाजिक बुराईयों के खिलाफ संघर्ष करने में लगा दिया। उन्होंने दलितों को शोषित व छुआछूत गरीबी एवं जातिवाद के खिलाफ भी बहुत संघर्ष किया। डॉ. भीमराव अंबेडकर मराठी परिवार से थे जो कि महाराष्ट्र के रत्नागिरी जिले के अम्बावडे नगर से संबंधित था। यह अशोक है यह अछूत कहे जाने

वाले हिंदू महार जाति के थे। एक अस्पृश्य परिवार से होने के कारण इनका बचपन बहुत कष्टों से बीता तथा संघर्ष एवं कष्टों के बावजूद इन्होंने स्वयं के विकास के साथ साथ भारत के विकास का वातावरण निर्मित किया। अतः डॉ. भीमराव अंबेडकर राजनीतिज्ञ अर्थशास्त्री विधिवेत्ता भारतीय बहुज्ञ नाम से लोकप्रिय थे। उन्होने और अछूतो से सामाजिक भेदभाव के विरुद्ध अभियान चलाया एवं दलित बौद्ध आंदोलन को भी प्रेरित किया था। डॉ. भीमराव अंबेडकर संविधान के जनक एवं भारत गणराज्य के निर्माता तथा स्वातंत्र्य भारत के प्रथम विधि एवं न्याय मंत्री थे। उन्होने समाज के सभी लोगो के लिए पेयजल सार्वजनिक संसाधन खुलवाने के साथ ही अछूतो को मंदिरों में प्रवेश करने का अधिकार दिलाने हेतु आंदोलन एवं जुलूसों के द्वारा संघर्ष किया। बाबा साहेब समाज को वर्ग विहीन बनाने से पहले जाति विहित बनाना चाहते थे। वह यह सोचते थे कि समाजवाद के बिना दलित मेहंदी इंसानों के आतंक मुक्ति संभव नहीं हो पाएगी। वे समाज को श्रेणी विहित एवं वर्ण विहित करना चाहते थे। भारत के इतिहास में अभी तक ऐसा योग नहीं आया जिसतक की लोगो ने तर्क एवं बुद्धि कर्म के बल पर रूढ़िवादी मान्यताएँ जाति भेदभाव उजनी धरण की धारणा पर कड़ा प्रहार न किया हो। मानव सत्य की तलाश के लिए हमेशा सही प्रयास करता रहा है एवं उनका नेतृत्व करने के लिए डॉ. अंबेडकर जैसे व्यक्तित्व वाले लोग भी सामने आते रहे हैं। स्वतंत्रता संग्राम के समय में लोग किस दौर से गुजरे हैं वैसा दौर भारत में अभी तक नहीं आया। उस समय के लोग अपने आप को बेबस एवं असहाय समझते थे। लोगो में भेद भाव एवं उच्च निच की भावना भरी हुई थी। ऐसे दौर में डॉ. भीमराव अंबेडकर एक महत्वपूर्ण प्रतीक बनकर सबके सामने आए एवं उनके नेतृत्व में मजदूर वर्ग एवं दलितों को समूचे भारत में संगठित कर एक बड़ी शक्ति के रूप में प्रस्तुत किया। डॉ. भीमराव अंबेडकर महा मनीषी दलित राजनेता क्रांतिकारी योद्धा, लोकनायक, समाज सुधारक, विद्वान वैज्ञानिक, दार्शनिक, समाजसेवी एवं विश्व स्तर के विधिवेत्ता थे। डॉ. भीमराव अंबेडकर भारतीय संविधान के मुख्य शिल्पकार थे जो अपनी अद्भुत प्रतिभा, बुद्धिमता, ईमानदारी, दूरिता, सच्चाई नियमितता, प्रभा संग्रामी स्वभाव के कारण जाने जाते थे। उन्होने अपना समस्त जीवन अपने देश के कल्याण हेतु लगा दिया। डॉ. भीमराव अंबेडकर जी के जीवन का मुख्य संकल्प भारत के दलित, सामाजिक एवं आर्थिक रूप से कमजोर व्यक्तियों को अभिशाप से मुक्त कराना था। डॉ. भीमराव अंबेडकर अपने सभी भाई बहनो में उच्च शिक्षा प्राप्त करने में सफल रहे एवं उनके ब्राम्हण शिक्षक जिनका नाम महादेव अंबेडकर था उन्होने भीमराव अंबेडकर से सकपाल हटाकर अंबेडकर नाम जोड़ दिया। डॉ. भीमराव अंबेडकर ने १९२७ में छूआछूत के खिलाफ व्यापक आंदोलन की शुरुआत की।

डॉ. भीमराव अंबेडकर का राजनैतिक योगदान :-

डॉ. भीमराव अंबेडकर के विचारों के अनुसार भारत में प्रायः व्यक्तिको समूह जाति के अधिन माना जाता है। यदि कोई व्यक्ति जाति समूह के विरुद्ध कोई काम करता है तो उसे जाति से बहिष्कृत कर दिया जाता है। यह कहा जा सकता है कि व्यक्ति की स्वातंत्र्यता पर अंकुश लगा दिया जाता था। डॉ. भीमराव अंबेडकर जी इस विचार के विरुद्ध थे उनके अनुसार व्यक्ति को विभीन्न अधिकार एवं आत्मविकास का संपूर्ण अवसर प्राप्त होना चाहिए। यह राज्य को उपयोगी एवं अनिवार्य मानते थे। अंबेडकर जी व्यक्ति पर समाज की या राज्य की किसी भी प्रकार की निरंकुश शक्ति का नियंत्रण नहीं चाहते थे। उनका मत था कि ऐसी व्यवस्था की जाए राज्य की सकारात्मक भूमिका को महत्व दिया जाए एवं व्यक्तियों को सुरक्षा प्रदान की जाए ताकि प्रत्येक व्यक्ति स्वतंत्रता का लाभ प्राप्त कर सके। उनकी राज्य से यही अपेक्षा रही कि राज्य में प्रत्येक व्यक्ति को स्वतंत्रता, समानता प्राप्त हो। अंबेडकर जी का स्वभाव उदारवादी होने के बावजूद भी वह चाहते थे कि समाज में आर्थिक रूप से सुधार के लिए शक्ति का सार्थक प्रयोग होना चाहिए। अंबेडकर जी ने शासन प्रणाली को उपयुक्त मानते हुए यह कहा है कि स्वयं को इतना सक्षम समझे कि बिना गतिरोध के आसानी से कार्य कर सकें एवं अपने शक्तियों को दुरुपयोग भी ना कर सके।

शासन प्रणाली के बारे में अंबेडकर जी के दृष्टिकोण इस प्रकार है।

- 9) शासकीय कार्यों में अल्पसंख्यकों के मत की उपेक्षा ना करते हुए बहुमत को सरकार बनाने का अवसर प्राप्त हो।
- 2) बहुमत का प्रशासन पर संपूर्ण नियंत्रण ना होते हुए अल्पमत पर बहुमत द्वारा अपनी इच्छा नहीं थोपी जानी चाहिए।
- 3) कार्यपालिका का गठन करने वाले दल पर बहुमत के आधार पर प्रतिबंध होना चाहिए कि वह ऐसे व्यक्तियों को सम्मिलित ना करे जिन्हें अल्पसंख्यकों को विश्वास प्राप्त ना हो।
- 4) कार्यपालिका की स्थिरता सुनिश्चित है।
- 5) कार्यपालिका पर ऐसा प्रतिबंध होना चाहिए कि वह अपने अधिकारों के क्षेत्र अतिक्रमण ना कर सके।
- 6) न्यायपालिका को कार्यपालिका एवं विधायिका द्वारा किए गए कामों की समीक्षा का अधिकार प्राप्त होना चाहिए जिससे कि कार्यपालिका व विधायिका अपनी सीमाओं का अतिक्रमण ना कर पाए।

लेकतंत्र :-

लेकतंत्र की सफलता के लिए आवश्यक शर्तें :-

डॉ. भीमराव अंबेडकर जी के अनुसार भारत में विद्यमान परिस्थितियां लोकतांत्रिक बनाने के लिए सही नहीं हैं। उन्होंने सामाजिक असमानता के 2 बड़े वर्ग स्त्रियों व दलितों को सामाजिक व राज नैतिक अधिकारों से वंचित कर अलग कर दिया गया है जिसके कारण लोकतांत्रिक प्रणाली का विकास नहीं हो सकता है। उनका मत था कि भारत में लोकतंत्र के सफलता के लिए एवं समाज के विकास के लिए इस जाति प्रथा जैसे दोषों को दूर करना अनिवार्य है एवं इसका निराकरण करना अत्यंत आवश्यक है।

सामाजिक लोकतंत्र की स्थापना :-

अंबेडकर जी के मतानुसार सामाजिक लोकतंत्र की स्थापना के पश्चात ही राजनीतिक लोकतंत्र की स्थापना होनी चाहिए जिसमें कोई भी दलित वर्ग ना हो, शोषित वर्ग ना हो और असमानताएं ना हो एवं कोई भी विशेषाधिकार वाला वर्ग ना हो। उनका कहना था कि सामाजिक लोकतंत्र की स्थापना के लिए शोषित एवं दलित वर्गों के लिए कानूनी संरक्षण का होना अत्यंत आवश्यक है जिससे कि दलित एवं शोषित वर्ग के लोग उनसे जुड़ी सामाजिक नियोग्यता से उबर कर संविधान द्वारा दिए गए अधिकारों को प्रयोग कर पाएंगे। अंबेडकर जी का मत यह था कि लोकतंत्र का आदर्श चरितार्थ तभी संभव है जब हमारी सामाजिक प्रणाली स्वातंत्रता समानता के मूल्यों पर आधारित हो। बाबा साहेब ने भारत में एक एकता व सामाजिक प्रणाली की स्थापना की जिसमें सामाजिक, सांस्कृतिक, धार्मिक विभिन्नताओं में समन्वय स्थापित किया गया एवं रिती रिवाजों और सामाजिक परंपराओं, धार्मिक विश्वासों इत्यादी में रूढ़िवादिता का अंत करने की आवश्यकता अनुभव किया गया।

बहुदलीय प्रणाली एवं सक्षम विपक्ष :-

अंबेडकर जी के अनुसार लोकतंत्र के लिए बहुदलीय व्यवस्था बहुत आवश्यक है। उनका मत था कि जनताके हाथों में जब एक एक दल को अठाकर दूसरे दल को सत्ता सौंप देने का विकल्प ना हो तब तक लोकतांत्रिक शासन का अर्थ नहीं निकलता है। अंतः कह सकते हैं कि लोकतंत्र की सफलता के लिए बहुदलीय प्रणाली अत्यंत आवश्यक है। अंबेडकर जी कहते हैं कि लोकतंत्र के लिए सक्षम विपक्ष अनिवार्य है क्योंकि शासन की कमजोरियों को सक्षम विपक्ष ही सामने लाता है एवं जनता के ही अधिकारों एवं हित के प्रति संवेदनशील बनाता है। अंबेडकरजी का मत था कि एक अच्छे लोकतंत्र के

लिए सरकार के परिवर्तन के साथ प्रशासन में परिवर्तन ना होकर प्रशासन तंत्र में स्थाई नियुक्तिके अवस्था एवं निपक्ष बनाए रखने के लिए कार्मिक वर्ग को समुचित सेवा सुरक्षा के प्रति आश्वस्त करना चाहिए। अंबेडकरजी का मानना है की लोकतांत्रिक शासन तब तक नहीं हो सकता जब तक कि जनता अपने अधिकारो और कर्तव्यो के प्रति जागरूक ना हो जाए। अंबेडकरजी ने कर्नाटक एवं महाराष्ट्र में दलित वर्गों के लिए अनेक छात्रावासो की स्थापना की जिसके लिए इन्होंने नगरपालिका एवं जिला बॉर्डर से अनुदान एवं जनता से दान एकत्रित किया। छात्रावासो मे छात्रो को बिना कोई फीस दिए रहने एवं खाने की सुविधा प्रदान की जाती थी। बाबा साहेब ने पिपल्स एज्युकेशन सोसायटी की स्थापना १९४५ मे की थी जिसका लक्ष्य ऐसी शैक्षिक संस्थाओ की स्थापना दलित वर्गों के लाभ के लिए करना था। डॉ. भीमराव अंबेडकर जी ने स्त्रियों का उध्दार, अस्पृश्यता का विरोध, जाति प्रथा एवं जाति प्रथा विविध मत इत्यादी विषयो पर कार्य किया।

सारांश :-

डॉ. भीमराव अंबेडकर जी के मतानुसार संविधान द्वारा सिर्फ नागरीको के अधिकारो की घोषणा ना करके उनके अधिकारो का अतिक्रमण होने पर उसके लिए सुरक्षा के लिए वैधानिक किया जाना आवश्यक है। डॉ. भीमराव अंबेडकर जी मानव अधिकार के पक्ष में थे परंतु अधिकारो के असीमित एवं अमर्यादित प्रयोग के पक्ष में बिल्कुल भी नाही थे। डॉ. भीमराव अंबेडकर जी का मत था कि व्यक्तियो के अधिकारो का नियमन करने पर राज्य मनमाने अधिकारो पर अतिक्रमण नहीं कर सकते है। बाबा साहेब भारत की सामाजिक व्यवस्था को अन्यायपूर्ण मानते थे एवं सामाजिक परिवर्तन के प्रति प्रबंध प्रबलपक्षी वाले थे। उनकी दृढ मान्यता यह थी कि भारत में समाज में कुछ शताब्दियो से कुछ वर्गों के विरुद्ध अन्याय किया जा रहा है। डॉ. भीमराव अंबेडकर जी मानवाधिकार के प्रबल समर्थक कहलाते थे।

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डॉ. बाबासाहेब आंबेडकर: एक अर्थशास्त्री के रूप में

डॉ नीलम सिंह

(सहायक प्राध्यापक)

शासकीय स्नातकोत्तर महाविद्यालय बीना सागर म.प्रदेश
anneelamsingh@gmail.com

उमेश यादव

(सहायक प्राध्यापक)

शासकीय स्नातकोत्तर महाविद्यालय बीना सागर म.प्रदेश
umeshtshiva@gmail.com

सारांश

सुधारक, दलितों के मसीहा होने के साथ-साथ एक अर्थशास्त्री भी थे। अर्थशास्त्री के रूप में डॉ. आंबेडकर के योगदान की ओर बहुत कम विद्वानों का ध्यान आकर्षित हुआ है। उनके अध्ययन, अध्यापन और लेखन की शुरुआत "अर्थशास्त्र" से हुई। कोलंबिया विश्वविद्यालय से उन्होंने "द इवोल्यूशन आफ प्रोविंशियल फाइनेंस इन ब्रिटिश इंडिया" शीर्षक में पीएचडी की डिग्री प्राप्त की। लंदन स्कूल ऑफ इकोनॉमिक्स से उन्होंने "प्रॉब्लम ऑफ रूपी: इट्स ओरिजन एंड इट्स सॉल्यूशन" शीर्षक पर डॉ. बाबासाहेब आंबेडकर जी भारतीय संविधान के निर्माता, कानूनविद्, शिक्षाशास्त्री, धर्मशास्त्री, समाज डीएससी की डिग्री हेतु शोध प्रबंध लिखा। इस शोध प्रबंध में उन्होंने रुपए की समस्या का विस्तार पूर्वक अध्ययन किया। आंबेडकर जी ने अपने आर्थिक चिंतन में कृषि भूमि सुधार, वित्तीय विकेंद्रीकरण, श्रम कल्याण, राज्य समाजवाद जैसे विषयों को भी शामिल किया। बाबा साहेब आंबेडकर जी का आर्थिक चिंतन यथार्थ अनुभवों पर आधारित था। आंबेडकर जी ने जातिगत श्रम विभाजन को अस्वाभाविक एवं दोषपूर्ण माना, क्योंकि यह व्यक्ति की रुचि, कुशलता एवं समानता पर आधारित नहीं था। वे राष्ट्र निर्माण में "राज्य समाजवाद" को महत्वपूर्ण मानते थे, जिसमें उनका विचार था कि कृषि, उद्योग और बीमा पर राज्य का स्वामित्व हो और मूल उद्योगों का संचालन राज्य द्वारा हो। वे कृषि को राज्य उद्योग के रूप में विकसित करना चाहते थे। उन्होंने कृषि को सामूहिक कृषि के रूप में संचालित करने हेतु आवश्यक संवैधानिक व्यवस्था किए जाने की सिफारिश की। आंबेडकर जी ने अपने लेख "स्मॉल होल्डिंग इन इंडिया एंड देअर रेमेडीज" में भारत की कृषि समस्याओं के श्रेष्ठतम उपचार के लिए औद्योगीकरण को महत्वपूर्ण माना, उनका विचार था कि औद्योगीकरण के कारण कृषि पर जनसंख्या का दबाव कम हो जाएगा क्योंकि औद्योगीकरण ही कृषि में कार्यरत अतिरिक्त श्रम शक्ति को रोजगार दे सकता है। इसके अतिरिक्त उन्होंने श्रमिकों की अनेक समस्याओं जैसे कार्य के घंटों का निश्चित होना, पर्याप्त मजदूरी का प्रावधान, पूर्ण वेतन पर छुट्टी देना जैसी अनेक समस्याओं के लिए भी अपना मत दिया।

डॉ. आंबेडकर जी के आर्थिक दर्शन से प्रभावित होकर ही नोबेल पुरस्कार विजेता अमर्त्य सेन ने उन्हें "फादर ऑफ माई इकोनॉमिक्स" के रूप में माना। अर्थशास्त्री के रूप में डॉ. बाबासाहेब आंबेडकर जी के

योगदान को केवल एक लेख या लेखांश में आंकना संभव नहीं है। इस लेख में डॉ. आंबेडकर जी द्वारा देश को आर्थिक दृष्टि से मजबूत बनाने की विभिन्न विचार एवं सिद्धांतों पर चर्चा की गई है।

प्रस्तावना

दुनिया में जिस किसी ने अपने जीवन काल में इतिहास की रचना की उनकी पृष्ठभूमि उनके जीवन के आरंभिक अनुभवों पर आधारित रही। डॉ. बाबा साहब आंबेडकर भी उनमें से एक थे, जिनका जीवन संघर्षों से भरा था। बाबा साहब आंबेडकर का प्रिय विषय अर्थशास्त्र था, और उनके अध्ययन अध्यापन और लेखन की शुरुआत भी अर्थशास्त्र विषय से ही हुई। उन्होंने पी.एच.डी, डी.एस.सी की डिग्री भी अर्थशास्त्र विषय से ही की। अपनी उच्च शिक्षा के दौरान देश की आजादी के लिए राजनीतिक गतिविधियों से परे रहकर उन्होंने अमेरिका में गदर पार्टी के सदस्य बनने से इनकार किया और होमरूल लीग में भी शामिल न हुए। डॉ. आंबेडकर अनुशासन के कड़े समर्थक थे, अमेरिका से लंदन वे केवल लंदन स्कूल ऑफ इकोनॉमिक्स में पढ़ाई करने और अपने विषय और लक्ष्य को मजबूत बनाने के उद्देश्य से आए थे, लेकिन बचपन से ही उन्हें अछूत होने के कारण समाज में घोर अपमान सहना पड़ा, जिसने उनकी विचारधारा को पूरी तरह से परिवर्तित कर दिया और उन्हें परिस्थितिवश भारत आकर सामाजिक एवं राजनीतिक क्षेत्रों में कार्य करने के लिए विवश होना पड़ा। उन्होंने दलित वर्गों को दासता से मुक्ति दिलाना ही अपने जीवन का लक्ष्य बना लिया। अपने उच्च शिक्षा के दौरान उन्होंने अपने देश तथा शेष विश्व के अछूतों और पीड़ित वर्गों के आर्थिक और सामाजिक स्तर का अध्ययन किया और अपनी शिक्षा समाप्त करने के बाद एक हिंदू अछूत होते हुए भी सामाजिक बेड़ियों को तोड़ने के लिए समानता की पहल की, एवं गरीब दलितों को शिक्षा का महत्व समझाया और सामाजिक व आर्थिक क्रांति की नींव रखी।

शोध का उद्देश्य

1. डॉ. बाबा साहब आंबेडकर के आर्थिक विचारों की प्रासंगिकता का अध्ययन करना। .
2. वर्तमान भारतीय कृषि क्षेत्र के साथ डॉ. आंबेडकर के विचारों की भूमिका का अध्ययन करना।
3. देश के आर्थिक विकास के लिए डॉ. आंबेडकर के विचारों को बढ़ावा देना।
4. देश के आर्थिक एवं सामाजिक कल्याण के लिए डॉ. बाबासाहब आंबेडकर के विचारों का अध्ययन करना।
5. डॉ. आंबेडकर की पुस्तक “द प्रॉब्लम ऑफ़ दी रुपी इट्स ओरिजिन एंड इट्स सॉल्यूशन” में मुद्रा की समस्या का अध्ययन करना।

शोध पद्धति

प्रस्तुत अध्ययन पूरी तरह से ऐतिहासिक एवं अनुभवजन्य पद्धति पर आधारित है जिसमें सूचना के प्राथमिक और द्वितीयक स्रोतों का उपयोग किया गया है।

प्राथमिक स्रोतों में डॉ. बाबासाहब आंबेडकर द्वारा लिखित पुस्तकें और लेख तथा द्वितीयक स्रोतों में डॉ. आंबेडकर पर लिखी गई राष्ट्रीय एवं अंतर्राष्ट्रीय पुस्तकें एवं शोध पत्र हैं।

बाबा आंबेडकर जी के आर्थिक चिंतन के प्रमुख बिंदु :-

एक अर्थशास्त्री के रूप में अर्थव्यवस्था, मानव कल्याण, भारतीय समाज के संदर्भ में उनके आर्थिक चिंतन यथार्थ अनुभव पर आधारित थे। उन्होंने भारतीय समाज और अर्थव्यवस्था के आधुनिकीकरण के लिए प्रयास किया तथा बैंकों, बीमा कंपनियों तथा कोयला खदानों के राष्ट्रीयकरण की बात भी सबसे पहले की।

1. कृषि भूमि सुधार संबंधी विचार

अपने अनुभवजनित आंकड़ों के आधार पर उन्होंने पाया कि भारत की कृषि उत्पादकता अन्य देशों की तुलना में बहुत कम है उन्होंने कृषि उत्पादन से संबंधित अनेक समस्याओं में जोतो की समस्या पर विशेष बल दिया जिसे उन्होंने अपने लेख "भारत में छोटी जोतो एवं उनका उपचार" नामक शीर्षक में स्पष्ट किया, और इस लेख को उन्होंने पांच भागों में विभाजित किया 1. कृषि का महत्व 2. भारत में छोटी जोते 3. चकबंदी 4. जोत के आकार को बढ़ाना 5. उपचार की आलोचना।

पहले भाग में उन्होंने कृषि के महत्व को बताया, डॉ आंबेडकर कृषि को प्राथमिक उद्योग की श्रेणी में रखते थे। ये उद्योग ही द्वितीय उद्योग के लिए कच्चा माल उपलब्ध कराते है। उन्होंने कृषि उत्पादन से संबंधित अनेक समस्याओं में से जोतों की समस्या का विवेचन किया।

द्वितीय भाग में भारत में जोतो के घटते आकार को आंबेडकर जी ने भारतीय कृषि के लिए हानिकारक बताया, विभिन्न देशों के आंकड़ों का अध्ययन करने के पश्चात उन्होंने निष्कर्ष निकाला कि भारत में कृषि उत्पादकता बहुत कम है, इसके संबंध में उनका मानना था कि यदि चकबंदी और जोतो के आकार में वृद्धि की जाए तो उत्पादकता में निश्चित रूप से वृद्धि की जा सकती है।

तृतीय भाग में उन्होंने बताया कि भारत में छोटी-छोटी जोते हैं, बिखरी हुई जोतो की समस्या का निदान चकबंदी से हो सकता है लेकिन छोटी-छोटी जोते होने से जो समस्या आती है उसे तभी दूर किया जा सकता है जब चकबंदी जोतो को आर्थिक या बड़े आकार की जोत बना दिया जाए। उत्पादकता में वृद्धि हेतु जोतो की चकबंदी होने के बाद उसे बनाए रखने के लिए विधायिका की सहायता की आवश्यकता की भी बात उन्होंने की।

चतुर्थ भाग में उन्होंने बताया कि जोतों का आकार आर्थिक जोत के बराबर होना चाहिए। भूमि की एक इकाई के साथ उत्पत्ति की अन्य साधनों का सही अनुपात ही भूमि की जोत को आर्थिक, अनार्थिक बनाता है।

पांचवें भाग में उन्होंने बताया कि वर्तमान जोतो के आकार में वृद्धि तब की जाए जब यह सिद्ध हो जाए कि जोत का आकार छोटा हो गया है और कृषि स्टॉक की मात्रा में वृद्धि हो गई है, इस संदर्भ में उन्होंने कहा कि कृषि की बीमारियों का निदान जोतो के आकार को बढ़ाकर नहीं बल्कि पूंजी और पूंजीगत वस्तुओं को बढ़ाने में है। पूंजी निर्माण, बचत पर आधारित है और बचत आधिक्य पर। परंतु भारत में कृषि पर कोई अधिक्य नहीं है। आंकड़ों की सहायता से उन्होंने स्पष्ट किया कि कृषि जनसंख्या का एक बड़ा भाग बेकार है, भूमि पर जनसंख्या का दबाव ज्यादा है।

उन्होंने बेकार श्रम और बेकार पूंजी में अंतर को इस तरह बताया-" पूंजी विद्यमान रहती है जबकि श्रम जीवित रहता है पूंजी जब बेकार होती है,तो कुछ अर्जित नहीं करती है, और अपने आप को बनाए रखने के लिए कुछ उपभोग भी नहीं करती है ,इसके विपरीत श्रम कुछ अर्जित करें या ना करें परंतु अपने आप को जीवित रखने के लिए उपभोग अवश्य करता है,इसलिए बेकार श्रम एक आपदा है" और यह राष्ट्रीय लाभांश को बढ़ाने के स्थान पर उसे कम करता है। आंबेडकर जी के विचार में वर्तमान सामाजिक आर्थिक परिस्थितियों में चकबंदी और जोतो के आकार में वृद्धि के उपाय असफल होंगे।भारत में कृषि समस्याओं का सबसे अच्छा उपचार औद्योगिकरण है।आंबेडकर जी चाहते थे, लोगों के आर्थिक जीवन के नियोजन का दायित्व राज्य पर हो, इसके लिए वे कृषि भूमि का राष्ट्रीयकरण और खेती हेतु सामूहिक पद्धति को लागू करने की बात पर जोर देते थे।

2.औद्योगिकरण के संदर्भ में विचार : उद्योगों के क्षेत्र में डॉ.आंबेडकर राज्य समाजवाद के एक संशोधित स्वरूप की स्थापना चाहते थे।उनका विचार था मूल उद्योगों या ऐसे उद्योगों जिन्हें मूल उद्योग घोषित किया जा सकता है, पर राज्य का अधिकार हो, तथा उनका संचालन भी राज्य द्वारा हो। उनके अनुसार तीव्र औद्योगिकरण के लिए राज्य समाजवाद आवश्यक है। औद्योगिकरण की प्रक्रिया को निजी उपक्रमों को सौंप देने से धन एवं संपत्ति की असमानताएं उत्पन्न हो जाएंगी। उन्होंने कृषि समस्याओं के श्रेष्ठतम उपचार के लिए औद्योगिकरण की सिफारिश की है,जिसके प्रभाव संचयी प्रकृति के होते हैं। इसमें एक तरफ भूमि पर जनसंख्या का दबाव कम होगा दूसरी तरफ अतिरिक्त श्रमिक उद्योग की तरफ प्रतिस्थापित होने से पूंजी की मात्रा में भी वृद्धि होगी फलस्वरूप राष्ट्रीय लाभांश में भी वृद्धि होगी।

3.बीमा एवं श्रम समस्याओं पर विचार

उनके अनुसार बीमा पर राज्य का अधिकार होना चाहिए।वे मानते थे की राष्ट्रीयकृत बीमा एक व्यक्ति को निजी बीमा की तुलना में अधिक सुरक्षा प्रदान करता है। आंबेडकर जी देश में श्रमिकों की समस्याओं के निराकरण विशेष रूप से सामाजिक सुरक्षा प्रदान करने,तथा उनके कल्याण के लिए अनेक योजनाएं लागू करने के पक्ष में थे।

उन्होंने अपने कार्यकाल में श्रमिकों के कल्याण से संबंधित अनेक योजनाएं लागू की तथा उद्योगों, कारखानों और खदानों में कार्यरत श्रमिकों की मजदूरी में वृद्धि,कार्य की दशाओ में सुधार, सवैतनिक अवकाश,कार्य के घंटों में कमी आदि से संबंधित श्रम सन्निधियों में आवश्यक संशोधन भी किए, उन्होंने हड़ताल को श्रमिकों का अधिकार माना है।

4.राजस्व नीति पर विचार

डॉ. आंबेडकर ने स्वतंत्र मजदूर पार्टी की घोषणा पत्र में कराधान पर अपने विचार 1936 में व्यक्त किए । वे कर प्रणाली को भेदभाव और असमानता से दूर करने की सलाह देते थे, इसके लिए उन्होंने सामान्य कर प्रणाली में सुधार के लिए प्रयास किए, उन्होंने भूमि राजस्व और इसकी प्रणाली का विरोध किया जो समाज के गरीब वर्गों पर पड़ रहा था। उनके अनुसार कर आय के बदले भुगतान कर्ता की क्षमता पर लगाया जाना चाहिए,

कर लगाने में विभिन्न वर्गों के बीच समानता होनी चाहिए तथा कर गरीबों पर कम तथा अमीरों पर ज्यादा और कुछ सीमा तक छूट भी दी जानी चाहिए। वे मानते थे कि कर लगा देने से लोगों के जीवन स्तर में कमी नहीं होनी चाहिए तथा कृषि भूमि पर भू राजस्व कर के वह विरोध में थे।

5.महिला अधिकारों के संबंध में विचार

स्वतंत्रता के उपरांत नारी को परंपरात्मक नियोग्यताओं से मुक्त कराने एवं पुरुषों के बराबर कानूनी अधिकार दिलाने में भी आंबेडकर जी ने महत्वपूर्ण भूमिका निभाई। वह समान काम के लिए समान मजदूरी के पक्षधर थे, उनके अनुसार दुनिया की आधी आबादी महिलाओं की है इसलिए जब तक उनका समुचित विकास नहीं होगा तब तक कोई भी देश चौमुखी विकास नहीं कर सकता। उन्होंने ही मुंबई विधानसभा में महिला श्रमिकों के लिए मातृत्व लाभ संबंधी बिल प्रस्तुत किया।

6.भारतीय मुद्रा की समस्याओं पर विचार

भारतीय मुद्रा की समस्याओं पर डॉ आंबेडकर के विचार उनकी शोध प्रबंध में व्यक्त किए गए हैं, इसका शीर्षक "द प्रॉब्लम ऑफ दी रुपी-इट्स ओरिजिन एंड इट्स सॉल्यूशन" था। उक्त पुस्तक में उन घटनाओं की व्याख्या की गई है जिनके कारण विनिमय मान की स्थापना हुई और इसके सैद्धांतिक आधार का परीक्षण किया गया, बाबासाहेब आंबेडकर ने अपनी पुस्तक को कुल 7 अध्याय 1. दोहरे मानक से रजत मानक तक, 2. रजत मानक और उसकी सममूलता का विस्थापन, 3. रजत मानक और इसकी अस्थिरता के दोष, 4. स्वर्ण मानक की ओर, 5. स्वर्ण मानक से स्वर्ण विनिमय मानक तक, 6. विनिमय मानक की स्थिरता तथा अंत भाग 7. स्वर्ण मानक की ओर वापसी, में विभाजित किया। उनके अनुसार गोल्ड एक्सचेंज स्टैंडर्ड में स्वर्ण की स्थिरता का अभाव है वह रुपए को स्वर्ण से जोड़ने के पक्ष में नहीं थे, उन्होंने स्वर्ण विनिमय मान के तर्क पर कीन्स और कैनन जैसे अन्य अर्थशास्त्रियों की आलोचना भी की, और इसका संशोधित रूप प्रस्तुत किया। वे पूर्णतः प्रबंधित अपरिवर्तित मुद्रा के पक्ष में थे। उनका मानना था कि स्वर्ण विनिमय मान को जारी रखने से भारत को कोई लाभ नहीं हो सकता क्योंकि एक विशुद्ध स्वर्ण मान में मानक की स्थिरता पर पर्याप्त प्रभाव नहीं पड़ता परंतु विनिमय मान के मामले में नई वृद्धियां जारीकर्ता की इच्छा पर निर्भर करती हैं और उसे इतना बढ़ाया जा सकता है कि इससे मानक की स्थिरता को पर्याप्त मात्रा में प्रभावित किया जा सकता है। उक्त संदर्भ में उन्होंने सांख्यिकी साक्ष्य प्रस्तुत करके बताया कि भारत में गोल्ड एक्सचेंज स्टैंडर्ड की तुलना में गोल्ड स्टैंडर्ड में किमतों में विविधता कम है। उनके अनुसार मुद्रा का उपयोग करने वालों का वास्तविक उद्देश्य वस्तु के रूप में मुद्रा की उपयोगिता कितनी है से है ना की मुद्रा का स्वर्ण में कितना मूल्य है, इसलिए सभी जगह यह प्रयत्न किया जाता है कि सामान्य वस्तुओं के रूप में मुद्रा स्थिर रहे। स्वर्ण के रूप में मुद्रा की स्थिरता का महत्व केवल स्वर्ण व्यवसायियों के लिए ही है परंतु वस्तुओं के रूप में इसकी स्थिरता सभी को प्रभावित करती है।

अतएवं, भारतीय मुद्रा के सुधार के लिए उनकी आवश्यकताएं निम्न थीं

- 1.वे टकसालों को सरकार तथा जनता दोनों के लिए बंद करने तथा रुपए के सिक्कों को बनाना भी प्रतिबंधित मानते थे,
- 2.सोने की टकसाल जो एक उपयुक्त सोने के सिक्के बनाएं
- 3.सोने के सिक्के तथा रुपए के बीच एक अनुपात निश्चित किया जाना चाहिए
- 4.रुपया सोने में परिवर्तनीय ना हो और सोना रुपए में परिवर्तनीय नहीं होना चाहिए परंतु दोनों द्वारा कानून निश्चित अनुपात पर प्रतिबंधित वैध मुद्रा के रूप में चलन में रहे।

वे ऐसा मानते थे, की विनिमय दर स्थिरता के बदले मूल्य स्थिरता पर सरकार को अधिक ध्यान देना चाहिए उनकी इस पुस्तक ने आरबीआई के गठन में बहुत महत्वपूर्ण भूमिका निभाई।

निष्कर्ष

डॉ.आंबेडकर मुख्य रूप से एक अर्थशास्त्री थे,परंतु इस क्षेत्र में उनकी उपलब्धियां उनके द्वारा प्राप्त की गई राजनीतिक एवं सामाजिक क्षेत्र की उपलब्धियों एवं विचारों के द्वारा छायांकित हो गई। वे मानव कल्याण को लेकर ज्यादा चिंतित थे और इसलिए समाजवाद को वंचितों की समस्या का समाधान मानते थे। उनके दर्शन की आधारशिला मिश्रित अर्थव्यवस्था थी। वे अन्य अर्थशास्त्रियों की भांति लोगों के बीच धन के समान वितरण के बारे में चिंतित थे इस संबंध में सिमोंडी,रिकार्डो,माल्थस जैसे अर्थशास्त्री जो वितरण की समस्या को किसी भी समस्या की तुलना में अधिक महत्वपूर्ण मानते थे से वे सहमत थे।भूमि राजस्व प्रणाली और कृषि क्षेत्र पर उनके विचार वर्तमान समय के लिए आज भी प्रासंगिक हैं। सरकार को भी सामूहिक खेती के लिए लोगों को प्रोत्साहित करना चाहिए और मेरा ऐसा मानना है कि भारत रत्न डॉ.भीमराव आंबेडकर के विचारों पर वर्तमान समय में भी कृषि अधिक उपयोगी साबित हो सकती है। वे राजनीतिक लोकतंत्र को सामाजिक और आर्थिक लोकतंत्र बनाने में ही देश की समृद्धि मानते थे,जन धन योजना,मुद्रा योजना,सब्सिडी एवं किसान कल्याण योजना आदि अनेक सरकारी प्रयास बाबा साहेब भीमराव आंबेडकर के सपनों को साकार करने का एक उत्कृष्ट कदम है। अंत में हम कह सकते हैं कि वर्तमान या भविष्य में आने वाले संभावित समस्याओं के हल के लिए डॉ.आंबेडकर के विचार हमारे नीति निर्माताओं का पथ प्रदर्शित करते रहेंगे।

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डॉ. बाबासाहेब आंबेडकर का भारत में श्रम आंदोलन

सिद्धार्थकुमार किसानभाई चावडा

रिसर्च स्कॉलर

मु. बोलास, ता. वेरावल,

जिल्ला. गीर सोमनाथ-362268

siddharthchavda99@gmail.com,

डॉ. बी. आर. आंबेडकर एक विख्यात सामाजिक कार्यकर्ता, समाज सुधारक, महान अर्थशास्त्री, समाजशास्त्री, कायदाशास्त्री, राजनीतिज्ञ, शिक्षाविद्, पत्रकार, मानवविज्ञानी, धर्मशास्त्री, इतिहासविद् प्रोफेसर, सम्पादक, सिम्बोल ऑफ नॉलेज, संविधान शिल्पी, आधुनिक भारत के मसिहा, महिला अधिकारों के मसिहा और महान लेखक थे। उन्होंने दलित, और निचली जातियों के लिए छुआछूत और जाति भेदभाव जैसी सामाजिक बुराइयों के खिलाफ संघर्ष किया है। श्रमिकों, किसानों एवं पिछड़े लोगों के अधिकारों के लिए भी संघर्ष किया है। स्वतंत्र भारत के प्रथम विधि एवं न्यायमंत्री, भारतीय संविधान के जनक एवं भारत गणराज्य के निर्माता थे।

डॉ. बाबासाहेब का जीवन और कार्य :

"हम समुद्र हैं, हम अपने कौशल को जानते हैं।

हम जहाँ भी जाते हैं, हम एक सड़क का निर्माण करेंगे।

यही वही रेखा बाबासाहेब के जीवन संघर्ष का प्रतीक हैं। वह एक महानायक और राष्ट्रीय नेता थे, जिन्होंने अपना पूरा जीवन भारत के कल्याण के लिए समर्पित कर दिया। विशेषकर भारत के 80% दलित, आर्थिक वर्ग, पिछले वर्ग, और श्रमिक वर्ग के लिए जीवन भर संघर्ष किया। डॉ. बाबासाहेब आंबेडकर का जन्म 14 अप्रैल 1891 को ब्रिटिश भारत के मध्य भारत प्रांत (अब मध्य प्रदेश) में स्थित महु नगर सैन्य छावनी में हुआ था। रामजी मालोजी सकपाल और भीमाबाई की 14 वीं संतान थे। उनका परिवार कबीर पंथ के अनुयायी थे। प्राथमिक शिक्षा सतारा शहर में राजवाड़ा चौक पर स्थित गवर्नमेंट हाईस्कूल (अब प्रतापसिंह हाईस्कूल) में 7 नवंबर 1900 को पहली कक्षा में प्रवेश लिया। इसी दिन से उनके शैक्षणिक जीवन का आरम्भ हुआ था, इस लिए 7 नवंबर को 'विद्यार्थी दिवस' रूप में मनाया जाता है। 1908 में मैट्रिक परीक्षा पास कि वह बहुजन समाज के लिए गर्व और खुशी का दिन था। बाबासाहेब ने अपनी पढ़ाई को आगे बढ़ाने के लिए एल्फिंस्टन (सरकारी) कॉलेज मुंबई में प्रवेश किया। 1913 में बी.ए. की डिग्री प्राप्त की। उनके अध्ययन का प्रमुख विषय अर्थशास्त्र है, और समाजशास्त्र, राजनीति विज्ञान, नैतिकदर्शन और मानव विज्ञान में भी उनकी गहरी रुचि थी। सन 1915 में एम.ए.की उपाधि प्राप्त हुई। डॉ. आंबेडकर ने अपनी पीएच.डी. उपाधि हेतु जून 1916 में

कोलंबिया विश्वविद्यालय में जो शोध प्रबंध प्रस्तुत किया उसका शिर्षक -"National Dividend for India : A Historical and Analitical study" था। डॉ. आंबेडकर को शिक्षा की दुनिया में इस उपलब्धि के लिए कोलंबिया विश्वविद्यालय में विनम्रता विभाग में अमेरिकी छात्रों और प्रोफेसरों द्वारा सम्मानित किया गया था।

बाबासाहेब आंबेडकर की कुछ विशेषताएँ (Features) :

1. पानी के लिए आंदोलन करनेवाले विश्व के पहले महापुरुष
2. लंदन विश्वविद्यालय के पूरे लायब्रेरी के किताबों की छानबीन कर उसकी जानकारी रखने वाले एकमात्र
3. लंदन विश्वविद्यालय के 200 छात्रों में नंबर 1 का छात्र होने का सन्मान प्राप्त होने वाले पहले भारतीय
4. विश्व के छ विद्वानों में से एक
5. विश्व में सबसे अधिक पुतले बाबासाहेब आंबेडकर जी के हैं।
6. लंदन विश्वविद्यालय में D.Sc. यह उपाधि पाने वाले पहले भारतीय
7. लंदन विश्वविद्यालय का 8 साल का पाठ्यक्रम 3 सालों में पूरा करने वाले महामानव

डॉ. आंबेडकर की अपने डॉक्टर ऑफ सायंस के लिए 'दी प्रोब्लेम ऑफ रूपी' यह शोध प्रबंध लिखा उसकी वजह से भारत में रिजर्व बैंक स्थापना हुई।

श्रम आंदोलन की शुरुआत (Labour Movement) :

बाबासाहेब ने भारत देश को कई योगदान दिए हैं, जिनके लिए देश अभी-अभी उन्हें याद करता है। लेकिन उनका सबसे महत्वपूर्ण कार्य था, मजदूरों और किसानों को संगठित करना। बाबासाहेब ने उनके आंदोलन का नेतृत्व किया था। देश उनके कई योगदान के लिए याद करता है। कभी-कभी कम उपलब्धियों वाले लोग इतिहास के नायक बना दिए जाते हैं। महानायकों उनकी वास्तविक जगह मिलने में सदियों लग जाती हैं। ऐसे महानायकों में डॉ. आंबेडकर भी शामिल हैं। भारत में 21 वीं सदी आंबेडकर की सदी के रूप में अपनी पहचान धीरे-धीरे कायम कर रही हैं। उनके व्यक्तित्व और कृतित्व के नए नए आयाम सामने आ रहे हैं। उनके व्यक्तित्व का एक बड़ा आयाम मजदूर एवं किसान नेता का है।

बहुत कम लोग इस तथ्य से परिचित हैं। कि उन्होंने इंडिपेंडेंट लेबर पार्टी की स्थापना की थी डॉ. आंबेडकर किसान हितों के कट्टर समर्थक, 1928 में मुंबई राज्य किसान मंडल (विधानसभा) में जमींदारों के खिलाफ न केवल उपदेश लेकर बल्कि आचरण से भी विद्रोह किया। उन्होंने इतिहास में एक नए अध्याय की शुरुआत की जिसमें विधानसभा में एक विधेयक पेश किया गया, जिसमें गणोठिया की दासता प्रथा और 'महार वतनदारी' को समाप्त किया गया। वह 7 सितंबर, 1937 को 'ऐड़दासो' सर्फडोम की रिलीज के लिए पहली विधायिका में बिल पेश करने वाले पहले विधायक थे। 7 नवंबर 1938 को एक लाख से ज्यादा मजदूरों की हड़ताल का नेतृत्व भी डॉ. आंबेडकर ने किया था। इस हड़ताल के बाद सभा को संबोधित करते हुए मजदूरों का

आहवान किया कि मजदूर मौजूद लेजिस्लेटिव काउंसिल में अपने प्रतिनिधियों के चुनकर सत्ता अपने हाथों में ले ले

1936 में, स्वतंत्र श्रम पार्टी की स्थापना की और श्रमिकों के कल्याण को 'मैग्नाकार्टा' पार्टी के उद्देश्यों में से एक बनाया। श्रमिक स्वयं नोकरी के लिए तैयार हैं। उन्हें स्वतंत्रता देने का अधिकार हड़ताल है। 7 नवंबर 1938 के बिल के विरोध में लगभग 60 श्रमिक संघों ने कपड़ा मिलों में हड़ताल की घोषणा की 6 नवंबर को 80, हजारों कर्मचारियों ने रैली की 7 नवंबर की हड़ताल से पहले 6 नवंबर 1938 को लेबर पार्टी द्वारा बुलाई गई मीटिंग में बड़ी संख्या में मजदूरों ने हिस्सा लिया। बाबासाहेब स्वयं खुली कार से श्रमिक क्षेत्रों का भ्रमण कर के हड़ताल सफल बनाने की अपील कर रहे थे। जुलूस के दौरान ब्रिटिश पुलिस ने गोली चलाई जिसमें दो लोग घायल हुए मुंबई में हड़ताल पूरी तरह सफल रही। इसके साथ अहमदाबाद, अमलनेर, चालीसगांव, पूना धुलिया में हड़ताल आंशिक तौर पर सफल रही। हड़ताल की सफलता का सबसे बड़ा श्रेय श्रमिक नेता डॉ. आंबेडकर को जाता है, यह हड़ताल मजदूरों के मौलिक अधिकारों की रक्षा के लिए बुलाई थी। डॉ. आंबेडकर एक श्रमिक नेता के रूप में प्रसिद्ध थे जिन्होंने श्रमिकों के कल्याण के लिए लड़ाई लड़ी। सितंबर 1938 में बम्बई विधानमंडल में कांग्रेस पार्टी की सरकार ने औद्योगिक विवाद विधायक प्रस्तुत किया था। इस विधयेक के तहत कांग्रेस सरकारने हड़ताल को आपराधिक कार्यवाई की श्रेणी में डालने का प्रस्ताव किया था।

डॉ. आंबेडकर ने विधान मंडल में इस विधयेक का विरोध करते हुए कहा कि हड़ताल करना फौजदारी गुनाह नहीं। किसी भी आदमी से उसकी इच्छा के विरुद्ध काम लेना किसी भी दृष्टि से उसे दास बनाने से कम नहीं माना जा सकता है। श्रमिकों को हड़ताल के लिए दंड देना उसे **गुलाम बनाने जैसा है** यह हड़ताल एक मौलिक स्वतंत्रता है। जिस पर यह किसी भी सूरत में अंकुश नहीं लगने देंगे कांग्रेस सरकार से कहा कि स्वतंत्रता कांग्रेसी नेताओं का अधिकार है। इस तरह हड़ताल भी श्रमिकों का स्वतंत्र अधिकार है। डॉ. आंबेडकर विरोध के बावजूद कांग्रेस ने बहुमत का फायदा उठाकर इस बिल को पास करा लिया इसे 'काले विधायक' के नाम से पुकारा गया इसी विधयेक के विरोध में बाबासाहेब के नेतृत्व में लेबर पार्टी ने 7 नवंबर 1938 की हड़ताल बिलाई थी। इसके पहले 12 जनवरी 1938 को इंडिपेंडेंट लेबर पार्टी का नेतृत्व किया इस फिन कोलाबा, रत्नागिरी, सतारा और नासिक जिलों में 20,000 किसान प्रदर्शन के लिए बम्बई में जमा हुए थे। 17 सितम्बर 1937 की स्थिति में रखने के लिए चली आ रही 'वेतन प्रथा' खत्म करने के लिए एक विधयेक पेश किया था।

इस विधयेक में यह भी प्रावधान था कि महारों को उस जमीन से बेदखल न किया जाए जो गांव की सेवा कर बदले में भुगतान के तौर पर उन्हें मिली हुई थी। शाहूजी महाराज ने अपने कोल्हापुर राज्य में 1918 में ही कानून बनाकर 'वेतनदारी' प्रथा का अंत कर दिया था और भूमि सुधार लागू कर के महारों को भू-स्वामी बनने का हक दिलाया इस आदेश से महारों की आर्थिक गुलामी काफी हद तक दूर हो गई। डॉ. आंबेडकर ने गलत व्यवस्था खत्म करने के लिए भी एक विधयेक प्रस्तुत किया था।

सफाई कर्मचारियों की हड़ताल:

डॉ. बाबासाहेब आंबेडकर एक ऐसे नेता थे जो किसान श्रमिकों के हितों के लिए पूरी तरह से प्रतिबद्ध थे। 12-13 फरवरी, 1938 को मनमाड में दलित रेलवे कर्मचारी सम्मेलन में 20,000 लोगों की उपस्थिति में, रेलवे कर्मचारियों का संघ शक हुआ। उसी समय उनका विशेष ध्यान समाज के निचले हिस्से पर सफाई कामदारों को आकर्षित किया गया था। म्युनिसिपल वर्कर्स यूनियन जिसे बाद में बम्बई म्युनिसिपल वर्कर्स यूनियन के नाम से जाने लगा।

श्रमिक वर्ग को राजनैतिक सत्ता का संदेश:

बाबासाहेब ने बार-बार यह कहा कि श्रमिकों की राजनीतिक शक्ति भी होनी चाहिए इसके लिए प्रयास भी किया ताकि स्वयं एक माने हुए राजनीतिशास्त्री होने के कारण उन स्थितियों के सुलझने के तरीके भी जानते थे। इसी लिए उनके द्वारा सन 1942 से 1946 तक वायसरॉय की कार्यकारिणी में श्रम मंत्री के समय में श्रमिकों के लिए जी कानून बने और जो सुधार किए गए वे बहुत ही महत्वपूर्ण एवं मूलभूत स्वरूप के हैं। डॉ. बाबासाहेब की श्रमिक वर्ग के अधिकारों एवं कल्याण के प्रति चिंता उन शब्दों से परिलक्षित होती है, उन्होंने 9 सितम्बर, 1943 को प्लेनरी, लेबर परिषद के सामने उद्योगिकरण पर भाषण देते हुए कहा के, "पूंजीवादी संसदीय प्रजातंत्र व्यवस्था में दो बातें आवश्यक होती हैं। जो काम करते हैं उन्हें गरीबी से रहना पड़ता है और जो काम नहीं करते उनके पास अर्थात् दौलत जमा हो जाती है। एक और राजनीतिक समता और दूसरी और आर्थिक विषमता। जहां तक मजदूरों को रोटी, कपडा और मकान, निरोगी जीवन नहीं मिलता एवं विशेष रूप से जब तक वे सम्मान के साथ अपना जीवन यापन नहीं कर सकते तब तक स्वाधीनता कोई मायने नहीं रखती। हर मजदूर को सुरक्षा और राष्ट्रीय सम्पत्ति में सहभागी होने को आश्वासन मिलना आवश्यक है।"

मजदूरों की सुरक्षा हेतु नीति एवं कानून (Workers' Safety and Law):

डॉ. आंबेडकर के विशेष प्रयासों के कारण ही श्रमिक, और सरकार का त्रिपक्षीय संगठन का सम्मेलन आयोजित हुआ। सरकार को उनके समर्थन एवं सुरक्षा में खड़ा होना पड़ा एवं सरकार को उनके हितों के संरक्षण के कानून बनाने पड़े। बाबासाहेब ने श्रम-मंत्री बनने के बाद पूरे देश के मजदूरों की भलाई के लिए कई कानून बनाए थे। उनमें मजदूर संगठन, सामाजिक सुरक्षा, बीमा योजना, खानों में सुधार आदि-आदि शामिल थे। खानों में कोयला, अक्कर, नमक, सोरा, सोना आदि जो भी वस्तु खाने से निकाली जाती थी, घनबाद आसनसोल, की कोयला खानों में काम करने वाले मजदूरों की दशा बड़ी ही दयनीय थी। उन मजदूरों से जानवरों से भी बुरी तरह काम लिया जाता था। कुतों और बिल्लियों की भांति उनकी मौत जी भी कोई परवाह नहीं करता था। रजिस्टर में इनका वेतन कुछ लिखा होता था और देते समय कम देते थे।

बाबासाहेब ने खान मजदूरों की भलाई, उनकी सुरक्षा और उनके वेतन की सुरक्षा संबंधी कानून बनाए। उनके वेतनों की सुरक्षा के लिए सन 1944 में गोरखपुर में लेबर डिपो खोला गया। उन डिपो का काम था, खानों के मालिकों से खान-मजदूरों के वेतन के बहुत बड़े भाग को डिपो में जमा करस्कार, उसे मजदूरों के परिवारों के

सदस्यों को दिलवाना। वह डिपार्टमेंट डायरेक्टर जनरल ट्रेनिंग एंड इंप्लॉयमेंट, लेबर मिनिस्ट्री नई दिल्ली में आज भी कम कर रहा है। बाबासाहेब चाहते थे कि सरकार की राष्ट्रीय श्रमनीति निश्चित हो और इसे बनाने में श्रमिक समान भागीदारी हो। श्रममंत्री के कार्यकाल के दौरान कुल चार त्रिपक्षीय सम्मेलन आयोजित किए गए थे। इस सम्मेलनों में श्रमिकों की न्यूनतम मजदूरी पर चर्चा की गई।

- कंपनी अधिनियम के आधार पर कार्य के घंटे तय किए गए।
- श्रमिकों के लिए भविष्य निधि पर चर्चा की गई।
- ओवर टाइम काम के लिए अलग पारिश्रमिक यानी ओवरटाइम प्रदान किया गया था।
- सस्ते अनाज की व्यवस्था।
- कंपनी के भीतर सस्ते दर पर जलपान और अस्पताल की व्यवस्था।
- विश्राम स्थान सुविधाएं प्रदान करने पर चर्चा।

बाबासाहेब ने अपने श्रममंत्री के कार्यकाल के दौरान, श्रमिकों के हित में लगभग 25 कानून बनाए और लागू किए। 27 नवंबर 1942 को सातवें भारतीय श्रम सम्मेलन में डॉ. आंबेडकर ने आठ घंटे काम करने का कानून बनाया था। इस कानून को बनाते समय कई महत्वपूर्ण बातें कही। उन्होंने कहा था कि काम के घंटे कम करने का मतलब है रोजगार बढ़ाना। इस कानून के मसौदा को ध्यान में रखते हुए, उन्होंने जोर दिया था कि किसी भी परिस्थिति में वेतन कम नहीं होना चाहिए, जबकि काम करने की अवधि 12 से 8 घंटे है।

महिलाओं के प्रति डॉ. आंबेडकर की दृष्टि उस समय के कई राष्ट्रीय नेताओं की तुलना में व्यापक थी। श्रममंत्री के रूप में, महिला श्रमिकों के हितों की रक्षा के लिए कानून भी बनाए। ये कानून वाद में बिना किसी लिंग भेद के समान काम के लिए समान वेतन का आधार बन गया। उन्होंने खान मातृत्व लाभ अधिनियम, महिला कल्याण कोष, महिला और बाल श्रम संरक्षण अधिनियम, महिला श्रमिकों के लिए मातृत्व और मातृत्व अवकाश अधिनियम भी बनाए थे।

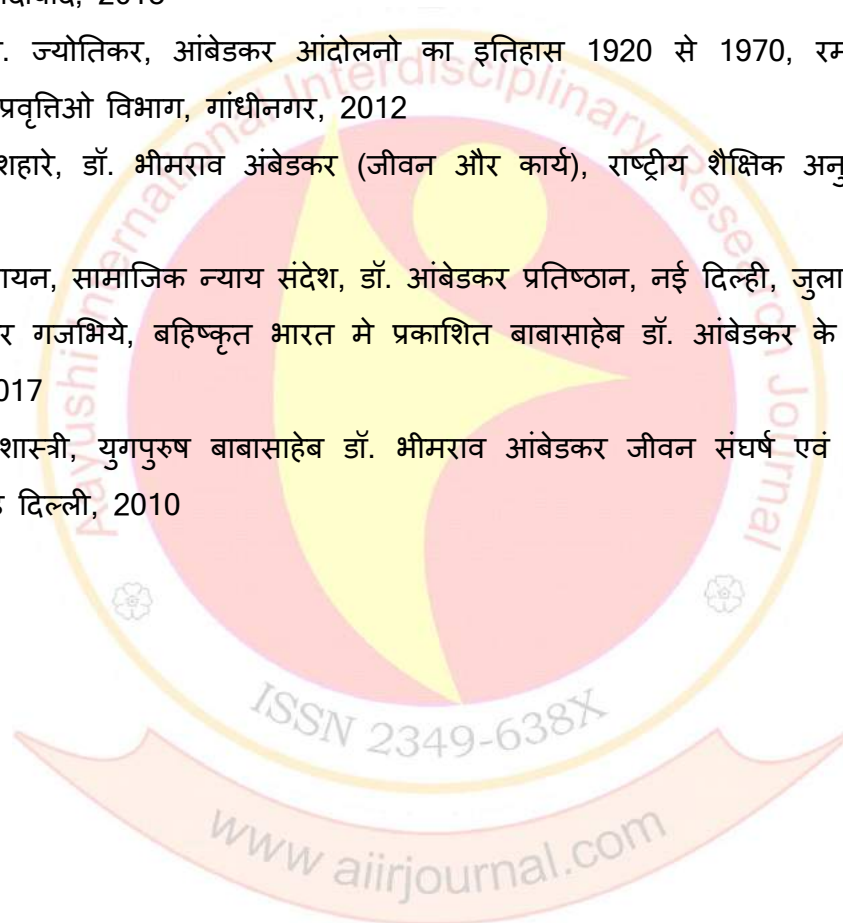
निष्कर्ष:

बाबासाहेब डॉ. आंबेडकर 1942-1946 के काल में वायसराय की काउंसिल में श्रम के रूप में कार्य किया। श्रममंत्री के रूप में उन्होंने मजदूर और मालिकों को मिलाकर औद्योगिक क्षेत्रों के लिए नई-नई नीतियां स्थापित की इनमें से प्रमुख हैं। मजदूरों का न्यूनतम वेतन, काम के घंटे, मजदूरों की भविष्यनिधि, सस्ते मूल्य के अनाज की व्यवस्था, कारखानों में जलपान गृह, विश्राम आदि एवं श्रममंत्री के नाते बाबासाहेब ने जो कार्य किया, दुभाग्य से उसका योग्य मूल्यांकन नहीं हो सका। बहुत ही कम लोग इस बात को जानते हैं कि बाबासाहेब भारत में सफाई कामदारों और श्रमिकों के कई संगठन स्थापित करके आंदोलन चलाये गई। बम्बई म्युनिसिपल कामदार यूनियन की स्थापना बाबासाहेब ने ही की थी। बाबासाहेब पहले व्यक्ति थे जिन्होंने मजदूरों के हड़ताल करने के अधिकार को स्वतंत्रता का अधिकार माना। संविधान के अनुच्छेद 19 (1) (ए) और 19 (1) (सी)

व्यक्ति को अभिव्यक्ति की स्वतंत्रता प्रदान करते हैं; साथ ही संगठन बनाने की स्वतंत्रता देता है। श्रमिकों के लिए यह बड़ा अधिकार है। वे अपना संगठन बनाकर शांतिपूर्ण प्रदर्शन और सामूहिक सौदेबाजी (कलैक्टिव बार्गेनिंग) भी कर सकते हैं। महानायकों को उनकी वास्तविक जगह मिलने में सदियों लग जाती हैं। ऐसे महानायकों में डॉ. बाबासाहेब आंबेडकर भी शामिल हैं। भारत में 21 वीं सदी आंबेडकर की सदी के रूप में अपनी पहचान कायम कर रही हैं।

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डॉ. दीपरत्ना मासुलकर

सह प्राध्यापक (गणित विभाग)

शासकीय अरण्य भारती स्नातकोत्तर महाविद्यालय, बैहर,

जिला बालाघाट, म.प्र. (481111)

deepratnamasulkar@gmail.com

विश्व के दस महानतम विद्वानों में एक प्रकाण्ड विद्वान भारत रत्न संविधान निर्माता डॉ. बाबासाहेब भीमराव अंबेडकर का महिला सशक्तिकरण के लिए योगदान अविस्मरणीय एवं ऐतिहासिक है। महिला सशक्तिकरण का अर्थ महिला को कमजोर स्थिति से समर्थ एवं शक्तिशाली बनाना है। जिससे वे परिवार तथा समाज में सम्मान प्राप्त कर सकें। वर्तमान दौर में महिला सशक्तिकरण पर अत्यधिक महत्व दिया जा रहा है, एवं सामाजिक जागृति के साथ सख्त कानून बनाए जा रहे हैं। दूरदर्शी, दार्शनिक डॉ. भीमराव अंबेडकर ने दशकों वर्ष पूर्व ही महिलाओं को सशक्त करने के लिए उल्लेखनीय कार्य किए हैं।

भारत के महामानव डॉ. अम्बेडकर का नारी प्रगति के लिए अभूतपूर्व योगदान है। उनके विचार थे, देश को सच्ची आजादी तभी मिलेगी जब देश के हर नागरिक को सामाजिक समानता एवं स्वतंत्रता मिलेगी। उनके विचार थे, उन्नत राष्ट्र के निर्माण के लिए महिलाओं की उन्नति आवश्यक है। यदि महिला शिक्षित होगी तो वह अपने बच्चों को शिक्षित करेगी। इस तरह योग्य, संस्कारवान नागरिक राष्ट्र को मिलेंगे। जब राष्ट्र को योग्य युवा मिलेंगे, तभी उन्नत राष्ट्र निर्मित होगा। इस कार्य को पूर्ण करने उनका दशकों वर्ष पूर्व का योगदान अहम है। इस लेख का उद्देश्य उनके योगदानों को जन जन तक पहुंचाना है।

आजादी के कई वर्षों पश्चात भी सामाजिक, आर्थिक विषमता, गरीबों और अमीरों के बीच गहरी खाई दिखाई पड़ती है तथा नारियों के साथ अत्याचार की घटनाएं बढ़ती नजर आती हैं। यह पुनः डॉ. अंबेडकर के दर्शन की ओर प्रेरित करती है।

वैदिक काल में भारत में महिलाओं को उच्च कोटि का माना जाता था, लेकिन समय के साथ महिलाओं के प्रति पुरुषों की मानसिकता में अधःपतन होता गया तथा महिलाओं का स्थान समाज में गिरता गया। समय के साथ स्त्रियों के स्वाभिमान, स्वतंत्रता तथा सामाजिक समानता के अधिकार खत्म होते गए। चातुर्वर्ण व्यवस्था के कारण डॉ. भीमराव अंबेडकर ने बचपन से ही अछूतों के साथ होने वाले अन्याय, अत्याचार तथा उत्पीड़न के कारण गरीबी एवं गुलामी के जीवन को देखा और अनुभव किया था। ऐसे दौर में चातुर्वर्ण व्यवस्था में शूद्र वर्ण की महिलाओं की स्थिति रूढ़ कंपा देने वाली थी। डॉ. अंबेडकर ने अलग-अलग समय पर लिखे गये, शास्त्रों तथा प्राचीन ग्रंथों का गहन अध्ययन किया। उन्होंने अपने शोध के आधार पर निष्कर्ष निकाला कि भारतीय नारी के पतन का कारण मनु द्वारा रचित मनुस्मृति है। डॉ. अंबेडकर शूद्रों और नारियों के उत्थान हेतु चिंतनशील थे। उनके विचार थे, समाज की प्रगति नारियों की प्रगति के बिना संभव नहीं है। इसलिए

डॉ. अंबेडकर ने सामाजिक चेतना जागृत करने के लिए 20 जुलाई 1924 को “बहिष्कृत हितकारिणी सभा” नामक संस्था की स्थापना की, इस संस्था के प्रबंध समिति के अध्यक्ष डॉ. भीमराव अंबेडकर थे। इस संस्था का उद्देश्य दलितों तथा दलित महिलाओं में शिक्षा का प्रचार-प्रसार करना तथा सामाजिक विषमता एवं सामाजिक कुरीतियों के विरुद्ध संघर्ष करना था। इस संस्था के माध्यम से सभाओं का आयोजन होता था। उन्होंने सभा में एकत्रित दलित महिलाओं को संबोधित करते हुए शिक्षा के महत्व को समझाया तथा कहा अपने मानवीय मूल्यों की प्राप्ति के लिए संघर्ष करना मनुष्य का प्रथम कर्तव्य है। अतः विरोध स्वरूप 25 दिसम्बर 1927 को डॉ. अंबेडकर ने शूद्रों तथा महिलाओं की दासता का प्रतीक मनुस्मृति का सार्वजनिक रूप से दहन किया।

27 दिसम्बर 1927 को मनीषी डॉ. अंबेडकर ने इसी सभा के माध्यम से दलित महिलाओं में चेतना लाने हेतु कहा कि महिलाएं स्वयं को अछूत न समझें, सवर्ण हिन्दू महिलाओं की तरह वस्त्र पहनें। “तुम्हारे वस्त्रों में कतरन है, इसकी परवाह मत करो, परन्तु तुम्हें ध्यान रखना है, तुम्हारे वस्त्र साफ-सुथरे हो”। इस तरह इस सभा के माध्यम से बहिष्कृत वर्ग की महिलाओं को संगठित करने का प्रयास किया गया था। इसी तरह डॉ. अंबेडकर ने सामाजिक अन्याय के खिलाफ आंदोलन किया, जिसकी शुरुआत 20 मार्च 1927 को कुलाबा जिला महाड़ के चवदार तालाब सत्याग्रह से की। इस सत्याग्रह में पुरुषों के साथ महिलाओं ने भी हिस्सा लिया। महाड़ सत्याग्रह में 27 दिसम्बर 1927 को महिलाओं को संबोधित करते हुए उन्होंने कहा तुम इस सभा में आये इसका मुझे अति आनंद हो रहा है। घर गृहस्थी की अड़चनों को जिस तरह स्त्री एवं पुरुष दोनों मिलकर दूर करते हैं, उसी प्रकार सामाजिक अड़चनों को पुरुषों और महिलाओं को मिलकर दूर करना होगा। केवल पुरुषों ने यह काम अपने कंधे पर लिया तो उसे हल करने में उन्हें बहुत वक्त लगेगा। उसी काम के लिए पुरुषों के साथ महिलाएं भी सहयोग करेगी, तो वह काम जल्दी होगा। अतः महिलाओं का सहयोग आवश्यक है। आगे उन्होंने कहा वास्तविक रूप से अस्पृश्यता निवारण का प्रश्न पुरुषों का न होकर महिलाओं का है। ज्ञान और शिक्षा केवल पुरुषों के लिए नहीं है, वरन महिलाओं के लिये भी आवश्यक है। जैसी खान वैसी मिट्टी, यह कहावत ध्यान में रखते हुए यदि आगे की पीढ़ियों को तुम्हें सुधारना है, तो तुम अपनी बेटियों को शिक्षित जरूर करो।

02 मार्च 1930 को बाबासाहेब ने महाड़ सत्याग्रह की भांति नासिक के कालाराम मंदिर में प्रवेश हेतु सत्याग्रह चलाया। इन आंदोलनों में करीब 500 महिलाएं थीं। इसमें भाग लेने वाली महिलाओं में रमाबाई अंबेडकर, शांताबाई दाणी, गीताबाई गायकवाड़ एवं अन्य का विशेष योगदान रहा। डॉ. अंबेडकर सामाजिक चेतना जागृत करने हेतु बहिष्कृत वर्ग को “बहिष्कृत हितकारिणी सभा” के माध्यम से एकजुट कर चुके थे। वे महिलाओं को सशक्त करने उनकी शिक्षा को महत्वपूर्ण मानते थे, इसलिए बहिष्कृत हितकारिणी सभा के पश्चात् दलितों, शोषितों तथा महिलाओं के मानसिक तथा बौद्धिक विकास हेतु उन्होंने अगस्त 1928 में “दलित जाति शिक्षण समिति” की स्थापना की। इस समिति के माध्यम से भी उन्होंने महिलाओं में शिक्षा के प्रचार का काम किया गया। डॉ. अंबेडकर नारी शिक्षा के साथ उनके स्वास्थ्य पर भी विशेष महत्व देते थे। इसका साक्ष्य है, कि 28 जुलाई 1928 को बम्बई विधान परिषद में कारखानों तथा अन्य संस्थानों में कार्यरत महिलाओं को प्रसूति अवकाश तथा उन्हें सुविधा देने संबंधी बिल पर अपने विचार रखते हुए उन्होंने कहा, महिलाओं को प्रसूति अवकाश की सुविधा प्रदान करना राष्ट्रहित में महत्वपूर्ण है, उन्होंने कहा राष्ट्र की निर्मात्री को गर्भावस्था के दौरान विश्राम

देने और उसे सुविधा प्रदान करने का दायित्व सरकार का है। उनके इन विचारों से सदन प्रभावित हुआ तथा यह बिल सदन में सर्वसम्मति से पारित हो गया। डॉ. अम्बेडकर ने महिलाओं को समाज में उचित स्थान प्राप्त कराने हेतु निरंतर प्रयास किया। 16 जून 1936 को बम्बई में देह व्यापार में लिप्त महिलाओं को संबोधित करते हुए डॉ. अम्बेडकर ने कहा आप महिलाएं अपने जीवन पद्धति में बदलाव लाकर अन्य महिलाओं की भांति सम्मान पूर्वक पारिवारिक जीवन व्यतीत कर सकती हैं। डॉ. अम्बेडकर महिलाओं में देह व्यापार को बुरा मानते थे। वे चाहते थे, समाज में उचित स्थान प्राप्त करने के लिए महिलाओं को वेश्यावृत्ति के घृणास्पद जीवन का परित्याग कर देना चाहिए। इससे संबंधित एक उदाहरण है डेविड नाम का एक व्यक्ति जो वेश्यावृत्ति में मध्यस्थता का कार्य करता था, उसने अपना व्यवसाय डॉ. अम्बेडकर के विचारों से प्रभावित होकर छोड़ दिया। डॉ. अम्बेडकर ने कई पत्र पत्रिकाओं के माध्यम से भी शोषित, वंचित, व महिलाओं को संघर्ष करने हेतु प्रेरित किया।

31 जनवरी 1920 को डॉ. अम्बेडकर द्वारा साप्ताहिक पत्रिका “मूकनायक” का पहला अंक प्रकाशित हुआ। उन्होंने अपने लेखन से हर भारतीय नागरिक को धार्मिक, आर्थिक, राजनीतिक अधिकार समान रूप से प्राप्त होने की बात की तथा महिलाओं की स्वतंत्रता और सामाजिक समानता की वकालत की। 03 अप्रैल 1927 को डॉ. अम्बेडकर के संपादन में “बहिष्कृत भारत” साप्ताहिक अखबार बम्बई में प्रकाशित हुआ। इस पत्र के माध्यम से दलितों, शोषितों तथा महिलाओं को वे एकजुट करना चाहते थे। दिसंबर 1930 को “जनता” नाम की पत्रिका का प्रकाशन करवाया। इन पत्र-पत्रिकाओं के माध्यम से समाज में महिलाओं के प्रति, तथा महिलाओं में जागृति आई। डॉ. अम्बेडकर से प्रेरित होकर कई महिलाओं ने महत्वपूर्ण बिंदुओं पर लेखन कार्य किया, जिसमें एक महिला तुलसाबाई बनसौदे ने “चोखा मेला” समाचार पत्र शुरू किया। डॉ. अम्बेडकर ने नारी उत्थान हेतु “नारी एवं प्रतिक्रांति”, “हिन्दू नारी का उत्थान एवं पतन” इत्यादि लेख लिखे।

22 दिसंबर 1930 को लंदन में उन्होंने गोलमेज परिषद में अपने तीसरे भाषण में महिलाओं को राजनीतिक अधिकार दिलाने के लिए मताधिकार की बात रखी। 18 जुलाई 1942 को “अखिल भारतीय शोषित वर्ग” का सम्मेलन नागपुर में आयोजित हुआ था, इस सम्मेलन में बीस-पच्चीस हजार महिलाएं उपस्थित थीं। महिलाओं की वेशभूषा और उनके बोलने के तरीकों से डॉ. अम्बेडकर बहुत प्रसन्न थे। इस सम्मेलन में उन्हें अनुभूति हुई कि उन्होंने अपने लक्ष्य को अपनी मेहनत से प्राप्त कर लिया है। 20 जुलाई 1942 को “अखिल भारतीय शोषित वर्ग” महिला सम्मेलन का आयोजन हुआ। इस सम्मेलन में डॉ. अम्बेडकर ने महिलाओं को सम्बोधित करते हुए कहा था किसी भी समाज की प्रगति का अनुमान उस समाज की महिलाओं की प्रगति से आंका जाता है। इसी सम्मेलन में उन्होंने अपना ओजस्वी नारा शिक्षित बनो संगठित रहो तथा संघर्ष करो की बात कही। इस सम्मेलन में दो प्रस्ताव लिए गए थे।

1. पुरुषों के एक से अधिक विवाह पर प्रतिबंध
2. महिला मजदूरों को वेतन के साथ प्रसूति अवकाश की सुविधा मिलनी चाहिए।

इस प्रकार डॉ. अम्बेडकर ने विभिन्न आंदोलनों, सभाओं तथा पत्र पत्रिकाओं के माध्यम से महिलाओं को संगठित किया तथा उनमें वैचारिक क्रांति लाकर एक बड़ा परिवर्तन किया। सन् 1942 में डॉ. अम्बेडकर गवर्नर जनरल कार्यकारिणी में श्रम मंत्री के रूप में नियुक्त किये गये थे तब उन्होंने भारतीय महिलाओं के लिए पहली बार प्रसूति अवकाश की व्यवस्था की थी।

उन्नीसवीं सदी तथा बीसवीं सदी के प्रारंभिक काल में महिलाएं, बाल विवाह, सती प्रथा, पुनर्विवाह बंदी, सम्पत्ति के अधिकार पर रोक इत्यादि जैसी दयनीय अवस्था से पीड़ित थी। राजाराम मोहन रय, ईश्वरचंद्र विद्यासागर, ज्योतिबा फुले, सावित्री बाई फुले इत्यादि समाज सुधारकों ने महिलाओं के हित में कई सुधार कार्य किए, परन्तु ये सभी सुधार कार्य सामाजिक संरचना के भीतर थे। डॉ. अम्बेडकर ऐसे नूतन भारत का निर्माण करना चाहते थे, जिसमें समता, स्वतंत्रता, बंधुता हो, कोई ऊंच-नीच, भेदभाव न हो। इसी उद्देश्य से “हिन्दू कोड बिल” तैयार किया गया था। डॉ. अम्बेडकर द्वारा 11 अप्रैल 1947 को केन्द्रीय विधि बोर्ड के समक्ष प्रस्ताव के लिए इस बिल को पेश किया गया जिसका हिन्दू विचारधारा के लोगों द्वारा विरोध हुआ।

स्वतंत्र भारत के संविधान के प्रमुख रचनाकार डॉ. अम्बेडकर ने कानून मंत्री के रूप में दिन रात मेहनत कर “हिन्दू कोड बिल” का प्रारूप तैयार किया। इस बिल के पांच भाग थे।

1. विवाह
2. विवाह विच्छेद
3. विरासत
4. गुजारा भत्ता
5. दत्तक

अर्थात् इस बिल में बिना वसीयत किए मृत्यु हो जाने पर हिन्दू पुरुषों तथा महिलाओं की संपत्ति में कानून को संहिताबद्ध किए जाने का प्रस्ताव था। यह विधेयक मृतक की पत्नी, पुत्री व पुत्र को संपत्ति में बराबर का अधिकार देता था। इसके अतिरिक्त पुत्रियों को पिता की संपत्ति में भाइयों के बराबर अधिकार देता था। इस विधेयक में उन्होंने सांस्कृतिक और कानूनी विवाह सम्बन्धी प्रावधान लाकर बदलाव किया था। इसके अंतर्गत हिन्दू पुरुष द्वारा एक से अधिक विवाह करने पर प्रतिबंध तथा महिलाओं को तलाक का अधिकार दिया जा रहा था, अर्थात् महिलाओं के लिए न्यायसंगत, समतापूर्ण तथा मानवीय मूल्यों पर आधारित यह हिंदू कोड बिल नारी की दशा में क्रांतिकारी परिवर्तन लाने वाला बिल था। डॉ. अम्बेडकर इस बिल को पारित करवाने के लिए दृढ़ संकल्पित थे। 05 फरवरी 1951 को इस बिल को पुनः संसद में पारित करवाने के लिए पेश किया गया। डॉ. अम्बेडकर के विभिन्न तर्कों के बावजूद इस बिल का संसद के भीतर तथा बाहर प्रखर विरोध हुआ।

डॉ.अम्बेडकर कैबिनेट में कानून मंत्री के रूप में रहकर इस बिल को पारित नहीं करवा सके। अतः उन्होंने निराश होकर 27 सितंबर 1951 को अपना इस्तीफा प्रधानमंत्री को सौंप दिया। इस्तीफे के बाद भी डॉ. अम्बेडकर अपने लेखन के माध्यम से, समाचार पत्रों के माध्यम से तथा सामाजिक और राजनीतिक मंचों से “हिन्दू कोड बिल” को पारित करवाने के लिए संघर्ष करते रहे। इस प्रकार महिलाओं के हितों की रक्षा के लिए संघर्ष करने वाले, आजादी के बाद पहले तथा अंतिम महामानव डॉ.अम्बेडकर ही हैं। ऐसा उदाहरण अन्यत्र नहीं मिलता।

देश में पहले लोकसभा चुनाव के बाद “हिन्दू कोड बिल” को जिस तरह प्रस्तुत किया गया, वह एक कोड के रूप में पारित न हो सका। “हिन्दू कोड बिल” को कई हिस्सों में तोड़कर पारित किया गया। जिसमें,

1. विशेष विवाह अधिनियम 1954
2. हिन्दू विवाह अधिनियम 1955
3. हिन्दू नाबालिग व संरक्षक अधिनियम 1956
4. हिन्दू गोद लेना एवं भरण पोषण अधिनियम 1956
5. हिन्दू उत्तराधिकारी अधिनियम 1956
6. हिन्दू नारी सम्पत्ति अधिकार अधिनियम 1957

2005 में हिन्दू उत्तराधिकार कानून में संशोधन करके पुत्री को पुत्र के समान पैतृक संपत्ति में समान का अधिकार दिया गया। तथा 2006 में घरेलू हिंसा कानून लाया गया।

डॉ. भीमराव अंबेडकर द्वारा रचित भारतीय संविधान में महिलाओं तथा पुरुषों के बीच भेदभाव समाप्त करते हुए महिलाओं को संवैधानिक अधिकार दिए गए हैं, जो निम्नलिखित हैं,

1. संविधान के अनुच्छेद 14 महिलाओं को कानून में समानता के अधिकार देता है।
2. अनुच्छेद 15(1) जाति, धर्म, लिंग, जन्म स्थान के अनुसार समानता का अधिकार देता है।
3. अनुच्छेद 15(3) महिलाओं और बच्चों के हित में कुछ विशेष अधिकार देता है।
4. अनुच्छेद 16(2) नौकरी या उसके अवसरों के लिए समानता का अधिकार देता है।
5. अनुच्छेद 39(क) महिला पुरुष को समान जीवन जीने का अधिकार देता है।
6. अनुच्छेद 39(घ) महिलाओं को समान कार्य के लिए समान वेतन का अधिकार देता है।
7. अनुच्छेद 42 में गर्भावस्था के दौरान काम करने के लिए छूट तथा अवकाश का अधिकार है।

इस प्रकार भारतीय नारी के उत्थान के लिए वे अपनी अंतिम साँस तक प्रयासरत रहे, जिससे भारतीय नारी की दशा एवं दिशा में मौलिक परिवर्तन आया। इस तरह डॉ. बाबा साहेब अम्बेडकर भारतीय महिला समाज की स्वतंत्रता, सामाजिक समानता के प्रखर हिमायती व नूतन भारत की नींव रखने वाले महान सामाजिक चिंतक साबित होते हैं।

भारत रत्न डॉ. भीमराव अम्बेडकर जिन्हे स्नेहपूर्वक बाबासाहेब कहा जाता है, उन्होंने सदियों से चली आ रही सामाजिक व्यवस्था जैसे वर्णभेद, जातिवाद तथा अस्पृश्यता जैसी विकृतियों के विरुद्ध सतत प्रयत्न किया। उन्होंने महिलाओं को अन्याय के खिलाफ संघर्ष करने के लिए प्रेरित किया तथा उनमें आत्मसम्मान की भावना पैदा कर स्वाभिमान के साथ जीवन जीना सिखाया। उन्होंने केवल दलितों के लिए ही नहीं वरन समस्त भारतीय नारियों के उत्थान के लिए वैचारिक क्रांति लाकर महत्वपूर्ण परिवर्तन किया। उन्होंने समस्त भारतीय महिलाओं की सामाजिक समानता, स्वतंत्रता तथा उनके समस्त अधिकारों को कानूनी संरक्षण प्रदान किया तथा उनके सम्मान को हमेशा के लिए सुरक्षित किया। अतः नूतन भारत की मजबूत नींव रखते हुए उन्होंने महिलाओं को सशक्त बनाने में अलौकिक योगदान दिया। वर्तमान समय में महिलाएं हर क्षेत्र में पुरुषों के साथ कंधे से कंधा मिलाकर स्वाभिमान के साथ जीवन व्यतीत कर रही हैं, वह भारत रत्न डॉ. बाबासाहेब अंबेडकर की ही देन है।

संदर्भ सूची:-

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डॉ. भीमराव अम्बेडकर और सामाजिक सुधार

डॉ. (श्रीमति) पप्पी चौहान

सहायक प्राध्यापक (इतिहास)
नचिकेता महाविद्यालय, विजय नगर
जबलपुर (म.प्र.)
Email : dr.pchouhan74@gmail.com

सारांश –

डॉ. भीमराव अम्बेडकर बीसवीं सदी के एक महान समाज सुधारक थे । जातपाँत और अछूतपन की समस्या पर अपने समय के विभिन्न सुधारकों से एकदम अलग और स्वतंत्र रूप से अध्ययन करने का प्रयास किया और व्यापक लोकतांत्रिक तत्वों तथा मूल्यों पर आधारित सांस्कृतिक, सामाजिक क्रान्ति के सिद्धांत पर न्याय की अवधारणा को रखा । सबके लिए सामाजिक, आर्थिक और राजनीतिक न्याय अम्बेडकर के न्याय और समानता स्वतंत्रता के मुख्य आधार थे । उनका मानना था कि जात-पाँत, छुआछूत, भेदभाव एवं जाति व्यवस्था स्पष्ट तौर पर स्वतंत्रता समानता और बन्धुत्व के सिद्धांतों का उल्लंघन करती है । समाज के विकास की गति में अवरोध पैदा करती है । शिक्षा के माध्यम से समाज के हर वर्ग का उत्थान और विकास होगा । सामाजिक, राजनीतिक, आर्थिक असमानता दूर होगी । शिक्षा ही अछूतों एवं दलितों, श्रमिकों के उद्धार एवं अधिकारों का पाने का महत्वपूर्ण साधन है । इसी आधार पर उन्होंने समाज के पुनर्निर्माण का विचार प्रतिपादित किया । समतावादी न्याय की अवधारणा रखी, जिसमें जात-पात, भेदभाव, लिंग भेद नहीं हो सभी के साथ सकारात्मक व्यवहार किया जायें ।

कूटशब्द – सामाजिक समानता, राजनीतिक स्वतंत्रता अपृश्यता, जात-पात, भेदभाव, शोषण, आर्थिक समानता, लिंग भेदभाव, नारी शिक्षा और स्वतंत्रता ।

डॉ. भीमराव अम्बेडकर भारत के सामाजिक आंदोलन के सबसे बड़े महानायक रहे हैं । डॉ. अम्बेडकर का शक्तिशाली सामाजिक आन्दोलन विश्व के सबसे प्रभावशाली आन्दोलनों में से एक है । डॉ. अम्बेडकर ने अपने जीवन में भारतीय समाज में व्याप्त बुराईयों को दूर करने के लिए कई आन्दोलन तथा सत्याग्रह किये । जिसमें छुआछूत अर्थात् अस्पृश्यता की प्रथा का दूर करना, स्त्रियों को समान अधिकार दिलाना, मजदूरों के अधिकारों हेतु आवाज उठाना, रुढ़िवादी विचारधारा के खिलाफ आवाज उठाना आदि ।

डॉ. अम्बेडकर के विचार में सामाजिक न्याय की बुनियाद सभी मनुष्य को समान मानना है । इसके मुताबिक किसी के साथ सामाजिक, धार्मिक और सांस्कृतिक पूर्वग्रहों के आधार पर भेदभाव नहीं होना चाहिए । हर किसी के पास न्यूनतम संसाधन होने चाहिए ताकि वह उत्तम जीवन की अपनी संकल्पना को धरती पर उतार पाए । डॉ. अम्बेडकर के विचारों के तीन प्रमुख स्रोत थे- पहला उनका अपना अनुभव, दूसरा महात्मा ज्योतिबा फूले का सामाजिक आन्दोलन तथा तीसरा बौद्ध धर्म इन स्रोतों की जड़ में भारतीय समाज में व्याप्त अमानवीय जाति व्यवस्था थी । क्योंकि स्वयं डॉ. अम्बेडकर का जन्म महार नामक अछूत जाति में हुआ था तथा उन्होंने अपने जीवन के आरंभिक काल में अनेक विषम परिस्थितियों का

सामना किया । जिससे उन्हें अनेक कटु सामाजिक अनुभव प्राप्त हुए । इसी कारण उन्होंने अपना सम्पूर्ण जीवन सामाजिक रुढ़िवादिता जाति प्रथा और अस्पृश्यता को समाप्त करने के लिए समर्पित कर दिया । डॉ. अम्बेडकर के जीवन का लक्ष्य समाज के दलित व कमजोर वर्गों को न्याय दिलाना था, जिसमें किसी भी व्यक्ति के साथ अन्याय न हो ।

जात-पात और अछूतपन की समस्या सुधार –

डॉ. अम्बेडकर ने जात पात और अछूतपन की समस्या को भारतीय समाज की एक जटिल और बहुत प्रधान समस्या माना और उन्होंने इसी आधार पर सम्पूर्ण भारतीय समाज के सामाजिक, सांस्कृतिक, आर्थिक, धार्मिक और राजनीतिक इतिहास का ऐतिहासिक रूप में अध्ययन किया । और पाया कि यहाँ इंसान जात-पात और अछूतपन के बंधनों में जकड़ा है । जनता में अज्ञानता अन्धविश्वास और सामाजिक-सांस्कृतिक पिछड़ापन है । इसीलिए भारतीय जनमानस पर आधुनिकता, आधुनिकीकरण और लोकतंत्रीकरण, लोकतंत्रात्मक, राजनीतिकरण का प्रभाव जितना होना चाहिए था उतना आज नहीं हो रहा है । अतः भारत की राजनीति में जात-पात और अछूतपन का सवाल एक राजनीतिज्ञ के रूप में प्रस्तुत करने का महत्वपूर्ण कार्य उन्होंने किया ।

डॉ. अम्बेडकर जान चुके थे कि भारत में ब्रिटिश सत्ता के विरोध में जन आंदोलन चल रहा है और देश को ब्रिटिश शासन से मुक्ति मिल जायेगी लेकिन भारतीय समाज में व्याप्त जात-पात और छुआछूत की समस्या बनी रहेगी । अछूत लोगों को सर्वणों की दासता से मुक्ति के लिए डॉ. अम्बेडकर ने आंदोलन का नेतृत्व किया और महाराष्ट्र में दलित मुक्ति आंदोलन का कार्य आरंभ किया । लोगों में जन चेतना जगाने हेतु “मूकनायक” समाचार पत्र का प्रकाशन सन् 31 जनवरी 1920 में शुरू किया । इसमें जो लेख छपते वह दलितों को जागृत करने के लिए एवं हिन्दू समाज व्यवस्था, हिन्दू साहित्य विद्या की समीक्षा पर ही होते थे ।

अस्पृश्य जातियों की सामाजिक और राजनीतिक समस्याओं की ओर सरकार का ध्यान आकर्षित करने के लिए 20 जुलाई 1924 को “बहिष्कृत हितकारिणी सभा” की स्थापना की इस संस्था का घोष वाक्य था, पढ़ो संगठित बनो और संघर्ष करो “बहिष्कृत हितकारिणी सभा” का कार्य बड़ी तेजी से शुरू हुआ । जगह-जगह पर डॉ. अम्बेडकर की जंगी सभाएँ होने लगी, अधिवेशन होने लगे । दलित समाज में व्यापक सामाजिक चेतना जागी । इसके पहले सार्वजनिक तालाब में अछूतों को पानी पीने नहीं दिया जाता था । 19-20 मार्च 1927 में महाड़ में अधिवेशन कर सामूहिक रूप से महाड़ के तालाब में दलितों ने सार्वजनिक रूप से जाकर पानी पिया । जिसके परिणामस्वरूप सर्वणों को यह बर्दाश्त नहीं हुआ और सामाजिक समता का युद्ध छिड़ गया । इसी महाड़ में 25 दिसम्बर 1927 को डॉ. अम्बेडकर ने हिन्दू विधि-विधान के प्रति अपना विरोध व्यक्त करते हुए दलित वर्ग परिषद ने “मनुस्मृति” की होली जला दी और दलितों को सामाजिक, राजनीतिक और आर्थिक गुलामी की जंजीरों को तोड़ने के लिए एक मानवी अधिकारों का घोषणा पत्र लिखा जिसमें वर्णित था –

- (1) सभी मनुष्य जन्म से समान दर्जे के हैं और मरते तक समान दर्जे के ही रहेंगे ।
- (2) सभी मनुष्य को जीने की पूरी स्वतंत्रता होनी चाहिए ।
- (3) सामाजिक समानता के विरोधी विचारों पर कानूनी पाबंदी होनी चाहिए ।

(4) कानून जनता या जनप्रतिनिधियों द्वारा बनाया जाना चाहिए और सभी पर समान रूप से लागू होना चाहिए । इस प्रकार उन्होंने सामाजिक, समानता और सामाजिक चेतना का जर्बदस्त आंदोलन छेड़ा था ।

राजनीतिक चेतना जागृत करना—

अस्पृश्य जातियों की समस्या केवल सामाजिक—सांस्कृतिक समस्या नहीं थी, बल्कि राजनीतिक और आर्थिक भी थी । दलित समाज को राजनीतिक दृष्टि से संगठित करने का और अपने राजनीतिक अधिकारों के लिए संघर्ष करने का कार्य डॉ. अम्बेडकर के नेतृत्व में अखिल भारतीय बहिष्कृत परिषद अधिवेशन नागपुर में 30, 31 मई और 1 जून 1920 को हुआ था । इस परिषद के अध्यक्ष कोल्हापुर के छत्रपति साहू जी थे ।

डॉ. अम्बेडकर ने दलितों की राजनीतिक माँग साइमन कमीशन के समक्ष रखी । चूंकि उसी समय देश में साइमन के बहिष्कार हेतु नारे लग रहे थे । साइमन कमीशन ने अछूतों को राजकीय अधिकार देने की सिफारिश की परन्तु राजनीतिक गतिविधियाँ के चलते उसका कोई विशेष लाभ प्राप्त नहीं हुआ । इसके पश्चात् दूसरे और तीसरे गोलमेज सम्मेलन में भी दलितों के राजनीतिक अधिकारों की माँग रखी । इसके अतिरिक्त भारत में जब पहली बार 1937 में आम चुनाव हुए जिसमें हर व्यक्ति को मतदान का अधिकार दिया गया । उसमें इन्होंने अपने राजनीतिक दल से भाग लिया । इस चुनाव में विशेष सफलता प्राप्त की और इस प्रकार अम्बेडकर दलितों में राजनीतिक चेतना जागृत करने में सफल हुए ।

मजदूर कल्याण और शिक्षा का प्रसार —

डॉ. अम्बेडकर का मानना था कि समाज में लोगों के पिछड़ने का कारण शिक्षा है । दलितों एवं मजदूरों की स्थिति में सुधार का प्रभावी साधन शिक्षा है । इसीलिए अपने लोगों में शिक्षा के प्रसार के लिए कई प्रकार के उपायों को अपनाया उन्होंने जून 1928 में दो छात्रावास शुरू किये । दलितों एवं अस्पृश्य जातियों के लोगों में शिक्षा का प्रसार करने के लिए “भारतीय बहिष्कृत समाज शिक्षण प्रसारक मंडल शुरू करने का निश्चय किया । धार्मिक, सामाजिक और राजनीतिक आंदोलन करने के लिए भारतीय बहिष्कृत समाज सेवा समिति’ नामक संस्था का गठन भी किया । 20 जून 1946 को बाबा साहेब ने सिद्धार्थ महाविद्यालय की स्थापना की । दलितों में उच्च शिक्षा का प्रसार करने के लिए वे श्रेष्ठ शिक्षक व उत्तम पुस्तकालय से सम्पन्न एक महाविद्यालय की स्थापना करना चाहते थे । इसके लिए उन्होंने पीपुल्स एजुकेशन सोसायटी (त्वचसमे म्कनबंजपवद वबपमजल) की स्थापना की । और इसके लिए चन्दे द्वारा धन एकत्रित किया । इसी प्रकार औरंगाबाद में भी उन्होंने मिलिद महाविद्यालय स्थापित किया ।

डॉ. अम्बेडकर ने श्रमिकों को न्याय दिलाने तथा उनकी स्थिति में सुधार लाने के लिए भी संघर्ष किया । श्रमिकों के कल्याण के लिए सन् 1936 में “इंडिपेन्डेंट लेबर पार्टी” का गठन किया । श्रमिकों की स्थितियों को बेहतर बनाने के लिए एक सुधार बिल सन् 1944 में प्रस्तुत किया । इस बिल में कारखाने में निश्चित समय अवधि तक निरंतर काम करने वाले श्रमिक को मजदूरी सहित छुट्टी का अधिकार देना । न्यूनतम मजदूरी काम की स्थिति काम के घंटे आदि मामलों में श्रमिकों को उनके मालिकों से न्याय मिले, इसके अतिरिक्त श्रमिकों के अधिकार के अन्य प्रावधान भी रखें । डॉ. अम्बेडकर ने देखा कि जाति व्यवस्था न केवल श्रम विभाजन करती है, बल्कि श्रमिकों का विभाजन एवं शोषण भी करती है । निम्न श्रेणी के श्रमिकों द्वारा किए जाने वाले काम को नीच काम मानती है । डॉ. अम्बेडकर पूँजीवाद को भी श्रमिकों के

शोषण की एक व्यवस्था मानते थे । जाति व्यवस्था एवं भेदभाव के कारण दलितों, महिलाओं अल्पसंख्यकों और श्रमिकों के अधिकारों का हनन होता है ।

डॉ. अम्बेडकर का चिन्तन के समाज सुधार तक सीमित नहीं था, बल्कि उनके चिन्तन का केन्द्र महिलाएँ भी थी क्योंकि भारतीय समाज में महिलाओं की स्थिति बहुत ही चिंतनीय थी । पुरुष वर्चस्व की निरंतरता को कायम रखने के लिए महिलाओं का धार्मिक और सांस्कृतिक आडंबरों के आधार पर शोषण किया जा रहा था । चूँकि 19 वीं सदी के उत्तरार्द्ध में समाज सुधार आंदोलन द्वारा महिलाओं की स्थिति से जुड़ी कुरीतियों को दूर करने के प्रयास किये जा रहे थे, जिसमें महिला शिक्षा को परिवार की उन्नति व आदर्श मातृत्व को संभालने अथवा उसके स्त्रियोचित गुणों के कारण ही उसकी महत्ता पर बल देते थे, परन्तु स्त्री भी मनुष्य है । उसके भी अन्य मनुष्यों के समान अधिकार हैं । इसे स्वीकार करने में समाज हिचकिचाता है । लेकिन डॉ. अम्बेडकर स्त्री-पुरुष समानता के समर्थक थे वे महिलाओं को किसी भी रूप में पुरुषों से कमतर नहीं मानते थे । बंबई की महिला सभा को संबोधित करते हुए डॉ. अम्बेडकर ने कहा था “नारी राष्ट्र की निर्मात्री है, नारी को जागृत किए बिना राष्ट्र का विकास संभव नहीं है ।” वे चाहते थे कि महिलाओं को भी सामाजिक, शैक्षिक एवं राजनीतिक स्तर पर, समानता का अधिकार मिल सकें । सन् 1916 में अम्बेडकर ने मानव विज्ञानी अलेक्जेंडर गोल्डेंविसर द्वारा कोलंबिया विश्वविद्यालय, यूएसए (USA) में आयोजित संगोष्ठी में “कास्ट इन इंडिया (Cast in India Their Mechanism, Jainis and Development) दियर मेकेनिज्म, जेनेसिस एण्ड डेवलपमेंट” शीर्षक से पत्र पढ़ा जो जाति और जेण्डर के बीच अंतर संबंधी की समझ पर आधारित था । भारत में अम्बेडकर संभवतः पहले अध्येता रहे, जिन्होंने जातीय संरचना में महिलाओं की स्थिति को जेंडर (ळमदकमत) की दृष्टि से समझने की कोशिश की । हिन्दू समाज व्यवस्था के भीतर महिलाओं के अधिकारों को महत्व नहीं दिया गया । डॉ. अम्बेडकर सती प्रथा और बाल विवाह की भर्त्सना करते थे और हिन्दू परिवार व्यवस्था को पुनर्गठन की अपनी दृष्टि के अनुसार विधवाओं के पुनर्विवाह के पक्ष में तर्क देते थे । हिन्दू कोड बिल में अम्बेडकर ने सम्पत्ति का अधिकार पुरुष और स्त्री दोनों उत्तराधिकारियों को देने का प्रावधान किया ।

18 जुलाई 1927 की उत्पीड़ित वर्ग की लगभग 3 हजार महिलाओं की सभा को सम्बोधित करते हुए अम्बेडकर ने कहा किसी समुदाय की प्रगति को उस वर्ग की महिलाओं की प्रगति से मापा जा सकता है । उन्होंने लड़कियों की शिक्षा, माहवारी के संदर्भ में महिलाओं की गरिमा की रक्षा, तलाक भत्ता इत्यादि का समर्थन किया । अम्बेडकर पितृसत्तात्मक, समाज में महिलाओं के साथ होने वाले भेदभाव को गहराई से महसूस करते थे और उन्होंने लैंगिक न्याय के लिए आह्वान किया ।

निष्कर्षतः यह कहा जा सकता है कि डॉ. अम्बेडकर केवल एक राजनीतिज्ञ या संविधान निर्माता ही नहीं बल्कि भारत के एक सच्चे और आंदोलनकारी समाज सुधारक थे । भारत की सतही समस्याओं को सुलझाने में उन्होंने अपना जीवन लगा दिया । दलितों के महान मुक्तिदाता का निधन भले ही हो चुका है परन्तु आज भी भारतीय समाज पर उनके विचारों का गहरा प्रभाव कायम है । क्योंकि भारतीय समाज में भेदभाव, जात-पात, अस्पृश्यता, सामाजिक, राजनीतिक, धार्मिक असमानता व्याप्त थी । इन कठिनाइयों से वह स्वयं गुजरे थे । वह न्याय चिन्तन और सबको समान और आदर्श न्याय दिलाने चाहते थे । जिसके लिए उन्होंने मजदूरों, महिलाओं, दलितों के अधिकारों के लिए आवाज उठाई और आंदोलन किया । शिक्षा

को वे मनुष्य की प्रगति और उनके भाग्य को बदलने वाला शस्त्र मानते थे और सभी को समान रूप से शिक्षा प्राप्त हो सके । इसीलिए उन्होंने कई सुधार और आन्दोलन किये और जनमानस में जागरुकता फैलाई, क्योंकि उनका मानना था कि समानता और स्वतंत्रता के बिना किसी भी राष्ट्र और समाज की प्रगति नहीं होती है ।

संदर्भ ग्रंथ –

- | | | |
|-----------------------|---|---|
| (1) तारकेश्वरनाथ सिंह | – | इस्पात पुरुष अम्बेडकर |
| (2) डॉ. विमल कीर्ति | – | बौद्धधर्म के विकास में डॉ.बी.आर. अम्बेडकर का योगदान |
| (3) डॉ. अम्बेडकर | – | द अनटचबेल प्रिंफेस |
| (4) डॉ. अम्बेडकर | – | अग्रलेख बहिष्कृत भारत 3 मई 1929 |
| (5) राजेन्द्र पटेरिया | – | अम्बेडकर चित्रमय जीवनी |
| (6) धनंजय कीर | – | डॉ. अम्बेडकर लाइफ एंड मिशन |
| (7) गंगाधर | – | मूकनायक |



दलित-चिन्तन और अम्बेडकरवाद

रामा नन्दन सिंह

शोधार्थी – इतिहास विभाग,

श्री अग्रसेन महिला महाविद्यालय आजमगढ़,

बीर बहादुर सिंह पूर्वांचल विश्वविद्यालय जौनपुर (उ०प्र०)

शोध सारांश.

डॉ. अम्बेडकर का राजनीतिक चिंतन, जाति व्यवस्था से उत्पन्न परिस्थितियों से प्रभावित था। समय बीतने के साथ डॉ. अम्बेडकर के विचारों की प्रासंगिकता बढ़ती जा रही थी। आज दलितों एवं गैर दलितों के बीच उनकी तरह-तरह से व्याख्या की जा रही है। डॉ. अम्बेडकर के विचारों के तीन प्रमुख स्रोत थे। पहला उनका दलितों एवं गैर दलितों के प्रति अपना अनुभव, दूसरा- महात्मा ज्योतिबा फूले का सामाजिक आंदोलन तथा तीसरा बुद्धिज्म। इन स्रोतों की जड़ में भारत की अमानवीय जाति व्यवस्था थी जिसके कारण डॉ. अम्बेडकर को भी छुआछूत तथा जाति घृणा का शिकार होना पड़ा। जिससे खिन्न होकर उन्होंने इसे समाप्त करने का अभियान चलाया।

डॉ. अम्बेडकर ने दलितों, आदिवासीयों तथा पिछड़ों आदि की जाति व्यवस्था को-ईश्वरीय अवधारण का तीखा विरोध किया और इसे मानव निर्मित बताया। इसी विचार के कारण डॉ. अम्बेडकर तथा गाँधी जी से वैचारिक मतभेद उभरकर सामने आया था। डॉ. अम्बेडकर उन्नीस सौ बीस तथा तीस के दशक में जाति व्यवस्था के विरुद्ध उग्र रूप धारण किए हुये थे। बाद में उन्होंने सत्ता में भागीदारी के माध्यम से दलित मुक्ति का मार्ग प्रशस्त करने की कोशिश की। काशीराम ने "सत्ता में भागीदारी" को "सत्ता पर कब्जा" में बदल दिया। इस उद्देश्य से उन्होंने नारा दिया " अपनी अपनी जातियों को मजबूत करो"। इस नारे के तहत सर्वप्रथम बसपा ने विभिन्न दलित जातियों तथा आदिवासीयों का सम्मेलन करके उन्हें अपनी तरफ आकर्षित किया। साथ ही उन्होंने पिछड़ी जातियों को अपनी तरफ लाने की कोशिश की जिसका परिणाम था बसपा का सन् १९६३ ई. में समाजवादी पार्टी से समझौता। दो साल बाद इन जातियों का सम्मेलन करके उन्हें अपनी तरफ आकर्षित किया। साथ ही उसने पिछड़ी जातियों को अपनी तरफ लाने की कोशिश की जिसका परिणाम था सन् १९६३ ई. में समाजवादी पार्टी से समझौता। इस प्रकार समय तथा परिस्थिति की मॉग के अनुसार डॉ. अम्बेडकर का दलितों, आदिवासीयों तथा पिछड़े वर्गों की चिन्ता करना लाजमी था।

Keywords: राजनीतिक चिंतन, बुद्धिज्म, दशक, भागीदारी, लाजमी।

इतिहास में डॉ. अम्बेडकर की गणना दलितोद्धारक के रूप में पहले नम्बर पर होती है। उन्होंने 'जनता' नामक पत्र निकाला। फिर 'मूकनायक' नामक पत्र निकाला और अभिव्यक्ति के महत्व से दलितों को परिचित कराया। उन्होंने मराठी साहित्य का अध्ययन किया। मराठी साहित्यकार डॉ. अम्बेडकर गंगाधर पानतावड़े ने लिखा है कि "हमारे साहित्य की प्रेरणा केवल डॉ. बाबा साहब अम्बेडकर और उनकी विचारधारा है। इसमें कहीं सन्देह कई दलित समालोचक दलित साहित्य का रिश्ता कभी मार्क्सवाद से, कभी हिन्दुवाद से या कभी नीग्रो साहित्य से जोड़ते हैं। मैं स्पष्ट करना चाहता हूँ कि हमारे दलित साहित्य की प्रेरणा न मार्क्सवाद है, न हिन्दूवाद है, न नीग्रोवाद है, यह केवल अम्बेडकरवाद है।" (१) अम्बेडकर ने जीवनभर जो भोगा, जो देखा, जो सुना, उसका निवारण करने के लिए संघर्ष किया। आज दुनिया के सबसे बड़े लोकतंत्र में यह समता का अधिकार है कि यहां राष्ट्रपति और रिक्शावाले के वोट का मूल्य समान है, जो एक बहुत बड़ी उपलब्धि है। इसी प्रकार डॉ. अम्बेडकर ने वर्ण-जाति को नकारकर नारी की शिक्षा और समानता के अधिकार के सवाल को भी उठाया। उनके चिन्तन पर बुद्ध, कबीर और ज्योतिबा फूले आदि क्रान्तिकारी पुरुषों का बहुत अधिक प्रभाव था। फर्क इतना था कि

कबीर भी अपने 'राम' में विश्वास करते थे और ज्योतिबा फुले भी ईश्वरवादी थे। डॉ. अम्बेडकर ईश्वरवादी न थे क्योंकि उनकी धारणा थी कि भारतीय समाज में दलितों को ईश्वर के नाम पर ही असृष्ट और गुलाम बनाया गया। छुआछूत भारतीय जीवन की पहचान इसलिए बनी कि कहा गया कि ईश्वर ने ही यह सब पहले से निर्धारित कर दिया है।

डॉ. अम्बेडकर ने संविधान के निर्माण में महत्वपूर्ण भूमिका निभायी, इसे सभी लोग स्वीकार करते हैं, किन्तु संविधान का जो गलत उपयोग हो रहा है, एक ही अनुच्छेद और धारा के अलग-अलग जो अर्थ लगाए जाते हैं, उसकी जिम्मेदारी किस पर होंगी? डॉ. जयप्रकाश कर्दम ने लिखा है कि " डॉ० अम्बेडकर का सपना एक सुदृढ़ सम्मुन्नत और सुखी राष्ट्र का सपना था, जिसमें सभी समान हों तथा सब परस्पर प्रेम, सहयोग और बन्धुता के साथ रहें। कोई छोटा-बड़ा, ऊंच-नीच या सछूत-अछूत न हो, इसके लिए उन्होंने जातिविहीन और वर्गविहीन समाज की परिकल्पना की। इस तरह के समाज की आधार-रचना कैसे हो, यही उनके समग्र चिन्तन और सृजन का मूल विषय और आधार है।" (२) समाज, राजनीति, धर्म कोई क्षेत्र ऐसा नहीं, जिसमें डॉ० अम्बेडकर ने विचार और कार्य न किया हो। वैचारिक रूप से वह भारत में राजनीतिक रूप में लोकतंत्र के, सामाजिक क्षेत्र में मानववाद के आर्थिक क्षेत्र में समाजवाद के धार्मिक क्षेत्र में बुद्धवाद के तथा दार्शनिक क्षेत्र में अन्तिम और अनात्मवाद के पक्षधर रहे। किसी भी प्रकार की असमानता और अन्याय का उन्होंने सदैव विरोध किया। उनका नारा था-शिक्षा, संगठन और संघर्ष, किन्तु विडम्बना यह है कि उनके इस नारे का उपयोग दलितों ने कम उठाया, प्रतिगामी और फासीवादी शक्तियों ने ज्यादा उठाया। प्रसिद्ध लेखक शरण कुमार लिम्बाले ने संकेत किया है कि 'अम्बेडकरवाद जातिभेद के अन्त का आधुनिक विचार है। बाबा साहब ने हिन्दू धर्म में विषम व्यवस्था के विरुद्ध संघर्ष किया। अम्बेडकर ने जाति को समाप्त करने के लिए अन्तर्जातीय विवाह पर जोर दिया, लेकिन यह प्रक्रिया भी सफल नहीं हुई। उन्होंने यह भी कहा कि जन्म के आधार पर फैसला नहीं, कर्म के आधार पर फैसला होना चाहिए। उनकी यह इच्छा भी पूरी तरह पूरी नहीं हुई। देखा जाय तो दलितों में भी वर्ग पैदा हो गये हैं, जो अपनी ही जाति के आर्थिक रूप से कमजोर लोगों को हेय दृष्टि से देखते हैं।

संवैधानिक संरचना और दलित-प्रश्न को समझने के लिए सत्ता और वैचारिकी को भी समझना होगा। जिस प्रकार मार्क्स ने यूरोपीय समाज का वर्गवादी विश्लेषण करके उच्चवर्गीय सत्ता को स्पष्ट किया, उसी प्रकार भारत के वर्णवादी समाज को आधार बनाकर बाबा साहब ने भारतीय समाज का वर्णवादी विश्लेषण प्रस्तुत किया। सूरज बड़त्या का कहना है कि "सत्ता क सीधा सामान्य अर्थ है-सामाजिक संगठन। इसके अन्तर्गत प्राधिकारी शक्तियां विरोधपूर्ण एवं समूहगत हितों में समन्वय के द्वारा मानवीय क्रियाकलापों को संचालित करने, समझाने-बुझाने या जोर-जबरदस्ती से उन्हें एक ही वैचारिकी-नियमों के मातहत करने की कोशिश करती है।" (३) मनुष्य का स्वभाव है-स्वतंत्र रहना, सोचना- विचारना और अपने तरीके से अपना विचार करना। कबिलाई समाज की सत्ता एक ऐसा लोकतांत्रिक व्यवसाय था, जिसमें सभी वयस्क सदस्य बैठकर विचार-विमर्श कर किसी निष्कर्ष पर पहुंचने की कोशिश करते थे कि अचानक यह कोशिश विफल हो गयी। दलितों ने सत्ता के अधिकार में भागीदारी का जब प्रश्न उठाया, तब सत्ता-विमर्श का नया स्वरूप सामने आया। प्राचीनकाल से लेकर आधुनिक काल तक की उपर्युक्त सभी सामाजिक, सांस्थानिक इकाइयों में न केवल वैचारिक स्तर पर बल्कि व्यावहारिक रूप में भी अपनी गहरी पैठ जमायी। पूरी दुनिया के सामाजिक विकास के विभिन्न सोपानों का विश्लेषण मार्क्सवाद ने किया है, लेकिन भारत के सन्दर्भ में मार्क्सवाद का विकास कर फुले और अम्बेडकर ने भारतीय समाज की एकदम नयी व्याख्या-विश्लेषण प्रस्तुत किया। समाज का वर्गीय विश्लेषण हालांकि मार्क्सवाद कर चुका था, लेकिन पहली बार समाज का वर्ण आधारित विश्लेषण डॉ. अम्बेडकर ने ही किया।

भारत में शिक्षा, संस्कृति, साहित्य, अर्थ सभी पर एक विशेष प्रकार का राजनीतिक व सामाजिक संगठन हावी था, जिसे ब्राह्मणवादी वैचारिकी कहा गया, किन्तु ब्राह्मणवाद के विरोध के नाम पर कोई परिवर्तन होने वाला नहीं था क्योंकि वैकल्पिक व्यवस्था प्रस्तुत किए बिना कोई बदलाव कैसे हो सकता है! कार्ल मार्क्स ने भारतीय समाज का अध्ययन भी किया और यहां के सांस्थानिक रूपों पर भी विचार किया। उन्होंने लिखा है कि "अभी तक आविर्भूत समस्त समाज का इतिहास वर्ग-संघर्षों, सामन्ती स्वतंत्र मनुष्य और दास, पेटीशियन और सामन्ती प्रभु और भू-दान और शिल्पकारसंघ का उत्साह-कारीगा और मजदूर-कारीगर, संक्षेप में उत्पीड़क और उत्पीड़ित बराबर दूसरे का विरोध करते आए हैं। वे कभी छिपे, कभी प्रकट रूप से लगातार एक-दूसरे से लड़ते रहे हैं, जिस लड़ाई का अन्त हर बार या तो पूरे समाज के क्रान्तिकारी पुनर्गठन में या संघर्षरत वर्गों की बरबादी में हुआ।" (४) मार्क्स ने समाजिक-ऐतिहासिक विश्लेषण में एक तथ्य साफ कर दिया है कि समाज में विकास के पहले चरण से ही समाज में दो वर्ग विद्यमान रहे हैं। इसका यह भी अर्थ हो सकता है कि आगे भी दो वर्ग विद्यमान रहेंगे। मार्क्सवादी चिन्तन और अम्बेडकरवादी चिन्तन में घोर अन्तर्विरोध है। भारत के सन्दर्भ में मार्क्स की अवधारणा के साथ अम्बेडकर की अवधारणा को मिलाना आवश्यक है, किन्तु सबके बावजूद मामला वर्ग-संघर्ष पर ही अटकेगा। इसीलिए मार्क्स में भारतीय समाज की आधारशिला को मजबूती प्रदान करने वाले तत्वों पर विशेष ध्यान दिया है। भारतीय इतिहास के अध्ययन से यह स्पष्ट होता है कि इतिहासकार अपनी वैचारिकी और आन्तरिक संस्कारों और मूल्यों से प्रेरित होकर एक ही कारण को किसी परिघटना के लिए निर्णायक एवं नियामक मानकर अन्य कारणों की अनदेखी करता है। इतिहास से बेदखल होने का अर्थ किसी समुदाय विशेष, वर्ग-विशेष या समाज-विशेष का इतिहासविहीन होना या इतिहासशून्य होना नहीं, बल्कि इस समाज के इतिहास को हाशिये पर होना मानना चाहिए।

अम्बेडकर ने भारतीय इतिहास को उसी नजरिए से देखा, जिस नजरिए से पहले के लोग देखते आए थे, किन्तु उनकी दृष्टि दलितों के शोषण और उत्पीड़न पर ठहर गयी। अम्बेडकर ने स्वयं सामाजिक अपमान झेला था। रामविलास भारती ने लिखा है कि " डॉ. अम्बेडकर ने भारत के इतिहास में पहली बार सिद्ध किया कि अछूत कानूनी तौर पर हिन्दू जरूर हैं, किन्तु व्यावहारिक तौर पर वे हिन्दू नहीं हैं। हिन्दुओं और अछूतों के बीच बुनियादी तौर पर वैर को सिद्ध करने के लिए अछूतपन की पद्धति भी काफी थी। डॉ. अम्बेडकर हिन्दुओं से बिना किसी देरी के अपने सम्बन्ध पूर्णतः समाप्त करना चाहते थे, यही कारण था कि हिन्दुओं के हिस्से में से अथवा स्वतंत्र रूप से उनके अलग अधिकारों की मांग की। डॉ. अम्बेडकर ने स्वतंत्रता, समता और बन्धुत्व को समाज-सेवा का आधार बनाया व भारतीय समाज में एकता लाने के लिए विभिन्न मजहबों के धर्मशास्त्रों के प्रभुत्व को समाप्त करना अनिवार्य माना।" (५) डॉ. अम्बेडकर ने यह स्पष्ट किया कि अधिकार मांगने से नहीं मिलता। उसे संघर्ष द्वारा लेना पड़ता है। १६, २० मार्च १९२७ को जब उन्होंने महाड़ तालाब मुक्त करने हेतु सभा का आयोजन किया तो अपने भाषण में उन्होंने कहा कि इन्सानियत बेचकर झूठी रोटी की मांग करना शर्म की बात है। यदि हम खेती करें तो कुछ हो सकता है और खेती हमें वन विभाग की बंजर भूमि पर करने की मांग सरकार से करनी होगी। इस सभा का परिणाम यह हुआ कि तालाब अछूतों के लिए खुल गया। इससे उनमें आत्मविश्वास आया। डॉ. अम्बेडकर २३ मार्च १९२७ को मुम्बई लौट गए और वहां दंगाइयों को दण्ड दिलाने हेतु न्यायालय का सहारा लिया, जिसमें कुछ दंगाइयों को दण्ड भी मिला। मन्दिर में प्रवेश के प्रश्न को लेकर भी अम्बेडकर निरन्तर संघर्ष करते रहे।

अम्बेडकर बार-बार इस बात को कहते थे कि जिस समाज में मैं पैदा हुआ हूं, उस समाज की गुलामी नष्ट करने एवं अछूतों को उनका अधिकार दिलाने में यदि मैं विफल हुआ तो खुद पर गोली चला लूंगा। जातिभेद, गरीबी और सामाजिक विषमता की मार झेलने वाले अम्बेडकर अपनी प्रामाणिक अनुभूति और ईमानदारी को लगातार व्यक्त करते रहे। २ मार्च को नासिक में डॉ. अम्बेडकर ने अपने अध्यक्षीय भाषण में कहा था कि मन्दिर में प्रवेश से हमारी सभी समस्याओं

का हल नहीं हो सकता। हमारी समस्याएं व्यापक है, जिसका स्वरूप राजनीतिक, सामाजिक और आर्थिक है, किन्तु मन्दिर प्रवेश सत्याग्रह उच्चावर्गीय हिन्दू मन का आह्वान है, जिसने हमें मानवीय अधिकारों से वंचित रखा था। इस सत्याग्रह से सिद्ध होगा कि वे लोग हमें मानवीय अधिकार प्रदान करने में सहमत हैं या नहीं। यह मात्र हिन्दुओं मनोरचना पर निर्भर है।“(६) डॉ. अम्बेडकर ने यह भी कहा कि मन्दिर प्रवेश से हमारा शीघ्र कायाकल्प होगा, ऐसा नहीं है। मन्दिर में पत्थर की मूर्ति का दर्शन और पूजा करने से हमारी समस्याओं का हल नहीं हो सकता। ऐसा भी नहीं है कि आज तक जिस मन्दिर में जिन्होंने ईश्वर का दर्शन किया है, उनकी मूल समस्याएं हल हो चुकी हों। यह हिन्दू मन को परिवर्तन करने का एक प्रयास है। नासिक सत्याग्रह ने सवर्ण हिन्दुओं में काफी रोष पैदा कर दिया था, जिसके परिणामस्वरूप विभिन्न स्थानों पर अछूतों को उनके उत्पीड़न और दुर्व्यवहार का शिकार होना पड़ा। डॉ० अम्बेडकर ने सवर्णों द्वारा स्थापित सामाजिक समरसता के सिद्धान्त के विरुद्ध सामाजिक पृथकतावाद का सिद्धान्त दलितों के हित में बताया। उन्होंने अछूतों से कहा कि तुम शेर बनो क्योंकि बलि बकरों की दी जाती है। वास्तव में सामाजिक समरसता वर्णव्यवस्था का ही एक अंग है। अम्बेडकर इस बात पर जोर देते थे कि अब बिना स्वतंत्रता, समता व न्याय के सामाजिक समरसता वर्णव्यवस्था को मजबूत बनाए रखने की एक रणनीति है। इसका निदान मात्र कौशल से प्रेषण है, यही कौशल से प्रेषण आगे चलकर पूना-पैक्ट का आधार बना। इस तरह दलितों में चेतना का प्रस्फुटन एक नये युग की शुरुआत थी।

डॉ. अम्बेडकर विधि विशेषज्ञ थे। अर्थशास्त्र के ज्ञाता थे। समाजशास्त्र के पण्डित थे। कहा जाय जो अपने समय के बहुपठित व्यक्तियों में अम्बेडकर का स्थान पहले नम्बर पर था। इसलिए उनके कथन का अलग महत्व है। २५ अप्रैल १९४८ को उन्होंने एक भाषण में कहा था कि ”सरकार की आलोचना करने वाला एक विरोधी पक्ष होना ही चाहिए, नहीं तो सरकार आसानी से अहमन्य शासक या तानाशाह बन जाएगी। भारत में अछूतों व पिछड़ों को मिलाकर एक तीसरी पार्टी का गठन करना चाहिए क्योंकि ये दोनों मिलकर देश के शासक क्यों न हों। यदि आप संगठित हों तो आप सरकार बना सकते हैं।”(७) अम्बेडकर का यह भी कहना था कि यह पिछड़े वर्ग पर निर्भर करेगा कि वह सवर्णों के साथ मिलकर अपना छोटा भाई कहलाना पसन्द करेगा अथवा अछूतों के साथ मिलकर बड़ा भाई कहलाना पसन्द करेगा। रोटी-बेटी का व्यवहार चालू भले न हो, किन्तु इसका कोई अर्थ नहीं कि अपने आप को एक गिरी हुई हालत से ऊपर उठाने के लिए हिल-मिलकर देश की राजनीतिक पार्टी भी न बनाएं। यह बिडम्बना ही है कि पिछड़ा वर्ग सवर्णों के साथ मिलकर छोटा भाई भी बना और दलितों के साथ मिलकर बड़ा भाई भी बना। इस सन्दर्भ में १९६३ और १९६४ की घटनाओं को देखा जा सकता है। अम्बेडकर की आशा थी कि जब पिछड़े दलितों से मिलेंगे तो सामाजिक तथा आर्थिक लोकतंत्र की स्थापना कर सकते हैं, किन्तु ऐसा हो नहीं पाया। यद्यपि दलितों को कई बार अवसर मिले, परन्तु वे अवसर का उपयोग करने की बजाय अवसरवाद की रणनीति पर काम करने लगे।

संदर्भ:-

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- ७- डॉ. अम्बेडकर : बीसवीं सदी में दलित समाज, सम्पादक अभिनव कुमार रावत प्रकाशन नयी दिल्ली सं. वर्ष २०१७, पृष्ठ- ११५.



डॉ. भीमराव आम्बेडकर - एक अर्थशास्त्री

१. विरेन्द्र कुमार सैनी

सहायक प्राध्यापक (वाणिज्य)

राजकीय स्नातकोत्तर महाविद्यालय जयहरीखाल

जनपद पौड़ी गढ़वाल राज्य उत्तराखण्ड

२. वरुण कुमार (सह-लेखक)

सहायक प्राध्यापक (वाणिज्य)

राजकीय स्नातकोत्तर महाविद्यालय जयहरीखाल

जनपद पौड़ी गढ़वाल राज्य उत्तराखण्ड

आधुनिक भारत के निर्माता बाबा साहेब डॉ. भीमराव आम्बेडकर की चर्चा एक कानून विशेषज्ञ और समाजशास्त्री, शिक्षाविद, कुशल राजनीतिज्ञ के रूप में हमेशा होती ही है। लेकिन वह एक बड़े अर्थशास्त्री भी थे, इस बात को कम लोग ही जानते हैं। नोबल पुरस्कार विजेता डॉ. अमर्त्यसेन ने स्वयं स्वीकार करते हुए कहा कि 'बाबा साहेब डॉ. आम्बेडकर मेरे अर्थशास्त्र के जनक हैं वे दलितों शोषितों के सच्चे और जाने माने महानायक हैं उन्हें आज तक जो भी मान-सम्मान मिला है वे उससे कहीं ज्यादा के अधिकारी हैं भारत में वे अत्यधिक विवादित हैं हालांकि उनके जीवन और व्यक्तित्व में विवाद योग्य कुछ भी नहीं है जो उनकी आलोचना में कहा जाता है वह वास्तविकता के एकदम पर हैं अर्थशास्त्र के क्षेत्र में उनका योगदान बेहद शानदार है उसके लिए उन्हें सदैव याद रखा जाएगा।'

अर्थशास्त्र के महत्व को स्वीकार करते हुए डॉ. बी.आर. आम्बेडकर ने कहा कि 'इतिहास बताता है कि जहाँ नैतिकता और अर्थशास्त्र के बीच संघर्ष होता है वहाँ जीत हमेशा अर्थशास्त्र की होती है निहित स्वार्थों को तब तक स्वेच्छा से नहीं छोड़ा गया है जब तक कि मजबूर करने के लिए पर्याप्त बल ना लगाया गया हो।'

डॉ. आम्बेडकर लोक वित्त विषय के महान विशेषज्ञ थे, कोलंबिया विश्वविद्यालय में अध्ययन करते हुए उनकी पी-एचडी का शोध विषय 'अवसनजपवद विचनइसपब थपदंदबम पद इतपजपो पदकपं था। इसके बाद लंदन स्कूल ऑफ इकॉनामिक्स से उन्होंने 'प्राब्लम ऑफ रूपी: इट्स ओरिजिन एंड इट्स सोल्यूशन' विषय पर डॉक्टरेट की उपाधी हेतु शोध प्रबंध लिखा और वर्ष १९२३ में डॉक्टरेट की डिग्री अर्जित की। उन्होंने तर्क दिया कि औद्योगिकरण और कृषि विकास से भारतीय अर्थव्यवस्था में वृद्धि हो सकती है भारत में प्राथमिक उद्योग के रूप में कृषि निवेश पर बल दिये जाने की बात कही। जिसके उपयोग से ही सरकार को खाद्य सुरक्षा लक्ष्य हासिल करने में मदद मिली।

भारत के अर्थतज्ञ बाबा साहेब आम्बेडकर जी ने भारतीय रिजर्व बैंक की स्थापना में महत्वपूर्ण भूमिका निभाई है, उनके द्वारा दिये गए निर्देशक सिद्धांतों के आधार पर भारतीय रिजर्व बैंक की स्थापना की गई थी। बैंक कि काम करने की शैली को बाबा साहेब ने ही हिल्टन यंग कमीशन के समक्ष रखा था, वर्ष १९२६ में कमीशन भारत में रॉयल कमीशन ऑन इंडियन करेंसी एंड फिनांस के नाम से आया इसके सभी सदस्यों ने बाबा साहेब के लिखे ग्रंथ दी प्राब्लम ऑफ दी रूपी से प्रभावित होकर उसका जोरदार समर्थन किया जिसके बाद ब्रिटिश वैधानिक सभा भारतीय रिजर्व बैंक अधिनियम १९३४ बनाया गया और भारत को उसका केन्द्रीय बैंक मिला।

अर्थशास्त्र के क्षेत्र में भी डॉ. आम्बेडकर का योगदान अति महत्वपूर्ण है १९३० के दशक में पूरी दुनिया में मंदी का दौर था ब्रिटिश सरकार के सामने गंभीर आर्थिक समस्या थी। दूसरी और ब्रिटिश उपनिवेशों में आजादी की मांग जोर पकड़ रही थी वैश्विक मंदी के कारण भारत की स्थानीय समस्याओं का समाधान करना भी अति आवश्यक हो गया था। भारतीय अर्थव्यवस्था की समस्या जैसे वित्तीय प्रणाली और रुपये पर बाबा साहेब द्वारा महत्वपूर्ण योगदान दिया गया

उनके द्वारा 'ईस्ट इंडिया कंपनी का प्रशासन और वित्तीय प्रबंध' ब्रिटिश भारत में प्रांतीय वित्त व्यवस्था का विकास और रूपरेखा की समस्या-उद्भव और समाधान, जिसमें उनके द्वारा तथ्यों और आंकड़ों के आधार पर साबित किया कि ब्रिटिश शासन भारत की जनता की बर्बादी और गरीबी का वाहक है और इसकी सारी नीति भारत से धन संपदा को हड़पकर बाहर ले जाने वाली है इसका उद्देश्य भारत को कच्ची सामग्री उत्पादक वाला देश मानकर ब्रिटेन को आपूर्ति करना है जिससे भारतीय उद्योग प्रभावित होगा। डॉ. अम्बेडकर ने अपनी कृतियों में अंग्रेज सरकार की तत्कालीन दमनकारी नीति जैसे भूमि लगान, नमक कर, भारतीय उत्पाद पर असमान कर कस्टम ड्यूटी, जागीरदारी व्यवस्था द्वारा किसानों का घोर शोषण की आलोचना की थी। अंग्रेज अधिकारियों के सापेक्ष भारतीय अधिकारियों को दिये जाने वाले वेतन में अत्यधिक अंतर की आलोचना भी बाबा साहेब द्वारा करते हुए ब्रिटिश शासन की वजह से हुए विकास के नुकसान की गणना भी की गई।

अर्थशास्त्र के क्षेत्र में डॉ. भीमराव अम्बेडकर के द्वारा भारत की मुद्रा विनिमय प्रणाली के बारे में जानना आवश्यक है वर्ष १८६३ तक भारत में केवल चांदी के सिक्कों का प्रयोग ही किया जाता था। चांदी के सिक्के का मूल्य उसमें उपलब्ध चांदी के द्रव्यमान से आंका जाता था एक स्वर्णमुद्रा का मूल्य १५ चांदी के सिक्कों के बराबर था भारत में स्वर्ण की उपलब्धता कम होने के परिणाम स्वरूप स्वर्ण मुद्रा के मुकाबले भारतीय रजत मुद्रा का निरंतर अवमूल्यन होने लगा जिस कारण मंहगाई में वृद्धि हुई जिसके फलस्वरूप प्रत्येक वर्ग को घाटा हो रहा था। उपरोक्त का गहनता से विश्लेषण कर डॉ. भीमराव अम्बेडकर के द्वारा कहा गया कि स्वर्ण मूल्यवान तो हो सकता है लेकिन वह आदमी की सामान्य जरूरतों को पूरा नहीं कर सकता है वह न तो भूखें का पेट भर सकता है, न उससे नंगे तन को ढका जा सकता है यदि रजत मुद्रा से जरूरत की सभी चीजें प्राप्त हो जाती है तो उन्हे स्वर्ण की दरकार न होगी। रजत मुद्रा के मूल्य में अस्थिरता को देखते हुए स्वर्ण मुद्रा को अपनाने का सुझाव दिया तथा रजत मुद्रा का मूल्य १ शिलिंग तथा छ पैसे रखने की सलाह दी तथा 'गोल्ड एक्सचेंज स्टैण्डर्ड' तथा 'गोल्ड रिजर्व फण्ड' के विरोधी थे। उनकी अधिकांश अनुशंसाओं को सरकार ने ज्यों का त्यों अपना लिया गया था।

डॉ. भीमराव अम्बेडकर ने भारतीय समाज में व्याप्त असमानताओं का गहन अध्ययन किया और 'कल्याणकारी अर्थशास्त्र' के पक्षधर के रूप में पहचान बनाई और राष्ट्रीय आर्थिक और सामाजिक विकास की पैरवी की शिक्षा, सार्वजनिक स्वच्छता, समुदाय स्वास्थ्य, आवसीय सुविधाओं को बुनियादी सुविधाओं के रूप में समाज को देने की बात कही।

वर्ष १९१८ में प्रकाशित 'जर्नल ऑफ द इंडियन इकोनॉमिक सोसायटी' में अर्थव्यवस्था सुधार के लिए कृषि के महत्व को प्राथमिकता दी गई और भारत में छोटी जेतों की समस्या एवं उसके निवारण पर ध्यान देने की बात कही उन्होंने कहा कि उद्योग महत्वपूर्ण तो है ही परंतु इन सब में कृषि अधिक महत्वपूर्ण है यह सबसे प्राचीन उद्योग है और अन्य कई उद्योग, कृषि उत्पाद पर ही आधारित है। क्योंकि यह उद्योग अनाज के उत्पादन से संबंधित है और जब तक कृषि क्षेत्र का विकास नहीं होगा तो राष्ट्र का भी पूर्ण विकास संभव नहीं हो सकता है अतः इसके विकास के लिए ठोस कदम उठाने की आवश्यकता है कृषि जोत का आकार चकबंदी कर बढ़ाया जाने का सुझाव दिया। बाबा साहेब जानते थे कि भारतीय अर्थव्यवस्था का विकास कृषि पर आधारित है। डा. अम्बेडकर ने वित्तीय अर्थशास्त्र, सामाजिक अर्थशास्त्र, कृषि अर्थशास्त्र में योगदान दिया है जिसमें कृषि में सुधार की समस्या, छोटे जोत व खेत तथा कृषि उत्पाद की समस्या, भारतीय मुद्रा की समस्या, वित्त एवं योजना जैसी आर्थिक समस्याओं का अध्ययन किया और अर्थ व्यवस्था में सार्वजनिक वित्त एवं कृषि पर उनके विचार भारतीय अर्थव्यवस्था में मील का पत्थर है।

डॉ. अम्बेडकर ने 'स्माल होल्डिंग्स इन इंडिया एंड देयर रेमेडीज' में लिखते हैं कि पूंजी वस्तु है, और श्रमिक व्यक्ति। पूंजी का यदि कोई उपयोग न किया जाता तो उससे कोई आमदनी नहीं होती परंतु उस पर कोई खर्च भी नहीं

करना पड़ता लेकिन श्रमिक जीवित है जिसे जीवित रहने के लिए कुछ ना कुछ करना पड़ता है कृषि में छोटी जोतों की समस्या सामाजिक अर्थव्यवस्था की समस्या है जो आवश्यकता के अनुरूप उत्पादन नहीं होने के कारण कई सामाजिक समस्या उत्पन्न करती है और सामाजिक असमानता का मूल कारण बनती है।

१९२५ में डॉ आम्बेडकर ने ' ब्रिटिश भारत में प्रांतीय वित्त व्यवस्था का विकास ' नाम की पुस्तक प्रकाशित की। जिसमें उन्होंने केंद्र और प्रांतों के बीच आर्थिक संबंध की १८३३ से १९२१ तक की समीक्षा की, और आधुनिक भारत की वित्तीय प्रबंधन व्यवस्था, कर के सिद्धांत, प्रांतीय राजस्व की समस्या पर महत्वपूर्ण कार्य किया और यह बताया कि किस प्रकार ब्रिटिश शासन की कर प्रणाली सिर्फ गरीब और किसानों पर राजस्व का भार डालती थी और जन कल्याण के बजाय जमींदारों, और ब्रिटिश शासन को पोषित करने के लिए थी।

भारतीय कराधान व्यवस्था जनक भी बाबा साहेब को कहा जाये तो कोई अतिशयोक्ति नहीं होगी सन १९४६ में संविधान के निर्माण में कराधान के विषय पर महत्वपूर्ण टिप्पणी की और भारत के संविधान में नियंत्रक एवं महालेखापरीक्षक की नियुक्ति के संबंध में प्रावधान करते हुए कहा सरकारों को जनता से संचित धन का इस्तेमाल न केवल नियमों, कानूनों और विनियमों के अनुरूप करना चाहिए कि सार्वजनिक प्राधिकारी धन के व्यय में विश्वसनीयता, बुद्धिमत्ता और मितव्ययिता से काम करे। सार्वजनिक वित्त की आवश्यकता के महत्व को लोकहितकारी बताया जिसका उपयोग सड़को, बिजली, पानी, कानून व्यवस्था जैसी मूलभूत आवश्यकताओं को पूरा करने के लिए जा सके और इनके लाभ कुछ लोगों तक सीमित न होकर सभी को मिलने चाहिए।

डॉ आम्बेडकर ने भारतीय अर्थव्यवस्था को सुदृढ़ करने के उद्देश्य से सुझाव दिये कि सभी प्रमुख उद्योग सरकारी नियंत्रण में होंगे तथा सरकार द्वारा ही चलाये जायेंगे तथा जो उद्योग प्रमुख नहीं है किन्तु आधारभूत है सरकारी उद्यमों द्वारा चलायें जायें। उनका मानना था कि कृषि राजकीय उद्योग घोषित हो व प्रत्येक वयस्क नागरिक को बीमा पालिसी लेना आवश्यक होगा। जिसका उल्लेख 'जंजमे दक डपदवतपजपमे ष नामक पुस्तक के रूप में किया गया ।

निष्कर्ष

उपरोक्त तथ्यों का अध्ययन करने से स्पष्ट होता है कि भारत रत्न व प्रेस्टेस्ट इंडियन अर्वाड प्राप्त डॉ भीमराव आम्बेडकर जी का वित्तीय विवेक, भारतीय अर्थव्यवस्था की गहन समझ और व्यावहारिक अनुभव व समालोचनात्मक ज्ञान के कारण एडम स्मिथ, ऐडविन केनन जैसे प्रसिद्ध अर्थशास्त्री की पंक्ति में सुमार है। उनका आर्थिक स्वरूप राजकीय समाजवादी था जिसका महत्व आज भी विद्यमान है वर्तमान भारत सरकार द्वारा विभिन्न योजनाओं आयुष्मान भारत, सबके लिए आवास, सौभाग्य योजना, उज्ज्वला योजना ,आदि बाबा साहेब भीमराव आम्बेडकर की दूरगामी चिन्तन को वास्तविक श्रद्धांजलि है।

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डॉ. शाहिदा बेगम मंसूरो

सहायक प्राध्यापक, भूगोल
शासकीय महाविद्यालय, बिछुआ जिला छिन्दवाड़ा

Abstract

समाज के महान योद्धा बाबा साहब अम्बेडकर का जन्म 14 अप्रैल 1891 का भारत के हृदयस्थल मध्यप्रदेश के इन्दौर में स्थित सैन्य छावनी महु के काली पलटन इलाके में हुआ था। मध्यप्रदेश सरकार ने बाबा साहब की जन्मस्थली पर एक भव्य स्मारक बनाई है जिसे 'भीम जन्मभूमि' के नाम से जाना जाता है। भारत भूमि ऐसे महान व्यक्तित्व को पाकर धन्य हो गई। बाबा अम्बेडकर ने स्वतंत्र भारत के प्रथम कानून मंत्री के रूप में अत्याधिक प्रयास किये।

बाबा साहब अम्बेडकर के प्रयासों से समाज में कई परिवर्तन हुये हैं। भारत जैसे विशाल राष्ट्र में अनेक धर्म अनेक भावनाएं तथा परंपराएं हैं। रूढ़िवादिता अधिक है। महिलाओं को चार दीवारी में कैद कर रखा जाता था। पुत्र एवं पुत्री में भेदभाव किया जाता था। बाबा साहब ने महिलाओं को उनके जन्म के साथ सम्मान जनक जीवन दिलाने हेतु अथक प्रयास किये तथा महिलाओं के साथ किये जाने वाले सामाजिक-आर्थिक भेदभाव को मिटाने के लिये ठोस कदम उठाए।

अध्ययन क्षेत्र भारत एशिया महाद्वीप के दक्षिणतम भाग में स्थित है। भारत का भौगोलिक क्षेत्रफल 32,87,263 वर्ग किलोमीटर है। इसका विस्तार 8°4' उत्तरी अक्षांश से 37°6' उत्तरी अक्षांश के बीच है तथा 68°7' पूर्वी देशांतर से 97°25' पूर्वी देशांतर के बीच है।

डॉ. भीमराव अम्बेडकर के अथक प्रयासों से किये गये सामाजिक परिवर्तन पर आधारित है जो कि भारत के संदर्भ में है।

Introduction

भारत एक महान देश है। यहां कई धर्मों के लोग निवास करते हैं। कई प्रकार की भाषाएँ बोली जाती हैं। विभिन्न रीति-रिवाज पाए जाते हैं। कई प्रकार के विचार देखने को मिलते हैं। इसकी भूमि में कई महान वीर पुरुष जन्मे हैं। उनका जीवन देश को समर्पित रहा है।

आधुनिक भारत के अनेक निर्माता हैं जिनमें से एक डॉ. भीमराव अम्बेडकर हैं। बाबा साहब के सिद्धांत तथा विचार भारत के लिये सदा ही प्रासांगिक रहे हैं। अम्बेडकर साहब संविधान निर्माता हैं। इन्होंने महान समाज सुधारक के रूप में कार्य किया है। भारत के मध्यप्रदेश राज्य के महु में 14 अप्रैल 1891 को बाबा साहब का जन्म हुआ। इनके पिता श्री रामजी मालोजी सकपाल तथा माता भीमाबाई रामजी सकपाल थी। डॉ. भीमराव अम्बेडकर ने अपना पूरा जीवन समाज की भलाई में समर्पित कर दिया। उन्होंने समाज में फैली छूआछूत नामक बीमारी का अंत किया तथा जातिवाद के विरुद्ध संघर्ष किया। बाबा साहब ने गरीबों, बेसहारा, दलितों, शोषितों के अधिकार के लिये संघर्ष किया।

Study Area

एशिया महाद्वीप के दक्षिण में स्थित भारत देश अनेक विविधता समेटे हुये है। दक्षिण का आद्यकालीन पठार, ऊँचे-ऊँचे पर्वत, सदावाहिनी नदियाँ, उत्तर के विशाल मैदान आदि विद्यमान हैं। इसका विस्तार 8°4' उत्तरी अक्षांश से 37°6' उत्तरी अक्षांश के बीच है तथा 68°7' पूर्वी देशांतर से 97°25' पूर्वी देशांतर के बीच है। भारत का भौगोलिक क्षेत्रफल 32,87,263 वर्ग किलोमीटर है। यह उत्तरीगोलाद्ध में स्थित है। कर्क रेखा भारत को दो भागों में बांटती है। भारत के समुद्र तट की कुल लंबाई 7516.6 किलोमीटर है भारतीय मुख्य भूमि का तटीय विस्तार 1216.6 किलोमीटर है। भारतीय समुद्र तट 2.02 मिलियन वर्ग किलोमीटर है। भारत तीन ओर से समुद्र से घिर है। इसके दक्षिण में हिन्द महासागर स्थित है जो भारत के दक्षिणी भाग से टकराकर दो भागों अरब सागर और बंगाल की खाड़ी में विभक्त हो जाता है। नवंबर 2020 की रिपोर्ट के अनुसार भारत की अनुमानित कुल जनसंख्या 1,384,660,352 है। यहां का जनसंख्या घनत्व 2011 के अनुसार 500 व्यक्ति प्रतिवर्ग किलोमीटर है।

Research Methodology

प्रस्तुत शोध पत्र "डॉ. भीमराव अम्बेडकर तथा सामाजिक परिवर्तन (भारत के संदर्भ में एक भौगोलिक अध्ययन) पर आधारित है।"

प्रस्तुत शाध पत्र के लिये निम्न उद्देश्यों का निर्माण किया गया है -

1. भारत की भौगोलिक स्थिति को ज्ञात करना।
2. डॉ. भीमराव अम्बेडकर द्वारा सामाजिक, आर्थिक, राजनीतिक आदि कार्यों के माध्यम से समाज में किये गए परिवर्तनों का अध्ययन करना।

Chapter Content

डॉ. भीमराव अम्बेडकर द्वारा किये गए सामाजिक परिवर्तनों पर प्रकाश डाला गया है। उनके द्वारा सामाजिक क्षेत्र में किये गए कार्यों, समानता संबन्धी कार्यों, राजनीतिक क्षेत्र में किये गए कार्यों, आर्थिक क्षेत्र में किये गए कार्यों, महिलाओं की स्थिति में सुधार के लिये किये गए कार्यों का अध्ययन किया गया है -

सामाजिक क्षेत्र में कार्य

बाबा अम्बेडकर ने अपना पूरा जीवन समाज सुधार के लिये समर्पित कर दिया। उन्होंने प्राचीन ग्रंथों का अध्ययन किया और बताया कि भारतीय समाज में वर्ण व्यवस्था, जाति प्रथा तथा अस्पृश्यता का प्रचलन समाज में कालान्तर में आई विकृतियों के कारण उत्पन्न हुई है। सामाजिक क्षेत्र में डॉ. भीमराव अम्बेडकर द्वारा किये गए प्रयास प्रत्येक दृष्टिकोण से याद रखने योग्य है। उनके योगदान को भुलाया नहीं जा सकता। बाबा साहब ने प्रचलित वर्णव्यवस्था को अवैज्ञानिक, अत्याचारपूर्ण, संकीर्ण और गरिमाहीन बताते हुये इसकी आलोचना की। उन्होंने बताया कि इस व्यवस्था से हानि होती है क्योंकि इसमें व्यक्ति की योग्यता नहीं देखी जाती बल्कि जाति आधार पर कार्यों के पूर्व ही निर्धारण हो जाता है। सामाजिक विद्वेष तथा घृणा इस व्यवस्था को आगे बढ़ाती है जो कि सही नहीं है। सामाजिक भेदभाव के विरोध में डॉ. भीमराव अम्बेडकर ने व्यापक आन्दोलन किये तथा छूआछूत जैसी प्रथा का विरोध किया।

समानता संबन्धी कार्य

भारत देश एक महान सुसंस्कृत देश है। अपनी संस्कृति और परम्पराओं के लिये यह जगतगुरु माना जाता है। इसकी पावन भूमि में अनेक महान तेजस्वी महापुरुषों ने जन्म लिया इन्हीं में से एक महान है डॉ. भीमराव अम्बेडकर। बाबा अम्बेडकर समाज में समानता स्थापित करने के लिये विख्यात हैं। उनके विचार भारत में ही नहीं बल्कि विश्व में प्रासांगिकता के लिये विख्यात हैं। उनके अनुसार "समानता अधिकार धर्म और जाति से ऊपर होना चाहिये। प्रत्येक व्यक्ति को विकास के समान अवसर दिये जाने चाहिये। किसी भी समाज की प्रथम और अंतिम

नैतिक जिम्मेदारी होना चाहिये। यदि समाज में इन दायित्वों का निर्माण जागरूक नहीं कर सके तो ऐसे समाज को परिवर्तित कर दिया जाना चाहिये।" उनका मत था कि समाज में परिवर्तन आसान नहीं है। इसके लिये कई पद्धतियों को अपनाना होता है।

एक ओर विश्व आधुनिकता की ओर बढ़ रहा है तो दूसरी असमानता की घटनाएं भी दृष्टिगोचर हो रही हैं। बाबा साहब का मानना है कि रंग रूप लंबाई बुद्धि आदि में प्राकृति ने जो असमानता बनाई है उससे समस्या नहीं है बल्कि समाज के ही व्यक्ति इन रंग, रूप, जाति, लिंग आदि आधारों पर असमानता रूपी प्रदूषण फैलाते हैं जिसका प्रभाव संपूर्ण समाज पर पड़ने के साथ-साथ देश के विकास पर पड़ता है। भारत में इस स्थिति की गंभीरता को देखते हुये संविधान के अनुच्छेद 14 से 18 में समानता के अधिकार का प्रावधान है। जिससे सभी व्यक्ति को समान अवसर प्राप्त हो सके। इस प्रकार समानता संबन्धी डॉ. भीमराव अम्बेडकर के विचार न केवल उन्हें भारत में बल्कि संपूर्ण विश्व में प्रासांगिक बनाते हैं। देश के हर नागरिक को समानता का अधिकार है इसका उल्लेख संविधान के अनुच्छेद 14,15 एवं 16 में किया गया है। समानता, स्वतंत्रता और न्याय का अधिकार स्त्री-पुरुष दोनों को एक समान रूप से दिया गया है। शारीरिक एवं मानसिक तौर पर लिंग भेद असंवैधानिक है।

राजनीतिक क्षेत्र में कार्य

आधुनिक परिवर्तित समाज का श्रेय डॉ. भीमराव अम्बेडकर को जाता है। उनके विचार और सिद्धांत भारतीय राजनीति के लिये सदा प्रासांगिक रहे हैं। वास्तव में डॉ. भीमराव अम्बेडकर ऐसी राजनतिक व्यवस्था के पक्षधर थे जिसमें सभी को समान राजनीतिक अधिकार प्राप्त हों तथा धर्म, जाति, रंग तथा लिंग आदि के आधार पर कोई भेदभाव न किया जाए। बाबा अम्बेडकर का यह राजनीतिक दर्शन व्यक्ति और समाज के परस्पर संबंधों पर बल देता है। उनका मानना था कि जब तक आर्थिक और सामाजिक विषमता समाप्त नहीं हो जाती तब तक देश का विकास संभव नहीं है। देश के विकास के लिये जनतंत्र आवश्यक है। इसके लिये सामाजिक चेतना का होना जरूरी है क्योंकि सामाजिक चेतना के बिना जनतंत्र आत्मविहीन हो जाता है। जनतंत्र को बाबा साहब ने एक जीवन पद्धति के रूप में स्वीकार किया था। उनका कहना था कि व्यक्ति की श्रेष्ठता ही सत्ता में परिवर्तन ला सकती है समाज में परिवर्तन ला सकती है। कुछ संवैधानिक अधिकार देने मात्र से जनतंत्र की नींव मजबूत नहीं हो सकती।

जनतंत्र व्यवस्था की कल्पना में 'नैतिक' और 'सामाजिकता' दो प्रमुख बिन्दु हैं इस तंत्र की प्रासांगिकता को बढ़ाते हैं।

आर्थिक क्षेत्र में विचार

भारत एक विकासशील देश है। यहां की अधिकांश जनसंख्या ग्रामीण है। यहां निर्धनता, बेरोजगारी, आय तथा संपत्ति में व्यापक असमानता, शिक्षा की कमी, अकुशल श्रमिक आदि अनेक समस्याएँ हैं। भारतीय अर्थव्यवस्था को लेकर डॉ. भीमराव अम्बेडकर ने कई प्रयास किये जिससे भारतीय अर्थव्यवस्था विकसित हो सके। आर्थिक क्षेत्र में उनके द्वारा किये गए कार्य सराहनीय हैं।

महिलाओं के लिये किये गए कार्य

भारत एक विकासशील राष्ट्र है। शिक्षा की कमी के कारण ग्रामीण क्षेत्रों में सामाजिक कुरीतियां तथा अंधविश्वास ने मनुष्य के हृदय में मस्तिष्क में स्थान बना रखा था। प्राचीन समय में सती प्रथा प्रचलन, बाल विवाह प्रचलन, विधवा दूसरा विवाह नहीं कर सकती थी। महिलाओं को केवल संतान उत्पत्ति तक सीमित कर चार दीवारी में कैद कर देने वाली विचारधारा समाज में विद्यमान थी। डॉ. भीमराव अम्बेडकर ने समाज में महिलाओं का समान अधिकार दिलाने, उनकी स्थिति में सुधार हेतु अथक प्रयास किये। उनके अनुसार "किसी समाज की महिलाओं के विकास पर ही उस समाज की प्रगति का अंदाजा लगाया जाता है। अपना समाज अभी तो

प्रगति क पथ पर है।" अतः महिलाओं को वह सभी कार्य करने का अधिकार प्राप्त होना चाहिये, जिन्हें वह करने की योग्यता रखती है। महिला किसी भी क्षेत्र में पुरुषों से पीछे नहीं है उसमें वे सभी क्षमतायें हैं जो पुरुष में होती हैं।

भारतीय समाज में 19वीं शताब्दी के आरंभ से वैचारिक परिवर्तन प्रारंभ हो गए थे। एक ओर विधवाओं को पनर्विवाह से वंचित कर दिया गया था वहीं दूसरी ओर पुरुष पहली पत्नी की मृत्यु के पश्चात् एक, दो या तीन बार विवाह कर सकता है। पहली पत्नी के जीवित होते हुए भी पुरुष को दूसरा विवाह करने का अधिकार था। इस विचार के कारण समाज में महिलाओं की स्थिति खराब होने लगी थी। समाज में महिलाओं को हेय दृष्टि से देखा जाता था, उसे अपने पैरों की जूती समझा जाता था, समाज में महिलाओं का हर स्तर पर शोषण उत्पीड़न और अपमान होता चला आ रहा था। विभिन्न समाज सुधारकों ने इन प्रथाओं के विरुद्ध आवाज उठाते हुए परिवर्तन लाने तथा समाज में महिलाओं की स्थिति को सुधारने के प्रयास किये हैं। सदियों से चली आ रही ऐसी प्रथा को भारतीय संविधान निर्माता बाबा अम्बेडकर ने महिला और पुरुषों को संविधान में समान रूप से मूलभूत अधिकार प्रदान करने के प्रयास किये।

डॉ. भीमराव अम्बेडकर समाज में महिलाओं की स्थिति को लेकर बहुत चिंतित थे। उनका मानना था कि महिलाओं के सम्मानपूर्वक तथा स्वतंत्र जीवन के लिये शिक्षा बहुत आवश्यक है। देश की अधिक से अधिक महिलाएँ साक्षर होनी चाहिये। बाबा साहब ने सदा ही महिला पुरुष समानता पर जोर दिया। अनुच्छेद 15 में यह प्रावधान है कि स्वतंत्रता, समानता और न्याय के साथ-साथ महिलाओं, लड़कियों की सुरक्षा और संरक्षण भी सरकार का कर्तव्य है।

अनुच्छेद 23 व्याख्या करता है कि महिलाओं को शोषण मुक्त जीवन जीने का अधिकार है। महिलाओं का किसी भी प्रकार का शोषण जैसे क्रय-विक्रय, वैश्यावृत्ति में बलात् रूप से लाना, भीख मांगने पर मजबूर करना आदि सभी दण्डनीय अपराध हैं ऐसा करने वाले तथा सहायता करने वाले व्यक्ति को भारतीय दंड संहिता के अंतर्गत सजा की व्यवस्था है।

संविधान के अनुच्छेद 16 में स्पष्ट उल्लेख है कि केवल महिला होने के कारण रोजगार से वंचित करना अथवा किसी नौकरी के लिये अयोग्य घोषित करना लैंगिक भेदभाव माना जायेगा। प्रत्येक वयस्क लड़की व हर महिला को श्रम के बदले वेतन प्राप्त करने का अधिकार पुरुषों के समान ही है।

एक सभ्य समाज में शिक्षा, खान-पान, रहन-सहन और उन्मुक्त दिन चर्या के आधार पर महिलाओं की स्थिति में परिवर्तन आया है परंतु ग्रामीण क्षेत्रों में परिवर्तन नाम मात्र का है। डॉ. भीमराव अम्बेडकर जी का मत है कि भारत जैसे विशाल देश में जहां अनेक जाति अनेक धर्म के व्यक्ति निवास करते हैं वहां सभी की भावनाएं व परंपराएं, विचार भिन्न हैं। इस प्रकार विविधता लिये देश में सामाजिक एवं आर्थिक और शैक्षिक स्तर पर अनेक रुढ़िवादिताएं तथा भेद भाव भी पनपेंगे। बाबा साहब ने महिलाओं को समाज निर्माता का स्थान दिया है महिलाओं को उनके जन्म के साथ सम्मान जनक जीवन दिलान हेतु अम्बेडकर जी ने स्वतंत्र भारत के प्रथम कानून मंत्री के रूप में अत्याधिक प्रयास किये।

वास्तव में स्वतंत्रता के कई वर्ष बाद भी व्यावहारिक रूप से दिये गए अधिकारों को लागू नहीं किया जा सका है। महिला उत्पीड़न, लैंगिक भेदभाव, समान कार्यों के लिये असमान वेतन, दहज प्रताड़ना, संपत्ति के अधिकार जैसी समस्याओं का समाधान आज भी महिलाएं कर रही हैं।

शिक्षा के क्षेत्र में कार्य

बाबा अम्बेडकर का विश्वास था कि शिक्षा व्यक्ति के चहोमुखी विकास के लिये आवश्यक है। शिक्षा से उसकी बौद्धिक क्षमता विकसित होती है। समाज की कोई भी जाति का व्यक्ति शिक्षा से अछूता नहीं होना चाहिये।

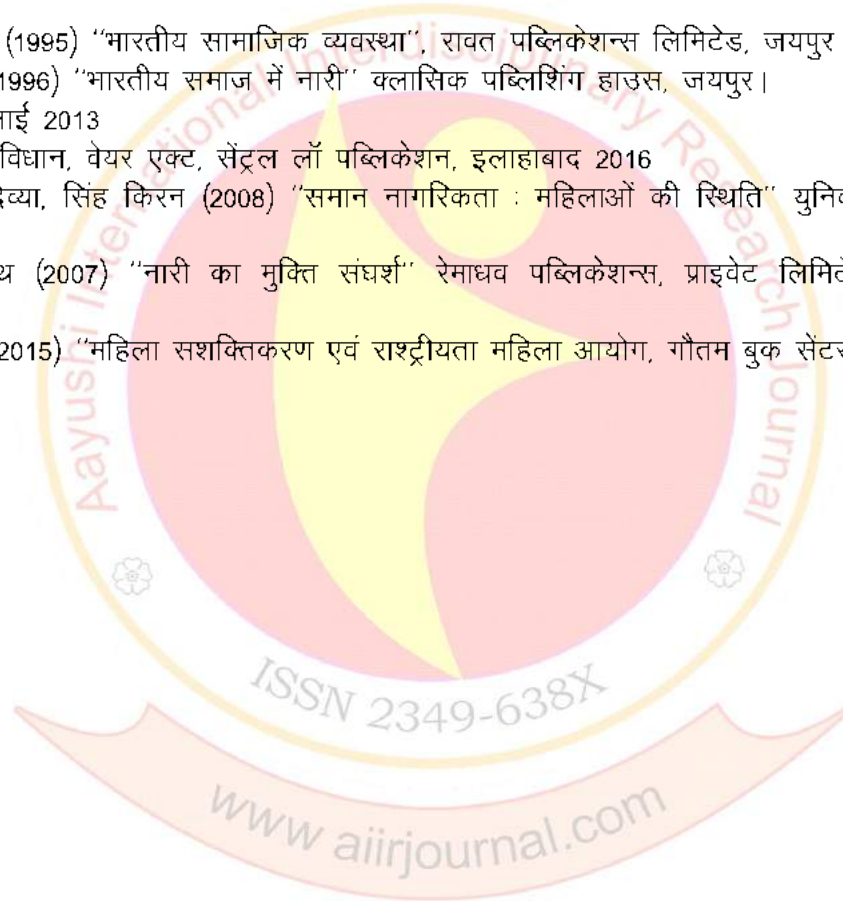
सभी को शिक्षा के क्षेत्र में समान अधिकार प्राप्त होने चाहिये। शिक्षा ही व्यक्ति को अंधविश्वास, झूठ और प्रत्येक बुराई से बचाती है। शिक्षा उद्देश्य समाज में नैतिकता व जनकल्याण की भावना विकसित होनी चाहिये। शिक्षा का स्वरूप ऐसा होना चाहिये जिससे व्यक्ति का विकास हो साथ ही साथ चरित्र निर्माण में भी योगदान हो। बाबा साहब के विचार वर्तमान में भी आदर्श माने जाते हैं। उन्हीं के विचारों का प्रभाव है कि आज समाज की हर जाति का व्यक्ति शिक्षा प्राप्त कर रहा है। देश में ही नहीं विदेश में भी नित नई-नई तकनीकों का प्रयोग कर समाज का तथा देश का नाम रोशन कर रहा है।

निष्कर्ष

निष्कर्षतः कहा जा सकता है कि भारत जैसी पावन भूमि में जन्मे डॉ. भीमराव अम्बेडकर जैसे महान समाज सुधारक जैसे व्यक्तित्व को पाकर भारतीय समाज धन्य है। उनका विचार अमर हो चुके हैं। समाज में परिवर्तन के लिये उन्होंने अपना पूरा जीवन समर्पित कर दिया। ऐसे महान व्यक्ति को सत सत नमन है।

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बाबासाहेब आंबेडकर और महिला अधिकार

संतोष कुमार

(शोधार्थी- राजनीति विज्ञान,

डॉ राममनोहर लोहिया अवध विश्वविद्यालय आयोध्य)

उत्तर प्रदेशपिन कोड- 271003

ई-मेल- sk6236653@gmail.com

संविधान निर्माता डॉ भीमराव आंबेडकर का जन्म मध्यप्रदेश के महुँ में 14 अप्रैल 1891 को हुआ था उन्हें बाबा साहेब के नाम से भी जानते हैं बाबा साहेब को दलितों और पिछड़ों के मसीहा माना जाता है बाबा साहेब का जन्म हर साल 14 अप्रैल के दिन दुनिया भर में मनाया जाता है। उन्होंने अपना संपूर्ण जीवन भारतीय समाज की जातीय व्यवस्था और हिंदू धर्म की कुरृतियों के खिलाफ संघर्ष करते हुए बीता दिया। इतना ही नहीं उनका जीवन खास तौर पर दलितों और पिछड़ों को उनके अधिकार दिलाने के लिए संघर्षशील रहा। बाबा साहेब न सिर्फ दलितों और पिछड़ों के मसीहा के तौर पर जाना जाता हैं बल्कि उन्होंने महिला शोषण पर भी आवाज उठाया और हक भी दिलाने का काम किया है, महिलाओं को समान दर्जा दिलाने के लिए महिलाओं को शिक्षा देने पर जोर दिया। महिलाओं के बराबर अधिकार का समर्थन करते हुए उनका मानना था कि सभ्य समाज का निर्माण महिलाओं का समाज में बराबर योगदान से होगा। उन्होंने समाज में हर वर्ग के लिए समानता, शिक्षा, अधिकार और सम्मान देने की बात कही और उसके लिए सदैव काम किया। उन्होंने पिछड़े और मजदूर वर्ग के अधिकारों का कड़ा समर्थन किया। बाबा साहेब अम्बेडकर के प्रयासों और संघर्षमय जीवन के लिए उन्हें भारत रत्न से सम्मानित किया गया।

परिचय:-

अम्बेडकर का जन्म 14 अप्रैल, 1891 ई0 को महुँ छावनी में हुआ था जो कि अब मध्यप्रदेश के इंदौर जिले में है। उनके पिता रामजी सकपाल सेना में सुबेदार मेजर एवं रामानंद मार्ग के अनुयायी थे। जब वे पांचवीं कक्षा में थे तब उनका विवाह भिखू वालंगकर की पुत्री रामाबाई के साथ हुआ। बाबासाहेब को बचपन से ही तमाम प्रताड़ना सहन पड़ी। शिक्षक अक्सर अछूत छात्रों को कक्षा से बाहर बैठने के लिए कहते थे। सातारा स्थानांतरित होने के बाद, उन्हें स्थानीय स्कूल में नामांकित किया गया, लेकिन स्कूल बदल देने से भीमराव का भाग्य नहीं बदला। जहां भी वह गये उन्हें भेदभाव का सामना करना पड़ा। अमेरिका से वापस आने के बाद, अंबेडकर को बड़ौदा के राजा के रक्षा सचिव के रूप में नियुक्त किया गया था, लेकिन वहां भी उन्हें 'अछूत' होने के लिए अपमान का सामना करना पड़ा था।

बाबासाहेब की शिक्षा:-

बाबासाहेब की प्रारंभिक शिक्षा सन् 1900 ई. मे गवर्नमेंट हाइस्कूल सतारा मे हुई उन्होंने एलफिन्स्टन हाई स्कूल से 1908 में मैट्रिक की परीक्षा उत्तीर्ण की। 1908 में, अम्बेडकर को एलफिन्स्टन कॉलेज में अध्ययन करने का अवसर मिला और 1912 में बॉम्बे विश्वविद्यालय से उन्होंने अर्थशास्त्र और राजनीति विज्ञान में अपनी स्नातक की डिग्री प्राप्त की। सफलतापूर्वक सभी परीक्षाओं को उत्तीर्ण करने के अलावा अम्बेडकर ने बड़ौदा के गायकवाड़ शासक सहजी राव से एक महीने में 25 रुपये की छात्रवृत्ति प्राप्त की।

बाबासाहेब अम्बेडकर ने अमरीका में उच्च शिक्षा के लिए उस धन का उपयोग करने का निर्णय लिया। उन्होंने अर्थशास्त्र का अध्ययन करने के लिए न्यूयॉर्क शहर में कोलंबिया विश्वविद्यालय को नामांकित किया। उन्होंने जून 1915 में ' इंडियन कॉमर्स' से मास्टर डिग्री की उपाधि प्राप्त की।

1916 में, उन्हें लंदन स्कूल ऑफ इकोनॉमिक्स में नामांकित किया। और उन्होंने "डॉक्टर थीसिस", "रुपये की समस्या" : इसका मूल और इसके समाधान" पर काम करना शुरू कर दिया। बॉम्बे के पूर्व गवर्नर लॉर्ड सिडेनहम की मदद से बॉम्बे में सिडेनहम कॉलेज ऑफ कॉमर्स एंड इकोनॉमिक्स में अंबेडकर राजनीति के अर्थशास्त्र के प्रोफेसर बने। अपने आगे के अध्ययन को जारी रखने के लिए, वह अपने खर्च पर 1920 में इंग्लैंड गए। वहां उन्हें लंदन विश्वविद्यालय द्वारा डी.एस.सी. प्राप्त हुआ।

बाबासाहेब अंबेडकर ने बॉन, जर्मनी विश्वविद्यालय में, अर्थशास्त्र का अध्ययन करने के लिए कुछ महीने बिताए। उन्होंने 1927 में इकोनॉमिक्स में पीएचडी की डिग्री प्राप्त की। 8 जून, 1927 को, उन्हें कोलंबिया विश्वविद्यालय द्वारा डॉक्टरेट से सम्मानित किया गया था।

भारत लौटने के बाद, भीमराव अम्बेडकर ने जाति के भेदभाव के खिलाफ लड़ने का फैसला किया, जिसकी वजह से उन्हें अपने पूरे जीवन में पीड़ा का सामना करना पड़ा। 1919 में भारत सरकार अधिनियम की तैयारी के लिए दक्षिणबोरो समिति से पहले अपनी गवाही में अम्बेडकर ने कहा कि अछूतों और अन्य हाशिए समुदायों के लिए अलग निर्वाचन प्रणाली होनी चाहिए। उन्होंने दलितों और अन्य धार्मिक बहिष्कारों के लिए आरक्षण का विचार किया।

बाबासाहेब अम्बेडकर ने लोगों तक पहुंचने और सामाजिक बुराइयों की खामियों को समझने के तरीकों को खोजना शुरू कर दिया। उन्होंने 1920 में कलकापुर के महाराजा शाहजी द्वितीय की सहायता से "मूकनायक" नामक समाचार पत्र का शुभारंभ किया। इस घटना ने देश के सामाजिक-राजनीतिक क्षेत्र में भी भारी हंगामा पैदा कर दिया।

बाबासाहेब अंबेडकर बार कोर्स पास करने के बाद अपना कानूनी कार्य शुरू कर दिया। उन्होंने जाति के भेदभाव के मामलों की वकालत करने वाले विवादित कौशलों को लागू किया। भारत को बर्बाद करने के लिए ब्राह्मणों पर आरोप लगाते हुए कई गैर-ब्राह्मण नेताओं की रक्षा में उनकी शानदार विजय ने अपनी भविष्य की लड़ाई का आधार स्थापित किया।

1927 तक अम्बेडकर ने दलित अधिकारों के लिए पूर्ण गति से आंदोलन की शुरुआत की। उन्होंने सार्वजनिक पेयजल स्रोतों को सभी के लिए खुला और सभी जातियों के लिए सभी मंदिरों में प्रवेश करने की मांग की। उन्होंने नासिक में कलाराम मंदिर में घुसने के लिए भेदभाव की वकालत करने के लिए हिंदुत्ववादियों की निंदा की और प्रतीकात्मक प्रदर्शन किए।

1932 में, पूना संधि पर डॉ. अंबेडकर और हिंदू ब्राह्मणों के प्रतिनिधि पंडित मदन मोहन मालवीय के बीच सामान्य मतदाताओं के भीतर, अस्थायी विधानसभाओं में अस्पृश्य वर्गों के लिए सीटों के आरक्षण के लिए पूना संधि पर हस्ताक्षर किए गए।

डॉ भीमराव अंबेडकर का राजनीतिक सफर

1936 में, अम्बेडकर ने स्वतंत्र लेबर पार्टी की स्थापना की। 1937 में केंद्रीय विधान सभा के चुनाव में, उनकी पार्टी ने 15 सीटें जीतीं। अम्बेडकर ने अपने राजनीतिक दल के परिवर्तन को अखिल भारतीय अनुसूचित जाति संघ में बदल दिया, हालांकि इसने भारत के संविधान सभा के लिए 1946 में हुए, 1950 में, बौद्ध विद्वानों और भिक्षुओं के सम्मेलन में भाग लेने के लिए अम्बेडकर श्रीलंका गए थे। उनकी वापसी के बाद उन्होंने बौद्ध धर्म पर एक किताब लिखने का फैसला किया और जल्द ही, बौद्ध धर्म में परिवर्तित हो गये। अपने भाषणों में, अम्बेडकर ने हिंदू अनुष्ठानों और जाति विभाजनों को झुठलाया। अंबेडकर ने 1955 में भारतीय बौद्ध महासभा की स्थापना की। उनकी पुस्तक, द बुद्ध और उनके धम्मा को मरणोपरांत प्रकाशित किया गया था। 14 अक्टूबर, 1956 को अंबेडकर ने एक सार्वजनिक समारोह आयोजित किया। जिसमें करीब पांच लाख समर्थकों को बौद्ध धर्मों में परिवर्तित किया। चौथे विश्व बौद्ध सम्मेलन में भाग लेने के लिए अम्बेडकर ने काठमांडू की यात्रा की। उन्होंने 2 दिसंबर, 1956 को अपनी अंतिम पांडुलिपि, द बुद्ध या कार्ल मार्क्स को पूरा किया।

1954 - 55 के बाद से अम्बेडकर मधुमेह और कमजोर दृष्टि सहित गंभीर स्वास्थ्य समस्याओं से पीड़ित थे। 6 दिसंबर, 1956 को दिल्ली में उनकी अपने घर में मृत्यु हो गई, चूंकि अंबेडकर ने अपना धर्म बौद्ध धर्म को अपनाया था, इसलिए उनका बौद्ध शैली से अंतिम संस्कार किया गया। समारोह में सैकड़ों हजार समर्थकों, कार्यकर्ताओं और प्रशंसकों ने भाग लिया

बाबासाहेब का लैंगिक असमानता और महिला अधिकार पर विचार

डॉ भीमराव अम्बेडकर जी को सिर्फ दलित विमर्श में सिमित करके आँकना अपने और वर्तमान के साथ धोखा करना होगा बाबासाहेब की नजर समाज हर उस तरफ गयी है जिधर शोषित और वंचित समाज का हिस्सा था। दलित और पिछड़ों के अलावा उन्होने महिलाओं के उत्थान की बात की और अपनी भरपूर कोशिश भी।

बाबासाहेब ने दशकों पहले नारी सशक्तीकरण के लिए महिलाओं से 'जल्द शादी नहीं करने और पतियों की गुलामी नहीं करने' का आह्वान किया था।

डॉ. भीमराव अम्बेडकर ने महिलाओं को उनके अधिकार दिलाने के लिए पूरी हिंदू व्यवस्था और समाज से लंबी लड़ाई लड़ी। उन्होंने हमेशा ही महिलाओं को समानता, शिक्षा, सम्मान, अधिकार और अपनी समर्थता को समझने पर जोर दिया। उन्होंने महिलाओं को मनुवादी सोच से निकाला। उनकी समाज में बराबरी के लिए कानून बनाया। उन्हें हर क्षेत्र में जगह मिल सके ऐसी व्यवस्था बनाई। हिन्दू कोड बिल लाकर उन्होंने महिलाओं को भरण-पोषण, तलाक, पति की हैसियत के हिसाब से खर्च का अधिकार दिलाया। महिला सशक्तीकरण को लेकर अम्बेडकर के चिंतन की बानगी साल 1942 में शोषित वर्ग की महिलाओं के एक सम्मेलन में देखने को मिली थी, जब उन्होंने कहा था, 'किसी समुदाय की प्रगति महिलाओं की प्रगति से है।' जाने-माने दलित चिंतक और लेखक चंद्रभान प्रसाद का कहना है कि डॉक्टर अम्बेडकर के 17वें ग्रंथ के पहले हिस्से में इसका उल्लेख है कि 20 जुलाई 1942 को नागपुर में बाबासाहेब ने 'अखिल भारतीय शोषित वर्ग महिला सम्मेलन' का आयोजन किया था। इस सम्मेलन में उन्होंने कहा था कि 'किसी भी समुदाय की प्रगति महिलाओं की प्रगति से आंकी जाती है।'

प्रसाद ने कहा कि उसी सम्मेलन में डॉक्टर अम्बेडकर ने महिलाओं का आह्वान किया था कि वे जल्द शादी नहीं करें और पति की गुलामी नहीं करें। बाबासाहेब ने ये बातें उस वक्त कही थीं, जब पुरुषवाद बहुत हावी था।

'दलित इंडियन चैम्बर्स ऑफ कामर्स एंड इंडस्ट्री' (डिक्की) की महिला इकाई की अध्यक्ष अनिता नायक कहती हैं कि अम्बेडकर का सभी शोषित वर्गों के लिए आर्थिक दर्शन बेहद अहम है। उनका आर्थिक दर्शन बहुत महत्वपूर्ण है। हमारा प्रयास है कि महिलाएं शिक्षा के साथ रोजगार एवं व्यवसाय के साथ भी बड़ी संख्या में जुड़ें। गैरसरकारी संस्था 'बहुजन समाज परिसंघ' के प्रमुख प्रबुद्ध कुमार ओमी का कहना है कि बाबासाहेब ने सिर्फ दलितों के उत्थान की बात नहीं की बल्कि समाज के सभी शोषित वर्गों और खासकर महिलाओं के सशक्तीकरण पर जोर दिया। उनकी ओर से जगाई गई चेतना का ही परिणाम था कि आजाद भारत में दलित वर्ग से कई महिलाओं ने अलग-अलग क्षेत्रों में बड़े मुकाम हासिल किए।

ओमी का मानना है कि डॉक्टर अम्बेडकर का महिला सशक्तीकरण को लेकर मूलमंत्र शिक्षा था। उन्होंने महिलाओं की शिक्षा को समाज के विकास के लिए बहुत आवश्यक बताया था।

चंद्रभान प्रसाद का कहना है कि अम्बेडकर के व्यक्तित्व को सिर्फ दलित चेतना और दलित उत्थान के इद-गिर्द नहीं रखा जा सकता। उन्होंने कहा कि समाज के एक विशेष वर्ग के बुद्धिजीवियों ने जान-बूझकर अम्बेडकर को सिर्फ दलितों से जोड़ने की कोशिश की है। असल बात है कि अम्बेडकर का व्यक्तित्व बहुत व्यापक है। वे सभी शोषित समाज की आवाज थे उन्होंने पूरे मन से सभी पिड़ित वर्गों के लिए काम किया, आजाद भारत में कानून मंत्री बनने बाद उन्होंने महिलाओं को मजबूत करने के लिए हिन्दू कोड बिल लाए

जिसका खूब विरोध हुआ उन्होंने मंत्रालय से इस्तीफा दे दिया, वे महिलाओं के बराबर के अधिकार के पक्षधर थे उनका मानना था महिलाओं का शिक्षित होना अति आवश्यक है ताकि वे अधिकार के प्रति सजग रहे और साथ ही और अपना शोषण ना होने दे. आज हम नारी सशक्तिकरण की बात करते हैं अम्बेडकर जी ने दशकों पहले इस पर बात की थी. उनका मानना था कि एक स्वस्थ समाज का निर्माण तभी हो सकता था जब महिलाओं को पूरा हक हासिल हो।

निष्कर्ष:-

बाबा साहेब कानून के ज्ञाता थे, वे सामाजिक कार्यकर्ता और राजनीतिक थे उन्होंने अपनी छाप न सिर्फ भारत में बल्कि पूरी दुनिया में छोड़ी, ज्यादातर लोग उन्हें दलितों का मसीहा के रूप जानते हैं लेकिन उनकी पहचान सिर्फ यही तक ही नहीं सिमित है बेशक उन्होंने दलितों के हक के लिए बहुत काम कियाकिया लेकिन साथ ही साथ अम्बेडकर महिलाओं के शोषण के विरुद्ध थे उनका मानना था कि देश की आधी आबादी का शोषण हो रहा है बल्कि महिलाओं का शोषण तो वो लोग भी करते हैं जो खुद शोषण का शिकार हैं इस प्रकार महिलाओं की हालत और भी बुरी है। इस प्रकार स्पष्ट होता है कि आम्बेडकर दूरदर्शी और बहुत ही खुले और सुलझे व्यक्ति थे, भारत के उत्थान में उनका विशेष योगदान रहा।

संदर्भ ग्रंथ सूची:-

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डॉ. बाबा साहेब अंबेडकर और हिंदू कोड बिल

डॉ. हितेशकुमार लालसिंहभाई बामनिया

होदो : सिकलसेल काउंसलर

गांव-चिचानी, नानी भुगड़ी, ता संतरामपुर

महीसागर, गुजरात

ईमेल: bamaniyahitesh85@gmail.com

डॉ. बाबा साहेब अंबेडकर (Dr. B. R. Ambedkar) को बाबा साहेब अंबेडकर के नाम से भी जाना जाता है। वह एक अद्वितीय प्रतिभासंपन्न व्यक्ति थे। वह एक मनीषी, विद्वान, कर्मठ नायक, दार्शनिक, समाजसेवी एवं बहुत ही धैर्यवान व्यक्ति थे। वे सही मायनों में एक अच्छे नेता थे जिन्होंने अपना समस्त जीवन भारत की दबी कुचली दलित जनता के कल्याण कामना में उत्सर्ग कर दिया। जिस समय भारत के 80 फीसदी दलित सामाजिक व आर्थिक तौर से अभिशप्त थे, और बहुत ही दयनीय जीवन जीने को विवश थे उस समय भीमराव अंबेडकर ने उन्हें अभिशाप से मुक्ति दिलाने का प्रयास किया और इसे ही अपने जीवन का मकसद बनाया। डॉ. बाबा साहेब अंबेडकर को संविधान निर्माता के तौर पर भी याद किया जाता है।

जन्म परिचय:

भारत को संविधान दिलाने वाले इस महान नेता डॉ. बाबा साहेब अंबेडकर (Dr. Bhim Rao Ambedkar) का जन्म 14 अप्रैल 1891 को मध्य प्रदेश के एक छोटे से गांव महु में हुआ था। डॉ. बाबा साहेब अंबेडकर के पिता का नाम रामजी मालोजी सकपाल और माता का नाम भीमाबाई था। बाबा साहेब अंबेडकर के बचपन का नाम भीमराव सकपाल था। डॉ. अंबेडकर के पूर्वज लंबे समय से ब्रिटिश ईस्ट इंडिया कंपनी की सेना में कार्य करते थे और उनके पिता ब्रिटिश भारतीय सेना की महु छावनी में सेवा में थे। डॉ. भीमराव अम्बेडकर अपने माता-पिता की चौदहवीं संतान थे। बचपन से ही इनके व्यक्तित्व में स्मरण शक्ति की प्रखरता, बुद्धिमत्ता, ईमानदारी, सच्चाई, नियमितता, दृढ़ता, इत्यादि गुण विद्यमान थे। ये जन्मजात प्रतिभा संपन्न थे।

बचपन और अस्पृश्यता से परिचय :

डॉ. बाबासाहेब अंबेडकर का जन्म महार जाति में हुआ था जिसे लोग अछूत और बेहद निचला वर्ग मानते थे। बचपन में भीमराव अंबेडकर के परिवार के साथ सामाजिक और आर्थिक रूप से गहरा भेदभाव किया जाता था। 1894 में भीमराव अंबेडकर (Dr. Bhim Rao Ambedkar) जी के पिता सेवानिवृत्त हो गए और इसके दो साल बाद, अंबेडकर की मां की भी मृत्यु हो गई। बच्चों की देखभाल उनकी चाची ने कठिन परिस्थितियों में रहते हुये की। रामजी सकपाल के केवल तीन बेटे, बलराम, आनंदराव और भीमराव और दो

बेटियाँ मंजुला और तुलासा ही इन कठिन हालातों में जीवित बच पाए बाकि बच्चे अकाल मृत्यु के शिकार हो गए।

शिक्षा : डॉ. बाबासाहेब अंबेडकर के पिता हमेशा ही अपने बच्चों की शिक्षा पर जोर देते थे लेकिन अपने भाइयों और बहनों में केवल भीमराव अंबेडकर ही स्कूल की परीक्षा में सफल हुए और इसके बाद बड़े स्कूल में जाने में सफल हुये। संयोग से भीमराव सातारा गांव के एक ब्राह्मण शिक्षक को बेहद पसंद आए। ब्राह्मण शिक्षक महादेव अंबेडकर उनसे विशेष स्नेह रखते थे और उनके कहने पर अंबेडकर ने अपने नाम से सकपाल हटाकर अंबेडकर जोड़ लिया जो उनके गांव के नाम “अंबावडे” पर आधारित था।

उच्च शिक्षा:

भारत में अपनी प्राथमिक शिक्षा पूरी करने के बाद बड़ौदा के महाराजा सयाजीराव गायकवाड़ ने डॉ. बाबासाहेब अंबेडकर को मेधावी छात्र होने के नाते छात्रवृत्ति देकर 1913 में विदेश में उच्च शिक्षा के लिए भेज दिया। अमेरिका के कोलंबिया विश्वविद्यालय में भीमराव अंबेडकर ने राजनीति विज्ञान, समाजशास्त्र, मानव विज्ञान, दर्शन और अर्थ नीति का गहन अध्ययन किया। अमेरिका में अध्ययन के दौरान इन्होंने एक नई दुनिया का दर्शन किया जिसमें भारतीय समाज का अभिशाप और जन्मसूत्र से प्राप्त अस्पृश्यता की कालिख नहीं थी। डॉ. अंबेडकर ने अमेरिका में एक सेमिनार में ‘भारतीय जाति विभाजन’ पर अपना मशहूर शोध-पत्र पढ़ा, जिसमें उनके व्यक्तित्व की सर्वत्र प्रशंसा हुई।

हिंदू कोड बिल

प्रासंगिक: आज जैसे तीन तलाक में बदलाव की मांग को कट्टरपंथी धड़ा इस्लाम में दखल बताता है, कुछ वैसा ही आजादी के बाद हिंदू रूढ़ियों में बदलाव किए जाने पर अतिवादियों ने उसे हिंदू धर्म पर हमला बताया था. आपको यह जानकर हैरानी होगी जब भारत आजाद हुआ तब हिंदू समाज में पुरुष और महिलाओं को तलाक का अधिकार नहीं था. पुरुषों को एक से ज्यादा शादी करने की आजादी थी लेकिन विधवाएं दोबारा शादी नहीं कर सकती थी. विधवाओं को संपत्ति से भी वंचित रखा गया था. आजादी के बाद भारत का संविधान बनाने में जुटी संविधान सभा के सामने 11 अप्रैल 1947 को डॉक्टर भीमराव अंबेडकर ने हिंदू कोड बिल पेश किया था. इस बिल में बिना वसीयत किए मृत्यु को प्राप्त हो जाने वाले हिंदू पुरुषों और महिलाओं की संपत्ति के बंटवारे के संबंध में कानूनों को संहिताबद्ध किए जाने का प्रस्ताव था. यह विधेयक मृतक की विधवा, पुत्री और पुत्र को उसकी संपत्ति में बराबर का अधिकार देता था. इसके अतिरिक्त, पुत्रियों को उनके पिता की संपत्ति में अपने भाईयों से आधा हिस्सा प्राप्त होता. इस विधेयक में विवाह संबंधी प्रावधानों में बदलाव किया गया था. यह दो प्रकार के विवाहों को मान्यता देता था-सांस्कारिक व सिविल. इसमें हिंदू पुरुषों द्वारा एक से अधिक महिलाओं से शादी करने पर प्रतिबंध और अलगाव संबंधी प्रावधान भी थे. यह कहा जा सकता है कि हिंदू महिलाओं को तलाक का अधिकार दिया जा रहा था.

विवाह विच्छेद के लिए सात आधारों का प्रावधान था. परित्याग, धर्मांतरण, रखैल रखना या रखैल बनना, असाध्य मानसिक रोग, असाध्य व संक्रामक कुष्ठ रोग, संक्रामक यौन रोग व क्रूरता जैसे आधार पर कोई भी व्यक्ति तलाक ले सकता था. यह बिल ऐसी तमाम कुरीतियों को हिंदू धर्म से दूर कर रहा था जिन्हें परंपरा के नाम पर कुछ कट्टरपंथी जिंदा रखना चाहते थे. इसका जोरदार विरोध हुआ. आंबेडकर के तमाम तर्क और नेहरू का समर्थन भी बेअसर साबित हुआ. इस बिल 9 अप्रैल 1948 को सेलेक्ट कमेटी के पास भेज दिया गया. बाद में 1951 को आंबेडकर ने हिंदू कोड बिल को संसद में पेश किया. इसे लेकर संसद के अंदर और बाहर विद्रोह मच गया. सनातनी धर्मावलम्बी से लेकर आर्य समाजी तक आंबेडकर के विरोधी हो गए. उस समय भारत का संविधान भी बनकर तैयार था. लेकिन संसद के सदस्यों को जनता ने नहीं चुना था. इन सदस्यों को बहुसंख्यक हिंदू समाज में बदलाव और पुराने रीति-रिवाजों को बदलने का निर्णय करना था. संसद में तीन दिन तक बहस चली. हिंदू कोड बिल का विरोध करने वालों का कहना था कि संसद के सदस्य जनता के चुने हुए नहीं हैं इसलिए इतने बड़े विधेयक को पास करने का नैतिक अधिकार नहीं है. एक और विरोध इस बात का था कि सिर्फ हिंदुओं के लिए कानून क्यों लाया जा रहा है, बहुविवाह की परंपरा तो दूसरे धर्मों में भी है. इस कानून को सभी पर लागू किया जाना चाहिए. यानी समान नागरिक आचार संहिता. संसद में जहां जनसंघ समेत कांग्रेस का हिंदूवादी धड़ा इसका विरोध कर रहा था तो वहीं संसद के बाहर हरिहरानन्द सरस्वती उर्फ करपात्री महाराज के नेतृत्व में बड़ा प्रदर्शन चल रहा था. अखिल भारतीय राम राज्य परिषद की स्थापना करने वाले करपात्री का कहना था कि यह बिल हिंदू धर्म में हस्तक्षेप है. यह बिल हिंदू रीति-रिवाजों, परंपराओं और धर्मशास्त्रों के विरुद्ध है. उन्होंने इस बिल पर प्रधानमंत्री जवाहर लाल नेहरू को वाद-विवाद करने की खुली चुनौती दी. करपात्री महाराज के साथ राष्ट्रीय स्वयंसेवक संघ, हिंदू महासभा और दूसरे हिंदूवादी संगठन हिंदू कोड बिल का विरोध कर रहे थे. इसलिए जब इस बिल को संसद में चर्चा के लिए लाया गया तब हिंदूवादी संगठनों ने इसके खिलाफ देश भर में प्रदर्शन शुरू कर दिए. आरएसएस ने अकेले दिल्ली में दर्जनों विरोध-रैलियां आयोजित कीं. हालांकि प्रधानमंत्री नेहरू इस बिल को पारित करवाना चाह रहे थे, लेकिन तमाम विरोध और पहले आम चुनाव नजदीक होने के चलते वह इसे टाल गए. गौरतलब है कि फरवरी 1949 को संविधान सभा की बैठक में नेहरू ने कहा था, 'इस कानून को हम इतनी अहमियत देते हैं कि हमारी सरकार बिना इसे पास कराए सत्ता में रह ही नहीं सकती.'

वहीं आंबेडकर हिंदू कोड बिल पारित करवाने को लेकर काफी चिंतित थे. वे कहते थे, 'मुझे भारतीय संविधान के निर्माण से अधिक दिलचस्पी और खुशी हिंदू कोड बिल पास कराने में है.' लेकिन यह बिल उस समय पारित नहीं हो सका. आंबेडकर ने हिंदू कोड बिल समेत अन्य मुद्दों को लेकर कानून मंत्री के पद से इस्तीफा दे दिया. देश के पहले लोकसभा चुनाव के बाद नेहरू ने हिंदू कोड बिल को कई हिस्सों में तोड़ दिया. जिसके बाद 1955 में हिंदू मैरिज एक्ट बनाया गया. जिसके तहत तलाक को कानूनी दर्जा, अलग-अलग जातियों के स्त्री-पुरुष को एक-दूसरे से विवाह का अधिकार और एक बार में एक से ज्यादा शादी को गैरकानूनी

घोषित कर दिया गया. इसके अलावा 1956 में ही हिंदू उत्तराधिकार अधिनियम, हिंदू दत्तक ग्रहण और पोषण अधिनियम और हिंदू अवयस्कता और संरक्षकता अधिनियम लागू हुए. ये सभी कानून महिलाओं को समाज में बराबरी का दर्जा देने के लिए लाए गये थे. इसके तहत पहली बार महिलाओं को संपत्ति में अधिकार दिया गया. लड़कियों को गोद लेने पर जोर दिया गया. डॉ. आंबेडकर का मानना था कि यदि महिलाएं संगठित हो जाएं, तो समाज को सही दिशा देने में अपना अहम योगदान दे सकती हैं

15 अगस्त सन् 1947 की सुबह हम आजाद थे और आज भी हैं, लेकिन भारत की आधी आबादी, भारत की स्वतंत्रता के बाद भी कई रूढ़िवादी बंदिशों में कैद थी। भारत की नारी समाजिक, आर्थिक और राजनीतिक अधिकारों पर नाम मात्र का अधिकार लिए, विकास के हर किले को फतह करने के लिए तत्पर थी। स्वतंत्रता के पहले और बाद में भी महिलाओं को समाज में बराबरी का अधिकार दिलाने के लिए कई आंदोलन किए गए, लेकिन भारत की आधी आबादी के अधिकारों का कानूनी दस्तावेज तैयार किया, भारत के पहले कानून मंत्री डॉ. भीमराव आंबेडकर ने। उन्होंने भारत की बेटियों की मजबूती के लिए ऐसा खाका तैयार किया, जिसमें विवाह, तलाक, संपत्ति आदि तमाम मुद्दों पर अधिकार देने की बात की गई। वर्तमान परिपेक्ष्य में हम देखें तो, महिलाओं की दशा सुधारने में मील का पत्थर बना है, 'हिंदू कोड बिल'। डॉ. बाबासाहेब आंबेडकर महिला अधिकारों के बड़े पैरोकार थे। उनका मानना था कि किसी समाज का मूल्यांकन इस बात से किया जाना चाहिए कि उस समाज में महिलाओं की स्थिति क्या है? किसी भी देश की उन्नति और विकास के लिए महिलाओं का समुचित विकास होना सर्वोपरि है। उनका मानना है कि यदि हमें विकास के शिखर पर पहुंचना है तो महिलाओं को शिक्षित और सशक्त बनाना होगा। डॉ. आंबेडकर का मानना था कि यदि महिलाएं संगठित हो जाएं, तो समाज को सही दिशा देने में अपना अहम योगदान दे सकती हैं। वह भारत की शिक्षा व्यवस्था को बेहतर बनाने के लिए, महिलाओं को शिक्षित करने पर जोर देते थे। वे नारी शक्ति, संघर्ष, साहस, त्याग और बलिदान से भली भांति परिचित थे। इसलिए उन्होंने वायसराय की कार्यकारी परिषद के श्रम सदस्य के पद पर रहते हुए, महिलाओं के लिए प्रसूति अवकाश की व्यवस्था कराई। संभवतः महिला स्वास्थ्य चिंता को लेकर दर्ज इतिहास की यह पहली छुट्टी रही होगी। आंबेडकर का वृहद चिंतन, संविधान में सभी नागरिकों को समान अधिकार दिलाए जाने के साथ-साथ महिलाओं की बराबरी के अधिकारों की वकालत भी करता है, जिसके लिए उन्होंने सन् 1951 में संसद में 'हिंदू कोड बिल', पेश किया। हालांकि जिस दृढ़ता से इस बिल को आंबेडकर ने बतौर तत्कालीन कानून मंत्री के रूप में पेश किया, उतनी ही शिद्दत से इसका विरोध भी हुआ। लिहाजा पंडित नेहरू को पसंद होते हुए भी यह बिल पास न हो सका। जिसके कारण डॉ. आंबेडकर ने इस्तीफा दे दिया। हालांकि प्रथम लोकसभा चुनाव के बाद पंडित जवाहरलाल नेहरू ने, ' हिंदू कोड बिल ' को कई हिस्सों में बांटकर, कई एक्ट बनाए, जैसे- 'हिंदू मैरिज एक्ट 1955', 'हिंदू उत्तराधिकार अधिनियम, 1956', 'हिंदू दत्तक ग्रहण और पोषण अधिनियम', हिंदू अवयस्कता और संरक्षक अधिनियम आदि। भारत की स्वतंत्रता के साथ ही महिलाओं को वोट देने का अधिकार, पुरुषों के समान प्राप्त हुआ, लेकिन उन्हें संपत्ति, विवाह और सामाजिक

स्वतंत्रता से जुड़े कई मुद्दों पर अधिकार नहीं थे। वे बेटी, पत्नी और बहू के तौर पर घर, खेत, खलियानों से लेकर उद्योग धंधों तक शामिल थीं। लेकिन सामाजिक ताने-बाने की कई चुनौतियों से जूझ रही थीं। सर्वोच्च न्यायालय के निर्णय के अनुसार एक हिंदू महिला को पिता की संपत्ति में संयुक्त उत्तराधिकारी होने का अधिकार जन्म से ही प्राप्त है... 11 अगस्त 2020 को सर्वोच्च न्यायालय के द्वारा हिंदू उत्तराधिकार (संशोधन) अधिनियम 2005, की पुनर्व्याख्या की गई। -

हिंदू कोड बिल, महिलाओं की समाजार्थिक दशा में सुधार करके, उन्हें तरक्की और कामयाबी से जोड़ता था। हिंदू कोड बिल संसद में पास न करा पाने से अंबेडकर बहुत दुखी थे। उनका मानना था कि संविधान लिखने से भी ज्यादा खुशी उन्हें हिंदू कोड बिल पास होने से होती। यद्यपि हिंदू कोड बिल को कई टुकड़ों में बांट कर, कई एक्ट पारित किए गए, लेकिन उनकी प्रभाविकता काफी हद तक कम हो गई। निश्चित तौर पर ये कानून महिलाओं की स्थिति समाज में बेहतर करने में सहायक बने, जिनसे आगे की राह भी आसान हुई है, फिर वह हिंदू महिलाओं के कानूनी अधिकार हों या मुस्लिम महिलाओं को गुजारा भत्ता और तलाक के नियम में होने वाले बदलाव। आजादी से अब तक के इतिहास में कई महत्वपूर्ण फैसले लिए गए हैं, जो महिलाओं को सामाजिक और आर्थिक मजबूती देते हैं। अभी हाल ही में 11 अगस्त 2020 को सर्वोच्च न्यायालय के द्वारा हिंदू उत्तराधिकार (संशोधन) अधिनियम 2005, की पुनर्व्याख्या की गई। जिसमें सर्वोच्च न्यायालय के द्वारा अपने हालिया निर्णय में पुरुष उत्तराधिकारियों के समान हिंदू महिलाओं को पैतृक संपत्ति में उत्तराधिकार और सहदायिक (संयुक्त कानूनी उत्तराधिकारी) अधिकार का विस्तार किया गया है। जिसका संबंध हिंदू उत्तराधिकार संशोधन अधिनियम 2005 से है। सर्वोच्च न्यायालय के निर्णय के अनुसार एक हिंदू महिला को पिता की संपत्ति में संयुक्त उत्तराधिकारी होने का अधिकार जन्म से ही प्राप्त है। यह इस बात पर निर्भर नहीं करती कि पिता जीवित है या नहीं। यह निर्णय हिंदू उत्तराधिकार अधिनियम के वर्ष 2005 में किए गए संशोधनों के विस्तार पर है। इसके तहत हिंदू उत्तराधिकार अधिनियम 1956 की धारा 6 में निहित भेदभाव को दूर करने का प्रयास है। ताकि बेटियों को भी संपत्ति में समान अधिकार मिल सके। यह निर्णय संयुक्त हिंदू परिवारों के साथ जैन, बौद्ध, आर्य-समाज एवं ब्रह्म-समाज से संबंधित समुदायों पर भी लागू किया जाएगा। न्यायमूर्ति अरुण मिश्रा के अनुसार, 'बेटियों को बेटों के समान अधिकार दिया जाना चाहिए, बेटी जीवन भर एक प्यार करने वाली बेटी बनी रहती है, बेटी पूरे जीवन एक सहदायिक बनी रहेगी, भले ही उसके पिता जीवित हों या नहीं।' वास्तव में सर्वोच्च न्यायालय का यह फैसला महिला अधिकारों के साथ, डॉ. आंबेडकर के 'हिंदू कोड बिल' की जीत है, जो निश्चित तौर पर महिलाओं के उज्ज्वल भविष्य की नई इबारत लिखेगा। आने वाले समय में महिलाओं के विकास में मील का पत्थर साबित होगा।

संदर्भ ग्रंथ सूची

1 हिन्दू कोड बिल और डॉ. अम्बेडकर, लेखक: सोहनलाल शास्त्री, गौतम प्रकाशन

- 2 बाबा साहेब और हिंदू कोड बिल: महिलाओं की दशा सुधारने में मील का पत्थर बना एक कदम
लेखक:डॉ. नाज परवीन, अमर उजाला
- 3 अनुसूचित जातियों की शिकायतें तथा सत्ता हस्तांतरण संबंधी महत्वपूर्ण पत्र व्यवहार आदि, लेखक: डॉ.
बी. आर. अम्बेडकर
- 4 अछूत कौन थे और वे अछूत कैसे बने, लेखक: डॉ. बी. आर. अम्बेडकर
- 5 शूद्र कौन, लेखक: डॉ. बी. आर. अम्बेडकर



भारतीय राजनीतिक विचारक : डॉ. बाबासाहेब आम्बेडकर

- स्नेहलता (शोधार्थिनी)

नारायण महाविद्यालय, शिकोहाबाद

फिरोजाबाद (आगरा)

ईमेल: lsneh354@gmail.com

भारतीय संविधान के निर्माता तथा अछूतों के महान नेता डॉ० भीमराव आंबेडकर जी भारत की बीसवीं सदी के एक विशिष्ट विभूति थे। उनका जीवन हिन्दू समाज में सदियों से प्रचलित वर्ण भेद, जाति भेद तथा अस्पृश्यता के विरुद्ध विद्रोह तथा संघर्ष की रोचक, रोमांचक, उत्तेजक तथा प्रेरक कहानी है। डॉ० बी०आर० आम्बेडकर एक प्रसिद्ध राजनीतिक नेता, लेखक, दार्शनिक, अर्थशास्त्री, न्यायविद्, बहु भाषाविद्, धर्म दर्शन के विद्वान और एक महान समाज सुधारक नेता थे। उन्होंने भारत में अस्पृश्यता और सामाजिक असमानता के उन्मूलन के लिए अपना जीवन समर्पित कर दिया।

डॉ० आम्बेडकर का जन्म १४ अप्रैल १८९१ को वंश परम्परा से सेना में नौकरी करने वाले महार परिवार में हुआ था। उनके पिता का नाम रामजी तथा माता का नाम भीमाबाई था। इस लिए बालक का नाम भीम रखा गया। वे अपने माता-पिता के चौदहवीं संतान थे। डॉ० आम्बेडकर स्वयं कभी-कभी यह हँसकर कहा करते थे कि वे अपने माता-पिता का चौदहवाँ रत्न हैं। इनके पिता रामजी सूबेदार शिक्षित व्यक्ति थे, सेना में भर्ती होने के बाद उन्होंने अंग्रेजी भाषा का अध्ययन किया। तब ईस्ट इण्डिया कम्पनी का एक बहुत ही इच्छा नियम यह था कि कम्पनी सरकार की सेना में सैनिकों को और उनके परिवार के छोटे-बड़े सबको लाजिमी तौर पर शिक्षा दी जाती थी। आम्बेडकर के पिता धार्मिक प्रवृत्ति के थे। परन्तु उन्हें समाज में भेदभाव के शिकार हुए क्योंकि महार जाति को उच्च वर्ग द्वारा 'अछूत' के रूप में देखा जाता था। उनके पिता उन्हें उच्च शिक्षा दिलाना चाहते थे। स्वयं आम्बेडकर संस्कृत भाषा का अध्ययन करना चाहते थे वे अछूत होने के कारण उस समय संस्कृत का अध्ययन नहीं कर सके। उन्होंने स्वयं लिखा है, "मुझे संस्कृत भाषा पर अत्यन्त अभिमान है, और मैं चाहता था कि संस्कृत भाषा का अच्छा विद्वान बनूँ। परन्तु संस्कृत ब्राह्मण अध्यापक ने कहा कि मैं अछूत लड़के को संस्कृत नहीं सिखाऊँगा, ब्राह्मण अध्यापक के संकुचित दृष्टिकोण से मुझे संस्कृत भाषा से वंचित रह जाना पड़ा।"

भारत की धरती पर अनेक ऋषियों, मुनियों, संतों, विचारकों तथा महापुरुषों ने जन्म लिया है। यहाँ की संस्कृति में जहाँ एक ओर विचारों की विविधता रही है तो दूसरी ओर प्रकट करने की पूरी स्वतन्त्रता भी दी गयी है। डॉ० भीमराव आम्बेडकर एक स्वतन्त्र विचारक अद्भुत विद्वान तथा भारत की महान विभूति थे।

डॉ० भीमराव आम्बेडकर भारतीय संविधान के निर्माता थे। बाबासाहेब आम्बेडकर की कानूनी विशेषज्ञता और विभिन्न संविधान का ज्ञान संविधान के निर्माण में बहुत मददगार साबित हुआ। वह मसौदा समिति के अध्यक्ष बने और उन्होंने भारतीय संविधान को तैयार करने में महत्वपूर्ण भूमिका निभाई। आम्बेडकर उदारवादी राजनीतिक दर्शन से प्रेरित थे। वे स्वतन्त्रता, समानता, भ्रातृत्व के सिद्धान्तों को वे अति महत्वपूर्ण मानते थे। उन्होंने इन सिद्धान्तों को अपने लेखों में भी महत्वपूर्ण स्थान दिया। वे स्वतन्त्रता के पक्षधर थे। वे प्रशासनिक व्यवस्था को बनाये रखने के लिए स्वतन्त्रता का विचार वास्तविक रूप ग्रहण कर सके। उन्होंने अछूतों का प्रतिनिधित्व करते हुए एक स्थान पर कहा था- "राष्ट्रीय नेतागण भारत के लिए गृह शासन की माँग कर रहे हैं किन्तु वह अछूतों को प्रतिनिधित्व देने के लिए तैयार नहीं। उन्नत वर्गों का यह कर्तव्य है कि वह सभी लोगों को सामाजिक समानता प्रदान करें, क्योंकि हर कोई इस बात को स्वीकार करता है कि यदि

स्वतन्त्रता एक ब्राह्मण का जन्म सिद्ध अधिकार है तो एक अछूत को यह अधिकार क्यों नहीं। स्वतन्त्रता एक अछूत का भी ब्राह्मण की भाँति जन्मसिद्ध अधिकार है।”²

डॉ० आम्बेडकर ने इसी सन्दर्भ में जीवन के अधिकार सम्पत्ति के अधिकार स्वतन्त्र भ्रमण के अधिकार विचार और अभिव्यक्ति के अधिकार को महत्वपूर्ण माना है राजनीतिक दृष्टिकोण से वे विचार और अभिव्यक्ति की स्वतन्त्रता को बहुत महत्वपूर्ण मानते हैं यही कारण था कि बाबा साहेब भीमराव आम्बेडकर ने संसदात्मक व्यवस्था स्वतन्त्र चुनाव तथा राजनीतिक दलों का समर्थन किया। इसके साथ ही उनका एक महत्वपूर्ण योगदान यह रहा कि उन्होंने मौलिक अधिकारों, मजबूत केन्द्र सरकार तथा अल्पसंख्यकों की सुरक्षा पर बल दिया। आम्बेडकर का दर्शन स्वतन्त्रता, समानता और व्यक्तित्व के सिद्धान्त पर आधारित है यह सिद्धान्त प्रजातन्त्र आधार शिला भी है इनके अभाव में प्रजातन्त्र वास्तविक रूप में परिणित नहीं हो सकता आम्बेडकर जी पूर्ण रूप से प्रजातन्त्र में आस्था रखते थे। रानाडे का विचार था कि नैतिक बल राजनीतिक स्वतन्त्रता से अधिक महत्वपूर्ण है, यही विचार इतिहासकार लेकी का भी था, वह इस निष्कर्ष पर पहुँचे थे कि, “एक राष्ट्र की शक्ति तथा समृद्धि की नींव के आधार है; विशुद्ध धरेलू जीवन, व्यापार में ईमानदारी, नैतिकता तथा लोकहित में उच्च स्तर, सादा जीवन, साहस सच्चाई तथा निर्णय में तर्क और उदारता का निश्चित पुट जिसमें चरित्र और बौद्धिक प्रतिभा का समान योगदान हो।”³

डॉ० आम्बेडकर प्रजातन्त्र के विभिन्न रूपों में संसदीय व्यवस्था को पसन्द करते थे उन्होंने समाज में शान्तिपूर्ण परिवर्तन के लिए प्रजातन्त्र को एक माध्यम माना है। उन्होंने प्रजातन्त्र को शासन का एक प्रकार ही नहीं माना है वे उसे समाज और अर्थव्यवस्था के व्यापक परिप्रेक्ष्य में दृष्टिगत रखते थे। उनका मानना था कि प्रजातान्त्रिक सरकार का शून्य में कार्य करना सम्भव नहीं है। चुनाव दल और संसद प्रजातन्त्र की औपचारिक संस्थाएँ हैं, अप्रजातान्त्रिक वातावरण में इसका कोई प्रभाव नहीं हो सकता राजनीतिक एक व्यक्ति एक सिद्धान्त पर आधारित है यह सिद्धान्त राजनीतिक का द्योतक है।

आम्बेडकर जी ने प्रजातन्त्र के सफल संचालन के लिए कुछ आवश्यक तत्वों को बताया है। वे प्रजातन्त्र की सफलता के लिए नैतिक तत्वों को महत्व देते हैं। संविधान द्वारा प्रजातन्त्र की स्थापना पर्याप्त नहीं है क्योंकि संविधान नियमों का समूह मात्र है यह नियम तभी अर्थपूर्ण बनेंगे जब संविधान के अनुरूप उन परम्पराओं की स्थापना होगी तब समाज की स्थापना होगी परन्तु समाज में भी कुछ नियमों का अस्तित्व होना चाहिए। “समाज संगठन का मुख्य प्रयोजन, व्यक्तिगत उन्नति अथवा व्यक्तिमात्र का सुख न होकर आदर्श समाज का निर्माण है।”⁴

अतः वे समाजवाद का समर्थन करते थे उनका विचार था कि प्रजातन्त्र में जब तक जनता के साथ समानता का अस्तित्व नहीं होगा तब तक प्रजातन्त्र को पूर्णतः प्राप्त नहीं हो सकती है। स्वतन्त्रता के साथ-साथ समानता के विचार का पक्ष लेने के कारण आम्बेडकर का झुकाव समाजवाद की ओर हुआ उन्होंने स्वीकार किया कि समाज में समानता लाने के लिए समाज को पूर्ण रूप से बदलने की आवश्यकता है। उन्होंने एक स्थान पर कहा था कि- “सामाजिक उत्पीड़न की तुलना में राजनैतिक उत्पीड़न कुछ भी नहीं है। जो सुधारक समाज को ललकारता है वह सरकार का विरोध करने वाले राजनीतिज्ञ से कहीं अधिक निर्भीक है।”⁵

बाबा साहेब आम्बेडकर जी ने भारतीय संविधान के लिए स्पष्ट विचार व्यक्त किये थे। यह सभी जानते हैं कि आम्बेडकर जी को 9६४७ में प्रारूप समिति का अध्यक्ष बनाया गया था। अध्यक्ष के रूप में बाबा साहेब आम्बेडकर जी ने संविधान में प्रशासनिक प्रावधानों की विस्तार पूर्ण व्यवस्था पर बल दिया था उनका मानना है कि हमने परम्परावादी समाज में प्रजातन्त्र की स्थापना की है उन्होंने संविधान के अनुच्छेद ३२ में उद्देश्यपूर्ण मूल अधिकारों के संरक्षण हेतु गारण्टी, प्रभावी, सुलभ और संक्षेप उपचारों की व्यवस्था की है। डॉ० आम्बेडकर ने अनुच्छेद ३२ को संविधान का सबसे महत्वपूर्ण

अनुच्छेद बताते हुए कहा था कि इसके बिना संविधान अर्थहीन है, यह संविधान की आत्मा और हृदय है। उन्होंने एक मजबूत केन्द्र सरकार का समर्थन किया था। उन्हें इस बात का भय व्याप्त था कि स्थानीय और प्रान्तीय स्तर पर जातिवाद अधिक शक्तिशाली है तथा इस स्तर पर सरकार उच्च जाति के दबाव में निम्न जाति के हितों की रक्षा नहीं कर सकती है क्योंकि राष्ट्रीय सरकार इन दबावों से कम प्रभावित होती है इसलिए वह निचली जाति का संरक्षण सुनिश्चित करेगी। उन्होंने मतदान के लिए कहा था “इतना ही काफी नहीं है कि लोगों को केवल मतदान का अधिकार हो। यह भी जरूरी है कि वे कानून बनाने वाले भी हों, अन्यथा जो लोग कानून बनायेंगे वे उन लोगों के स्वामी होंगे जिन्हें केवल मतदान का ही अधिकार प्राप्त है।”⁶

बाबा साहब जहाँ भारतीय संविधान निर्माण में निष्णात् थे वहीं हिन्दुओं में भी एक धार्मिक क्रान्ति या सुधार लाने के लिए सदैव लालायित रहे। वह चाहते थे कि “हिन्दू धर्म और समाज रूपी पानी सदियों से एक गहरे कुण्ड में पड़ा-पड़ा सड़ता चला आ रहा है उसे निकाल कर उसमें नया जल भरा जाये जिससे हिन्दुओं को सामाजिक बल मिल सके और भारत का हिन्दू मात्र (उसमें बौद्ध, जैन, सिक्ख आदि अन्य सम्प्रदाय भी) नई चेतना को प्राप्त करके एक सुदृढ़ भारतीय राष्ट्र बन सके।”⁹

डॉ० आम्बेडकर जी ने अल्पसंख्यक के लिए भी महत्वपूर्ण कार्य किये उनका मानना था कि अल्पसंख्यक राष्ट्र का सबसे कमजोर समूह है राजनीतिज्ञ अल्पसंख्यकों में परिवर्तित हो सकता है इसलिए उन्होंने ‘वन मैन वन वोट’ का लोकतान्त्रिक शासन पर्याप्त नहीं माना और अल्पसंख्यक सत्ता में भागीदारी करने की सिफारिश की।

आम्बेडकर महान समाज सुधारक नेता थे उन्होंने भारतीय महिलाओं के लिए ‘हिन्दू कोड बिल’ के लिए सार्थक प्रयास किये परन्तु कुछ राजनीतिज्ञ कारणों से वह पारित करने में सफल नहीं हुए।

भारतीय संविधान विश्व का अधिक व्यापक और विशाल संविधान है क्योंकि इनमें विभिन्न प्रशासनिक विवरणों को शामिल किया गया है। बाबा साहब ने इसका बचाव करते हुए कहा कि हमने पारम्परिक समाज में एक लोकतान्त्रिक संरचना बनाई है। यदि सभी विवरण शामिल नहीं होंगे तो भविष्य में नेता तकनीकी रूप से संविधान का दुरुपयोग कर सकते हैं। इसलिए ऐसे सुरक्षा उपाय आवश्यक है। इससे यह पता चलता है कि वे जानते थे कि संविधान लागू होने के बाद भारत को किन व्यवहारिक कठिनाइयों का सामना करना पड़ सकता है। बाबा साहेब आम्बेडकर संवैधानिक नैतिकता के पक्षधर थे। इस परिप्रेक्ष्य में उनका मानना था कि संवैधानिक नैतिकता का अर्थ विभिन्न लोगों के परस्पर विरोधी हितों और प्रशासनिक हितों के बीच प्रभावी रूप से समन्वय करेगा।

बाबा साहब ने अपना सम्पूर्ण जीवन समाज से छुआछूत या अस्पृश्यता को समाप्त करने में समर्पित कर दिया। उनका कहना था कि अस्पृश्यता को हटाये बिना कोई भी राष्ट्र प्रगति नहीं कर सकता है। अस्पृश्यता पूरे हिन्दू समाज की गुलामी है। आम्बेडकर जी ने सामाजिक सुधारों में परिवार सुधार धार्मिक सुधार को शामिल किया।

वर्ष १९२३ में उन्होंने ‘बहिष्कृत हितकारिणी सभा’ की स्थापना की जो दलितों के बीच शिक्षा और संस्कृति के लिए समर्पित थी।

१९३० में काला मन्दिर आन्दोलन किया जहाँ दलितों को मन्दिरों में प्रवेश पर रोक थी। इसने भारत में दलित आन्दोलन को शुरू करने की महत्वपूर्ण भूमिका निभाई। तीन बार गोलमेज सम्मेलन में भाग लिया तथा ‘अछूत’ पर विचार व्यक्त किये। १९३२ में गाँधी जी के साथ पूना एक्ट पर हस्ताक्षर किये। १९३६ में स्वतन्त्र लेबर पार्टी की स्थापना की।

१४ अक्टूबर १९५६ में बौद्ध धर्म ग्रहण किया लाखों अनुयायियों के साथ। उसी वर्ष उन्होंने अपना अंतिम लेखन कार्य ‘बुद्ध एण्ड हिज धर्म’ पूरा किया।

वर्ष १९६० में डॉ० बी०आर० अम्बेडकर को 'भारत रत्न' से सम्मानित किया गया। १४ अप्रैल १९६० से १९६१ की अवधि को बाबा साहेब की याद में 'सामाजिक न्याय के वर्ष' के रूप में मनाया गया।

अतः यह कहा जा सकता है कि डॉ० बी०आर०अम्बेडकर अधिकांश विपरीत परिस्थितियों में भी सफलता का अनूठा उदाहरण है। आज भारत जातिवाद, साम्प्रदायिकता, अलगाव वाद, लैंगिंग असमानता आदि जैसी कई सामाजिक आर्थिक चुनौतियों का सामना कर रहा है हमें अपने भीतर अम्बेडकर को खोजने की जरूरत है ताकि हम इन चुनौतियों से खुद को बाहर निकाल सकें। आने वाली पीढ़ियाँ इस बात पर विश्वास नहीं कर सकेंगी कि आम्बेडकर जैसा सरीखा व्यक्ति भी इस धरती पर पैदा हुआ था जिसने बुद्ध के सत्य साधना, प्रज्ञा, मैत्री, करुणा तथा न्याय जैसे सम्यक् मार्ग पर चल कर एक महान क्रान्ति का सूत्रपात किया। सामाजिक परिवर्तन चक्र को राष्ट्रीय ध्वज में अंकित कर लोकतान्त्रिक गणराज्य की आधार शिला रखी। इसे संवैधानिक स्वरूप प्रदान कर एक नये युग की शुरुआत की। वो थे महामानव बोधिसत्व बाबा साहेब डॉ० आम्बेडकर। जो अपने ऊँचे आदर्शों तथा जीवन के शाश्वत मूल्यों के प्रति आस्थान् और दीन दुखियों की निःस्वार्थ सेवा की कर्तव्य परायणता से अनुप्राणित थे।

उनके जैसे महान नेता को पाकर हमारा समाज अपने आपको गौरवान्वित महसूस करता है। बाबा साहेब बहुमुखी प्रतिभा के धनी थे। एक समाज सुधारक, शिक्षाविद्, सफल वकील कुशल राजनेता एवं प्रशासक निष्णात सांसद के रूप में उनका व्यक्तित्व अद्वितीय है। धीर, गम्भीर, शान्त, संयत सबकी बातें सुनने का धैर्य समन्वय और समस्याओं को हल करने की प्रवीणता आदि ऐसे गुणों से परिपूर्ण थे।

बाबा साहेब आम्बेडकर ने मात्र दलितों के लिए ही नहीं अपितु पिछड़ी अल्पसंख्यक जातियों के भी मसीहा थे। आज जो हमें बराबरी का दर्जा मिला है, जैसे- शिक्षण संस्थानों में अध्ययन व नौकरियों की प्राप्ति ऊँचे से ऊँचे पद पर आसीन होना उनकी देन है। ऊँच-नीच की भावना को समाप्त करने वाले तथा बराबर पास-पास बैठाने वाले इस मसीहा को आगे आने वाली पीढ़ी द्वारा भी नहीं भुलाया जा सकता है। अतः उनका योगदान अमर हो गया।

सन्दर्भ सूची

१. डॉ० आम्बेडकर जीवन और दर्शन, विजय कुमार पुजारी, सम्यक प्रकाशन, पश्चिमपुरी, नई दिल्ली, पृष्ठ २५।
२. डॉ० अम्बेडकर और भारतीय संविधान, एल०आर० बाली, स० भीम पत्रिका जालन्धर, भीम पत्रिका पब्लिकेशन्स, डॉ० अम्बेडकर मार्ग, जालन्धर, पृ०सं० १५।
३. बाबा साहेब अम्बेडकर का सम्पूर्ण वाङ्मय खण्ड १ प्रकाशन, कल्याण मन्त्रालय, भारत सरकार की ओर से प्रकाशन विभाग, सूचना एवं प्रसारण मन्त्रालय, पृ०सं० २६८।
४. गुलामी से मुक्ति का मार्ग, बाबा साहेब डॉ० भीमराव अम्बेडकर, अनुवादक सिद्धार्थ स्वरूप बौद्ध धम्म भूमि प्रकाशन, त्रैलोक्य बुद्ध विहार, इन्द्रा कॉलोनी, आगरा, पृ०सं० १५.
५. डॉ० आम्बेडकर जीवन और दर्शन, विजय कुमार पुजारी, सम्यक प्रकाशन, पश्चिमपुरी, नई दिल्ली, पृष्ठ १२४.
६. डॉ० आम्बेडकर की साक्षी साउथ ब्रो कमेटी के समक्ष: डॉ० बी०आर० आम्बेडकर अनुवादक : स्वरूप चन्द्र बौद्ध, सम्यक प्रकाशन, पश्चिमपुरी, नई दिल्ली, पृ०सं० २४.
७. हिन्दू कोड बिल और डॉ० अम्बेडकर, सोहनलाल शास्त्री वाचस्पति, सम्यक प्रकाशन, पश्चिमपुरी, नई दिल्ली, पृ०सं० ४६.

लोकतंत्र और डॉ० बाबा साहेब अम्बेडकर

श्रीमति कांता वर्मा

सहायक प्राध्यापक

राजनीति विज्ञान

शासकीय महाविद्यालय लांजी,

बालाघाट

सारांश —

डॉ० अम्बेडकर २० वीं शताब्दी के ऐसे दूरदर्शी चिंतक थे जिन्हें स्वतंत्र भारत में अछूत वंचित वर्ग की भूमिका का स्पष्ट ज्ञान था। अम्बेडकर सामाजिक न्याय के पक्षधर होने के कारण प्रजातंत्र में उनका अतीव विश्वास था। वे संपूर्ण जीवन में स्वतंत्रता, समानता बंधुत्व को स्थापित करने हेतु सतत प्रयत्नशील रहे हैं, जो प्रजातंत्र का मूल आधार है। उनका मत था कि प्रजातंत्र केवल सरकार एक रूप मात्र न होकर सामाजिक संगठन स्वरूप भी है। अतएवं प्रजातंत्र को उच्चता व निम्नता पर बिना विचार किये हुए सभी के कल्याण हेतु कार्य करने चाहिए। अम्बेडकर जी कहते थे “लोकतंत्र एक ऐसा शासन पद्धति का प्रतिनिधित्व करता है जिसके माध्यम से लोगों के राजनीतिक ही नहीं, सामाजिक और आर्थिक जीवन में भी बिना रक्त-रंजित तरीके को अपनाये आमूल-चूल परिवर्तनों को व्यवहारिक रूप प्रदान किया जा सके।” उनके समूचे राजनीति व सामाजिक योगदान से स्पष्ट है कि उनका चिंतन बहु-आयामी है तथा इस कारण उन्होंने प्रभावकारी ढंग से समाज की हर समस्या पर विचार किया है। अम्बेडकर ने प्रजातंत्र के विभिन्न रूपों में प्रजातंत्र की संसदीय व्यवस्था को पसंद किया उन्होंने प्रजातंत्र को शांतिपूर्ण परिवर्तन का एक माध्यम माना। वे प्रजातंत्र को शासन का एक प्रकार ही नहीं मानते थे बल्कि वे उस समाज और अर्थव्यवस्था के व्यापक परिप्रेक्ष्य में देखते थे।

डॉ० अम्बेडकर भले ही लोकतंत्रवादी थे लेकिन वे कभी भी लोकतंत्र की पश्चिमी अवधारणा के समर्थक कभी नहीं रहे। अम्बेडकर का मानना था कि लोकतंत्र को सिर्फ जनता द्वारा चुने हुए तथा उसके प्रति उत्तरदायी प्रतिनिधियों का शासन ही नहीं माना जाना चाहिए क्योंकि यह सिर्फ एक राजनीतिक लोकतंत्र या अपूर्ण लोकतंत्र की अवधारणा ही है। लोकतांत्रिक शासन पद्धति की दृष्टि से डॉ० अम्बेडकर संसदीय पद्धति को प्राथमिकता देते हैं, क्योंकि कार्यपालिका को सदैव जनमत के प्रति संवेदनशील रहकर उत्तरदायी पूर्ण ढंग से शासन कार्य का संचालन करना पडता है, लेकिन संसदीय जनतंत्र के समर्थक होते हुए भी वे इस बात के पक्ष में थे, कि उसे अपनाने के पूर्व इस बात की समीक्षा की जानी चाहिए कि वह पश्चिमी देशों में उस रूप से सफल क्यों नहीं हो सका जैसा कि इससे अपेक्षा की गई थी।

संसदीय लोकतंत्र में दोष:— डॉ० अम्बेडकर का दृष्टिकोण

१. विधि के सम्मुख समानता का सिद्धांत गतिशील नहीं है।
२. निर्णय प्रक्रिया अति विलम्बकारी है।

डॉ० अम्बेडकर का मत था कि लोकतांत्रिक जीवन तभी आदर्श बन सकता है, जबकि समाज में फैली विषमता का अंत हो जाए। समय पर निर्णय न ले पाने के कारण सामाजिक और आर्थिक परिवर्तन नहीं हो पाते जिसकी समाज अपेक्षा करता है।

प्रजातंत्र की आधार स्तम्भ :- डॉ. अम्बेडकर ४ आधार स्तम्भ की चर्चा करते हैं—

१. व्यक्ति अपने आप में स्वतः एक साध्य है।
२. व्यक्ति के कुछ ऐसे अधिकार हैं, जिसे देने का वायदा संविधान को करना चाहिए।
३. व्यक्ति को किसी प्रकार का विशिष्ट अधिकार देने की यह शर्त न हो कि उसे संवैधानिक अधिकार छोड़ने पड़ेगे।
४. राज्य किसी व्यक्ति को ऐसा अधिकार नहीं देगा जिससे वह दूसरो पर शासन करे।

अम्बेडकर जी चाहते थे, कि प्रजातंत्र में स्वतंत्रता एवं समानता के मध्य संतुलन स्थापित रहे। वे कहते थे “ प्रजातंत्र शासन की एक ऐसी पद्धति का प्रतिनिधित्व करता है। जिसके माध्यम से लोगों के राजनीतिक ही नहीं, सामाजिक एवं आर्थिक जीवन में भी बिना रक्त रंजित तरीकों को अपनाये आमूल—चूल परिवर्तनों को व्यवहारिक रूप प्रदान किया जा सके।

प्रजातंत्र भारत के लिए उपयोगी क्यों — डॉ. अम्बेडकर का मत

१. इसमें शासन का अधिकार वंशानुगत नहीं होता है।
२. इसमें व्यक्ति विशेष शासन या सत्ता का प्रतिक नहीं होता।
३. निर्वाचित प्रतिनिधियों में जनता का विश्वास रहता है।

भारतीय लोकतंत्र की सफलता के लिए आवश्यक शर्तें:- डॉ. अम्बेडकर भारत में संसदीय लोकतंत्र के पक्षधर थे। इसलिए सफल बनाने के लिए कुछ आवश्यक शर्तें बताई जिससे लोकतंत्र को वास्तविक रूप प्रदान किया जा सकता है।

१. **सामाजिक लोकतंत्र जरूरी :-** भारत में २६ जनवरी १९५० से राजनीतिक युग प्रारंभ हो गया। राजनीतिक प्रजातंत्र को वास्तविक बनाने के लिए सामाजिक और आर्थिक प्रजातंत्र की स्थापना पर बल दिया। डॉ. अम्बेडकर के शब्दों में “ सफल लोकतंत्र के कार्यान्वयन के लिए यह आवश्यक है कि समाज में गंभीर असमानताएँ न हो तथा कोई दलित वर्ग न हो, कोई शोषित वर्ग न हो, कोई ऐसा वर्ग न हो जिसके पास समस्त विशेषाधिकार हो तथा कोई ऐसा वर्ग न हो जिसके कंधों पर समस्त प्रकार के प्रतिबन्धों का भार हो।”

डॉ. अम्बेडकर ने इसके निवारण के लिए स्वतंत्रता, समानता और बंधुत्व के सिद्धांतों पर आधारित लोकतांत्रिक व्यवस्था पर जोर दिया।

२. **व्यक्ति—पूजा का विरोध —** व्यक्ति—पूजा की प्रवृत्ति को डॉ. अम्बेडकर किसी भी व्यक्ति के विकास के लिए जहर से कम नहीं मानते थे। इसी कारण लोकतंत्र के स्वस्थ विकास के लिए इस प्रवृत्ति को दूर करना ही उचित समझा। भारतीय जनता की इस प्रवृत्ति को आलोचना करते हुए उन्होंने कहा कि “जब तक उसमें यह प्रवृत्ति बनी रहेगी, तब तक देश का न तो स्वस्थ राजनीतिक विकास संभव होगा और न लोकतंत्र का भविष्य उज्ज्वल।

३. **संवैधानिक साधनों में आस्था** :— सामाजिक परिवर्तन के लिए संवैधानिक साधनों का प्रयोग की प्रभावकारी व्यवस्था का होना एक जनतांत्रिक व्यवस्था के अनिवार्य आवश्यकता है। क्योंकि तभी वह अपना जनतांत्रिक रूप बनाए रखने में सफल हो सकती है। अम्बेडकर जी की मान्यता है, कि सभी तरह के सामाजिक परिवर्तनों के लक्ष्य की प्रवृत्ति हेतु संवैधानिक साधनों के प्रयोग हेतु में आमजन की दृढ़ आस्था होनी चाहिए।
४. **द्विदलीय व्यवस्था और सक्षम विपक्ष** :— डॉ. अम्बेडकर का मत था कि, जनता के हाथों में एक दल को सत्ता से हटा कर दूसरे दल को सत्ता प्रदान करने का विकल्प विद्यमान न हो, तब तक लोकतांत्रिक शासन का कोई अर्थ और औचित्य नहीं है। अम्बेडकर का मानना था कि सत्ताधारी दल और सक्षम विपक्ष जनतंत्र के ये दो पहिये हैं, जिनके कारण वह स्वस्थ और गतिशील ही नहीं रहता है, वरन उसका लोक—कल्याणकारी रूप भी निरंतर बना रहता है। सक्षम विपक्ष सत्ताधारी दल द्वारा सत्ता का दुरुपयोग न हो, इसका सजग प्रहरी ही नहीं, आलोचक भी होता है, जो इस दृष्टि से सत्ताधारी दल को निरंतर सावधान रखता है, तथा सत्ताधारी दल के भ्रष्ट और अकुशल होने पर जनता के सम्मुख एक विकल्प के रूप में हमेशा विद्यमान रहता है।
५. **तटस्थ प्रशासनिक व्यवस्था** — डॉ. अम्बेडकर का मत था कि प्रशासनिक व्यवस्था का स्वरूप तटस्थ होना चाहिए, प्रतिबद्ध नहीं। सत्ताधारी दल में परिवर्तन के साथ प्रशासनिक कर्मचारियों एवं अधिकारियों में परिवर्तन नहीं होना चाहिए। प्रशासकीय तटस्थता, स्थिरता और निरंतरता की दृष्टि से वे आवश्यक समझते थे।
६. **जागरूक जनमत** — जागरूक जनमत ही वह आवश्यक तत्व है जो जनतंत्र को भेड़ों के शासन के रूप में परिवर्तित होने से बचाता है और सही और सबल जनतंत्र का रूप प्रदान करता है। डॉ. अम्बेडकर जनमत को जनतंत्र की सफलता का सर्वाधिक महत्वपूर्ण साधन मानते थे।

वर्तमान में अम्बेडकर के लोकतंत्र की प्रासंगिकता —

डॉ. अम्बेडकर का विश्वास था कि जब तक आर्थिक, सामाजिक विषमता समाप्त नहीं होगी, तब तक जनतंत्र की स्थापना अपने वास्तविक स्वरूप को ग्रहण नहीं कर सकेगी। दरअसल सामाजिक चेतना के अभाव में जनतंत्र आत्मविहीन हो जाता है। ऐसे में सामाजिक जनतंत्र स्थापित नहीं होता है, तब तक सामाजिक चेतना का विकास भी संभव नहीं हो पाता है।

इस प्रकार डॉ. अम्बेडकर जनतंत्र को एक जीवन पद्धति के रूप में भी स्वीकार करते हैं, वे व्यक्ति की श्रेष्ठता पर बल देते हुए सत्ता के परिवर्तन को साधन मानते हैं। उनका मानना था कि संवैधानिक अधिकार देने मात्र से जनतंत्र की नींव पक्की नहीं होती। उनकी जनतांत्रिक व्यवस्था की कल्पना में “नैतिकता” और “सामाजिकता” दो प्रमुख मूल्य रहे हैं, जिनकी प्रासंगिकता वर्तमान समय में बढ़ जाती है। आज राजनीति में खींचा—तानी इतनी बढ़ गई है। कि राजनैतिक नैतिकता के मूल्य गायब से हो गए हैं। हर राजनीतिक दल वोट बैंक को अपनी तरफ करने के लिए राजनीतिक

नैतिकता एवं सामाजिकता की दुहाई देते हैं। लेकिन सत्ता प्राप्ति के पश्चात् इन सिद्धांतों को उपयोग में नहीं लाते।

निष्कर्ष :-

अम्बेडकर में उदारवाद एवं समाजवाद का पूर्ण समन्वय था इसलिए संसदीय लोकतंत्र का सदा पक्ष पोषण करते थे। डॉ. अम्बेडकर लोकतंत्र के सच्चे समर्थक थे। उनके समूचे राजनीतिक व सामाजिक योगदान से यह स्पष्ट है कि उनका चिंतन बहु-आयामी है, तथा डॉ. अम्बेडकर जनतंत्र को एक जीवन पद्धति के रूप में भी स्वीकार करते हैं, वे व्यक्ति की श्रेष्ठता पद बल देते हुए सत्ता के परिवर्तन को साधन मानते हैं। बाबा साहेब की नजर में लोकतंत्र एक शासन पद्धति नहीं है बल्कि एक साझा एहसास है जो समाज के प्रत्येक वर्ग को अधिकार सपन्न बनाता है।

सुझाव:-

१. सभी प्रकार के सामाजिक भेदभाव का अंत।
२. लोकतंत्र में व्यक्ति पूजा की भावना का अंत होना चाहिए।
३. संवैधानिक साधनों के प्रति आम नागरिकों में आस्था होनी चाहिए।
४. प्रशासनिक तंत्र निष्पक्ष एवं निरपेक्ष होना चाहिए।
५. द्वि-दलीय व्यवस्था होने के साथ विपक्ष सशक्त होना चाहिए।
६. समान नागरिक संहिता को प्रभावी ढंग से लागू किया जाए।

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डा.भीमराव आम्बेडकर का शिक्षा क्षेत्र में योगदान
राजीव गाँधी राष्ट्रीय छात्रवृत्ति प्राप्त करने वाले शोधार्थियों की आर्थिक एवं शैक्षणिक स्थिति

कामिनी सिंह

पी.एच.डी. शोधार्थी (समाजशास्त्र)

डॉ. बाबासाहेब आम्बेडकर सामाजिक विज्ञान वि.वि.द्वितीय

डॉ. आम्बेडकर नगर

प्रो.सी.डी नाईक प्राध्यापक

(विभागाध्यक्ष डॉ. आम्बेडकर विचार एवं दर्शन विभाग)

डॉ. बाबासाहेब आम्बेडकर सामाजिक विज्ञान वि. वि.

डॉ. आम्बेडकर नगर महू

उच्च शिक्षा :- उच्च शिक्षा जिसे तृतीयक तीसरे चरण या पोस्ट माध्यमिक शिक्षा भी कहा जाता है। गैर अनिवार्य शिक्षा का स्तर है जो माध्यमिक शिक्षा जैसे हाईस्कूल माध्यमिक विद्यालय या जिम्नेजियम की पूर्ति करता है। तृतीयक शिक्षा में सामान्य रूप से महाविद्यालय और स्नातकोत्तर शिक्षा साथ ही व्यावसायिक शिक्षा और प्रशिक्षण को भी शामिल करते हैं। महाविद्यालय और विश्वविद्यालय तृतीयक शिक्षा प्रदान करने के मुख्य संस्थान हैं। सामूहिक रूप से कभी-कभी तृतीयक संस्थाओं के रूप में ये जाने जाते हैं। आम तौर पर तृतीयक शिक्षा के परिणामस्वरूप प्रमाण पत्र, या शैक्षिक उपाधि मिलती है। उच्च शिक्षा में अनुसंधान और विश्वविद्यालयों के सामाजिक सेवा गतिविधियां शिक्षा के दायरे में शामिल हैं।¹

भीमराव आम्बेडकर का उच्च शिक्षा और छात्रवृत्ति संबंधी विचार

“डा.भीमराव आम्बेडकर का विचार था कि शिक्षा नागरिकों के प्रति सर्वाधिक महत्वपूर्ण सेवा है। वे शिक्षा द्वारा समस्त विकास के समर्थक थे। महाविद्यालयीन शिक्षा अर्थात स्नातक तथा स्नानतकोत्तर शिक्षा में विवेक सम्मत समन्वय के पक्षधर थे। २ जुलाई १९२७ को बाम्बे लेजिस लेटिन कौन्सिल द्वारा प्रस्तुत विधेयक विश्वविद्यालय में श्रेष्ठ शिक्षा की व्यवस्था पर आयोजित संगोष्ठी में अपने विचार व्यक्त करते हुए डा.अम्बेडकर ने कहा “मैं इस सम्बन्ध में कहना चाहूँगा कि सर्वोत्तम व्यवस्था यह होगी कि महाविद्यालयों को विश्वविद्यालय से पृथक नहीं किया जाए जैसा कि अभी किया गया है। एक संश्लेषणात्मक दृष्टिकोण को अपनाते हुए यह व्यवस्था की जाए कि ये दोनों संस्थाएं समानता के आधार पर सहभागिता करें तथा सामाजिक संस्कृति पर स्नातक तथा स्नानतकोत्तर विद्यार्थी मिलजुल कर शोध कार्य करें”।^२

शिक्षा:- “शिक्षा पर डॉ भीमराव आम्बेडकर बहुत अधिक बल देते थे। उनके तीन आदर्शों शिक्षा,संगठन और सम्मान के लिए संघर्ष में शिक्षा पहला आदर्श था। इसे वे उन्नति की कुंजी मानते थे। शिक्षा ही अच्छे नागरिकों का निर्माण करती है। इसलिए शिक्षा को केवल व्यक्तिगत प्रयासों पर नहीं छोड़ना चाहिए। शिक्षा प्राप्त कराने का उत्तरदायित्व सरकार का है। सरकार ऐसा प्रयास करे कि कोई भी व्यक्ति अशिक्षित न रहने पाये। प्राथमिक शिक्षा के सम्बन्ध में डॉ भीमराव आम्बेडकर ने तीन बिल पेश किये थे। उच्च शिक्षा के विषय में उन्होने बम्बई वि.वि सुधार समिति को अपना मेमोरेण्डम दिया था। डॉ भीमराव आम्बेडकर के अनुसार शिक्षा ऐसी होनी चाहिए जो विद्यार्थी के दिमाग में केवल सिद्धान्त और आंकड़े ही न ठूसती हो जिससे उसका विकास अवरूद्ध हो जाये बल्कि वह कठिनाईयों का भी अनुभव कराये और सत्य तक पहुँचने का मार्ग भी

प्रशस्त करे। उच्च शिक्षा के सम्बन्ध ने डॉ भीमराव आम्बेडकर ने बम्बई वि.वि अमेण्डमेण्ट बिल पर चार वार संशोधन पेश किये थे।^३

शिक्षा से आया ग्रामीण भारत में सामाजिक बदलाव "पार्थिव कुमार" डॉ भीमराव आम्बेडकर का अटूट विश्वास था कि शिक्षा ही मनुष्य और समाज के जीवन में बदलाव ला सकती है। वह बालक और बालिकाओं की शिक्षा पर बराबर जोर देते थे। डॉ बाबा साहेब आम्बेडकर ने १९२४ में बहिष्कृत हितकारिणी सभा की स्थापना की। इसके चार साल बाद उन्होने भारतीय समाज शिक्षा प्रसार समिति बनाई। डॉ बाबा साहेब आम्बेडकर ने १९४६ में सिद्धार्थ महाविद्यालय स्थापित किया जिससे शिक्षा के प्रति उनके समर्पण का पता चलता है।^४ डा.अम्बेडकर ने भारत में व्याप्त जाति प्रथा का इस आधार पर भी विरोध किया कि जिस समाज में विकास तथा उन्नति के अवसरो मे असमानता हो उस समाज में संघर्ष तथा अव्यवस्था की अधिक सम्भावना होती है।^५

- अनुच्छेद ४६ :- राज्य के दुर्बल वर्गों विशेषतः अनुसूचित जातियों और अनुसूचित जनजातियों के शिक्षा सम्बन्धी हितों की विशेष सावधानी से अभिवृद्धि करेगा। सामाजिक अन्याय और सभी प्रकार के शोषण से उनकी रक्षा करेगा।^६
- अनुच्छेद ३४०:- राष्ट्रपति को अनुसूचित जातियों व अनुसूचित जनजातियों एवं अन्य पिछड़े वर्गों की सामाजिक आर्थिक दशाओं के अध्ययन एवं संवर्धन हेतु आयोग गठित करने का अधिकार दिया गया है।^७

राजीव गांधी राष्ट्रीय छात्रवृत्ति योजना का परिचय:-

भारतीय समाज में अनुसूचित जाति एवं अनुसूचित जनजाति की सामाजिक एवं आर्थिक व्यवस्था को देखते हुये केन्द्रीय सरकार द्वारा अनुसूचित जाति एवं अनुसूचित जनजाति के छात्र-छात्राओं को उच्च शिक्षा के उच्च स्तर तक पहुँचाने के लिए राष्ट्रीय राजीव गाँधी छात्रवृत्ति योजना २००५ में प्रारम्भ की गई है। जिससे इनकी शैक्षणिक स्थिति को सुधारा जा सके। जिन देशों का विकास हुआ है वह सिर्फ शिक्षा के कारण ही उनका विकास हुआ है, और हमें भी शिक्षा के क्षेत्र में विशेष ध्यान देना चाहिए और शिक्षा पर खर्च होने वाला धन कभी व्यर्थ नहीं होता इससे हमारे देश का विकास ही होगा।

राष्ट्रीय राजीव गांधी छात्रवृत्ति अनुसूचित जाति और अनुसूचित जनजातियों के लिए योजना (लच्छथ) तैयार की गयी है इसको सामाजिक न्याय एवं अधिकारिता मंत्रालय और जनजातीय मामलों के मंत्रालय के द्वारा वित्तपोषित किया जाता है। यह योजना उन उम्मीदवारों जो अनुसूचित जाति और अनुसूचित जनजाति के हैं और नियमित और पूर्णकालिक एम. फिल पी.एच डी. के रूप में उच्च शिक्षा प्राप्त करना चाहते हैं के लिए खुला है। विज्ञान मानविकी सामाजिक विज्ञान और अभियांत्रिकी और प्रौद्योगिकी में पीएच.डी. की उपाधि में २००० अनुसूचित जाति के लिए सीटें और सभी विषयों के अनुसूचित जनजाति के उम्मीदवारों के लिए हर साल ६६७ सीटों का प्रावधान है।^८

उच्च शिक्षा का उद्देश्य:- उच्च शिक्षा का मुख्य उद्देश्य विद्यार्थी में मानवीय गुणों का विकास करके ऐसे नागरिकों का निर्माण करना है जो आत्मचिंतन से राष्ट्र निर्माण की प्रक्रिया में सतत प्रगतिशील रहता है।^९

१ शोध पत्र का उद्देश्य:-

राजीव गाँधी राष्ट्रीय छात्रवृत्ति प्राप्त करने वाले शोधार्थियों की सामाजिक, आर्थिक एवं शैक्षणिक स्थिति का अध्ययन करना।

२.शोध अध्ययन का क्षेत्र व समग्र :-

मध्यप्रदेश के देवी अहिल्या वि.वि इन्दौर, विक्रम वि.वि उज्जैन, रानी दुर्गावती वि.वि जबलपुर के प्रत्येक विश्वविद्यालय से निदर्शन के अनुसार अनुसूचित जाति एवं अनुसूचित जनजाति के कुल ३०० शोधार्थियों को समग्र के रूप में लिया गया है।

३. शोध अध्ययन की इकाई :-

शोध अध्ययन में शोध इकाई प्रतिदर्श के रूप में राष्ट्रीय राजीव गांधी छात्रवृत्ति योजना के शोधार्थियों का चयन निम्नलिखित विशेषताओं के आधार पर किया गया है।

१) शोध अध्ययन में सम्मिलित राष्ट्रीय राजीव गांधी छात्रवृत्ति योजना के लाभार्थी हैं।

२) म.प्र के देवी अहिल्या वि.वि इन्दौर, विक्रम वि.वि उज्जैन, रानी दुर्गावती वि.वि जबलपुर के शोधार्थी हैं।

४. निदर्शन विधि:- शोध कार्य में तथ्यों के संकलन हेतु सविचार निर्दर्शन के आधार पर ३०० राष्ट्रीय राजीव गांधी छात्रवृत्ति योजना से लाभ प्राप्त करने वाले शोधार्थियों से साक्षात्कार लिया गया है।

निम्न प्रकार से शोध विधि से कार्य किया गया।

५ निदर्शन विधि :- निदर्शन समग्र एक छोटा सा है जो कि समग्र का प्रतिनिधित्व करता है तथा जिसमें समग्र की विशेषताएं पाई जाती हैं। प्रस्तुत शोध में कुल ३०० निदर्शन के चयन हेतु उद्देश्यपूर्ण निदर्शन विधि का प्रयोग आवश्यकतानुसार किया गया है।

६. प्रयोगात्मक विधि :- इस शोध अध्ययन में राष्ट्रीय राजीव गांधी छात्रवृत्ति योजना तथा अनुसूचित जाति व अनुसूचित जनजाति के उच्च शिक्षा विकास का तुलनात्मक अध्ययन करने हेतु प्रश्नावली का प्रयोग किया गया है। इसमें विषय से संबंधित प्रश्न और प्रदर्शों के प्रतिमानों का समामेश किया गया है।

१. शोध करने वाले शोधार्थियों का २०११ से २०१५ तक का चयन किया गया है।

२. देवी अहिल्या वि. वि. इन्दौर विक्रम वि. वि. उज्जैन व रानी दुर्गावती वि.वि जबलपुर के राष्ट्रीय राजीव गाँधी छात्रवृत्ति प्राप्त करने वाले शोधार्थियों की कुल संख्या २०११ से २०१५ तक

क्र.स.	वि. वि. के नाम	अनु.जाति	अनु.जनजाति	कुल संख्या
१	देवी अहिल्या वि. वि. इन्दौर	८७	१७०	२५७
२	विक्रम वि. वि. उज्जैन	६७	६४	१३१
३	रानी दुर्गावती वि.वि जबलपुर	४२	२८	७०
कुल योग		१९६	२६२	४५८

निदर्शन विधि :- $300 \times 100 \div 458 = 65.50$

राष्ट्रीय राजीव गाँधी छात्रवृत्ति न मिलने पर आप शोध कार्य करते संबंधी विवरण तालिका क्र १

क्र. स	राष्ट्रीय राजीव गाँधी छात्रवृत्ति न मिलने पर शोध कार्य करने संबंधी विवरण	देवी अहिल्या वि.वि इन्दौर	विक्रम वि.वि उज्जैन	रानी दुर्गावती वि.वि जबलपुर	कुल योग संख्या	कुल योग प्रतिशत
		संख्या प्रतिशत	संख्या प्रतिशत	संख्या प्रतिशत		

9	हां	६9 (५४.9६)	४9 (५४.६५)	99 (३६.६५)	9५५	५9.६६
२	नहीं	७9 (४५.८४)	३६ (४५.३५)	२६ (६३.०५)	9४५	४८.३४
कुल योग		9६८(900.00)	८६(900.00)	४६(900.00)	३00(900.00)	900.00

(प्राथमिक त्रोट) नोट- कोष्टक में प्रतिशत को दर्शाया गया है

उपरोक्त तालिका से स्पष्ट होता है कि राष्ट्रीय राजीव गाँधी छात्रवृत्ति न मिलने पर आप शोध कार्य करते शोधार्थी देवी अहिल्या वि.वि इन्दौर के ५४.9६ प्रतिशत विक्रम वि.वि उज्जैन के ५४.६५ प्रतिशत रानी दुर्गावती वि.वि जबलपुर के ३६.६५ प्रतिशत शोधार्थी कार्य करते पाये गये हैं।

देवी अहिल्या वि.वि इन्दौर के ४५.८४ प्रतिशत विक्रम वि.वि उज्जैन के ४५.३५ प्रतिशत रानी दुर्गावती वि.वि जबलपुर के ६३.०५ प्रतिशत ऐसे शोधार्थी हैं जिनका कहना है कि छात्रवृत्ति न मिलने पर अपना शोध कार्य नहीं करते पाये गये हैं।

यदि नहीं तो कारण स्पष्ट कीजिए। तालिका क्र २

क्र.स	राष्ट्रीय राजीव गाँधी छात्रवृत्ति न मिलने पर शोध कार्य करने संबंधी विवरण	देवी अहिल्या वि.वि इन्दौर	विक्रम वि.वि उज्जैन	रानी दुर्गावती वि.वि जबलपुर	कुल योग संख्या	कुल योग प्रतिशत
		संख्या प्रतिशत	संख्या प्रतिशत	संख्या प्रतिशत		
9	आर्थिक स्थिति ठीक नहीं थी	२9 (२9.२9)	99 (४9.८२)	0४ (२६.६६)	३६	३9.३0
२	स्वयं ही खर्च चलाना पड़ता।	३9 (४0.२६)	0४ (99.३६)	0५ (३३.३४)	४0	३४.9८
३	स्वयं इतना खर्चा नहीं कर सकते थे।	२५ (३२.४9)	0८ (३४.9६)	0६ (४0)	३६	३३.६२
कुल योग		99(900.00)	२३(900.00)	9५(900.00)	99५	900.00

(प्राथमिक त्रोट) नोट- कोष्टक में प्रतिशत को दर्शाया गया है

उपरोक्त तालिका से स्पष्ट होता है कि आर्थिक स्थिति ठीक नहीं थी कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर के २9.२9 प्रतिशत विक्रम वि.वि उज्जैन के ४9.८२ प्रतिशत व रानी दुर्गावती वि.वि जबलपुर के २६.६६ प्रतिशत पाये गये। स्वयं ही खर्च चलाना पड़ता कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर के ४0.२६ प्रतिशत विक्रम वि.वि उज्जैन के 99.३६ प्रतिशत व रानी दुर्गावती वि.वि जबलपुर के ३३.३४ प्रतिशत पाये गये। स्वयं इतना खर्चा नहीं कर सकते थे कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर के ३२.४9 प्रतिशत विक्रम वि.वि उज्जैन के ३४.9६ प्रतिशत व रानी दुर्गावती वि.वि जबलपुर के ४0 प्रतिशत पाये गये।

निष्कर्षतः यह कहा जा सकता है कि स्वयं इतना खर्चा नहीं कर सकते थे ३३.६२ प्रतिशत सर्वाधिक व न्यूनतम ३9.३0 प्रतिशत आर्थिक स्थिति ठीक नहीं थी कहने वाले शोधार्थी पाये गये।

राष्ट्रीय राजीव गाँधी छात्रवृत्ति का उच्च शिक्षा पर क्या प्रभाव पड़ा है। तालिका क्र ३

क्र.स	राष्ट्रीय राजीव गाँधी छत्रवृत्ति का उच्च शिक्षा पर क्या प्रभाव पडा है। संबंधी विवरण	देवी अहिल्या वि.वि इन्दौर	विक्रम वि.वि उज्जैन	रानी दुर्गावती वि.वि जबलपुर	कुल योग संख्या	कुल योग प्रतिशत
		संख्या प्रतिशत	संख्या प्रतिशत	संख्या प्रतिशत		
१	आसानी से पी.एच.डी जमा हो रही है।	३३ (१६.६४)	१७ (१६.७७)	१३ (२८.२६)	६३	२१
२	मानसिक तनाव नहीं रहता	३७ (२२.०३)	१६ (२२.०६)	११ (२३.६१)	६४	२२.३३
३	आर्थिक स्थिति में सुधार हुआ	५३ (३१.५४)	२३ (२६.७५)	१७ (३६.६६)	९३	३१
४	आधुनिक साधनों का उपयोग कर रहे हैं।	४५ (२६.७६)	२७ (३१.३६)	०५ (१०.८७)	७७	२५.६७
कुल योग		१६८	८६	४६	३००	१००.००

(प्राथमिक त्रोट) नोट- कोष्टक में प्रतिशत को दर्शाया गया है

उपरोक्त तालिका से स्पष्ट होता है कि आसानी से पी.एच.डी जमा हो रही है कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर में १६.६४ प्रतिशत विक्रम वि.वि उज्जैन में १६.७७ प्रतिशत व रानी दुर्गावती वि.वि जबलपुर में २८.२६ प्रतिशत पाये गये।

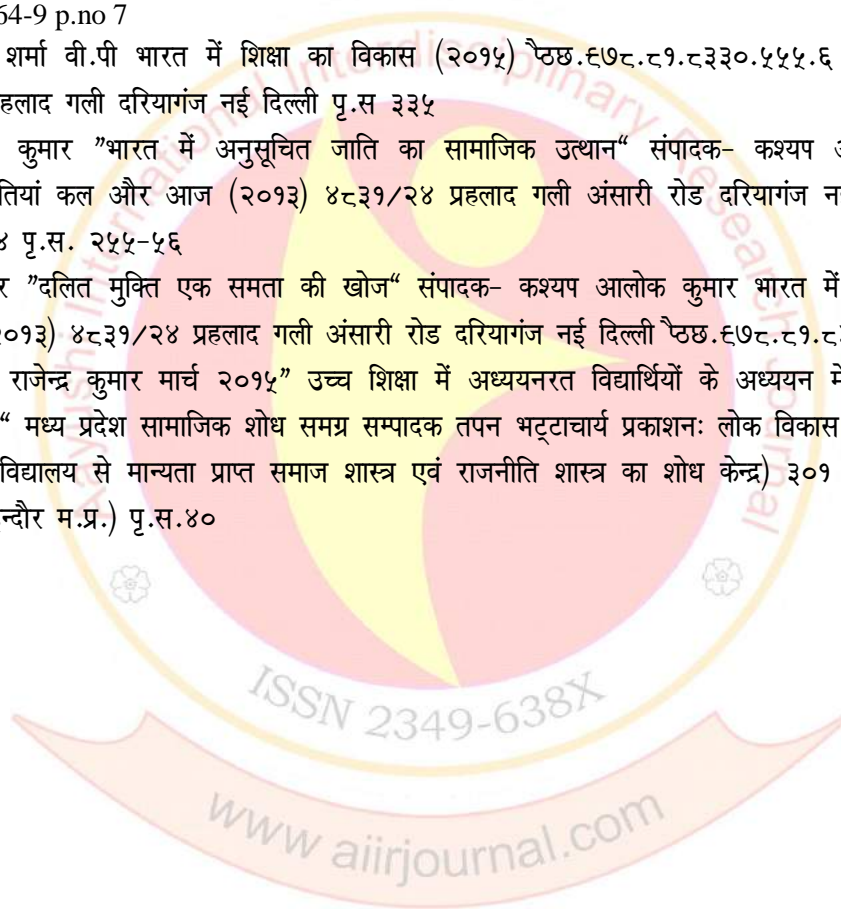
मानसिक तनाव नहीं रहता कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर में २२.०३ प्रतिशत विक्रम वि.वि उज्जैन में २२.०६ प्रतिशत रानी दुर्गावती वि.वि जबलपुर में २३.६१ प्रतिशत पाये गये। आर्थिक स्थिति में सुधार हुआ है कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर में ३१.५४ प्रतिशत विक्रम वि.वि उज्जैन में २६.७५ प्रतिशत रानी दुर्गावती वि.वि जबलपुर में ३६.६६ प्रतिशत पाये गये। आधुनिक साधनों का उपयोग कर रहे हैं। कहने वाले शोधार्थी देवी अहिल्या वि.वि इन्दौर में २६.७६ विक्रम वि.वि उज्जैन में ३१.३६ प्रतिशत रानी दुर्गावती वि.वि जबलपुर में १०.८७ प्रतिशत पाये गये।

निष्कर्षतः यह कहा जा सकता है कि आधुनिक साधनों का उपयोग कर रहे हैं कहने वाले शोधार्थी सर्वाधिक २५.६७ प्रतिशत व न्यूनतम आसानी से पी.एच.डी जमा हो रही है कहने वाले २१ प्रतिशत पाये गये।

निष्कर्षतः यह कहा जा सकता है कि राष्ट्रीय राजीव गाँधी छत्रवृत्ति प्राप्त करने वाले शोधार्थियों की स्थिति आर्थिक स्थिति में सुधार हुआ है।

सन्दर्भ ग्रन्थ सूची

१. स्रोत : चौहान सन्तोष २०१५ ” उदीयमान भारतीय समाज में शिक्षा“ प्रकाशन : रोहित पब्लिकेशन्स २२/७२५ गली नम्बर २२ जोशी रोड करोल बाग नई दिल्ली सितंबर २०१३ पृ.स. ५-६
- २- Dr.Br.Ambedkar Writings and Speeches Vol.1(1943) Pub. Dr.Ambedkar Foundation Ministry of Social Justice & Empowerment Govt.of India 15 Janpath New Delhi p.no 18-19
३. अंगनेलाल प्रकाशन:- बोधिसत्व बाबा साहेब डॉ आम्बेडकर जीवन और दर्शन सूचना एवं जनसम्पर्क विभाग गोलगंज उ.प्र (१९६३) पृ.स.२५-२६
४. शिक्षा से आया ग्रामीण भारत में सामाजिक बदलाव ”पार्थिव कुमार ” कुरुक्षेत्र मासिक पत्रिका, दिसम्बर (२०१५) प्रकाशन : कमरा नं ६५५ ए विंग गेट नं ५ निर्माण भवन ग्रामीण विकास मंत्रालय नई दिल्ली अगस्त (२०१४) पृ.स.२१
- ५- Dr.BR.Ambedkar Anahilation of caste with a reply to Mahatma Gandhi (1944) Vol.1 Pub. DrAmbedkar Foundation Ministry of Social Justice & Empowerment Govt.of India 15 Janpath New Delhi ISBN-978-93-510-9-064-9 p.no 7
६. मिश्रा.एम.के, शर्मा वी.पी भारत में शिक्षा का विकास (२०१५) छैछ.६७८.८१.८३३०.५५५.६ अर्जुन पब्लिशिंग हाऊस ४८३१/२४ प्रहलाद गली दरियागंज नई दिल्ली पृ.स ३३५
७. कश्यप मनीश कुमार ”भारत में अनुसूचित जाति का सामाजिक उत्थान“ संपादक- कश्यप आलोक कुमार भारत में अनुसूचित जातियां कल और आज (२०१३) ४८३१/२४ प्रहलाद गली अंसारी रोड दरियागंज नई दिल्ली छैछ.६७८.८१.८३३०.४६३.४ पृ.स. २५५-५६
८. सिंह राजूकुमार ”दलित मुक्ति एक समता की खोज“ संपादक- कश्यप आलोक कुमार भारत में अनुसूचित जातियां कल और आज (२०१३) ४८३१/२४ प्रहलाद गली अंसारी रोड दरियागंज नई दिल्ली छैछ.६७८.८१.८३३०.४६३.४ पृ.स. ८३
९. स्रोत : शर्मा राजेन्द्र कुमार मार्च २०१५” उच्च शिक्षा में अध्ययनरत विद्यार्थियों के अध्ययन में रचनात्मक परिवर्तन के विविध आयाम“ मध्य प्रदेश सामाजिक शोध समग्र सम्पादक तपन भट्टाचार्य प्रकाशन: लोक विकास एवं अनुसंधान ट्रस्ट(देवी अहिल्या विश्वविद्यालय से मान्यता प्राप्त समाज शास्त्र एवं राजनीति शास्त्र का शोध केन्द्र) ३०१ ईशान अपार्टमेन्ट १३/२ स्नेहलतागंज इन्दौर म.प्र.) पृ.स.४०



महिलाओं की सशक्तीकरण में डॉ. बाबासाहब आंबेडकर की भूमिका एवं योगदान

विजय बळीराम गावंड

सहा. प्राध्यापक श्री. सरस्वती समाजकार्य महाविद्यालय,
वाशिम महाराष्ट्र

Email: prof.vijaygawande@gmail.com

प्रस्तावना :-

स्थानीय, समुदाय, राज्य – राष्ट्र एवं वैश्विक स्तर पर भाताब्दियों से महिलाओं को द्वितिय श्रेणी का नागरिक समझा जाता रहा है। बाहुबल, बुद्धिबल तथा धनबल के आधार पर महिलाओं को निर्णयन प्रक्रिया में भागीदारी से वंचित रखा गया है। इसके लिए सामाजिक – राजनीतिक – आर्थिक – धार्मिक – सांस्कृतिक आधार पर महिलाओं पर अनेक प्रकार की निर्योग्यताएं आरोपित की गई, समान नागरिक अधिकारों एवं मानवाधिकारों के समर्थक एवं पुरोध्या कहे जाने वाले राष्ट्रों में महिलाओं को लम्बे समय तक मताधिकार तथा चुनाव में प्रतिभागी बनने से भी वंचित रखा गया।

महिला सशक्तीकरण का मुद्दा :-

महिला सशक्तीकरण का मुद्दा न केवल भारत में अपितु विश्व के सभी देशों में बना हुआ है। संयुक्त राष्ट्रसंघ द्वारा 8 मार्च 1975 को 'अन्तरराष्ट्रीय महिला दिवस' मनाने की शुरुवात की। महिलाओं की सशक्तीकरण की दशा में संयुक्त राष्ट्र संघ की यह पहल सराहनीय मानी गई तत्पश्चात संयुक्त राष्ट्र संघ द्वारा समय समय पर अनेक विश्व महिला सम्मेलनों का सफलतापूर्वक आयोजन किया गया। संयुक्त राष्ट्र संघ द्वारा महिलाओं के अधिकारों से सम्बन्धित विभिन्न दस्तावेजों को मान्यता दी गई। इसमें सन 1979 की 'कन्वेंशन ऑन दी एलिमिनेशन ऑफ ऑल फॉर्म डिस्क्रिमिनेशन अगेन्स्ट वूमेन' Convention on the Elimination of all forms of Discrimination Against Women) अत्याधिक महत्वपूर्ण है। यह महिला सशक्तीकरण दिशा में एक महत्वपूर्ण कदम है। वियेना के मानवाधिकारों के विश्व सम्मेलन 1993 में महिलाओं के अधिकारों को भी मानवाधिकारों के रूप में स्वीकृती मिली।

डॉ. बाबासाहब आंबेडकर और महिला सशक्तीकरण :-

भारत में महिला सशक्तीकरण को गति प्रदान करने के उद्देश्य से सन 1985 में मानव संसाधन विकास के अधिन महिला एवं बाल विकास विभाग की स्थाना की गई। तत्पश्चात 1992 में 'राष्ट्रीय महिला आयोग' का गठन किया गया। सन 2001 में राष्ट्रीय महिला सशक्तीकरण नीति की घोषणा और इसी वर्ष महिला सशक्तीकरण वर्ष मनाने से महिला सशक्तीकरण प्रक्रिया को नई दिशा प्राप्त हुई। यह सभी घटनाएं महत्वपूर्ण हैं। क्योंकि इन सभी कार्यक्रमों का श्रेय संविधान निर्माताओं में से महत्वपूर्ण एवं प्रमुख डॉ. बाबासाहब आंबेडकर को जाता है। महिलाओं के शैक्षणिक, सामाजिक, आर्थिक, मनोवैज्ञानिक अदि विभिन्न पक्षों को ध्यान में रखते हुए उनकी कठिनाइयों, समस्याओं एवं अपेक्षाओं का वास्तविक धरातल पर मूल्यांकन एवं निरिक्षण किया जाए और उनका न्यायोचित समान ढूँढा जाए। इसलिये डॉ. बाबा साहब द्वारा जिवनभर महिलाओं के उत्थान के लिए प्रयास किये गए। वर्तमान समय में महिलाएं अनेक समस्याओं से ग्रस्त हैं। उनमें शिक्षा का अभाव, सुरक्षा का अभाव, सरकारी कार्यालयों का असहयोग, समान कार्य के लिए कम वेतन, महिलाओं का सम्मान नहीं, निर्णय के अधिकार से वंचित

, महिलाएं समान अधिकारों से वंचित, शोषण इस तरह अनेकों समस्याओं से वर्तमान समय में महिलाएं ग्रस्त हैं।

डॉ. अम्बेडकर एक कुशल अर्थशास्त्री, समाजवैज्ञानिक, कानून विशेषज्ञ, मजदूर नेता थे, पत्रकारिता में प्रखर विद्वान और महिलाओं के अधिकार के चैम्पियन थे। उनके पहले महिलाओं को उनसे संबन्धित तमाम अधिकार उन्हें प्राप्त नहीं थे जो आज कानून के दम पर मिल रहा है। इसका श्रेय उन्हीं को जाता है। बाबासाहेब ने संविधान के द्वारा महिलाओं को सारे अधिकार दिए हैं जो समाज ने नकारे थे। हिंदू धर्मशास्त्रों में महिलाओं का स्थान और नियम – कानून महिलाओं के हक में नहीं है। धार्मिक मान्यताओं के अनुसार स्त्री धन, विद्या और शक्ति की देवी है। लेकिन बाबा साहेब ने इसे गलत सिद्ध करते हुए महिला विषयक कानून बनाए। डॉ. आंबेडकर का मानना था कि सही मायने में प्रजातंत्र तब आयेगा जब महिलाओं को पैतृक संपत्ति में बराबरी का हिस्सा मिलेगा और उन्हें पुरुषों के समान अधिकार दिए जाएंगे। डॉ. अंबेडकर का दृढ़ विश्वास था कि महिलाओं की उन्नति तभी संभव होगी जब उन्हें घर परिवार और समाज में सामाजिक बराबरी का दर्जा मिलेगा। शिक्षा और आर्थिक उन्नति उन्हें सामाजिक बराबरी दिलाने में मदद करेगी।

डॉ. आंबेडकर एक प्रबुद्ध भारत का सपना देखते थे अंतः उन्होंने संविधान के पहले पन्ने पर यानि की प्रस्तावना में सभी जातियों के स्त्री पुरुषों को बराबरी दी। गरीब अमीर, मजदूर मालिक के बीच सामाजिक समानता का सूत्रपात किया। वर्ण वर्ग जाति लिंग भेद रहित सभी को वोट देने का अधिकार दिया।

महिला कर्मचारियों को प्रसूती अवकाश और मजदूर औरतो को पुरुष मजदूरों के समक्ष न्यूनतम वेतन व समान वेतन समान घंटे काम का अधिकार मिला। इतने सब अधिकार महिलाओं का बिना लड़े, बीना संघर्ष किया आराम से मिल गये। 18 जुलाई 1927 को करीब तीन हजार महिलाओं की एक संगोष्ठी में बाबा साहेब ने कहा था की आप अपने बच्चों को स्कूल भेजिए। शिक्षा महिलाओं के लिए भी उतनी ही जरूरी है। जितना की पुरुषों के लिए। 10 नवंबर 1938 को बाबासाहेब अंबेडकर ने बॉम्बे लेजिसलेटिव असेंबली में महिलाओं की समस्या से जुड़े मुद्दों को जोरदार तरिकों से उठाया। इस दौरान उन्होंने प्रसव के दौरान महिलाओं के स्वास्थ्य से जुड़ी चिंताओं पर अपने विचार रखे। भारतीय संविधान के निर्माण के वक्त भी बाबासाहेब ने महिलाओं के कल्याण से जुड़े कई प्रस्ताव रखे थे। महिलाओं को समाज में समान अधिकार देने का भी प्रस्ताव किया गया था। बाल विवाह और देवदासी प्रथा को समाप्त करने के लिए समाज में कई कल्याणकारी व परिवर्तनकारी प्रयास भी बाबासाहेब द्वारा किए गए। 1928 में मुंबई में एक महिला कल्याणकारी संस्था की स्थापना की गयी थी, जिसकी अध्यक्ष बाबासाहेब की पत्नी रमाबाई थी।

बाबा साहेब आंबेडकर ने महिला सशक्तीकरण के लिए कई कदम उठाये। भारतीय संविधान के अनुच्छेद 14 में यह प्रावधान है कि किसी भी नागरीक के साथ लिंग के आधार पर भेदभाव नहीं किया जा सकता। डॉ. आंबेडकर का सपना सन 2005 में साकार हुआ जब संयुक्त हिंदू परिवार में पुत्री को भी पुत्र के समान कानूनी रूप से बराबर का भागीदार माना गया।

डॉ. बाबा साहेब आंबेडकर द्वारा महिलाओं का राजनैतिक सशक्तीकरण

भारतीय संविधान में महिलाओं के राजनैतिक सशक्तीकरण का शुभारंभ तो मौलिक अधिकारों के अंतर्गत प्रदत्त विधी के समक्ष समता (अनुच्छेद 14), धर्म, मूलवंश, जाति, लिंग या जन्म स्थान पर विभेद का प्रतिषेध (अनुच्छेद 15) लोक नियोजन के विषय में अवसर की समता (अनुच्छेद 16) वाक् स्वातंत्र्य और अभिव्यक्ति-स्वातंत्र्य का अधिकार, शान्तिपूर्वक और निरायुध सम्मेलन का अधिकार, संगम या संघ बनाने का अधिकार, भारत के राज्यक्षेत्र में सर्वत्र अबाध संचारण का अधिकार भारत के राज्यक्षेत्र के किसी भी भाग में निवास करने और बस जाने का अधिकार तथा कोई वृत्ति, उपजीविका, व्यापार या कारवार करने का अधिकार, (अनुच्छेद 19), मानव के

दुर्व्यापार और बलात्कार का प्रतिषेध संविधान लागू होने के साथ ही हो गया, लेकिन व्यावहारिक धरातल पर संविधान के 73 वें एवं 74 वें संशोधन से महिलाओं को कमशः पंचायतराज संस्थाओं एवं स्थानीय नगर निकायों में प्रत्येक स्तर के पदों पर एक तिहाई स्थानों के आरक्षण के साथ राजनैतिक सशक्तिरण का एक सुदृढ़ आधार प्राप्त हुआ।

डॉक्टर बाबासाहब आंबेडकर ने राजनैतिक शब्दकोश एवं भारत के संविधान में महिलाओं के अधिकार को पूरी तरहसे समाहित करने का अथक प्रयास किया। राजनैतिक, आर्थिक एवं सामाजिक क्षेत्र में समान अधिकार एवं समान अवसर तथा लिंग के आधार पर भेदभाव पर रोख तथा महिलाओं के लिए विशेष उपबंध को निवारित न करना ऐसे प्रावधान अनुच्छेद 14 और 15 में दिए गए हैं। अनुच्छेद 39 के अनुसार जिवन निर्वाह के बराबर अधिकार एवं समान कार्य के लिए समान वेतन, अनुच्छेद 42 द्वारा मानवीय परिस्थिती एवं मातृत्व लाभ अनुच्छेद 46 के अनुसार राज्य जनता के दुर्बल वर्गोंके शिक्षा और अर्थसंबंधी हितों की विशेष सावधानी से अभिवृद्धि करेगा तथा सामाजिक अन्याय और सभो प्रकार के शोषण से उनकी संरक्षा करेगा। अनुच्छेद 47 राज्य अपने लोगों के पोषाहार स्तर और जीवन स्तर उंचा करने तथा स्वास्थ्य इत्यादी का प्रयास करेगा। अनुच्छेद 51 (क) (स) ऐसी प्रथाओ का त्याग करे जो स्त्रीयो के सम्मान के विरुद्ध है। अनुच्छेद 243 में पंचायती राज व्यवस्था में सिटो का आवंटन उपलब्ध कराता है। इस प्रकार महिलाओं के उत्थान एवं सशक्तीकरण के लिए भारतीय संविधान में अनेको प्रावधान किए गए जिसका श्रेय बाबासाहब को जाता है।

5 फरवरी 1951 को डॉ. भिमरावर आंबेडकर ने संसद में 'हिंदू कोड बिल' पेश किया, इसका मकसद हिंदू महिलाओं को सामाजिक शोषण से आजाद कराना और पुरुषों के बराबर अधिकार दिलाना था। महिला सशक्तीकरण की दिशा में यह एतिहासिक कदम था।

'हिंदू कोड बिल' के जरिए उन्होंने संवैधानिक स्तर से महिला हितों की रक्षा का प्रयास किया। इस बिल के मुख्यतया 4 अंग थे –

1. हिंदूओं में बहू विवाह की प्रथा को समाप्त करके केवल एक विवाह का प्रावधान, जो विधिसम्मत हो।
2. महिलाओं को संपत्ती में अधिकार देना और गोद लेने का अधिकार देना।
3. पुरुषों के समान नारियों को भी तलाक का अधिकार देना। हिंदू समाज में पहले पुरुष ही तलाक दे सकते थे।
4. आधुनिक और प्रगतीशील विचाराधारा के अनुरूप हिंदू समाज को एकिकृत करके उसे मजबूत करना।

27 सितंबर 1951 में बाबा साहब के इस्तीफे के बाद देशभर में हिंदू कोड बिल के पक्ष में बड़ी प्रतिक्रिया हुई। खास तौर से महिला संगठनों द्वारा विदेशों में भी इसकी प्रतिक्रिया हुई। कुछ साल बाद 1955-56 हिंदू कोड बिल के अधिकांश प्रावधानों के साथ संसद ने पारित किया इसका श्रेय डॉ. आंबेडकर को ही जाता है।

हिंदू विवाह अधिनियम, हिंदू तलाक अधिनियम, हिंदू उत्तराधिकार अधिनियम, हिंदू दत्तकग्रहण अधिनियम ये "संविधान शिल्पी" के प्रयासों का परिणाम है की, भारतीय समाज में महिलाओं को अवसर प्राप्त हुए। वैसे आज भी कुछ सामाजिक रूढीयों महिलाओं के रास्ते की रुकावटें हैं।

मनुस्मृती का दहन :-

हिन्दू धार्मिक ग्रंथों में स्त्रियों को हीन नजर से देखा और प्रस्तुत किया गया है। मनुस्मृती जैसी किताबों में महिलाओं को निचे दर्जे का दिखाया गया है। और सभी अधिकारों से वंचित किया गया। डॉ. आंबेडकर ने महिला सशक्तीकरण के रूप में प्राचीन 'मनुस्मृती' का दहन किया।

महान नारीवादी चिंतक :-

डॉ. भिमराव आंबेडकर एक महान नारीवादी चिंतक थे। उन्होंने अपनी मूकनायक व बहिस्कृत भारत इत्यादी समाचार पत्रों के माध्यम से महिलाओं को उनके अधिकारों के प्राप्ति के लिए प्रेरित किया।

शोषण के विरुद्ध अधिकार के साथ उन्हें भी धर्म की स्वतंत्रता प्राप्त है। धारा 39 के अनुसार स्त्रीयों के समान कार्य आदि को निश्चित करने के निर्देश दिए गए। डॉ. आंबेडकर भारतीय संविधान के मुख्य निर्माता थे। संविधान 'एक समाज व्यवस्था' को परिलक्षित करता है। डॉ. आंबेडकर ने महिलाओं को अधिकार और सम्मान दिलाने के लिए कई आंदोलनों का नेतृत्व किया एवं समर्थन किया।

दलित महिलाओं की स्थिति और भी दयनीय थी। उन्हें जेंडर के साथ – साथ जाति आधारित शोषण का भी सामना करना पड़ता था। इसीलिए आंबेडकर ने संवर्ण महिलाओं की समस्याओं के साथ- साथ दलित महिलाओं के प्रश्नों पर विशेष ध्यान दिया।

डॉ. आंबेडकर ने आधुनिक भारत की नारी की स्थिति में सुधार के लिए प्रयास न केवल ऐतिहासिक, मुल्यवान और मुलभूत महत्वपूर्ण है, बल्कि भारत के संदर्भ में ही नहीं विश्व के संदर्भ में अति प्रगतिशील है।

निष्कर्ष :-

डॉ. बाबा साहब अम्बेडकर ने भारतीय समाज की महिलाओं की दयनीय दशा में सुधार के लिए अहंम भूमिका निभायी है। उन्होंने समाज के दबे कुछले वर्गों जिनमें दलित, महिलाएं, एवं अन्य पिछड़ा वर्ग, आते हैं। उन्होंने समाज में हो रहे अत्याचारों के खिलाफ आवाज उठाई और लोगों को अपने अधिकारों के प्रति जागरूक होने के लिए प्रेरित किया। डॉ. आंबेडकर की शिक्षाएं एवं विचार न केवल महिलाओं के लिए वरन् सम्पूर्ण समाज के लिए लाभा दाय थी। महिलाओं के सर्वांगीण विकास के लिए उनकी गहरी चिन्ता एवं भावनाएं प्रत्येक वाक्य एवं शब्द में झलकती हैं। सदन में उनके अंतिम भाषण में महिलाओं के लिए उनकी भावनाओं एवं सम्मान को भली – भांति समझा सकते हैं।

अपनी प्रसिद्ध पुस्तक 'पाकिस्तान और भारत के विभाजन' में उन्होंने मुस्लिम महिलाओं एवं उनकी धार्मिक परंपराओं पर अपने विचार व्यक्त किया। मुस्लिम महिलाएं विभिन्न धार्मिक प्रथाओं के अतर्गत शोषित होती रहती हैं। बाबा साहब सभी महिलाओं के प्रति मानवीय विचार रखते थे। उन्होंने महिलाओं के प्रति हो रहे हर तरह के अत्याचार के विरोध में आवाज उठाई।

संदर्भग्रंथ

1. डॉ. वि. मा. बाचल, भारतीय राज्यघटना, के. सागर पब्लिकेशन
2. रमेश द्विविदी, महिला सक्षमीकरण चुनौतियाँ, नॅशनल पब्लिकेशन नई दिल्ली.
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डॉ. अंबेडकर और भारत में महिला सशक्तिकरण

दासरथी जांगडे

(शोधार्थी- हिंदी विभाग)

अटल बिहारी वाजपेयी विश्वविद्यालय(छत्तीसगढ़)

dasrathijangde2500@gmail.com

सारांश -

भारत देश में आज महिलाओं के सशक्तिकरण के लिए जितने भी नारीवादी चिंतक हुए उनमें प्रमुख रूप से डॉ. अंबेडकर का नाम विशेष रूप से लिया जाता है। इन्होंने भारत की महिलाओं के सशक्तिकरण के लिए अनेकों प्रयास किए हैं। जिनकी विशेष जानकारी उनके रचनाओं में अंकित है। उनके अनुसार भारत में महिलाओं की स्थिति को अत्यंत दयनीय व चिंतनीय बना दिया गया था और इन्हीं परिस्थितियों से मुक्ति दिलाने के लिए उन्होंने अनेक सम्मेलन कर महिलाओं को जागृत करने का काम किए इसलिए इनके द्वारा 'मूकनायक' व 'बहिष्कृत भारत' इत्यादि पत्रिकाओं को प्रकाशित कराया गया। इन पत्रिकाओं के माध्यम से भारत की महिलाओं को उनके अधिकारों की प्राप्ति के लिए प्रेरित किया गया। इतना ही नहीं सन् 1941 में 'हिंदू कोड बिल'के द्वारा महिलाओं के सशक्तिकरण का विशेष प्रयास किया गया लेकिन उस समय रूढ़िवादी लोगों ने यह बिल पारित नहीं होने दिया। इस प्रकार से इस लेख में डा. अम्बेडकर द्वारा महिला सशक्तिकरण हेतु किये गये कार्यों का उल्लेख किया गया है।

प्रस्तावना--

पूरे विश्व की लगभग सभी सभ्यताओं की इतिहास के पन्ने पलट कर प्राचीन सभ्यताओं का अध्ययन करते हैं तो पाते हैं कि महिलाओं की स्थिति अत्यंत दयनीय थी। लेकिन भारत में जितने भी प्राचीन काल का अध्ययन करते हैं तो हम पाते हैं कि यहां महिलाओं की स्थिति अत्यंत संतोषजनक थी। लेकिन जैसे ही मनुवादी व्यवस्था लागू होने के समयानुसार महिलाओं की स्थिति का अध्ययन करते हैं तो हम पाते हैं कि मनु के सामाजिक व्यवस्था से महिलाओं की स्थिति अत्यंत दयनीय होता चला गया। जिसका असर महिलाओं पर घर कर गया और महिलाएं अपने आपको इसी व्यवस्था के अनुरूप ढाल लिए तब बदतर से बदतर जीवन जीने की मजबूरी को ढोते-ढोते आदत बना लिये और मानने लगे कि यही हम महिलाओं के जीवन का अधिकार है लेकिन इस विपरीत परिस्थितियों में भारत में बाबा साहब अंबेडकर ने जो कार्य किया और महिलाओं को अपने अधिकारों की प्राप्ति के लिए जागृत किया। और सरकार के समक्ष इनके साथ हो रहे अन्याय अत्याचारों से अवगत कराया तथा महिलाओं को विभिन्न प्रकार के उत्पीड़न से मुक्ति दिलाया। इतना ही नहीं जब उन्हें भारतीय संविधान लिखने का मौका मिला तो महिलाओं को विभिन्न क्षेत्रों के अंतर्गत विशेष अधिकार भी दिलाई। परिणाम स्वरूप आज महिलाएं स्वयं अपने अधिकार प्राप्ति के लिए संघर्ष करने में सक्षम हुए। यह तभी संभव हुआ जब भारत की महिलाएं शिक्षित होने लगी जिसके लिए बाबा साहब का विशेष योगदान रहा है और इसीलिए हमें बाबा साहब को कभी भी नहीं भूलनी चाहिए।

सशक्तिकरण से तात्पर्य-

सशक्तिकरण शब्द से ही पता चलता है कि मजबूती प्रदान करना या सशक्त बनाना या यह कहें कि शक्ति प्रदान करना। प्रेजर और सेन के अनुसार-" सशक्तिकरण वह प्रक्रिया है जिसमें कोई शब्द ही अपने जीवन के पहलुओं पर बेहतर नियंत्रण पा लेता है इसके अंतर्गत भौतिक, बौद्धिक, माननीय ,आर्थिक, विश्वास, मूल्य और मनोवृत्ति सभी शामिल हैं।"(1)

सशक्तिकरण का मूलभूत साधन शिक्षा-

डॉ. अंबेडकर साहब ने जब से अपना होश संभाला था तब से सामाजिक व्यवस्था अनुसार भारत की महिलाओं पर किस प्रकार से अन्याय व अत्याचार होता था उन सबसे वे भिन्न हुए थे। इतना ही नहीं उन्होंने स्वयं विधवा महिला के उत्थान के लिए समाज के द्वारा लागू व्यवस्था से हटकर एक महिला को सामाजिक बंधनों से मुक्ति दिलाने के लिए विधवा आश्रम में भेज दिया। यह कोई सामान्य काम नहीं था । इसके लिए उनके परिवार को बहुत कष्ट उठाना पड़ा । यह साहसिक कार्य उनके द्वारा बचपन में कर दिखाया गया। जब इनके द्वारा अनेक प्रकार से उच्च शिक्षा को प्राप्त की गई और विद्वता प्राप्त हुई। तब उन्होंने समाज में व्याप्त बुराइयों को दूर करने के लिए उसी समय से पीड़ित समाज को जागृत करने के लिए प्रेरित किया। उन्होंने यह निष्कर्ष निकाला कि शिक्षा की कमी के कारण ही इन बुराइयों को झेलना पड़ रहा है। तथा कहा कि सभी शिक्षित बनें और बुराइयों से लड़ने के लिए संगठित रहकर संघर्ष करें। इसी कारण आज की महिलाएं शिक्षित होने के लिए पढ़ना- लिखना प्रारंभ कर दिए और इतना ही नहीं महिलाएं पुरुषों से भी पढ़ाई में आगे निकल गई हैं। लेकिन इतना पढ़ाई के बाद भी तर्क करने में अक्षम होने से रूढ़िवादी ढोंग ,पाखंड को अपने जीवन में ढो रही हैं। महिलाओं में तर्क करने की क्षमता बढ़ने से संघर्ष करने की गति तीव्र होगी और महिलाओं के सशक्तिकरण में वृद्धि होगी। फिर भी पूर्व काल से आज की महिलाएं बेहतर जीवन जी पा रही हैं और इसका प्रमुख कारण बाबा साहब डॉ. अंबेडकर को माना जाये तो अतिशयोक्ति बिल्कुल नहीं होगी ।

" शिक्षा सामाजिक सशक्तिकरण के लिए प्रथम एवं मूलभूत साधन है।यह माना जाता है कि शिक्षा ही वह उपकरण है जिससे महिला समाज में अपना सशक्त सम्मान व उपयोगी भूमिका की अनुभूति कर सकती है। शिक्षा के आधार पर महिला में दक्षता, कौशल, ज्ञान एवं क्षमताओं का विकास होता है। शिक्षित महिला न केवल स्वयं लाभान्वित होती है वरन उससे भावी पीढ़ी भी लाभान्वित होती है। शिक्षा किसी भी प्रकार के कौशल की प्राप्ति एवं विवेकपूर्ण दृष्टिकोण के विकास के लिए आवश्यक है। महिला के शिक्षा से उसका शोषण रोकने में सहायता मिलेगी। निर्णय लेने की क्षमता सशक्तिकरण है। न्यून शैक्षिक स्तर का सीधा प्रभाव है। इस मानव पूंजी (महिला) का निम्न स्तरीय विकास, कुशलता का निम्न स्तर तथा श्रम बाजार में न्यून भागीदारी। महिलाओं की वास्तविक स्थिति से व्यक्ति, परिवार, समाज एवं राष्ट्र की सामाजिक, आर्थिक स्थिति प्रभावित होती है।"(2)

डॉ.अंबेडकर के अनुसार किसी भी देश की उन्नति तथा सामाजिक स्थिति वहां की महिलाओं के स्थिति पर निर्भर है। भारत में महिलाओं की जनसंख्या पुरुषों के बराबर है। किसी भी देश की उन्नति महिलाओं के शिक्षित हुए बिना संभव नहीं है ।इसी बात को ध्यान में रखकर डॉ. अंबेडकर के पूर्व भारत की प्रथम शिक्षिका सावित्रीबाई फुले ने महिलाओं को शिक्षित करना प्रारंभ किए । अपने विवाह की पूर्व वे स्वयं अनपढ़ थी लेकिन अपने पति ज्योतिराव फुले के साथ मिलकर शिक्षा प्राप्त की । और प्राप्त शिक्षा का उपयोग अपने समकालीन सभी वर्गों की महिलाओं को शिक्षित करने के लिए की । 1841 में उन्होंने महिलाओं को शिक्षित करने के लिए

पहला विद्यालय खोला। उस समय परिस्थितियां ऐसी थी कि इस विद्यालय के खोलने का विरोध महिलाएं स्वयं करने लगे थे। लेकिन दोनों पति-पत्नी पर इस विरोध का कोई असर नहीं पडा। और कई विद्यालयों की स्थापना कर महिलाओं को सशक्त करने का मुहिम चलाये।

डॉक्टर अंबेडकर द्वारा महिला सशक्तिकरण के लिए किए गए कार्य-

डा. अंबेडकर नारीवादी महान चिंतक थे उन्होंने महिलाओं को स्वतंत्रता पूर्वक जीने की जागृति के लिए अनेक सम्मेलन किये। और महिलाओं को शिक्षित तथा संगठित करने के लिए कहा क्योंकि शिक्षित महिलाएं तर्क करती हैं। सही- गलत की पहचान कर पाते हैं। अन्याय के खिलाफ संघर्ष करने के लिए संगठित होती हैं और इसीलिए उन्होंने ' शिक्षित रहो, संगठित रहो , संघर्ष करो' का महामंत्र दिया।

डॉ. अंबेडकर ने कहा कि यदि पति शराब पीकर महिला को प्रताड़ित करें। या अयोग्य हो तो पत्नी चाहे तो उसे तलाक लेकर स्वतंत्र हो सकती है। इतना ही नहीं अपने पसंद से पुनर्विवाह भी कर सकती है। इन सभी बातों को ध्यान में रखकर बाबा साहब अंबेडकर दलित पिछड़ों और महिलाओं के अधिकारों के लिए पैरवी लगातार करते रहते थे।

डॉ.अंबेडकर के समय देश को अंग्रेजों से आजादी मिली और संविधान निर्माण की प्रक्रिया प्रारंभ हो गई। जिसे व्यवहार शास्त्र के रूप में माना जाता है इसके लेखन का सौभाग्य बाबा साहब को मिला। उन्होंने इस व्यवहार शास्त्र रूपी संविधान में महिलाओं के अनेक अधिकारों को लिखे। जिसका किसी भी प्रकार से विरोधियों ने विरोध। करने में सफल नहीं हुए। जिसके फलस्वरूप महिलाओं को अनेक अधिकार प्राप्त हो गये। इससे भी महिलाएं सशक्त बन सकी है।

" 11 अप्रैल 1947 को डॉ अंबेडकर ने लोकसभा में 'हिंदू कोड बिल' पेश किया। उन्होंने भारतीय समाज में नारी को पुनः प्रतिष्ठित करने हेतु यह बिल तैयार किया था। उसके भाग 9 थे, इसमें 139 धाराएं और 7 सूचियां थी इस बिल में स्त्री को विवाह विच्छेद ,अल्पायु में ही विवाह करने पर प्रतिबंध , जीवनसाथी चुनाव एवं अंतर्जातीय विवाह का अधिकार,संपत्ति में बेटे के बराबर बेटा को अधिकार तथा गोद लेने एवं संरक्षण के अधिकार का प्रावधान था।"(3)

डॉ. अंबेडकर साहब ने महिलाओं को सशक्त बनाने के लिए उन्हें संविधान में कुछ विशेष अधिकार दिए हैं जिनका विस्तृत रूप से जानकारी संविधान में वर्णित विभिन्न अनुच्छेदों का अध्ययन करने से होगा। और हो भी रहा है। क्योंकि आज महिलाएं इन्हीं अधिकारों का उपयोग करके अपने जीवन में लागू कर रहे हैं। यदि महिलाएं शिक्षित नहीं होंगी तो अपने अधिकारों की जानकारी नहीं प्राप्त कर सकेंगे। इसलिए महिलाओं या पुरुषों सभी को संविधान का अध्ययन करना आवश्यक है। यह बात तय है कि जिस दिन महिलाएं संविधान में प्रदत्त अधिकारों का उपयोग जीवन में करने लगेंगे, तब से वे सशक्त होकर जीवन यापन करेंगे। भारतीय संविधान में महिलाओं को कुछ विशेष अधिकार प्राप्त हैं जिनकी जानकारी संविधान की विभिन्न अनुच्छेद जैसे अनुच्छेद 14,15 ,15 (3),39 ,42 ,46, 45 ,51 क(स), 243 (3),243ट(3), 343 र(4) आदि से होती है।

बाबा साहब डॉ .अंबेडकर जी महिलाओं की स्थिति में सुधार करने के लिए प्रयास किए जिसके अनेकों कारण थे जिनमें से एक कारण यह भी था। " स्त्रियों को सभी अधिकारों से वंचित किया गया था राजनैतिक,

सामाजिक ,धार्मिक सभी अधिकारों में वह पुरुष के बहुत पीछे थी । क्योंकि मनु ने स्त्रियों के सभी अधिकार छीन लिए थे। "(4)

डॉ.अंबेडकर के प्रयास से महिलाओं की दशा में सुधार -

आधुनिक युग में महिलाओं की स्थिति में सुधार आया है। जिसका कारण डॉ.बाबा साहब अंबेडकर जी ही थे। इन्होंने महिलाओं को सशक्त करने के लिए बहुत से प्रयास किये। जिसके परिणाम स्वरूप जीवन के विभिन्न क्षेत्रों में सशक्त भूमिका निभाये और निभा पा रहे हैं। जैसे -

राजनीति के क्षेत्र में -श्रीमती इंदिरा गांधी प्रथम प्रधानमंत्री ,किरण बेदी प्रथम आईपीएस बनी आदि।

विज्ञान के क्षेत्र में -कल्पना चावला, सुनीता विलियम्स आदि ।

कला के क्षेत्र में -फिल्मी नायिका रेखा, माधुरी दीक्षित ,श्रीदेवी, दीपिका पादुकोण ,ऐश्वर्या राय, प्रियंका चोपड़ा ,सुष्मिता सेन आदि।

गायन के क्षेत्र में -लता मंगेशकर ,आशा भोंसले आदि ।

खेल के क्षेत्र में- पी टी ऊषा ,सानिया मिर्जा, साइना नेहवाल ,गीता फोगाट आदि ।

शिक्षा के क्षेत्र में- सावित्रीबाई फुले प्रथम शिक्षिका ।

इन सभी महिलाओं ने जो ख्याति पायी है उसका सबसे बड़ा कारण उनकी शिक्षा और प्राप्त संवैधानिक अधिकार हैं। विभिन्न महापुरुषों के द्वारा शिक्षा के महत्व को बताया गया । डॉ.अंबेडकर जानते थे कि देश की गरीबी , उन्नति आदि में शिक्षा का ही महत्वपूर्ण साधन है। इसके अभाव में जानवर और इंसान में अंतर नहीं रहता । इसीलिए डॉ. साहब ने कहा- महिलाओं को शिक्षित करें। एक निवाला कम खाकर भी अपने बच्चों को जरूर पढ़ाये।

निष्कर्ष -

सभी बातों को ध्यान देने से यह निश्चय होता है कि किसी भी परिवार समाज या देश का विकास वहां की महिलाओं की सशक्तिकरण पर निर्भर है। हमारे घर, परिवार, समाज देश की महिलाओं को सशक्त करने के लिए तथा संविधान से प्राप्त अधिकारों का जीवन में उपयोग करने की आवश्यकता है। प्राप्त अधिकारों में शिक्षा का अधिकार ऐसा अधिकार है जिससे समाज का प्रत्येक नागरिक सशक्त होगा साथ ही नारियां भी सशक्त होंगी। इसी बात को ध्यान में रखते हुए डॉ.अंबेडकर द्वारा भारतीय संविधान में प्रदत्त अधिकारों का उपयोग कराने के लिए सरकार द्वारा विभिन्न योजनायें संचालित की जा रही हैं। महिला सशक्तिकरण के लिए वर्तमान में प्रत्येक गांवों में महिला स्व सहायता समूह का गठन किया जा रहा है। जिसके माध्यम से महिला सशक्तिकरण में तेजी आई है। इससे भी अधिक तेजी महिला के तार्किक और वास्तविक विचारधारा का अपने जीवन में लागू करने से होगा लेकिन यह शिक्षा बिना संभव नहीं है। इसलिए डॉ.अंबेडकर ने लोगों को शिक्षित करने के लिए अनेकों प्रयास किए जिसका सकारात्मक प्रभाव आज सरकार पर भी पड़ा और महिला सशक्तिकरण के क्षेत्र में काम करके महिलाओं को सशक्त बनाया जा रहा है। अतः भारत में हम डॉ. अंबेडकर के महिला सशक्तिकरण के क्षेत्र में योगदान को नहीं भुला सकते, इनका योगदान आजीवन रहेगा।

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डॉ.भीमराव अंबेडकर और महिला सशक्तिकरण

डॉ.दीपप्रत्ना मासुलकर

सह प्राध्यापक (गणित विभाग)

शासकीय अरण्य भारती स्नातकोत्तर महाविद्यालय, बैहर,

जिला बालाघाट, म.प्र. (481111)

deepratnamasulkar@gmail.com

विश्व के दस महानतम विद्वानों में एक प्रकाण्ड विद्वान भारत रत्न संविधान निर्माता डॉ. बाबासाहेब भीमराव अंबेडकर का महिला सशक्तिकरण के लिए योगदान अविस्मरणीय एवं ऐतिहासिक है। महिला सशक्तिकरण का अर्थ महिला को कमजोर स्थिति से समर्थ एवं शक्तिशाली बनाना है। जिससे वे परिवार तथा समाज में सम्मान प्राप्त कर सकें। वर्तमान दौर में महिला सशक्तिकरण पर अत्यधिक महत्व दिया जा रहा है, एवं सामाजिक जागृति के साथ सख्त कानून बनाए जा रहे हैं। दूरदर्शी, दार्शनिक डॉ. भीमराव अंबेडकर ने दशकों वर्ष पूर्व ही महिलाओं को सशक्त करने के लिए उल्लेखनीय कार्य किए हैं।

भारत के महामानव डॉ. अम्बेडकर का नारी प्रगति के लिए अभूतपूर्व योगदान है। उनके विचार थे, देश को सच्ची आजादी तभी मिलेगी जब देश के हर नागरिक को सामाजिक समानता एवं स्वतंत्रता मिलेगी। उनके विचार थे, उन्नत राष्ट्र के निर्माण के लिए महिलाओं की उन्नति आवश्यक है। यदि महिला शिक्षित होगी तो वह अपने बच्चों को शिक्षित करेगी। इस तरह योग्य, संस्कारवान नागरिक राष्ट्र को मिलेंगे। जब राष्ट्र को योग्य युवा मिलेंगे, तभी उन्नत राष्ट्र निर्मित होगा। इस कार्य को पूर्ण करने उनका दशकों वर्ष पूर्व का योगदान अहम है। इस लेख का उद्देश्य उनके योगदानों को जन जन तक पहुंचाना है।

आजादी के कई वर्षों पश्चात भी सामाजिक, आर्थिक विषमता, गरीबों और अमीरों के बीच गहरी खाई दिखाई पड़ती है तथा नारियों के साथ अत्याचार की घटनाएं बढ़ती नजर आती हैं। यह पुनः डॉ. अंबेडकर के दर्शन की ओर प्रेरित करती है।

वैदिक काल में भारत में महिलाओं को उच्च कोटि का माना जाता था, लेकिन समय के साथ महिलाओं के प्रति पुरुषों की मानसिकता में अधःपतन होता गया तथा महिलाओं का स्थान समाज में गिरता गया। समय के साथ स्त्रियों के स्वाभिमान, स्वतंत्रता तथा सामाजिक समानता के अधिकार खत्म होते गए। चातुर्वर्ण व्यवस्था के कारण डॉ. भीमराव अंबेडकर ने बचपन से ही अछूतों के साथ होने वाले अन्याय, अत्याचार तथा उत्पीड़न के कारण गरीबी एवं गुलामी के जीवन को देखा और अनुभव किया था। ऐसे दौर में चातुर्वर्ण व्यवस्था में शूद्र वर्ण की महिलाओं की स्थिति रूढ़ कंपा देने वाली थी। डॉ. अंबेडकर ने अलग-अलग समय पर लिखे गये, शास्त्रों तथा प्राचीन ग्रंथों का गहन अध्ययन किया। उन्होंने अपने शोध के आधार पर निष्कर्ष निकाला कि भारतीय नारी के पतन का कारण मनु द्वारा रचित मनुस्मृति है। डॉ. अंबेडकर शूद्रों और नारियों के उत्थान हेतु चिंतनशील थे। उनके विचार थे, समाज की प्रगति नारियों की प्रगति के बिना संभव नहीं है। इसलिए डॉ. अंबेडकर ने सामाजिक चेतना जागृत करने के लिए 20 जुलाई 1924 को “बहिष्कृत हितकारिणी सभा” नामक संस्था की

स्थापना की, इस संस्था के प्रबंध समिति के अध्यक्ष डॉ. भीमराव अंबेडकर थे। इस संस्था का उद्देश्य दलितों तथा दलित महिलाओं में शिक्षा का प्रचार-प्रसार करना तथा सामाजिक विषमता एवं सामाजिक कुरीतियों के विरुद्ध संघर्ष करना था। इस संस्था के माध्यम से सभाओं का आयोजन होता था। उन्होंने सभा में एकत्रित दलित महिलाओं को संबोधित करते हुए शिक्षा के महत्व को समझाया तथा कहा अपने मानवीय मूल्यों की प्राप्ति के लिए संघर्ष करना मनुष्य का प्रथम कर्तव्य है। अतः विरोध स्वरूप 25 दिसम्बर 1927 को डॉ. अंबेडकर ने शूद्रों तथा महिलाओं की दासता का प्रतीक मनुस्मृति का सार्वजनिक रूप से दहन किया।

27 दिसम्बर 1927 को मनीषी डॉ. अंबेडकर ने इसी सभा के माध्यम से दलित महिलाओं में चेतना लाने हेतु कहा कि महिलाएं स्वयं को अछूत न समझें, सवर्ण हिन्दू महिलाओं की तरह वस्त्र पहनें। “तुम्हारे वस्त्रों में कतरन है, इसकी परवाह मत करो, परन्तु तुम्हें ध्यान रखना है, तुम्हारे वस्त्र साफ-सुथरे हो”। इस तरह इस सभा के माध्यम से बहिष्कृत वर्ग की महिलाओं को संगठित करने का प्रयास किया गया था। इसी तरह डॉ. अंबेडकर ने सामाजिक अन्याय के खिलाफ आंदोलन किया, जिसकी शुरुआत 20 मार्च 1927 को कुलाबा जिला महाड़ के चवदार तालाब सत्याग्रह से की। इस सत्याग्रह में पुरुषों के साथ महिलाओं ने भी हिस्सा लिया। महाड़ सत्याग्रह में 27 दिसम्बर 1927 को महिलाओं को संबोधित करते हुए उन्होंने कहा तुम इस सभा में आये इसका मुझे अति आनंद हो रहा है। घर गृहस्थी की अड़चनों को जिस तरह स्त्री एवं पुरुष दोनों मिलकर दूर करते हैं, उसी प्रकार सामाजिक अड़चनों को पुरुषों और महिलाओं को मिलकर दूर करना होगा। केवल पुरुषों ने यह काम अपने कंधे पर लिया तो उसे हल करने में उन्हें बहुत वक्त लगेगा। उसी काम के लिए पुरुषों के साथ महिलाएं भी सहयोग करेगी, तो वह काम जल्दी होगा। अतः महिलाओं का सहयोग आवश्यक है। आगे उन्होंने कहा वास्तविक रूप से अस्पृश्यता निवारण का प्रश्न पुरुषों का न होकर महिलाओं का है। ज्ञान और शिक्षा केवल पुरुषों के लिए नहीं है, वरन् महिलाओं के लिये भी आवश्यक है। जैसी खान वैसी मिट्टी, यह कहावत ध्यान में रखते हुए यदि आगे की पीढ़ियों को तुम्हें सुधारना है, तो तुम अपनी बेटियों को शिक्षित जरूर करो।

02 मार्च 1930 को बाबासाहेब ने महाड़ सत्याग्रह की भांति नासिक के कालाराम मंदिर में प्रवेश हेतु सत्याग्रह चलाया। इन आंदोलनों में करीब 500 महिलाएं थी। इसमें भाग लेने वाली महिलाओं में रमाबाई अंबेडकर, शांताबाई दाणी, गीताबाई गायकवाड़ एवं अन्य का विशेष योगदान रहा। डॉ. अंबेडकर सामाजिक चेतना जागृत करने हेतु बहिष्कृत वर्ग को “बहिष्कृत हितकारिणी सभा” के माध्यम से एकजुट कर चुके थे। वे महिलाओं को सशक्त करने उनकी शिक्षा को महत्वपूर्ण मानते थे, इसलिए बहिष्कृत हितकारिणी सभा के पश्चात् दलितों, शोषितों तथा महिलाओं के मानसिक तथा बौद्धिक विकास हेतु उन्होंने अगस्त 1928 में “दलित जाति शिक्षण समिति” की स्थापना की। इस समिति के माध्यम से भी उन्होंने महिलाओं में शिक्षा के प्रचार का काम किया गया। डॉ. अंबेडकर नारी शिक्षा के साथ उनके स्वास्थ्य पर भी विशेष महत्व देते थे। इसका साक्ष्य है, कि 28 जुलाई 1928 को बम्बई विधान परिषद में कारखानों तथा अन्य संस्थानों में कार्यरत महिलाओं को प्रसूति अवकाश तथा उन्हें सुविधा देने संबंधी बिल पर अपने विचार रखते हुए उन्होंने कहा, महिलाओं को प्रसूति अवकाश की सुविधा प्रदान करना राष्ट्रहित में महत्वपूर्ण है, उन्होंने कहा राष्ट्र की निर्मात्री को गर्भावस्था के दौरान विश्राम

देने और उसे सुविधा प्रदान करने का दायित्व सरकार का है। उनके इन विचारों से सदन प्रभावित हुआ तथा यह बिल सदन में सर्वसम्मति से पारित हो गया। डॉ. अम्बेडकर ने महिलाओं को समाज में उचित स्थान प्राप्त कराने हेतु निरंतर प्रयास किया। 16 जून 1936 को बम्बई में देह व्यापार में लिप्त महिलाओं को संबोधित करते हुए डॉ. अम्बेडकर ने कहा आप महिलाएं अपने जीवन पद्धति में बदलाव लाकर अन्य महिलाओं की भांति सम्मान पूर्वक पारिवारिक जीवन व्यतीत कर सकती हैं। डॉ. अम्बेडकर महिलाओं में देह व्यापार को बुरा मानते थे। वे चाहते थे, समाज में उचित स्थान प्राप्त करने के लिए महिलाओं को वेश्यावृत्ति के घृणास्पद जीवन का परित्याग कर देना चाहिए। इससे संबंधित एक उदाहरण है डेविड नाम का एक व्यक्ति जो वेश्यावृत्ति में मध्यस्थता का कार्य करता था, उसने अपना व्यवसाय डॉ. अम्बेडकर के विचारों से प्रभावित होकर छोड़ दिया। डॉ. अम्बेडकर ने कई पत्र पत्रिकाओं के माध्यम से भी शोषित, वंचित, व महिलाओं को संघर्ष करने हेतु प्रेरित किया।

31 जनवरी 1920 को डॉ. अम्बेडकर द्वारा साप्ताहिक पत्रिका “मूकनायक” का पहला अंक प्रकाशित हुआ। उन्होंने अपने लेखन से हर भारतीय नागरिक को धार्मिक, आर्थिक, राजनीतिक अधिकार समान रूप से प्राप्त होने की बात की तथा महिलाओं की स्वतंत्रता और सामाजिक समानता की वकालत की। 03 अप्रैल 1927 को डॉ. अम्बेडकर के संपादन में “बहिष्कृत भारत” साप्ताहिक अखबार बम्बई में प्रकाशित हुआ। इस पत्र के माध्यम से दलितों, शोषितों तथा महिलाओं को वे एकजुट करना चाहते थे। दिसंबर 1930 को “जनता” नाम की पत्रिका का प्रकाशन करवाया। इन पत्र-पत्रिकाओं के माध्यम से समाज में महिलाओं के प्रति, तथा महिलाओं में जागृति आई। डॉ. अम्बेडकर से प्रेरित होकर कई महिलाओं ने महत्वपूर्ण बिंदुओं पर लेखन कार्य किया, जिसमें एक महिला तुलसाबाई बनसौदे ने “चोखा मेला” समाचार पत्र शुरू किया। डॉ. अम्बेडकर ने नारी उत्थान हेतु “नारी एवं प्रतिक्रांति”, “हिन्दू नारी का उत्थान एवं पतन” इत्यादि लेख लिखे।

22 दिसंबर 1930 को लंदन में उन्होंने गोलमेज परिषद में अपने तीसरे भाषण में महिलाओं को राजनीतिक अधिकार दिलाने के लिए मताधिकार की बात रखी। 18 जुलाई 1942 को “अखिल भारतीय शोषित वर्ग” का सम्मेलन नागपुर में आयोजित हुआ था, इस सम्मेलन में बीस-पच्चीस हजार महिलाएं उपस्थित थीं। महिलाओं की वेशभूषा और उनके बोलने के तरीकों से डॉ. अम्बेडकर बहुत प्रसन्न थे। इस सम्मेलन में उन्हें अनुभूति हुई कि उन्होंने अपने लक्ष्य को अपनी मेहनत से प्राप्त कर लिया है। 20 जुलाई 1942 को “अखिल भारतीय शोषित वर्ग” महिला सम्मेलन का आयोजन हुआ। इस सम्मेलन में डॉ. अम्बेडकर ने महिलाओं को सम्बोधित करते हुए कहा था किसी भी समाज की प्रगति का अनुमान उस समाज की महिलाओं की प्रगति से आंका जाता है। इसी सम्मेलन में उन्होंने अपना ओजस्वी नारा शिक्षित बनो संगठित रहो तथा संघर्ष करो की बात कही। इस सम्मेलन में दो प्रस्ताव लिए गए थे।

1. पुरुषों के एक से अधिक विवाह पर प्रतिबंध
2. महिला मजदूरों को वेतन के साथ प्रसूति अवकाश की सुविधा मिलनी चाहिए।

इस प्रकार डॉ. अम्बेडकर ने विभिन्न आंदोलनों, सभाओं तथा पत्र पत्रिकाओं के माध्यम से महिलाओं को संगठित किया तथा उनमें वैचारिक क्रांति लाकर एक बड़ा परिवर्तन किया। सन् 1942 में डॉ. अम्बेडकर गवर्नर जनरल कार्यकारिणी

में श्रम मंत्री के रूप में नियुक्त किये गये थे तब उन्होंने भारतीय महिलाओं के लिए पहली बार प्रसूति अवकाश की व्यवस्था की थी।

उन्नीसवीं सदी तथा बीसवीं सदी के प्रारंभिक काल में महिलाएं, बाल विवाह, सती प्रथा, पुनर्विवाह बंदी, सम्पत्ति के अधिकार पर रोक इत्यादि जैसी दयनीय अवस्था से पीड़ित थी। राजाराम मोहन रय, ईश्वरचंद विद्यासागर, ज्योतिबा फुले, सावित्री बाई फुले इत्यादि समाज सुधारकों ने महिलाओं के हित में कई सुधार कार्य किए, परन्तु ये सभी सुधार कार्य सामाजिक संरचना के भीतर थे। डॉ. अम्बेडकर ऐसे नूतन भारत का निर्माण करना चाहते थे, जिसमें समता, स्वतंत्रता, बंधुता हो, कोई ऊंच-नीच, भेदभाव न हो। इसी उद्देश्य से “हिन्दू कोड बिल” तैयार किया गया था। डॉ. अम्बेडकर द्वारा 11 अप्रैल 1947 को केन्द्रीय विधि बोर्ड के समक्ष प्रस्ताव के लिए इस बिल को पेश किया गया जिसका हिन्दू विचारधारा के लोगों द्वारा विरोध हुआ।

स्वतंत्र भारत के संविधान के प्रमुख रचनाकार डॉ. अम्बेडकर ने कानून मंत्री के रूप में दिन रात मेहनत कर “हिन्दू कोड बिल” का प्रारूप तैयार किया। इस बिल के पांच भाग थे।

1. विवाह
2. विवाह विच्छेद
3. विरासत
4. गुजारा भत्ता
5. दत्तक

अर्थात् इस बिल में बिना वसीयत किए मृत्यु हो जाने पर हिन्दू पुरुषों तथा महिलाओं की संपत्ति में कानून को संहिताबद्ध किए जाने का प्रस्ताव था। यह विधेयक मृतक की पत्नी, पुत्री व पुत्र को संपत्ति में बराबर का अधिकार देता था। इसके अतिरिक्त पुत्रियों को पिता की संपत्ति में भाइयों के बराबर अधिकार देता था। इस विधेयक में उन्होंने सांस्कृतिक और कानूनी विवाह सम्बन्धी प्रावधान लाकर बदलाव किया था। इसके अंतर्गत हिन्दू पुरुष द्वारा एक से अधिक विवाह करने पर प्रतिबंध तथा महिलाओं को तलाक का अधिकार दिया जा रहा था, अर्थात् महिलाओं के लिए न्यायसंगत, समतापूर्ण तथा मानवीय मूल्यों पर आधारित यह हिन्दू कोड बिल नारी की दशा में क्रांतिकारी परिवर्तन लाने वाला बिल था। डॉ. अम्बेडकर इस बिल को पारित करवाने के लिए दृढ़ संकल्पित थे। 05 फरवरी 1951 को इस बिल को पुनः संसद में पारित करवाने के लिए पेश किया गया। डॉ. अम्बेडकर के विभिन्न तर्कों के बावजूद इस बिल का संसद के भीतर तथा बाहर प्रखर विरोध हुआ।

डॉ.अम्बेडकर कैबिनेट में कानून मंत्री के रूप में रहकर इस बिल को पारित नहीं करवा सके। अतः उन्होंने निराश होकर 27 सितंबर 1951 को अपना इस्तीफा प्रधानमंत्री को सौंप दिया। इस्तीफे के बाद भी डॉ. अम्बेडकर अपने लेखन के माध्यम से, समाचार पत्रों के माध्यम से तथा सामाजिक और राजनीतिक मंचों से “हिन्दू कोड बिल” को पारित करवाने के लिए संघर्ष करते रहे। इस प्रकार महिलाओं के हितों की रक्षा के लिए संघर्ष करने वाले, आजादी के बाद पहले तथा अंतिम महामानव डॉ.अम्बेडकर ही हैं। ऐसा उदाहरण अन्यत्र नहीं मिलता।

देश में पहले लोकसभा चुनाव के बाद “हिन्दू कोड बिल” को जिस तरह प्रस्तुत किया गया, वह एक कोड के रूप में पारित न हो सका। “हिन्दू कोड बिल” को कई हिस्सों में तोड़कर पारित किया गया। जिसमें,

1. विशेष विवाह अधिनियम 1954
2. हिन्दू विवाह अधिनियम 1955
3. हिन्दू नाबालिग व संरक्षक अधिनियम 1956
4. हिन्दू गोद लेना एवं भरण पोषण अधिनियम 1956
5. हिन्दू उत्तराधिकारी अधिनियम 1956
6. हिन्दू नारी सम्पत्ति अधिकार अधिनियम 1957

2005 में हिन्दू उत्तराधिकार कानून में संशोधन करके पुत्री को पुत्र के समान पैतृक संपत्ति में समान का अधिकार दिया गया। तथा 2006 में घरेलू हिंसा कानून लाया गया।

डॉ. भीमराव अंबेडकर द्वारा रचित भारतीय संविधान में महिलाओं तथा पुरुषों के बीच भेदभाव समाप्त करते हुए महिलाओं को संवैधानिक अधिकार दिए गए हैं, जो निम्नलिखित हैं,

1. संविधान के अनुच्छेद 14 महिलाओं को कानून में समानता के अधिकार देता है।
2. अनुच्छेद 15(1) जाति, धर्म, लिंग, जन्म स्थान के अनुसार समानता का अधिकार देता है।
3. अनुच्छेद 15(3) महिलाओं और बच्चों के हित में कुछ विशेष अधिकार देता है।
4. अनुच्छेद 16(2) नौकरी या उसके अवसरों के लिए समानता का अधिकार देता है।
5. अनुच्छेद 39(क) महिला पुरुष को समान जीवन जीने का अधिकार देता है।
6. अनुच्छेद 39(घ) महिलाओं को समान कार्य के लिए समान वेतन का अधिकार देता है।
7. अनुच्छेद 42 में गर्भावस्था के दौरान काम करने के लिए छूट तथा अवकाश का अधिकार है।

इस प्रकार भारतीय नारी के उत्थान के लिए वे अपनी अंतिम साँस तक प्रयासरत रहे, जिससे भारतीय नारी की दशा एवं दिशा में मौलिक परिवर्तन आया। इस तरह डॉ. बाबा साहेब अम्बेडकर भारतीय महिला समाज की स्वतंत्रता, सामाजिक समानता के प्रखर हिमायती व नूतन भारत की नींव रखने वाले महान सामाजिक चिंतक साबित होते हैं।

भारत रत्न डॉ. भीमराव अम्बेडकर जिन्हें स्नेहपूर्वक बाबासाहेब कहा जाता है, उन्होंने सदियों से चली आ रही सामाजिक व्यवस्था जैसे वर्णभेद, जातिवाद तथा अस्पृश्यता जैसी विकृतियों के विरुद्ध सतत प्रयत्न किया। उन्होंने महिलाओं को अन्याय के खिलाफ संघर्ष करने के लिए प्रेरित किया तथा उनमें आत्मसम्मान की भावना पैदा कर स्वाभिमान के साथ जीवन जीना सिखाया। उन्होंने केवल दलितों के लिए ही नहीं वरन समस्त भारतीय नारियों के उत्थान के लिए वैचारिक क्रांति लाकर महत्वपूर्ण परिवर्तन किया। उन्होंने समस्त भारतीय महिलाओं की सामाजिक समानता, स्वतंत्रता तथा उनके समस्त अधिकारों को कानूनी संरक्षण प्रदान किया तथा उनके सम्मान को हमेशा के लिए सुरक्षित किया। अतः नूतन भारत की मजबूत नींव रखते हुए उन्होंने महिलाओं को सशक्त बनाने में अलौकिक योगदान दिया।

वर्तमान समय में महिलाएं हर क्षेत्र में पुरुषों के साथ कंधे से कंधा मिलाकर स्वाभिमान के साथ जीवन व्यतीत कर रही हैं, वह भारत रत्न डॉ. बाबासाहेब आंबेडकर की ही देन है।

संदर्भ सूची:-

1. संपादन - लेखन : किशोर मकवाणा, डॉ. अम्बेडकर राष्ट्र दर्शन, प्रभात प्रकाशन दिल्ली 2019
2. डॉ. रामगोपाल सिंह, डॉ. अम्बेडकर का विचार दर्शन, मध्य प्रदेश हिन्दी ग्रंथ अकादमी भोपाल 2016
3. लेखक संपादक डॉ. नरेन्द्र जाधव, डॉ. आंबेडकर, राजनीति, धर्म और संविधान विचार, प्रभात प्रकाशन दिल्ली 2015
4. डॉ. एम.एल. परिहार, बाबासाहेब अम्बेडकर लाइफ एंड मिशन बुद्धम पब्लिशर्स, जयपुर 2017
5. डॉ. नीता शर्मा, महिला एवं बाल कानून अर्जुन पब्लिशिंग हाउस, नई दिल्ली 2014



डॉ. भीमराव आम्बेडकर का सामाजिक चिंतन

श्री सुरेंद्र कुमार चिखले

सहायक प्राध्यापक शासकीय महाविद्यालय, लांजी,
जिला— बालाघाट (म.प्र.)

व्यक्ति अपने समाज और युग की देन होता है। युग और समाज की सीमाओं में जीना उसकी नियति होती है। डॉ. भीमराव आम्बेडकर आधुनिक युग के उन विरले पुरुषों में से थे जिन्होंने, युग व समाज की स्थापित व्यवस्था एवं वैचारिकी की न तो अधिनता स्वीकार की और न ही समझौता किया। वे परम्परागत समाज की अन्याय व शोषणकारी शक्तियों के विरुद्ध जीवन पर्यन्त संघर्ष करते रहे। संविधान के माध्यम से उन्होंने भारत में अन्याय व शोषण से रहित एक बेहतर युग व बेहतर समाज की आधारशिला रखी।

डॉ. आम्बेडकर का चिंतन उद्देश्यपूर्ण अवश्य है किंतु पक्षपातपूर्ण नहीं है। वे एक विवेकशील व्यक्ति थे जो कि तर्क और यथार्थ को चिंतन का आधार मानते थे। उनका चिंतन अनुभवकारी था न कि भावना अथवा कोरी कल्पना पर आधारित थी। डॉ. आम्बेडकर एक समाज वैज्ञानिक थे। उन्होंने आर्थिक, राजनैतिक, विधिक, एवं सामाजिक तथ्यों का विवेचन प्रत्यक्ष अनुभव एवं तटस्थ विश्लेषण के आधार पर किया। डॉ. आम्बेडकर का मानना था कि, चतुष्पणीय हिंदू समाजिक ढांचा सामाजिक अन्याय और भेदभाव पर आधारित है। इस सामाजिक ढांचे के विकास व निरंतरता के पीछे एक स्वार्थी, कपटपूर्ण तथा वर्गीय हितों को पोषित करने वाली वैचारिकी थी।

डॉ. भीमराव की पहचान एक संविधान निर्माता अथवा कानूना मंत्री के रूप में की जाती है किंतु वे समाजसुधारक, राजनेता, एवं दलितों के मसीहा के रूप में भी जाने जाते हैं। किंतु यदि उनकी रचनाओं का बारिकी से विश्लेषण किया जाये तो स्पष्ट होगा कि डॉ. आम्बेडकर वस्तुतः एक समाजशास्त्री थे। हालांकि उन्होंने न तो औपचारिक रूप से समाजशास्त्र कि शिक्षा पायी न कभी समाजशास्त्री होने का दावा किया।

डॉ. आम्बेडकर की मान्यता थी कि समाज को तर्क पर आधारित होना चाहिए किंतु भारतीय समाज, जाति व्यवस्था की अत्याचारी परम्पराओं द्वारा संचालित है। इसके संचालन में तर्क का कोई स्थान नहीं है। यह समाज में असमानता एवं दासता को जन्म देती है। इसलिए डॉ. आम्बेडकर ने जाति व्यवस्था को समाप्त कर स्वतंत्रता, समानता एवं बंधुत्व के आदर्शों पर आधारित एक नये समाज के निर्माण के लिए लोगों का आह्वान किया

डॉ. आम्बेडकर : एक समाज वैज्ञानिक

आधुनिक सामाजिक विचारकों में डॉ. भीमराव आम्बेडकर का स्थान बहुत ऊँचा है क्योंकि सामाजिक चिंतन के क्षेत्र में किसी अन्य आधुनिक विचारक की तुलना में उनका योगदान बहुत अधिक है। वे असाधारण विद्वान और महान लेखक थे। उनकी विद्वता को राजनेता, सामाजिक क्रांतिकारी तथा बौद्ध धर्म की आधुनिक व्याख्याकार के रूप में डॉ. आम्बेडकर को भुलाया जा सकता है किंतु एक विद्वान के रूप में हमेशा अमर रहेंगे।

सामाजिक क्षेत्र में उनके द्वारा किये गये प्रयास किसी भी दृष्टिकोण से आधुनिक भारत के निर्माण में भुलाये नहीं जा सकते। उनकी प्रासंगिकता आज तक जीवंत है।

किसी समाज की संरचना को जानने के लिए तीन बातें जरूरी होती हैं, उस समाज के नियामक तत्व क्या है। दूसरी उसकी संहिता क्या है। अर्थात् उस समाज के संरचना की नियामिक इकाईयों के बीच अंतः क्रियान्वयन संबंधों की रचना करने वाले सामाजिक एवं विधिक नियम क्या हैं। किंतु संरचना को स्वरूप प्रदान करने वाले सामाजिक नियमों के विकास एवं उनकी स्वीकारणीयता समाज की वैचारिकी पर निर्भर करती है। वैचारिकी ही इन

सामाजिक तत्वों एवं इनसे रचित समाज की संरचना को तार्किक औचित्य प्रदान करती है। इसलिए समाज की रचना समझने के लिए तीसरी बात जिसे जानना जरूरी है वह है वैचारिकी।

भारतीय सामाजिक संरचना के प्रमुख सूत्रधार

भारतीय सामाजिक संरचना की दो विधाये हैं। परंपरागत सामाजिक संरचना जिसके शिल्पकार मनु हैं। दूसरा आधुनिक सामाजिक संरचना जिसके रचनाकार डॉ. भीमराव रामजी आम्बेडकर हैं। भारतीय समाज में दोनों ही रचनाकारों का जन्म क्रांतिकारी राजनैतिक बदलाव के दौरान हुआ। डॉ. आम्बेडकर का जन्म ऐसे समय में हुआ जबकि सदियों की परतंत्रता से मुक्ति पाने के लिए देश में राष्ट्रीय आंदोलन का सूत्रपात हो चुका था। यद्यपि राष्ट्रीय आंदोलन के दौरान ही इस बात पर आम सहमति हे गई थी कि राजनैतिक स्वतंत्रता की प्राप्ति के पश्चात स्वतंत्रता, समानता एवं भातृत्व के सिद्धांतों पर भारतीय सामाजिक ढांच की पुनर्रचना की जायेगी। तथापि इसे मूर्त रूप देना एक कठिन कार्य था। स्वतंत्रता प्राप्ति के बाद इस दायित्व का निर्वाह डॉ. आम्बेडकर ने किया।

भारतीय सामाजिक संरचना का आम्बेडकरीय प्रारूप

डॉ. आम्बेडकर ने जिस सामाजिक संरचना की नींव रखी। उसके पांच तत्व हैं:- व्यक्ति, राजनैतिक प्रजातंत्र, सामाजिक प्रजातंत्र, धम्म, आर्थिक प्रजातंत्रोन्मुख, समाजवाद। इन पांचो तत्वों में डॉ. आम्बेडकर ने भी परंपरागत संरचनाकारों की भांति धर्म का ही प्राथमिकता दी किंतु धर्म से आशय है अच्छी बातों का धारण करना। धम्म का अर्थ ही सदाचरण है, जिसका अर्थ है जीवन के सभी क्षेत्रों में एक व्यक्ति का दूसरे व्यक्ति के साथ अच्छा संबंध। डॉ. आम्बेडकर ने एक पंचफलकीय सामाजिक संरचना की कल्पना की। इस पंचफलकीय सामाजिक संरचना के आधारभूत तत्व है। धम्म, व्यक्ति, सामाजिक प्रजातंत्र, और आर्थिक प्रजातंत्रोन्मुख राज्य, समाजवाद।

आम्बेडकर की मान्यता थी कि समाज, राज्य और धर्म का केंद्र बिंदु व्यक्ति है। सलिए समाज, राज्य और धर्म का प्राथमिक उद्देश्य व्यक्ति के विकास के लिए अनुकूल पृष्ठभूमि का निर्माण करना होना चाहिए। जो समाज व्यवस्था इस तथ्य की अवेहलना करती है वह उन्नत और टिकाऊ नहीं हो सकती। आम्बेडकर का मानना था कि जाति व्यवस्था के चलते भारतीय समाज को इसलिए परभव झेलना पड़ा क्योंकि यह व्यक्ति को स्वतंत्रता एवं आत्म विकास के अवसर से वंचित करती है। जाति व्यवस्था की भंति आम्बेडकर साम्यवादी समाज व्यवस्था के भी विरुद्ध थे। उनका मानना था कि यह व्यवस्था भी व्यक्ति की स्वतंत्रता का हनन करती है। आम्बेडकर साम्यवादी ही नहीं वरन सभी प्रकार की सर्वाधिकार समाज व्यवस्थाओं के विरुद्ध थे। उनका मानना था कि व्यक्ति समाज का दास नहीं है। वह इतिहास का निर्माता है। वह आर्थिक एवं राजनैतिक संगठन, धर्म तथा समाज के लिए रचना करता है। वह केवल समाज की सेवा के लिए ही पैदा नहीं होता बल्कि आत्म विकास के लिए भी कार्य करता है।

जाति विहीन समता मूलक समाज— डॉ. भीमराव आम्बेडकर

डा. भीमराव आम्बेडकर एक जाति विहीन समतामूलक समाज की स्थापना करना चाहते थे, किंतु वे स्वतंत्रता पर भी उतना ही बल देते थे, क्योंकि वे इस तथ्य से भली-भांति परिचय थे कि स्वतंत्र होने पर ही समानता की प्राप्ति की जा सकती है।

समानता से अभिप्राय भेदभाव की समाप्ति समता के अभाव में प्रजातंत्र की सफलता से अच्छा है। जिस प्रकार असीम स्वतंत्रता समानता को निगल जाती है उसकी प्रकार अत्यधिक विषमता भी प्रजातंत्र को समाप्त कर देती है इससे तानाशाही व अधिनायकवाद को प्रोत्साहन मिलता है इसलिए उनकी दृष्टि में स्वतंत्रता की भांति समता भी सार्वजनिक जीवन का एक सर्वमान्य सिद्धांत है।

निष्कर्ष :-

डॉ. आम्बेडकर ने न केवल परंपरागत समाज में अमूल परिवर्तन की बात की अपितु उसके लिए प्रयत्न भी किया। वे आराम कुर्सी पर बैठकर सिद्धांत की रचना करने वाले विद्वान नहीं थे बल्कि सैद्धांतिक लक्ष्य की प्राप्ति

के लिए निरंतर संघर्ष करने वाले योद्धा भी थे। डॉ. आम्बेडकर ने बहुत सी दुविधाओं एवं विरोधाभाषों के प्रति सचेत होते हुए भारतीय संविधान जिसके वे प्रधान शिल्पी थे और जिसे उन्होंने प्रस्तुत किया और आज पूरे भारत में समता, स्वतंत्रता एवं न्याय आधारित समाज की रचना में उनके योगदान को कभी भूलाया नहीं जा सकता।

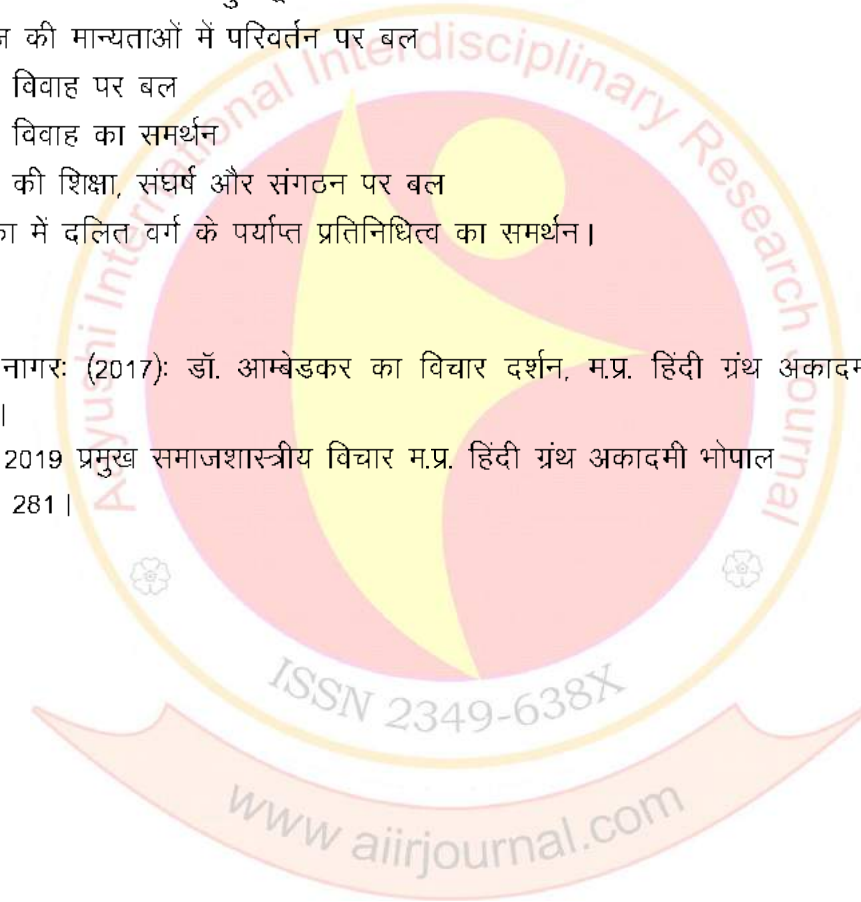
उनका विचार था कि सामाजिक समानता और न्याय के द्वारा देश में संगठित सामर्थ्य का निर्माण किया जा सकता है। वह वंचितों के सुधार और समस्याओं का चिंतन हिंदू समाज दर्शन के संदर्भ में किया, करते थे। इतिहास में डॉ. आम्बेडकर की रचना सामाजिक समरसता के प्रणेता के रूप में अमर रहेगा।

डॉ. आम्बेडकर का सामाजिक दर्शन एवं प्रासंगिकता:-

- वर्ण व्यवस्था का विरोध
- जाति प्रथा का विरोध
- अस्पृश्यता का विरोध तथा अछूतोद्धार
- हिंदू समाज की मान्यताओं में परिवर्तन पर बल
- अंतर्जातीय विवाह पर बल
- अंतर्जातीय विवाह का समर्थन
- पिछड़े वर्ग की शिक्षा, संघर्ष और संगठन पर बल
- व्यवस्थापिका में दलित वर्ग के पर्याप्त प्रतिनिधित्व का समर्थन।

संदर्भ :-

1. विष्णुदत्त नागर: (2017): डॉ. आम्बेडकर का विचार दर्शन, म.प्र. हिंदी ग्रंथ अकादमी, पृ.सं. 33, 59, 60, 101, 110।
2. जैन मीना 2019 प्रमुख समाजशास्त्रीय विचार म.प्र. हिंदी ग्रंथ अकादमी भोपाल
3. पृ.सं. 280, 281।



डॉ. बाबासाहेब आंबेडकर यांचे स्त्री विषयक विचारांची प्रासंगिकता

अनुपमा मोरे

समाजशास्त्र विभाग,
डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ,
औरंगाबाद.

प्रस्तावना :

डॉ. बाबासाहेब आंबेडकरांनी सामाजिक, आर्थिक, राजकीय, शैक्षणिक या सर्व क्षेत्रात आपले योगदान दिले आहे. डॉ. बाबासाहेब आंबेडकर हे फक्त अस्पृश्य समाजाचा विचार करत होते असे नाही तर समग्र राष्ट्र, राष्ट्रांतर्गत असणारे प्रवाह लोकशाही अल्पसंख्याक, शिक्षण ह्या सारख्या अनेक प्रश्नासंबंधी त्यांनी केलेले चिंतन बहुमोलाचे आहे. ज्या काळात ते आपले विचार मांडत होते ता स्वराज्याचा चळवळीचा काळ होता.

स्त्री ही मानव आहे हा विचार आधुनिक आहे. महाराष्ट्रातील समाज चिंतकांनी स्त्री विषयक विचारातून तिची प्रतिष्ठा, समाजातील समान स्थान आणि तिचे स्वातंत्र्य अबाधित राहणे निकडीचे मानले इथल्या पुरुषसत्तेच्या अहंतेमुळे ती असुरक्षित राहिली. कुटूंब संस्थेत तिचे स्थान नगण्य होते.

महात्मा ज्योतीराव फुले, गो. ग. आगरकर, पंडिता रमाबाई रानडे, ताराबाई शिंदे, सावित्रीबाई फुले, महर्षी कर्वे, डॉ. बाबासाहेब आंबेडकर यांनी स्त्री स्वातंत्र्य या तिच्या सन्मानाचा आणि तिच्या हक्काचा विचार आग्रहपूर्वक मांडला. स्त्री विषयीच्या अनुदार, सकुचित अप्रतिष्ठित आणि अमानवी विचाराचा परामर्श घेउन तिच्या स्वतंत्र अस्तित्वाचा उद्घोष केला.

डॉ. बाबासाहेब आंबेडकर हे तर स्त्री वर्गाचे उद्धारकर्तेय होते. स्त्री शिक्षणाचा त्यांनी आग्रह धरला तसेच स्त्रीयांना ही पुरुषांच्या बरोबरीने मानवी स्थान यांचा त्यांनी हिरीरीने पुरस्कार केला. हिंदू कोड बील म्हणजे समग्र भारती स्त्रीच्या हक्कांचा जाहिरनामाच होता.

स्त्री वर्गामध्ये समाज सुधारणेची फार मोठी शक्ती आहे पुरुषाप्रमाणे स्त्रीयांनाही शिक्षण मिळणे आवश्यक आहे. निसर्गाने घातलेल्या मर्यादांमुळे स्त्रियांची समाजात नेहमीच उपेक्षा होत आली आहे. हिंदू संस्कृति दलितांच्या खालोखाल स्त्रियांची अवहेलना झाली. सनातन संस्कृतीनुसार स्त्री ही पुरुषाची दासी नव्हे गुलाम! अशा स्त्रियांच्या व्यथा विवंचना आणि सामाजिक अवहेलना या समस्यांची उहापोह करणाऱ्या आणि त्यांचे विषयवार बाबासाहेबांनी प्रखडपणे मांडणी व महिलांना मार्गदर्शन केले आहे.

डॉ. बाबासाहेब आंबेडकरांना समाज सुधारणेचा विविध अंगाची फार जाण होती. स्त्रीयांची सुधारणा केवळ कायदे करून होणार नाही तर कायद्याने दिलेले अधिकार तीला मिळवता आले पाहिजे. त्यासाठी तिचे मनोबल वाढले पाहिजे. तीचो मानसिक गुलामगिरी संपली पाहिजे. या करिता स्त्री शिक्षणाचा आग्रह त्यांनी धरला.

मराठवाड्यातील औरंगाबाद या ठिकाणी मिलिंद महाविद्यालयाची स्थापना केली. 19 जुन 1950 ला स्थापना केली. मुलांच्या बरोबर मुलींना ही प्रवेश दिला. तया काळात मुलींना महाविद्यालयात येण्यास मोटारगाडीची व्यवस्था ही केली हे विशेष होय. पुढे राहण्याची व्यवस्था व्हावी म्हणून वसतिगृह ही काढले.

स्त्री शिक्षणाबद्दल आपुलकी :

डॉ. बाबासाहेबांना मुलींच्या शिक्षणाबद्दल प्रचंड आपुलकी होती. 10 ऑक्टोबर 1932 मध्ये सावंतवाडी येथे स्त्रीयांच्या समेत ते म्हणतात, "कितोही बिकट परिस्थिती असली तरी तुमच्या मुला मुलींना शाळेत पाठवित जा, पुरुष मडळींनी घरात मृत मांसा आणले तर त्यांना सक्त विरोध करा. कपडे, फाटके असले तरी शिवुन व धुउन वापरा स्त्री वर्गामध्ये समाज सुधारणेची फार मोठी शक्ती आहे.

स्त्रीयांची प्रगती ज्या प्रमाणात झाली असेल त्यावरून एखाद्या समाजाची प्रगती मी मोजित असतो. म्हणूनच हा समुदाय पाहिल्यावर मला खात्री वाटते व आनंद होतो. की आम्ही प्रगती केली आहे. भारतरत्न डॉ. बाबासाहेब आंबेडकरांनी 19 जुलै 1942 रोजी नागपूर येथे आयोजित शेड्युल कास्ट फेडरेशनच्या महिला परिषदेला उद्देशुन ते म्हणतात, स्त्री वर्गाच्या प्रगती झाली तरच त्या अस्पृश्य समाजाची फार मोठी प्रगती घडवून आणू शकतात.

महिलांची संघटित संस्था असावी यावर माझा विश्वास आहे. सामाजिक दुर्गुण नाहीसे करण्यास त्यांची फार मोठी सेवा आहे. महिलांना उद्देशुन केलेल्या भाषणात स्त्रीयांविषयी केलेले विवेचन महत्त्वाचे आहे.

यावरून डॉ. बाबासाहेब आंबेडकर यांनी महिलांच्या सर्वांगिन प्रगती विषयक दृष्टिकोनाचा परिचय होतो.

इथल्या प्रस्थापित धर्मसंस्कृतीने चाली रूढी, परंपरा, अंधश्रद्धा, या मध्ये बंदिस्त केले. आणि स्त्रियांची प्रचंड अवहेलना झाली. भारतीय पुरुषप्रधान समाजव्यवस्थेने मातृसत्ताक पध्दतीला छेद दिला. चूल आणि मूल या मध्ये तीला बंदिस्त करून टाकले. तीला नेहमी दुय्यमत्त्व प्रधान करून तीला बंदिस्त करण्यात आले. तीला विशिष्ट परिघ मात्र ओलांडू दिला गेला नाही. इथली संस्कृती एकेवेळी स्त्रीयांना उपनयन बेदमंत्राचे पठण, गुरुकुलात जात होत्या धर्म, अध्यात्म यावर त्यांची पकड होती.

तथागत हे तर पहिले समतेचे पाईक होत. त्यांनी महिलांना भिक्खू संघात स्थान देउन जगाला प्रथमता स्त्री समतेचा संदेश दिला. बुध्द धम्मात तथागताच्या उपदेशाने अनेक भिक्खूनी (महिला भिक्खूनी) अर्हतपदाला पोहचल्या महिलांना संघात स्थान देउन त्यांना बुध्द धम्माची दिक्षा देउन ज्ञानार्जनाचे धडे दिले. संघात स्थान दिले व तथागताने आचार विचारातून आदर्श जीवनपध्दतीचा मापदंड घालून दिला. म्हणूनच डॉ. बाबासाहेब आंबेडकर बौध्द संस्कृतीचा आचारण्याचा संदेश संबंध महिला भगिनींना देतात.

शोधनिबंधाचा उद्देश :

1. डॉ. बाबासाहेब आंबेडकर हे समाजसुधारक घटनातज्ञ, अर्थतज्ञ म्हणून सर्वज्ञात आहेत त्यांचा स्त्रीविषयक दृष्टीकोन तपासणे.
2. डॉ. बाबासाहेब आंबेडकरांचे स्त्री विषयक विचार भूमिका यांचे अवलोकन करणे.
3. डॉ. बाबासाहेब आंबेडकरांचे स्त्री विषयक सामाजिक, आर्थिक, शैक्षणिक बाबींचे अवलोकन करणे.

संशोधन पध्दती :

सदर शोध निबंधासाठी ऐतिहासिक, वर्णनात्मक या पध्दतीचा वापर हा या शोध निबंधासाठी करण्यात येईल, तसेच विविध संदर्भ व समकालीन ग्रंथाचा वापर हा केला जाईल.

गृहितकृत्य :

1. डॉ. बाबासाहेब आंबेडकरांचे कार्य हे सर्वसमावेशक असले तरी अस्पृश्योद्धार, स्त्री शिक्षण यामध्ये सुधारणा घडवून आणणे हा कळीचा मुद्दा होता.
2. समाजशास्त्रीय दृष्टीकोनातून स्त्री सुधारणेला त्यांनी प्राथमिकता दिली.
3. पुरुषाप्रमाणे स्त्रीयांनाही शिक्षण मिळणे आवश्यक आहे या साठी ते आग्रह धरतात.
4. स्त्रीयांच्या प्रगतीवरून समाजाची प्रगती ही ग्राह्य धरल्या जाते याकडे ते लक्ष देतात.

मुलींना शिक्षण द्या

आपल्या मुलाबाळांना चांगल्या स्थितीत ठेवण्याची जबाबदारी माता-पित्यांची आहे. पत्नीने नेहमी पतीची साथ दिली पाहिजे. पतीची दासी नव्हे तर बरोबरीच्या नात्याने व मित्र म्हणून वागावे. डॉ. बाबासाहेब आंबेडकर महाड सत्याग्रहाच्या वेळी स्त्रियांच्या सभेला उद्देशून म्हणाले ज्ञान आणि विद्या या गोष्टी काही पुरुषासाठीच नाहीत. त्या स्त्रीयांनाही आवश्यक आहेत. ही गोष्ट आपल्या पूर्वजांनी ओळखली म्हणून त्यांनी मुलींनी शिक्षण दिले, खाण तशी माती ही गोष्ट ध्यानात ठेउन पुढील पिढी सुधारण्यासाठी मुलींनाही शिक्षण दिल्याशिवाय राहू नका."

महाडच्या चवदार तळ्याच्या सत्याग्रहाच्या वेळी त्यांनी अस्पृश्य स्त्रीयांना स्वाभिमानाचा आणि आत्ममुक्तीचा विचार दिला. 19 जुलै 1942 च्या नागपूरच्या महिला परिषदेत त्यांनी अस्पृश्य स्त्रीला संघटित होण्याची आणि संघर्ष करण्याची प्रेरणा दिली.

'हिंदु स्त्रीयांची उन्नती आणि अवनती' या शिर्षकाचा कलकल्याला महाबोधी मासिकात प्रकाशित झालेला संशोधन लेख (मूळ इंग्रजी) पाहता डॉ. बाबासाहेब आंबेडकरांनी भारतीय स्त्रीजीवनाचे वि—पणे घडविलेले यथार्थ दर्शनच होय.

हिंदु स्त्रीचे स्वातंत्र्य नाकारून तिला जखडबंद कसे केले व तिला आत्मोत्कर्षाचा मार्ग कसा दाखविला याचा परामर्श डॉ. बाबासाहेब आंबेडकरांनी सदर शोधनिबंधात घेतला आहे.

महाबोधी (मे व जून 1951) डॉ. बाबासाहेब आंबेडकरांनी प्राचीन काळी अस्तित्वात असलेल्या वेगवेगळ्या विवाह पध्दतीचा शोध घेतला. तसेच प्राचीन काळी 13 फेब्रुवारी संतती मान्य पावली होती. यांचा ही त्यांनी शोध घेतला.

मनुपूर्व काळातच पितृसत्ताक कुटुंब पध्दती अस्तित्वात आली होती. असे डॉ. बाबासाहेब आंबेडकरांनी म्हटले आहे. मनु ने या मध्ये फेरफार केली. चातुर्वर्ण ही ब्राम्हणी धर्माची निर्मिती होय. मनुस्मृतीने ही व्यवस्था पार बदलून टाकली. बुध्दाच्या काळात ही स्त्रीयांना मानाचे स्थान होते. स्त्रीचा जन्म आनंददायी आहे, दुःख नाही असे बुध्दाने म्हटले होते.

ज्या घरचा कौटुंबिक व्यवहार स्त्रीच्या हाती असतो ते घर कधीही बुडत नाही असा बुध्दाचा उपदेश होता. सात खजिन्यापैकी एक खजिना असे बुध्दानं वर्णन केले आहे. आणि मनुष्यजातीत तीला सर्वश्रेष्ठ मानले आहे. तत्कालीन परिस्थितीत स्त्रीयांना संन्यास घेण्याचा अधिकार नव्हता. बुध्दाने स्त्रीयांना हा अधिकार दिला. भिक्षुसंघात स्त्रीयांना सहभागी करून घेतले. परंतु मनुने स्त्रीचा हा सर्व मानमरातब धुळीला मिळविला.

महात्मा जोतीराव फुले स्त्रीयांविषयी मत व्यक्त करतांना म्हणतात, "स्त्री जात ही भिडस्त असते, त्यामुळे ती केवळ एका पुरुषाला आपल्याबरोबर सलगी करू देते ती त्याला सखी मानते त्याच्यावर प्रेम करते.

गर्भाचे ओझे वागविते, मुलाचे मलमूत्र साफ करून त्यांचे लालनपालन करते आपण पंगू व लाचार असता आपली काळजी वाहते तिनेच आपल्याला जन्म दिला. चालत्या बोलण्यास शिकविले, सर्वांचे उपकार फिटतील पण मातेचे उपकार फिटणार नाहीत. स्त्री गुणवंत आणि शिलवंत असून ती पुरुषापेक्षाही श्रेष्ठ आहे असा जोतिबांनी स्त्री पुरुष समतेचा पुरस्कार केला.

रमाबाई रानडे, ताराबाई शिंदे यांचे जोतीबांनी खुपच कौतुक केले आहे. हा स्त्रीमुक्तीचा लढा पुढे डॉ. बाबासाहेब आंबेडकर यांनी नेटाने चालविलेला दिसतो. 21 डिसेंबर 1928 रोजीच्या बहिष्कृत भारतातील अग्रलेखात म्हणतात, आपल्या देशातील विवाह पध्दती अत्यंत घातक आहे. आठ वर्षांच्या आतील मुलींची लग्नगाठ साठ वर्षांच्या वृद्ध माणसाशी बांधण्यात येते. या विवाह पध्दतीमुळे मुलीच्या जीवनाचे मातेरे होत आहे. ज्याप्रमाणे डेरेदार वृक्षाच्या वाढीसाठी अंकुर संतती निपजण्यास प्रजोत्पादकाळी स्त्री पुरुषांची संपुर्ण वाढ होण्याची गरज असते. ज्या देशात दहा बारा वर्षांच्या बालिकेकडून प्रजोत्पादन करण्यात येते. त्या देशातील प्रजा खुरटी अल्पायुषी निस्तेज निर्बल निरुत्साही निपजल्यास नवल नाही. या देशात शोधक बुद्धीचे लोक जन्माला येत नाहीत याचे कारण ही अनिष्ट विवाह पध्दती. या पध्दतीमुळे ना धड शरीर ना धड मन अशी टेंगू पिढी जन्माला येत आहे.

सतीप्रथा, हुंडा, देवदासी, मताधिकार, कामगार, स्त्रीया ह्या सर्व प्रश्नावर भारतीय राज्यघटनेच्या माध्यमातून कायदेशीर हक्क प्रदान केले आहे.

आजच्या परिस्थितीत ही डॉ. बाबासाहेबांच्या स्त्री विचारांची प्रासंगिकता किती महत्त्वाची आहे हे लक्षात येते.

महाड सत्याग्रही महिलांना मार्गदर्शन करताना ते सूक्ष्म बाबीवर विवेचन करतात. "अशा कलंकित स्थितीत आम्ही या पुढे जगणार नाही" समाज उन्नती करण्याचा जसा पुरुषांनी शिचय केला आहे तसा तुम्ही ही करा. तुम्ही सर्वांनी जून्या गलिच्छ चालिरीती सोडून दिल्या पाहिजे... तुमची लुगडी नेसण्याची पध्दतीही तुमच्या अस्पृश्यतेची साक्ष आहे. ती सुध्दा तुम्ही बुजवली पाहिजे वरच्या वर्गाच्या बाया ज्या पध्दतीने लुगडी नेसतात त्या पध्दतीने तुम्ही लुगडी नेसण्याचा प्रघात पाडला पाहिजे. तसे करण्यात तुमचे काही खर्च होत नाही. त्याचप्रमाणे गळ्यात भारांभर गळस-या व हातात कोपरभर कथलाचे किंवा चांदीचे गोठपाटल्या ही देखील तुम्हास ओळखण्याची खूण आहे. एका गळसरीपेक्षा अधिकाची जरूरी नाही. दागिण्यापेक्षा कपड्यालाच जास्त शोभा आहे. तेव्हा कथलाच्या किंवा चांदीच्या दागिन्यात पैसे खर्च करण्याऐवजी चांगल्या कपड्यात पैसे खर्च करा, दागिना घालायचाच झाला तर तो सोन्याचा करून घालावा नाहीतर घालू नये.

त्याचप्रमाणे स्वच्छतेने वागण्याची खबरदारी घ्यावी. पुढे डॉ. बाबासाहेब सांगतात, तुम्ही घरच्या गृहलक्ष्मी आहात घरात कोणतीही अमंगल गोष्ट होउ न देणे याबद्दल काळजी घेतली पाहिजे. गेल्या 1927 मार्च महिन्यापासून मेलेल्या जनावरांचे मांस खाणे बंद केले आहे. ही आनंदाची बाब आहे. परंतु एखाद्या घरी तसे झाले नसल्यास ते घडवून आणण्याची जबाबदारी तुम्ही आपल्या अंगावर घेतली पाहिजे. जो नवरा मेलेल्या जनावराचे मांस घरी आणील त्यास तुम्ही स्पष्ट सांगा की असला प्रकार माझ्या घरी चालणार नाही. तसेच तुम्ही आपल्या मुलांना ही शिक्षण दिले पाहिजे.

ज्ञान आणि विद्या या गोष्टी पुरुषासाठीच नाहीत. त्या स्त्रीयांनाही आवश्यक आहेत. आपली पुढील पिढी जर सुधारायची असेल तर तुम्ही मुलींना शिक्षण दिल्याशिवाय राहू नका. हा जो उपदेश मी तुम्हाला केला आहे तो तुम्ही वाऱ्यावर सोडणार नाही अशी मला आशा आहे. (डॉ. बाबासाहेब आंबेडकर चरित्र खंड, पृष्ठ 193, 194, 195, मुळ लेखक चां. भ. खैरमोडे.)

वरिल महिलांना उद्देशून केलेल्या भाषणांची कारणमिमांसा जर केली तर बाबासाहेबांना स्त्री सुधारणेवर व त्यांच्या मध्ये परिवर्तन घडवून आणणे किती गरजेचं होते. स्त्री जर शिक्षित, परिवर्तीत झाली तर समाज परिवर्तन व्हायला वेळ लागणार नाही. म्हणून स्त्रीयांच्या राहणीमान व शिक्षण यावर त्यांनी सूक्ष्मपणे विवेचन केले आहे. ते विचार आजही भारतीय समाजाला प्रत्येक स्त्रीयांना तंतोतंत लागू होतात. हे अपण नीट समजून घेतले पाहिजे.

सारांश :

डॉ. बाबासाहेब आंबेडकर यांनी अस्पृश्य समाजात परिवर्तन घडून यावे या करिता स्त्रीयांच्या सुधारणेकडे लक्ष दिले त्यांनी आपले राहणीमान आणि शिक्षण घ्यावे आपल्या चालीरीती बदलाव्या आणि आपण इतरांपेक्षा कमी नाही आहोत हे निश्चिन सांगितले.

सर्व माणसे जन्मतः समान दर्जाचीच आहेत व ती मरेपर्यंत समान दर्जाचीच राहतील या दृष्टीने आपण आपले जीवन व्यथित करणे अपेक्षित आहे. सभेत आलेल्या महिलांना बघून ते आनंदित होतात. प्रपंचातील अडचणी ज्याप्रमाणे स्त्री-पुरुष मिळून सोडवितात त्याप्रमाणे समाजातील अडचणी स्त्री-पुरुषांनी मिळून सोडविल्या पाहिजे. असा उपदेश स्त्रीयांना करतात. पुढे ते खरे म्हटले असता, अस्पृश्य निवारण्याचा प्रश्न पुरुषांचा नसून स्त्रीयांचाच आहे. ह्या वरून त्यांना स्त्रीयांचा किती कळवळा व किती महत्त्वाचे स्थान दिले होते हे लक्षात येते. स्त्री सुधारणेवर त्यांचा भर होता.

पुढे कायदेशीर त्यांनी स्त्रीयांना सर्वच क्षेत्रात अधिकार मिळवून दिले. त्यांचे स्त्रीयांविषयी असलेली दुरदृष्टी व त्यांची विचारांची प्रासंगिकता आज ही उपयुक्त व तंतोतंत खरी ठरत आहे.

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‘ऋणानुबंध’ : काव्यातून प्रेरणादायी आंबेडकरी विचाराचे प्रतिबिम्ब**प्रा विनोद वा उपर्वट**

प्रमुख ,मराठी विभाग

कला व वाणिज्य महिला महा धुळे

प्रस्तावना

आंबेडकरी चळवळीच्या इतिहासात ‘आंबेडकरी कविता’ अग्रेसर आहे. समाजव्यवस्था परिवर्तनात ‘आंबेडकरी कविता’ पुढे आहे. 1960 ला नवीन प्रवाह जन्मास आले. दलित साहित्याच्या निर्मितीचा वेग वाढला. दलित समाज आपल्या व्यथा, वेदना, असाह्य जीवन, स्वानुभवातून कवितेच्या माध्यमातून व्यक्त होऊ लागल्या. विषमतावादी धर्म व्यवस्थेचे चिरफाड करण्यात दलित कविता एक पाऊल पुढे होती. साठोतरी कवितेनंतर, नव्वदोत्तर आंबेडकरी कवितेने आपली कूस बदलली स्वातंत्र्य, समता, बंधुता, न्यायाचा हुंकार बनत बनत जागतिकीकरणावर हे भाष्य करायला लागली. त्यातच भर म्हणून विश्वभूषण डॉक्टर बाबासाहेब आंबेडकर यांचे जीवन संघर्षावर आधारित ‘ऋणानुबंध’ हा काव्यसंग्रह नुकताच ‘प्रशांत’ पब्लिकेशन जळगाव यांनी प्रकाशित केला.

संपादक प्रा.अजबराव इंगळे व प्रा. डॉ. ज्योती इंगळे या दाम्पत्य यांनी आंबेडकरी कविता एकत्र करून डॉ. बाबासाहेब आंबेडकर यांच्या बहुआयामी अष्टपैलू नेतृत्वाचा ‘हार’ विणाला. डॉ. बाबासाहेब आंबेडकर यांचा जीवनसंघर्ष त्यातून पाझरतो. सामाजिक बांधिलकी जोपासत संपादक यांनी केलेला प्रयत्न स्तुत्य आहे. डॉ. बाबासाहेब आंबेडकर म्हणतात की, “माझ्या शाहिराच एक गाणं व माझी दहा भाषण ही बरोबरीच्या आहेत. वामनदादा कर्डक यांच्याविषयी गौरव गाराने केलेला हा त्यांचा सन्मान होता. हिंदूसमाजव्यवस्थेतील अनिष्टरूढी, प्रथा, परंपरा यांना नाकरून आंबेडकरी कवितेने ‘विद्रोह’ निर्माण केला मानवतेची कास धरली. असेच डॉ. बाबासाहेब आंबेडकरांचे सर्वव्यापी विचार समाजात पोहोचविण्याचा समग्र दृष्टी कोनातून संपादक प्रा. अजाबराव इंगळे व डॉ. ज्योती इंगळे यांनी 114 आंबेडकरी कविता तील ज्वलंत विचार समाजमनावर रुजविण्याचा प्रामाणिक प्रयत्न केला. महाकवी वामनदादा कर्डक यांचे शिष्य प्रतापसिंह दादा बोदडे यांच्या ‘भीमा तू माय मी लेकरू’ या कवितेने ऋणानुबंध जोपासला जातो. डॉ. बाबासाहेब आंबेडकर या देशातील कोट्यावधी लोकांची ‘माय’ होते कारण या विषमतावादी समाजव्यवस्थेच्या हिंदुस्थानात माणसाला माणूस म्हणून वागविले जात नव्हते. अशा अवस्थेत बाबासाहेब मुक्याचा आवाज होतात म्हणून कवी प्रतापसिंग बोदडे म्हणतो की,

“भीमा तू माय मी लेकरू

गाय तु मी तुझं वासरू रे”

आंबेडकरी कवितेने समग्र मानवतेचा विचार केला. जात, धर्म, पंथच्या पलीकडे डोकावून पाहणारी कविता म्हणून त्याकडे अख्खे जग बघत आहे. सामाजिक, राजकीय, सांस्कृतिक भेदाभेदला इथला माणूस समोर केला. त्याला त्याच्या लायकीप्रमाणे वागवले जात नव्हते. म्हणूनच वाहरु सोनवणे , नंदुरबार म्हणतात की,

“आम्ही स्टेजवर गेलोच नाही
आणि आम्हाला बोलावलं नाही.

बोटाच्या इशाऱ्याने

आमची पाहिजे आम्हाला दाखवून दिली

आम्हाला शाबासकी मिळाली

आणि ‘ते’ स्टेजवर उभे राहून

आमचे दुःख आम्हालाच सांगत राहिले”

आंबेडकरी कविता हे फुले, शाहू, आंबेडकरांच्या विचारांनी प्रेरित आहे. ‘बहुजन हिताय, बहुजन सुखाय’ या तथागताच्या मार्गदर्शक तत्वाने अंगीकारले आहे. तर या कवितासंग्रहाचे वैशिष्ट्य, वेगळेपण सांगता येईल. डॉ. चंद्रकांत जोगदंड, मुंबई आपल्या “होय! मी खेळणार रंग” या कवितेत म्हणतात की,

“होय! मी खेळणार रंग

तुकोबाच्या गाथांचा

ज्यांनी मनुवादी कूटनीती ला सुरंग लावला तो’

होय! मी खेळणार रंग..... ही कविता तथा बुद्धाची करुणा, महावीरांचे अहिंसा बसवेश्वरांची जाती अंताची लढाई, छत्रपती शिवाजी महाराजांचे राजनीति, शाहू महाराजांचे आरक्षण, डॉ. आंबेडकरांचे संविधान, दाभोळकर, पानसरे, कलबुर्गी यांच्या बलिदान, जिजाऊ, सावित्री, रमाई चा त्याग, कल्पना चावला चा विज्ञानवादी दृष्टिकोन. कार्यकर्त्यांच्या प्रवृत्तींचा वेध घेताना दिसते. या कवितासंग्रहाचे सामर्थ्य आपल्याला याच कवितेतून दिसून येते. “वाह रे वाह भिमयुग” ही कविता या कवितासंग्रहातील चंद्रकांत जोगदंड यांची दुसरी कविता समाजव्यवस्थेलाच आव्हाहन देते. आंबेडकरी समाजाला एक प्रश्न विचारते. प्रतिगामी शक्ती च्या पाठीमागे लपून समाजबांधवांचा गळा घोटणाऱ्या च्या प्रवृत्तींचा विचार के जातो . पैशांच्या लालसेपोटी थोड्याशा राजकीय तुकड्यासाठी, कुत्र्यासारखं लाळ आणि शेंपूट हलवून टाकणाऱ्या वृत्तीला आव्हाहन देत कवी म्हणतो की,

‘खऱ्या भिमयुगाची सुरुवात करायची असेल तर

उठा बांधवांनो’

बाबासाहेबांनी ‘यशवंत’ होण्यासाठी जो ‘प्रकाश’ दिला आहे

तोच आपला अंधकार दूर करणार आहे.

कुणाची ‘गवई’ न करतो ‘दास’ होऊन

‘कवाडे’ बंद करू नका.

नाही तर

‘आनंदा तील राज’ संपुष्टात येऊन

भीम युगाचा अस्त होईल.

डॉ. बाबासाहेब आंबेडकर यांनी आपला समाज बांधवांच्या सर्वांगिण कल्याणासाठी आणि भारताच्या राष्ट्र उभारणी करीत आपल्या कुटुंबाकडे दुर्लक्ष केले. आपल्या चार मुलांची ‘आहुती’ बलिदान दिले तेव्हा कोठे हिंदुस्तान, ‘भारत’ म्हणून लोकशाहीवादी देश जगापुढे आला म्हणून बाबासाहेबांची पिढीच आपल्या समाज बांधवांना तारू शकते. हा ठाम विश्वास कवी व्यक्त करतो.

“फिर कोण सोचे बदले संविधान” या कवितेतून भारतीय संविधानाचा गौरव केला आहे परंतु भारतातील अपवृत्तीचे माणसं संविधान जाळण्याची, बदलविण्याची भाषा करून समाजात द्विधा मनस्थिती निर्माण करतात. म्हणून कवि म्हणतो की, “संविधान तो हमारी जान है। यही तो भारत की पहचान है।

प्रा. डॉ. सतीश म्हस्के म्हणतात की,

“बाबासाहेब तुमचा अनुयायी

बाबासाहेब आपल्या अनुयायांना ‘स्वाभिमान’ हा तुमचा अनमोल दागिनाच आहे असं म्हणतात. बाबासाहेबांच्या विचारांनी भारतीय समाजव्यवस्थेला स्वाभिमानाने जीवन जगण्याची शिकवण आजच्या राजकारण, समाजकारणात लोक स्वार्थापोटी फक्त बाबासाहेबांचा जयजयकार करतात व आतून सनातनीवृत्तीने काम करतात. अशा दोन तोंडी सापासारख्या विषारी माणसापासून सावध राहायला सल्ला प्रा. डॉ. सतीश म्हस्के देतात. ते आपला ‘विचार’ या कवितेत म्हणतात की,

“बाबासाहेबांचे नाव

फक्त स्वार्थासाठी घेत आहेत

दगडा खालचा हात सरकला की

विंचवासारखे डसताहेत”

सनातनी प्रवृत्तीचा आता विचार व्हायला हवा. त्यांच्या प्रत्येक चाली ओळखायला हव्या. ‘ऐन निवडणूक मोसमात’ ही रवींद्र साळवे यांची कविता वर्तमान समाज व राजकीय वास्तवतेचा वेद होते. पाचशे रुपयाची नोटीवर, दारू मटणाच्या पार्टीवर, समाजमंदिर किंवा पुतळ्यासाठी उभारलेले तीन पत्यावर समाज बाटला जातो. व आपले अमूल्य मत विकायला काढतो. ही लोकशाहीची थट्टा सर्रास सुरू झाले. धनदांडगे लोक पैशांचा वापर करून निवडणुका जिंकतात म्हणून कवी म्हणतो की,

“पुतळ्यावर ग्रील ठोकले गेले

समाज मंदिरावर स्पीकर लावले

मोहल्ल्यात भांड्याचे वाटप झाले

वस्त्या विकल्या गेल्या

शे पाचशेच्या नोटावर”

ही लोकशाहीचे धिंडवडे राजकारणी करीत असतात व महापुरुषांचे पुतळे शांततेने बघत असतात. त्याशिवाय त्यांच्या जवळ दुसरा कोणताच पर्याय दिसत नाही का ? नव्या युगाचा 'प्रारंभ' सार्थी कवि आशावादी आहे. समजा परिवर्तनाच्या दिशेने जात आहे परंतु चाटू गिरी करणाऱ्या लबाड लांडग याचं काय करायचा असाही प्रश्न कवि पुढे पडतो. नुसतं वर्षातून एकदा बाबासाहेबांची जयंती साजरी करून चालणार नाही तर आयुष्यभर त्यांच्या विचारांनी आचरण करावे लागेल म्हणून 'तुमच्या वाटेने येईल म्हणतो' या कवितेत कवी डॉ. नितीन जाधव म्हणतात की,

“आम्ही करतो वर्षातून उत्सव जयंतीचा
नंतर का बरं विसर पडतो
तुम्ही दिल्या विचारांचा
तुम्ही दिल्या विचारांचा”

डॉ. बाबासाहेब आंबेडकरांनी भारतीय समाजात एक वैज्ञानिक धम्म दिला. अंधश्रद्धा, काल्पनिक देवी-देवता पासून मुक्ती दिली. हिंदू धर्मातील अनिष्ट रूढी, परंपरा, जातीयता, विषमता, नष्ट करण्याबरोबरच शिक्षणाला जवळ केले म्हणूनच 'हँडसम डॉक्टर' ही विकास जाधव यांची कविता समाजव्यवस्थेला धम्माकडे घेऊन जाते. कवी म्हणतो की,

“बाबासाहेब आपने
एक महत्वपूर्ण रिसर्च किया
और समाज वैज्ञानिक बुद्ध को
भारत मे फिर से जगाया”

या भारत देशात आमच्या वर्तमानातही मूलभूत हक्कासाठी लढा द्यावा लागतो. जातीसाठी माती खाणारी औलद आपणच निर्माण करतो. समता, धर्मनिरपेक्ष, सामाजिकता हे लोकशाहीचे मूल्य सनातनी प्रवृत्तींचा डोक्यात खुपसतात जग बदलण्यासाठी या सर्व घटनांचा वेद 'मूलभूत हक्कांचा जन्म' या कवितेतुण डॉ. मिलिंद बागुल यांचे 'बाबासाहेब एक चिंतन' या कवितेतून प्रतिगामी त्याला आव्हान केले जाते. प्रतिगामी लोक भारतीय संविधान मानतच नाही आजही त्यांना 'मनस्मृति' अपेक्षित आहे. हिंदुस्थानात आजही 'गाय' हे पाळीव प्राणी 'पवित्र' मानली जाते. तिथे गोमूत्र 'पवित्र' समजले जाते. म्हणून कवी डॉ. मिलिंद बागूल आपल्या 'परिवर्तन' कवितेत म्हणतात की,

“घटनेवरही ते आता
गोमूत्र शिंपडण्याचा
प्रयत्न करतायेत
घटना शुद्धीकरण म्हणून”

आंबेडकरी चळवळीची दिशा काय असायला हवी यावर ऋणानुबंध मध्ये भाष्य करते. डॉ. बाबासाहेब आंबेडकर हे कृतिशील आंदोलन करीत. सोबत समाजाला परिवर्तन करताना 'मूकनायक', 'बहिष्कृतभारत', 'जनता वृत्तपत्र' समाजासमोर ठेवीत पण आता कृतीशील कार्यक्रमाचे अपेक्षा आहे. म्हणून कवी आंबेडकरी समाजाला सल्ला देत म्हणतो की,

“उंटावरून शेळ्या हाकणे सुटेल जेव्हा”

भारतीय समाज मनावर 'जात' नावाच्या काल्पनिक व्हायरस नाही ताबा घेतला. जी 'जात' नाही ती 'जात' असे म्हटले जाते. 'जातीसाठी खावी माती' हि म्हण तर प्रचलित झाली. प्रभु सोनगर पल्ला 'जात' नावाच्या कवितेत म्हणतो की,

“जातीच्या नावाने एवढा आक्रोश केलाय,
की आता तिच्या प्रेमात पडल्यासारखं वाटतय,
वाटतं की तीला जवळ घ्यावं
निरखा व तिच्या विद्रूप सौंदर्याला,
मितलेल्या डोळ्यांनी तीच्या,
पाणी शिंपडून जाग करावं,
नवी दुनिया दाखवावे तिला.”

'जात' एक काल्पनिक मानसिकता आहे. उच्च, नीच, दलित, सवर्ण इ. अवतरण तिने निर्माण केले. माणसा-माणसात भेद केला तरी ती आज नवरीसारखी नटून-थटून उभी आहे. लग्नाच्या मांडवात संत, महंत, महापुरुषांनी तिला 'नाकारला' पण माणसांना मात्र ती गोचिडासारखे चिकटून बसली आहे. जाती कमी करण्याचा प्रयत्न 'ऋणानुबंध' बंधातून होऊन. समता प्रस्थापित करण्यासाठी डॉ. बाबासाहेब आंबेडकरांच्या विचारांची प्रासंगिकता तिला नष्ट करू शकते. जातीचा प्रभाव या देशात मोठा आहे. त्यातून गावपातळी, शहरात, जातीय हत्याकांड, दंगली, समाजावर बहिष्कार टाकणे. मंदिरात प्रवेश नाकारणे इ. घटना सातत्याने घडत असतात. त्यातील 'खैरलांजी' ही समाजातील काळिमा फासणारी घटना याच पुरोगामी महाराष्ट्रात घडली. कवि प्रभू सोनगर आपल्या 'खैरलांजी' कवितेत म्हणतात की,

“जिवंत होऊन वर्ष उलटली
तरी ही जिवंत आहे ही खैरलांजी
माणसाचे हजार तुकडे झाले
तरी जिवंत आहे खैरलांजी
का आहे ही खैरलांजी”

अशा काळीमा फासणाऱ्या समाजिक घटना नेहमी घडतात. औरंगाबाद जिल्ह्यातील 'वैजापूर' येथील तरुणाच्या प्रेमविवाह केला म्हणून त्याच्या भावाचे तुकडे-तुकडे करून हत्या करण्यात आली. ही अमानवीय घटना समाजात जातीय अहंकारामुळे वाढत आहे.

सिद्धांत पृथ्वीराज बागल आपल्या लोकशाही या कवितेत म्हणतात की,

“शोषितांचे शोषण होते तरी
नुसतीच म्हणतो लोकशाही
पण दिसतात कुठेच नाही.
शेतकऱ्यांचे शोषण होते तरी,
नुसतीच म्हणतो लोकशाही”

‘भारत’ या देशात समता, स्वातंत्र्य, बंधुता, न्याय लोकशाही मूल्य नांदायला हवी. लोकशाहीवादी देशात ‘मानवता’ असायला हवी. परंतु इथे शोषित, वंचित, दलित समाजावर सवर्ण प्रस्थापितांनाकडून अन्याय, अत्याचार होत. भारत हा कृषिप्रधान देश असताना येथे दररोज शेतकऱ्यांच्या आत्महत्या होतात. आदिवासी, दलित, स्त्री यांची दिवसाढवळ्या धिंडवडे काढले जातात. तरी आपण लोकशाहीचे गुणगान गातो म्हणतो ‘भारत माझा देश आहे सारे भारतीय माझे बांधव आहे’

‘तू महासूर्य’ या कवितेत धम्मपाल जाधव म्हणतात की,

“तू बुद्धांची शांती आहेस,
तू कबीर, फुले, शाहूंची क्रांती आहेस
तू नसता तर मी नसतो
अर्थच कळला नसता जगण्याचा”

ज्याप्रमाणे तथागत बुद्धांनी संपूर्ण जगाला शांततेचा संदेश दिला त्याचप्रमाणे कबीर, फुले, शाहू च्या विचाराने इथल्या अविवेकी धर्मवृत्तीची चिरफाड केली. चातुर्वर्ण्य समाजव्यवस्थेला ज्या मनुस्मृतीने पोसले त्या मनुस्मृतीला जाळण्याचे काम महासूर्या ने केले आहे. 25 डिसेंबर 1927 ला मनुस्मृति दहन करून समानतेवर समाजव्यवस्था उभे करण्याचा संदेश दिला. महासूर्याने जी समतेची ज्योत पेटवली त्यातून नवा समाज उभा राहिला. तो ‘वादळा’प्रमाणे विद्रोही झाला. अन्यायाच्या बाजूने तो बुलंद व्हायला लागला. म्हणूनच ‘वादळ’ या कवितेत भूषण गवळे म्हणतात की,

“तू तोडून टाक..... फोडून टाक
मनात येईल ते करून टाक
घुसमटू नको आतल्या आत

आग आहे तर जाळून टाक
नको हे आता मान झुकवून
लक्ष कुणाचा होऊ नकोस
निर्माण कर अस्तित्व स्वतःच
पण भक्ष्य कुणाचा होऊ नकोस”

बाबासाहेबांनी समस्त मानव समाजाला स्वाभिमान दिला. हजारो दिवस शेळी प्रमाणे जगण्यापेक्षा एक दिवस वाघासारखे जगा हा मंत्र त्यांनी दिला. कुत्रा मांजरासारखा जगन नाकारा. शिका संघटित व्हा, संघर्ष करा. हे जीवन मूल्य समाजात पेरले व त्यातून नवसमाज लोकशाहीवादी समाज निर्माण करण्याचे काम बाबासाहेब आंबेडकर यांनी केला आहे. बाबासाहेब यांच्या मुळेच आज शोषित समाजाचे सोनं झालं. विषमतेच्या काळोखातून समता उजेडात आणण्याचं काम बाबासाहेबांच्या प्रेरणेने झालेला आहे. गावकुसाबाहेरील समाजाला 'स्वाभिमान' दिला. तो फक्त फुले, शाहू, आंबेडकर यांच्या वैश्विक विचाराने. तरीही विषमतावादी लोक परिवर्तनाच्या आड येऊन वंचितांना वर हल्ले करतात. म्हणूनच 'अॅट्रॉसिटी' या कवितेत मल्हारी गवळी म्हणतात की,

“अन्याय होऊ नये म्हणूनी बापानं माझ्या मारली मिठी
बंद कशी होईल अॅट्रॉसिटी दादा,
बंद कशी होईल अॅट्रॉसिटी”

वंचित समाजावर आजही हल्ले होतात. बलात्कार होतात पण या मनुवादी देशात बलात्काऱ्याला सुद्धा 'जात' असते. सवर्ण समाजाकडून कित्येकदा जातीय हल्ले होतात पण त्यांची सखोल चौकशी सुद्धा होत नाही. वैश्विक पातळीवर भारतातच 'जात' नावाचे विष आहे. व ते नष्ट करण्याचा प्रयत्न लोकशाहीच्या माध्यमातून झाला तर अॅट्रॉसिटी कायदा करण्याची गरजच भासणार नाही. पण इथल्या समाज प्रस्थापित समाजाला हे हे नकोच आहे.

बाबासाहेब आंबेडकराचे विचार समाजमनात रुजविण्याचे कार्य 'ऋणानुबंध' ह्या काव्यसंग्रह मधुन झालेले दिसून येते.

सदर्भ

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डॉ. बाबासाहेब आंबेडकर आणि महिलांना अधिनियमाने दिलेले अधिकार

डॉ. संजय पी. पिठाडे

सहाय्यक प्राध्यापक

आठवले समाजकार्य महाविद्यालय, चिमूर, जि.चंद्रपूर

ईमेल: sanjaypithade79@gmail.com

प्रस्तावना :-

जगतांना रडता येत नाही, दुखावतात त्या वेदना
जगून मरता येत नाही, वेदना दुखावतात तेव्हा
होते काळजाचे पाणी, वाटते का हा जन्म घेवून
मी कसा केला अपराध, वेदना दुखावतात तेव्हा ॥

जगातील पुरुषप्रधान अशा सर्व समाजांनी व धर्मांनी एकुणच स्त्रियांना निकृष्ट अवस्थेत ठेवलेले आहे. भारतीय परिवेशात एकीकडे स्त्रिला देवतेचे स्थान दिले परंतु नंतरच्या काळात तिला दासीचे स्थान मिळाले. विषमता, पारतंत्र्य व हुकुमशाही ह्या संकल्पना समाजात रूजत गेल्या. वर्ग, जाती, वंश यांच्या जोडीला लिंगभेद, पुरुषी वर्चस्व हे जुन्या मूल्यव्यवस्थेच्या अपरिहार्य अंश बनत गेल्या. त्यांचा फायदा घेऊनच शोषण चालू ठेवल्या गेले व पुरुषांचा विकास एकतर्फी सुरू राहिला. संपत्ती, शिक्षण, राजकारण एकुणच सर्व साधने पुरुषांच्या हाती आली तर कर्तव्य, नैसर्गिक धर्म, कौटुंबिक स्वास्थ्य, मातृत्व, प्रेम या गोंडस नावाखाली स्त्रिया स्वतःचे दुय्यम स्थान स्विकारत जगत होत्या नव्हे तर त्यातच जगणे आपली सार्थकता मानत राहिल्या.

भारतीय स्त्रियांची पार्श्वभूमी :-

निसर्गतः स्त्री-पुरुष दोन्ही घटक साधारणतः जीव सृष्टीतील अत्यंत महत्त्वाचे आहे. प्रामुख्याने बघितले तर चराचर सृष्टीत मानवा प्रमाणेच प्राणी, पशु-पक्षी, वृक्ष, जलचर या सर्वांमध्ये सुध्दा हे दोन घटक बघावयास मिळते. शरीर रचनेत यात काहीसा बदल दिसून येत असला तरी हाच बदल मानवामध्येही तो दिसून येतो. परंतु मानवामध्ये मन-बुद्धी आणि विचार प्रक्रिया विशेषरूपाने दिसून येते. या दोन्ही घटकांत संवेदना, भावना हे केंद्रके असल्याचे आवार्जून दिसून येते. वास्तविक पाहता या दोन्ही घटकांना समान हक्क वा अधिकार असायला हवे होते परंतु येथील समाज व्यवस्थेने स्वार्थ उद्देशाने तो स्त्रियांना नाकारण्याचा जणू कायदाच केलेला दिसून येतो आणि स्त्रिला “अबला” केले. ती समाजजीवनाचा एक अविभाज्य घटक न ठरता उपभोगाची वस्तू, प्रजोत्पादन करणारी म्हणून तीचे अस्तित्व जाणीवपूर्वक तयार करण्यात कुठेही कसुर ठेवलेला दिसत नाही. जीवन प्रवाहात तीचे स्थान गौण वा दुय्यम ठरविण्याचे षडयंत्र करण्यात आले. वैदिक काळात प्रारंभी अनन्य साधारण महत्त्व स्त्रियांना होते परंतु उत्तरवैदिक काळात स्वातंत्र्य, समानता, प्रतिष्ठा, समानता व त्यांच्या असलेल्या निसर्गदत्त मानवी हक्क अधिकारापासून सतत वंचित ठेवण्यात आल्याचेही दिसून येते. आर्यांच्या आक्रमणानंतर स्त्रियांना गुलामगिरीत ढकलण्यात आले. धर्म-कर्म, रूढी, परंपरा, रितीरिवाज, चालिरिती या नावाखाली त्यांचे दमनच करण्यात आले. मनूस्मृती, याज्ञवल्क्यस्मृती, श्रुती-स्मृती, ब्राम्हण्ये, पुराणे, उपनिषदे तसेच रामायण, महाभारत यातूनच त्यांच्यावर व्रतवैकल्ये, पारामणे,

कर्मकांड, पूनर्जन्म, पाप-पूण्य यांच्या वर्चस्वाखाली गुलामी अवस्थेत ठेवून शोषण करण्याचे कपट-कारस्थान रचण्यात आले आणि धर्माच्या गोंडस नावाखाली स्त्रि-पुरुष विषमतेचे बीजे रोवण्यात आली. मनुस्मृतीत तर 'नस्त्रि स्वातंत्र्य मर्हति' अर्थात स्त्री स्वातंत्र्याच्या लायक नाही. अशाप्रकारे लिखित नोंद केल्या गेली. तर गोस्वामी तुलसीदास द्वारा रचित "रामचरित मानस" मध्ये लिहल्या गेले की, "ढोल, गंवार, शुद्र, पशु, नारी। ये सब ताडन के अधिकारी" (सुंदरकांड १२५-३) अर्थात, ढोल, अशिक्षित, शुद्र, पशु आणि स्त्रिया हे समस्त मार खाण्याच्या पात्रतेचे आहे. म्हणजेच स्त्रियांच्या हक्क-अधिकार, उत्थाना मधील सर्वात मोठी अडसर ही धर्माची होती व आहे. उत्तर वैदिक काळात धर्माने स्त्रियांना त्यांचे निसर्गदत्त हक्क-अधिकार नाकारले आहे व पुरुष व्यवस्थेला बळकटी देवून स्त्रियांना बंधनात ठेवण्यात आले व एक प्रकारची गुलामगिरी लादली.

भारतीय समाजातील स्त्रियांच्या प्रगतीचा आलेख बघितल्यास स्त्रिया कशा अप्रगत राहिल्या हे आवाजून लक्षात येते. स्त्रि गुलाम असल्यामुळे गुलामांसारखी तीची खरेदी-विक्री होत होती. दास्यत्व तीनेच स्विकारले व पत्करले होते. तीच्या महत्त्वाकांक्षाहीन जीवनात कवडीचेही मूल्य नव्हते एकप्रकारे स्वाभिमान गहाण ठेवल्या गेलेली, शिक्षणाचा गंध नसलेली, न्यूनगंडाने मुक्त नसलेली, छोट्या वयात लग्न लावलेली (कधी तर गर्भात असतांनाच तीचा विवाह संबंध जोडल्या जात होते) दासी म्हणून गुलामीत खिचपत पडलेली दासी म्हणून गुलामीत खिचपत पडलेली जीवनाचा काळ काढत होती. वैज्ञानिक दृष्टीकोनापासून तीचा कोसो दूर संबंधच नव्हता. आपली प्रगती, उत्थान, विकास यापासून अनभिज्ञ होती. आपल्यावर अन्याय, जुलूम होतो आहे याची पुसटशीही कल्पना तीच्या विचारात नव्हती. पर्यायाने होणाऱ्या अन्यायाविरोधात एकजूट होण्याची, लढण्याची आक्रमकता असूनही स्वसामर्थ्य विसरलेली एकप्रकारे गहाण विचार प्रक्रियेत भय, भ्रम व भटांच्या जंजाळातून मुक्ती मिळवण्याची कोणतीही ऊर्जा तीच्यात शिल्लकच ठेवण्यात आली नव्हती, ती आचार-विचाराने पंगू झाली होती. म्हणजेच या समाज व्यवस्थेचे तीचे सर्वबाजूने दारे बंद केली होती. म्हणूनच प्रगती करण्यास पुढे आलीच नाही, येवू दिले नाही. करीता सदर शोध निबंध मांडतांना पुढील प्रमाणे उद्देश ठेवण्यात आले.

उद्देश :-

१. भारतीय संविधान निर्मितीपूर्वी भारतीय महिलांच्या स्थितीचे अध्ययन करणे.
२. भारतीय संविधानाच्या अंमलबजावणीनंतर भारतीय महिलांच्या स्थितीमध्ये झालेल्या परिवर्तनाचे अध्ययन करणे.
३. वर्तमानस्थितीमध्ये महिलांना असलेल्या संविधानीक अधिकार व हक्कांच्या जाणीव-जागृती बाबत असलेल्या स्थितीचे अध्ययन करणे.

अभ्युपगम :-

१. भारतीय संविधान निर्मितीपूर्वी भारतीय महिलांची स्थिती खालावलेली होती.
२. भारतीय संविधानाच्या अंमलबजावणीनंतर स्त्रियांना मिळालेल्या संविधानीक अधिकारामुळे महिलांच्या स्थितीमध्ये क्रमाक्रमाने सुधारणा होत गेली आहे.
३. वर्तमानस्थितीत भारतीय महिलांमध्ये जाणिव-जागृतीची प्रेरणा अधिनियमामुळे निर्माण झालेली आहे.

तथ्य संकलन :-

प्रस्तूत शोधनिबंधाकरीता द्वितीयक स्रोतांचा उपयोग करण्यात आला आहे. त्याकरीता धर्मग्रंथ, ग्रंथसाहित्य, पुस्तके, वर्तमानपत्रके, इंटरनेट या वैज्ञानिक तंत्रज्ञानाचा व विविध बाबींचा आधार घेऊन लेखन केलेले आहे व निरीक्षण तंत्राची जोड दिलेली आहे.

संशोधन आराखडा :-

प्रस्तुत शोध निबंधात संविधान निर्मितीपूर्वी भारतीय महिलांची स्थिती व संविधान निर्मितीनंतर महिलांची स्थिती यांचे वर्णन करून त्याच्यात झालेल्या बदलांबाबत निदान काढावे लागेल म्हणून अंशतः वर्णनात्मक व अंशतः निदानात्मक संशोधन आराखड्याचा अवलंब करण्यात आलेला आहे.

तथ्य विश्लेषण :-

भारतीय परिवेशात जीवन जगणाऱ्या स्त्रियांच्या प्रगतीच उषःकाल प्रारंभ झाला तो मुळातच संविधान निर्मितीनंतर कारण संविधानाचे मार्गदर्शन घेऊन तयार करण्यात आलेले अधिनियम यातूनच अधिकार, हक्क परिस्थितीनुरूप प्रदान करण्यात आले. भारतीय महिलांना पुरुषांप्रमाणेच प्रत्येक क्षेत्रात अधिकार प्रदान करण्यात आले. घटनेतील कलम १४, १५, १६, १९, २१, २३, २४, २५ ते २८, ३२ ३९ (अ) आणि ४५ मधील तरतूदी महिलांच्या अधिकारांसाठी अत्यंत महत्वाचे ठरले आहे. स्थानिक स्वराज्य संस्थामध्ये ५० टक्के आरक्षण प्राप्त झाले तसेच घटनेतील भाग ३ व ४ मधील तरतुदींच्या अनुषंगाने करण्यात आलेले कायदे महिलांच्या मानवी हक्कासाठी व संरक्षणासाठी आणि सक्षमीकरणासाठी अत्यंत महत्वाचे ठरले. त्याचबरोबर शिक्षणाचा अधिकार प्राप्त झाला. संपत्तीचा वारसा हक्क मिळाला, बालविवाहाला आळा घातला, रोजगाराची समानसंधी प्रदान केली, विधवा पुनर्विवाहास परवानगी, कौटुंबिक हिंसाचारापासून बचाव, स्वतंत्रपणे मत मांडण्याचा अधिकार प्रदान करण्यात आला, मतदानाचा अधिकार तसेच आर्थिक, सामाजिक, धार्मिक व सांस्कृतिक क्षेत्रात संधी प्राप्त केली गेली. यातून स्त्रियांची अंधश्रद्धेच्या चक्रातून मुक्ती झाली, स्वतःचे अस्तित्व सिद्ध करता आले, जुन्या चालिरितीला तिलांजली देता आली कारण जुन्या चालिरिती स्त्रियांना हतबल व लाचारीचे जीवन जगायला सांगत होत्या, त्यातून मुक्ती मिळाली. डॉ. बाबासाहेब आंबेडकर स्त्रियांना उद्देशून म्हणतात की, “तुम्ही शिकलात तर प्रगती होईल. मुला-मुलीत भेदभाव करू नका. स्त्रिया समाजाच्या विकासाकरीता आधारशिला आहे, संस्कृतीचे अस्सल प्रतिक आहे. नितिमत्तेचे श्रद्धास्थान आहे त्यांना पुरुषांप्रमाणेच समान हक्क-अधिकार, न्याय, प्रतिष्ठा प्राप्त झाली पाहिजे ज्ञान आणि विद्या स्त्रियांकरीता उपयोगाच्या आहेत.” एक स्त्री शिकली तर पुर्ण घर पुढे नेऊ शकते हा राष्ट्रपिता ज्योतीबा फुल्यांचा विचार परंतु ३६५ दिवसांमध्ये ४२० प्रकारचे व्रतवैकल्य करण्यात स्त्रिया गुंतल्या तर त्यांचे शिक्षणाचे काय होईल?

महिलांना अधिनियमाने दिलेले हक्क अधिकार :-

- कामाच्या ठिकाणी महिला आणि पुरुष कर्मचाऱ्याला समान वेतन मिळवण्याचा हक्क आहे.
- एखाद्या महिलेला उलट तपासणीसाठी कोर्टात बोलावता येत नाही, त्याऐवजी घरीच तीचा जबाब नोंदवावा लागतो.
- महिला आरोपीला केवळ महिला पोलीस अटक करू शकतात तेही सकाळी ६ ते सायंकाळी ६ या कालावधीच्या आत.
- ब्रीथ लायझर चाचणीस नकार दिला तर एखाद्याला मद्यमापन केल्याच्या आरोपावरून अटक करण्यासाठी पोलीसांना वॉरंटची गरज नसते.
- बलात्कार झाला किंवा नाही याबाबत डॉक्टरचे मत हा अंतीम पुरावा ग्राह्य धरला जात नाही.
- बलात्कार पिडीलेला पोलीसात तक्रार न करता डॉक्टरकडे वैद्यकीय तपासणीसाठी जाता येते.

- बलात्काराच्या प्रकरणांमध्ये मोफत कायदेशिर मदत मिळविण्याचा अधिकार महिलेला असतो.
- बलात्कार किंवा लैंगिक अत्याचारातील पिडीतांवर जबाब नोंदविण्यासाठी पोलीस ठाण्यात जाण्याची बळजबरी करता येत नाही.
- गुन्हा कुठेही झाला असला तरी एखाद्या महिलेला कोणत्याही ठिकाणच्या पोलीसठाण्यात तक्रार दाखल करता येते. पोलीस तक्रार नोंदविण्यास नकार देऊ शकत नाही.
- एखाद्याचा रेकॉर्डेड फोन कॉल न्यायालयात पुरावा म्हणून सादर करता येतो.
- एखाद्याला अटक झाल्यानंतर त्याला कोणत्या कारणासाठी अटक झाली आहे हे जाणून घेण्याचा पूर्ण अधिकार असतो.
- एकटा पुरुष असल्यास त्याला मुलगी दत्तक घेता येत नाही.
- विवाहीत जोडप्याला दोन मुले किंवा मुली दत्तक घेता येत नाही तर एक मुलगा आणि एक मुलगी दत्तक घेता येते.
- तुमची तक्रार नोंदविण्यास नकार देणाऱ्या किंवा टाळाटाळ करणाऱ्या पोलीसाला ६ महिने ते २ वर्षांचा तुरुंगवासापर्यंत शिक्षा होऊ शकते.
- सार्वजनिक ठिकाणी किर्सींग किंवा मिठी मारणे हा फौजदारी गुन्हा नाही.
- एखाद्या महिलेवर थेट व्यभिचाराचा आरोप लावता येत नाही.
- सुर्यास्तानंतर आणि सुर्यास्तापूर्वी महिलांना अटक करता येत नाही.
- पोलीस अधिकाऱ्याने एखाद्याला अटक करतांना किंवा विचारपूस करतांना तो पोलीस आहे हे लक्षात येईल असे कपडे परिधान करणे किंवा ओळख दाखविणे बंधनकारक आहे.
- लग्नाला किमान एक वर्ष झाल्याशिवाय दाम्पत्यांना घटस्फोटासाठी अर्ज करता येत नाही.
- मुली आणि मुलांना कायदानुसार समान वारसा हक्क असतो.
- एखाद्या विवाहीत पुरुषाने अविवाहीत महिलेबरोबर महिलेच्या सहमतीने संबंध ठेवल्यास तो गुन्हा ठरत नाही.
- एखाद्याला अटक केल्यानंतर २४ तासात कोर्टात हजर करावे लागते नुसते पोलीस त्याला ताब्यात ठेवू शकत नाहीत.
- महिलांना एखाद्याच्या विरोधात थेट पोलीस आयुक्त किंवा उपायुक्तांकडे इमेल किंवा रजिस्टर्ड पोस्टाच्या माध्यमातून तक्रार नोंदवता येते.
- कायदानुसार एखाद्या हॉटेलमध्ये एखाद्या अविवाहीत जोडप्याला प्रवेश नाकारण्याचा अधिकार नाही.
- कोणत्याही वेळी कोणत्याही हॉटेलमध्ये तुम्हाला पिण्याच्या पाण्याची मागणी करता येईल तसेच वॉशरूमचा वापरही करू शकता तेही मोफत.
- प्रेग्नांट कर्मचाऱ्यांची कंपनी कामावरून हकालपट्टी करू शकत नाही.
- रेप केसमध्ये महिलेची ओळख गोपनीय ठेवणे गरजेचे आहे. पोलीस व मिडीया कोणीही पिडीतेचे नाव उजागर करू शकत नाही. गोपनीयतेचा अधिकार.

- चौकशीसाठी बोलावू शकत नाहीत. कोणत्याही महिलेला चौकशीसाठी पोलीस स्टेशनला बोलावले जाऊ शकत नाही. महिलेची चौकशी तिच्या घरीच एखाद्या महिला पोलीसाच्या उपस्थितीतच करू शकतात.
- झिरो एफआयआर चा अधिकार - रेप पिडीत महिलेला झिरो एफआयआर चा अधिकार आहे. अशा केसमध्ये महिला कोणत्याही पोलीस स्टेशनमध्ये तक्रार देऊ शकते.
- कितीही काळानंतर देऊ शकता तक्रार - अनेक महिला समाज, कुटूंब वा इतर कारणांमुळे पोलीसांना घटनेनंतर तक्रार करत नाहीत. अशावेळी महिला उशिरानेही तक्रार करू शकतात. ही तक्रार नोंदवायला पोलीस नकार देऊ शकत नाहीत. महिला ईमेलच्या माध्यमातूनही तक्रार नोंदवू शकतात.
- प्रायव्हसीचा अधिकार - रेप पिडीत खासगीत जबाब देऊ शकते त्यावेळी मॅजिस्ट्रेट सोबत असतात. पिडीत लेडी कॉन्स्टेबल आणि पोलीस अधिकाऱ्यांनाही गुप्त जबाब देऊ शकते. पोलीस सर्वासमोर जबाब देण्यासाठी दबाव आणू शकत नाही.
- रात्री करू शकत नाही अटक - सुप्रीम कोर्टाच्या आदेशानुसार सुर्यास्तानंतर महिलेला अटक करता येत नाही अगदी महिला शिपाईही तसे करू शकत नाही. फारच गंभीर गुन्हा असल्यास न्यायालयात अटकेचे लेखी कारण द्यावे लागते.

यावरून असे लक्षात येते की, महिलांना विशेष अधिकार प्रदान केलेले असतांना सुध्दा शिक्षित व अशिक्षित महिलांमध्ये या कायद्यात्मक अधिकाराबाबत विशेष जागृती निर्माण झालेली दिसून येत नाही. त्याचबरोबर भारतीय संविधान निर्मितीपूर्वी भारतीय महिलांची स्थिती दयनीय व खालावलेली होती, परंतु भारतीय संविधानाच्या अंमलबजावणीनंतर स्त्रियांना मिळालेल्या संविधानिक व कायद्याच्या अधिकारामुळे महिलांच्या स्थितीमध्ये बऱ्याच प्रमाणात परिवर्तन होऊन सुधारणा झालेली दिसते. परंतु अजूनही पाहीजे त्या प्रमाणात पुर्णपणे महिला सजग झाल्या व ज्ञानी झाल्या असे म्हणता येणार नाही. आजही अशिक्षित महिलांसोबतच शिक्षित असलेल्या महिलांमध्ये व्रतवैकल्य, उपासतापास, नवस, कर्मकांडावर विश्वास तसेच अंधश्रद्धेच्या बळी पडलेल्या अनेक उदाहरणे आपल्याला दिसून येते. ही व्रतवैकल्ये व इतर बाबी करतांना महिलांमध्ये स्वअस्मिता, स्वाभिमान, प्रतिष्ठा, व्यक्तीचा सन्मान, स्वावलंबन, बुद्धीप्रामाण्यवाद व विज्ञाननिष्ठा व माणसामाणसात भेद करणारा धर्म विचार या अनिष्ट परंपरांना जोपासले जात आहे. तसेच चुकीच्या बाबीला नकार देणे, शोषणाविरुद्ध आवाज उठविणे, अन्यायाविरुद्ध प्रतिकार करणे, सामाजिक बांधिलकी जोपासणे, माणुस म्हणून मिळणारे हक्क, अधिकार, न्याय, स्वातंत्र्य, समता आणि समाजातील सामाजिक स्थान आणि दर्जा तसेच उच्च राहणीमान जे भारतीय समाजात कमी प्रमाणात दिसून येते त्याची जागृता करणे अनिवार्य ठरते. त्याचप्रमाणे वर्तमान स्थितीत सुध्दा महिलांमध्ये याबाबीचे अवलंबन असल्यामुळे संविधानिक व कायद्याने दिलेले हक्क अधिकार यापासून प्रेरणा घ्यावी अशी योजना तयार करून ती समाजविकासाच्या दृष्टीकोनातून अंमलात आणावी जेणेकरून महिलांना पुरुषांबरोबरच हक्क अधिकार मिळेल आणि त्यांचे सक्षमीकरण योग्यप्रमाणे होईल. परंतु याबाबीला भविष्यकाळात अजून किती वाट बघावी याचा निर्णय महिलांच्या स्वजागृतीवर अवलंबून आहे असे निदर्शनास येते.

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8. डॉ. भदंत आनंद कौसल्यायन, रामचरित मानस में स्त्री निंदा, सुगावा प्रकाशन, पुणे, १९८४
9. हिंदू स्त्रियांची उन्नती आणि अवनती, डॉ. बी. आर. आंबेडकर, सुगत प्रकाशन, नागपूर-१७



जातीव्यवस्थेतील स्त्री-प्रश्न आणि डॉ. बाबासाहेब आंबेडकरांची भूमिका

प्रा.डॉ. संबोधी मधुकर देशपांडे

भगिनी मंडळ संचलित

समाजकार्य महाविद्यालय, चोपडा

ता. चोपडा, जि. जळगाव

Email : sambodhideshpande@gmail.com

प्रस्तावना :

२९ सप्टेंबर २०२० रोजी महाराष्ट्रातील खैरलांजी येथे झालेल्या दलित महिला हत्याकांडाला १४ वर्षे पूर्ण झाली. १४ वर्षांनंतरही प्रियंका आणि सुरेखा भोतमांगे यांना न्याय मिळणे प्रलंबित असतांनाच खैरलांजीची पुनरावृत्ती उत्तरप्रदेशातील 'हाथरस' या ठिकाणी झाली. दलित युवती मनीषा वाल्मिकी हिचा चार जातीवादी तरुणांनी बलात्कार करून निर्घुण खून केला. या प्रकरणी संबंधित पिडीत तरुणी व कुटुंबाला तत्परतेने न्याय मिळवून देण्यासाठी उत्तर प्रदेश पोलीस-प्रशासनाने संवेदनशिलता दाखविण्याऐवजी मनीषा वाल्मिकी या तरुणीला डॉक्टरांनी मृत घोषित केल्यानंतर तिच्या पालकांची परवानगी न घेताच परस्पर स्त्री देहाची विल्हेवाट लावण्यासाठी तिचे अंत्यसंस्कार उरकून टाकले. हे प्रकरण उत्तर प्रदेश पोलीस प्रशासनाने ज्या पद्धतीने हाताळले आहे हे पाहता, पुरावे नष्ट करण्यासाठीच मनीषा वाल्मिकीवर तिच्या पालकांच्या परवानगीशिवाय अंत्यसंस्कार करण्यात आले असा संशय घेण्यास वाव आहे. या निमित्ताने जाती व्यवस्थेतील स्त्री प्रश्न आजही स्त्रियांचे होणारे शोषण आणि दमन समजून घेणे महत्वाचे बनले आहे.

सदर लेखात जाती व्यवस्था तिची निर्मिती, जातीव्यवस्थेने निर्माण केलेले स्त्रियांचे प्रश्न आणि आजवर स्त्री-वादी संघटनांनी दुर्लक्षिलेली डॉ. बाबासाहेब आंबेडकरांची स्त्री-प्रश्नाकडे पाहण्याची भूमिका यावर प्रकाश टाकण्यात आलेला आहे.

जातीव्यवस्थेतील स्त्री प्रश्न समजून घेतांना जाती व्यवस्थेच्या निर्मितीवर प्रकाश टाकणे गरजेचे बनते.

जातीव्यवस्थेची निर्मिती :

वेदपूर्व काळात आदिम समाजामध्ये मातृसत्ताक कुटुंब पद्धती अस्तित्वात होती. परंतु मानवाने जस जशी वैज्ञानिक प्रगती केली, वेगवेगळे शोध लागत गेले. त्यामध्ये सर्वप्रथम शेतीचा शोध लागला. शेती करण्याचे काम सुरुवातीला स्त्रिया करित होत्या म्हणून त्या कुटुंब प्रमुख होत्या. परंतु नंतरच्या काळात नांगराचा शोध लागला आणि शेती करण्याचे काम स्त्रियांकडून पुरुषांकडे गेले. म्हणजेच उत्पादन व उत्पादन संसाधनांच्या व्यवस्थेत बदल झाल्यामुळे पुरुष सत्ता अस्तित्वात आली. ही पुरुष सत्ता ऐतिहासिक विकासातून जन्माला आली असे

माक्सवादी विचारवंत मांडतात. आदिम समाजातील मातृसत्तेची जागा ऐतिहासिक विकासाच्या टप्प्यात पुरुष सत्तेने घेतली ही बाब जरी खरी असली तरी ते अर्धसत्य आहे. कारण भारतात पुरुषसत्ता आजतागायत चिरकाल टिकविण्याचे काम ऐतिहासिक विकासामुळे झालेले नसून जातिव्यवस्थेमुळे झालेले आहे अशी मांडणी डॉ. बाबासाहेब आंबेडकर करतात.

बुद्धपूर्व काळात चातुर्वर्ण्य व्यवस्था अस्तित्वात होती. ही चातुर्वर्ण्य व्यवस्था वर्णाश्रम धर्मावर आधारलेली होती. वर्णाश्रम धर्म हा वेदप्रणीत होता. ब्राम्हण वर्णाचे श्रेष्ठत्व प्रस्थापित करण्यासाठी ऋग्वेदात पुरुषत्व जोडण्यात आले व चातुर्वर्ण्य व्यवस्था निर्माण करण्यात आली. या चातुर्वर्ण्य व्यवस्थेनुसार ब्राह्मण हे सर्वश्रेष्ठ कारण ते ब्रह्माच्या मुखातून जन्मलेले आहेत अशी वेदप्रणीत धारणा होती. त्यांना अध्ययन व अध्यापन करण्याचा अधिकार होता. क्षत्रिय हे ब्राह्मणापेक्षा कमी श्रेष्ठ होते. कारण ते ब्राह्मणाच्या बाहुतून जन्मलेले असल्यामुळे त्यांना शस्त्र धारण करण्याचा व राज्यकारभार चालविण्याचा, राज्याचे संरक्षण करण्याचा अधिकार होता. तिसरा वर्ण हा वैश्य होता जो ब्राह्मणांच्या मांड्यामधून जन्मलेला असल्यामुळे त्याला शेती व्यवसाय व पशुपालन करण्याचा अधिकार होता. चौथा वर्ण हा क्षुद्र वर्ण होता. जो ब्रह्माच्या पायामधून जन्माला आलेला असल्यामुळे त्याला कोणताही अधिकार नव्हता. त्याला ज्ञान ग्रहण करण्याचा व शस्त्र धारण करण्याचा अधिकार नव्हता. त्याने ब्राह्मण, क्षत्रिय आणि वैश्य या तीन वर्णांची केवळ सेवा करणे हे बंधनकारक होते. क्षुद्राप्रमाणेच ह्या काळामध्ये स्त्रियांना देखील ज्ञान ग्रहण करण्याचा, मोक्ष प्राप्तीचा किंवा संन्यास घेण्याचा किंवा शस्त्र धारण करण्याचा अधिकार नव्हता.

वास्तविक पाहता प्राचिन काळात तीनच वर्ण होते. ब्राह्मण, क्षत्रिय आणि वैश्य. परंतु ब्राह्मण आणि क्षत्रिय यांच्यामधील संघर्षामुळे क्षुद्र या चौथ्या वर्णाची निर्मिती झाली. याचे सविस्तर वर्णन आपल्याला डॉ. बाबासाहेब आंबेडकरांनी लिहिलेल्या 'क्षुद्र पूर्वी कोण होते व ते क्षुद्र कसे बनले' या ग्रंथात वाचायला मिळते.

चातुर्वर्ण्य व्यवस्थेवर सर्वात प्रथम तथागत गौतम बुद्धांनी हल्ला चढविला. याचे वर्णन अश्वलायन सुतात आले आहे. त्यांनी स्त्रियांना ज्ञानाची द्वारे मोकळी केली. त्यांच्या मुक्तीचा मार्ग मोकळा केला. त्यामुळे 'शुद्र' या वर्णातील लोक देशातील राजे बनू शकले. उदा. चंद्रगुप्त मौर्य, सम्राट अशोक, स्त्रियाही धर्मगुरू बनू शकल्या. उदा. उप्पलवण्णा, उपदानगाथा या महिला भिक्खुणीनी बोधिसत्व पद प्राप्त केलेले आपल्याला दिसून येते. चातुर्वर्ण्य व्यवस्थेवर बुद्धांनी केलेल्या या हल्ल्यामुळे भगवान बुद्धांच्या महापरिनिर्वाणानंतर इ.स. पूर्व ३२२ मध्ये मौर्य वंशातील शेवटचा राजा बृहदरथ याचा खून करून 'पुष्यमित्रशुंग' याने बौद्ध धर्माविरुद्ध प्रतिक्रांती केली आणि वन्व्यावास्थेचे रूपांतर जातिव्यवस्थेत होण्याच्या प्रक्रियेला गती मिळाली.

याच काळात 'मनुस्मृती' नावाची कायद्याची संहिता रचली गेली. जिच्या द्वारे जाती व्यवस्थेला धार्मिक कायद्यांचे स्वरूप देण्यात आले आणि ती अधिक भक्कम करण्यात आली.

सर्व साधारणपणे अशी समजूत आहे की जातीव्यवस्थेची निर्मिती ही 'सुमति भार्गव' नावाच्या ब्राह्मण ऋषीमुळे म्हणजे 'मनुस्मृतीमुळे' झाली. परंतु डॉ. बाबासाहेब आंबेडकर असे म्हणतात की, मनुपूर्वी जाती व्यवस्था

अस्तित्वात होती. मनु हा केवळ जातिव्यवस्थेचा प्रचारक होता. जातिव्यवस्था भक्कम करणारी कायद्याची संहिता म्हणजे 'मनुस्मृती' त्याने लिहिली.

वर्णव्यवस्थेचे रूपांतर जातिव्यवस्थेत होण्याच्या प्रक्रियेला चार बदल कारणीभूत ठरले. जे पुष्पमित्रश्रृंगाच्या काळात ठरविण्यात आले.

- १) वर्ण ठरविण्याचा अधिकार
- २) अनुलोम विवाह पद्धती
- ३) प्रतिलोम विवाह पद्धती
- ४) मातृसावर्ण्य नियम

अशा प्रकारे अनुलोम विवाह, प्रतिलोम विवाह, मातृसावर्ण्य नियम यामुळे आज ज्या आपल्याला भारतात ६००० जाती दिसून येत आहेत तो या व्यवस्थेचा परिणाम आहे. अशी मांडणी डॉ. बाबासाहेब आंबेडकरांनी त्यांच्या 'प्राचीन भारतातील क्रांती आणि प्रतिक्रांती' या पुस्तकामध्ये केली आहे.

जात आणि पुरुषसत्ता :

डॉ. बाबासाहेब आंबेडकर यांनी त्यांच्या 'भारतातील जाती, तिची संरचना, उत्पत्ती आणि विकास' या १९१६ साली 'कोलंबिया विद्यापीठामध्ये' वाचलेल्या प्रबंधामध्ये जातीच्या व्याख्या दिली आहे. डॉ. बाबासाहेब आंबेडकरांच्या मते, 'गटाअंतर्गत विवाहाचा गटबाह्य विवाहावर असणारा वरचष्मा म्हणजे जात होय. गटा अंतर्गत विवाहासाठी ब्राह्मण वर्गाने सर्वात प्रथम स्वतःला बंदिस्त करून घेतले. हे करत असताना स्त्रियांवर अनेक बंधने लादली. उदा. सती प्रथा, बालविवाह, जरठ-कुमारी विवाह, सक्तीचे वैधव्य, केशवपन, इ. या सर्व प्रथा ब्राह्मण वर्गामध्ये सर्वात जास्त सिद्धन येत होत्या. त्यामुळे डॉ. बाबासाहेब आंबेडकर जातीव्यवस्थेचे जनकत्व ब्राह्मण वर्गाला देतात. ब्राह्मण वर्गाने इतर वर्गासाठी दारे बंद केल्यामुळे क्षत्रिय, वैश्य आणि शुद्र या वर्गांचे अनुकरण केले व स्वतःला बंदिस्त केले.

थोडक्यात स्त्रियांवर बंधने लादून पुरुषसत्तेने जातीव्यवस्था अस्तित्वात आणली. त्यामुळे डॉ. बाबासाहेब आंबेडकर असे म्हणतात की, "स्त्रिया या जातीव्यवस्थेच्या प्रवेशद्वार आहेत." तसेच "जात ही पुरुषसत्ता" आहे असे त्यांच्या मांडणीमधून दिसून येते. जातीव्यवस्था टिकविण्याच्या गरजेतून स्त्रियांची लैंगिकता नियंत्रित करण्यात आली व तिला माणूस म्हणून जगण्याचे सर्वच अधिकार तिच्यापासून हिरावून घेतले.

१) बालविवाह २) जरठकुमारी विवाह ३) सतीप्रथा ४) स्त्रियांचे केशवपन आणि सक्तीचे वैधव्य या प्रथांमधून स्त्रियांचे स्वातंत्र्य हिरावून घेऊन तिच्या इच्छा, आकांक्षा, भावना मारून टाकण्यात आल्या. दडपून टाकण्यात आल्या आणि आजही येत आहेत. स्त्रियांनी आपल्या जातीची पायरी ओलांडू नये. आपल्या कुटुंबाला जातीबहीष्कृत होण्याची वेळ येऊ नये. त्याच्याबरोबर कुटुंबाचा पितृसत्ताक दर्जा कायम राहावा, पवित्र राहावा याकरिता स्त्रियांचे विवाह हे जातीतच होतील याची दक्षता सर्व जातीचे पुरुष आजही घेताना आपल्याला दिसून येतात.

जातीव्यवस्था भक्कम करण्यासाठी मनुस्मृतीने स्त्रियांवर लादलेली बंधने :

मनुस्मृतीने स्त्रियांची अधोगती कशी झाली याचे विश्लेषण डॉ. बाबासाहेब आंबेडकर यांनी त्यांच्या 'प्राचीन भारतातील क्रांती व प्रतिक्रांती' व 'हिंदू स्त्रियांची उन्नती आणि अवनती' या पुस्तकात केली आहे. स्त्रियांच्या शोषणाचे मनुस्मृतीने केलेले कायदे आणि आजही मनुस्मृतीच्या कायद्यानुसार भारतीय समाज कसा वागत आहे हे मनुस्मृतीच्या पुढील श्लोकातून आपणास दिसून येते.

१.१२ -द्विजांचा पहिला विवाह त्यांच्या समान जातीशीच करावा

२.१३ -शुद्र स्त्री हीच शूद्राची पत्नी होऊ शकते

३.१५ -ज्या व्यक्ती घोडचूक करून शुद्र स्त्रीशी विवाह करतील ते त्यांच्या

कुटुंबाला आणि मुलाला शुद्र म्हणून अधःपतीत करतील

३.१७ -जो ब्राह्मण शुद्र स्त्री बरोबर शयन करतो तो मृत्युनंतर नरकात

जातो. तिच्यापासून जर त्याला मुल झाले तर त्याचे ब्राह्मणत्व नष्ट होते.

वरील श्लोकांमधून दिसून येते की, जातीतच विवाह करण्याची सक्ती करणारे कायदे करून मनुने जातीव्यवस्था भक्कम केली. हे करत असताना स्त्रियांवर बंधने लावून तिचे समाजातील स्थान दुय्यम बनवले.

११.६७ - स्त्रिया, शुद्र, वैश्य, क्षत्रिय आणि निरीश्वरवादी इ. चा शिरच्छेद करणे हे क्षुल्लक गुन्हे होत.

'खैरलांजी' या सामुहिक हत्याकांडामध्ये प्रियांका व सुरेखा भोतमांगेंची झालेली क्रूर हत्या किंवा नुकतीच झालेली उत्तर प्रदेशातील 'हाथरस' मधील मनीषा वाल्मिकीची हत्या हा मनुस्मृतीच्या या कायद्याचाच भारतीय समाजावर असलेल्या प्रभावाचा परिणाम आहे. 'नॅशनल क्राईम रेकॉर्ड ब्युरो' च्या २०१९ च्या अहवालानुसार प्रत्येक दिवसाला ४ दलित महिलांवर बलात्कार होतो. तसेच 'सुमंती सेन' यांनी त्यांच्या 'Why Caste Matter in Sexual Assault?' लैंगिक अत्याचारामध्ये जातीचे महत्व का आहे? या लेखात त्या मांडणी करतात की, 'जात आणि वर्ग यांच्या संघर्षामध्ये बलात्कार हे एक साधन म्हणून वापरले जाते.'

२०१३ ते २०१६ या काळात महाराष्ट्रात २८८ केसेस या ऑनर किलिंगच्या झालेल्या आहेत. वास्तविक पाहता आंतरजातीय विवाह केले म्हणून जातीव्यवस्थेने स्त्रियांचे जे बळी घेतले त्याकडे दुर्लक्षित करण्यासाठी ऑनर किलिंग असे प्रस्थापित व्यवस्थेने म्हटले आहे.

या वरील सर्व उदाहरणांवरून हेच दिसून येते की, जातीय संघर्षात दलित स्त्रियांवर बलात्कार केला जातो आणि तिचा बळी घेतला जातो.

निरीश्वरवादी असलेला पुरोगामी कार्यकर्त्यांच्या हत्या मनुस्मृतीच्या या श्लोकाच्या प्रभावामुळे केल्या गेल्या असे म्हणण्यास वाव आहे. उदा. गौरी लंकेश, डॉ. नरेंद्र दाभोळकर, गोविंद पानसरे, साहित्यिक कलबुर्गी इ.

९.२ - कुटुंबातील पुरुषांनी आपल्या कुटुंबातील स्त्रियांना रात्रंदिवस आपल्यावर अवलंबून ठेवावे. त्यांच्यामध्ये जर वैश्विक अभिरुची निर्माण होत असेल तर त्यांना पुरुषांनी आपल्या ताब्यात ठेवावे.

- ९.३ - स्त्रीच्या लहानपणात बाप तिचे पालन पोषण करतो, नवरा तिच्या तरुणपणात तिचे संरक्षण करतो आणि तिचे मुलगे वृद्धावस्थेत तिचे संरक्षण करतात. स्त्री स्वातंत्र्याला केव्हाही लायक नसते.
- ९.१४७ -कुटुंबातील मुलगी, तरुणी, वृद्ध स्त्रियांना कुटुंबातील व्यवहाराच्या बाबतीत स्वतंत्रपणे काहीही करण्याचा अधिकार नाही.
- ९.१४८ -स्त्रीने लहानपणी वडिलांच्या आज्ञेत राहिले पाहिजे, पतीच्या मृत्युनंतर तिने आपल्या पुत्राच्या आज्ञेत राहिले पाहिजे, स्त्रीने स्वतंत्रपणे कधीच राहू नये.
- वरील मनुस्मृतीच्या कायद्यातून असे दिसून येते की, स्त्रियांची लैंगिकता नियंत्रित करून तिचे स्वातंत्र्य हिरावून घेतले गेले. तिचे समाजात कोणतेही स्वतंत्र स्थान असता कामा नये याची व्यवस्था केली गेली.
- ९.१५४ -पत्नीने तिचा पती कितीही दुर्गुणी, व्यभिचारी किंवा सद्गुण विरहित असला तरीही त्याची ईश्वर समजून सतत पूजा करावी.
- ९.४१६ -पत्नी, पुत्र आणि गुलाम या तिघांना कुठलीही संपत्ती संपादन करण्याचा अधिकार नाही.
- ९.८८ -समान जातीच्या, सुंदर आणि प्रतिष्ठित मुलाशी पित्याने ठरवून दिलेल्या नियमाप्रमाणे आपल्या कन्येचा विवाह करावा, मग ती वयात आली नसली तरी चालेल.
- २.६६ - स्त्रियांनी वैदिक मंत्र म्हणू नये.
- १६-३६-३७ -वेद विहित नित्ययज्ञ विधी स्त्रियांनी करू नयेत.

वरील मनुस्मृतीच्या कायद्यावरून दिसून येते की, स्त्रियांना पुरुषांची दास, गुलाम बनविण्यात आले, तिला संपत्ती धारण करण्याचा, ज्ञान ग्रहण करण्याचा अधिकार नाकारण्यात आला. तिचा विवाह बालवयातच करण्याची मुभा, तसेच जातीतच विवाह करण्याची सक्ती करून 'जात व पुरुषसत्ता' भक्कम करण्यात आली हे स्पष्ट होत आहे.

आजही भारतीय समाजामध्ये विशेषतः हिंदू धर्मातील सर्व जातीच्या स्त्रियांसोबत पुरुष ज्याप्रमाणे व्यवहार करीत आहे तो व्यवहार पाहता प्रत्येक पुरुषामध्ये 'मनु' वास करीत आहे असे म्हणण्यास वाव आहे. याला काही अपवादही असू शकतात, किंबहुना पुरुष जे काही स्त्रियांशी वागत आहे त्यात काही चूक आहे त्याबद्दल कोणालाही खेद वाटत नाही. कारण पुरुषांची वर्तणूक या मनु प्रणीत धार्मिक आज्ञा आहेत. ज्याचे पालन हिंदू पुरुष करीत असतात. त्यामुळे समाजातील स्त्रियांना सर्व क्षेत्रात दुय्यम वागणूक दिली जाते हे आपणास पहावयास मिळते. उदा.

- १) समान कामासाठी समान वेतन दिले जावे असे जरी भारतीय राज्य घटना म्हणत असली तरी देखील स्त्रियांना समान कामासाठी समान वेतन दिले जात नसल्याचे दिसून येते.

- २) तिला अबला, दुर्बल समजून समान संधी किंवा समान दर्जा उपलब्ध करून दिला जात नाही. संरक्षण (Defence) क्षेत्रामध्ये अधिकार पदावर पदोन्नती करताना स्त्री आणि पुरुष यांच्यात भेद करण्यात येवू नये. असा नुकताच निकाल सुप्रीम कोर्टाने दिला आहे.
- ३) राजकीय क्षेत्रामध्ये, महाराष्ट्रामध्ये, स्थानिक स्वराज्य संस्थांमध्ये महिलांना ३३% आरक्षण दिले गेले आहे. परंतु या ३३% आरक्षणांमध्ये स्त्री ही नामधारी सरपंच, उपसरपंच व महापौर बनलेली असते. वास्तविक पाहता तिच्या मागे राजकीय क्षेत्रात वावरणारा तिचा पती, भाऊ, पिता किंवा पुत्र तिच्या नावाने राज्यकारभार चालवीत असल्याचे दिसून येते. १५ ऑगस्ट व २६ जानेवारीला तिच्या हस्ते ध्वजारोहण करण्याचा तिचा हक्क नाकारून पुरुषांना दिल्याच्या अनेक घटना विशेषतः ग्रामीण भागात होत आहे.
- ४) संसदेमध्ये महिलांसाठी ३३% आरक्षण असावे यासाठीचे विधेयक गेली अनेक वर्षे संमत होण्यापासून प्रलंबित राहिले आहे.

वास्तविक पाहता स्त्रियांना पुरुषांच्या बरोबरीने आणण्यासाठी तिला समानतेची वागणूक देण्यासाठी केवळ राजकीय क्षेत्रातच नव्हे तर सर्वच क्षेत्रात ५०% आरक्षण दिले गेले पाहिजे. या आरक्षणांमध्ये जाती व्यवस्थेची श्रेणीबद्ध उतरंड लक्षात घेता, अनुसूचित जाती, जमातीच्या व इतर मागास वर्गीय स्त्रियांना विशेष आरक्षण दिले गेले पाहिजे. असे आरक्षण देण्यास येथील पुरुषसत्ताक जातीव्यवस्था तयार नाही हे स्पष्ट दिसून येत आहे.

जाती व्यवस्थेतील स्त्री प्रश्नांची सोडवणूक व डॉ.बाबासाहेब आंबेडकरांची भूमिका

१) **आंतरजातीय विवाह** : स्त्रियांची लैंगिकता नियंत्रित करून पुरुषसत्ताक जातीव्यवस्था टिकविण्यात आली असल्यामुळे डॉ. बाबासाहेब आंबेडकर जाती निर्मूलनाचा पहिला कार्यक्रम 'आंतरजातीय विवाह' सांगतात. जाती अंतर्गत विवाहाची सक्ती व जातीबाह्य विवाहात होणाऱ्या विरोधांमुळे जाती जातीमधील जो संघर्ष निर्माण होतो त्यामुळे द्वेषभावना तयार झाली आहे. ती नष्ट करून जाती-जातीमध्ये सलोखा निर्माण करायचा असेल व स्त्रियांना मुक्त करायचे असेल तर आंतरजातीय विवाह झाले पाहिजे. अशी डॉ. बाबासाहेब आंबेडकरांची भूमिका होती.

परंतु आंतरजातीय विवाह किंवा क्वचित प्रसंगी केलेली विविध जातींची सहभोजने जाती व्यवस्था मोडण्याचा अंतिम कार्यक्रम होऊ शकत नाही. अशी मांडणी ते त्यांच्या 'जातीव्यवस्थेचे निर्मूलन' या पुस्तकात करतात. याच पुस्तकात ते अशी मांडणी करतात की, "जात माणसाला माणसाशी अमानुषपणे वागण्यास भाग पाडते तरीदेखील हे मान्यच केले पाहिजे की, हिंदू लोक जात पाळतात याचे कारण ते अमानुष आहेत किंवा त्यांच्या डोक्यात बिघाड आहे हे नव्हे. ते जात पाळतात कारण ते अत्यंत धार्मिक आहेत. जात पाळण्यात लोकांची चूक नाही, तर जातीची भावना त्यांच्या मनावर ठसवणाऱ्या त्यांच्या धर्माची आहे. त्यामुळे शत्रू जात पाळणारे लोक नसून, त्यांना जातीचा धर्म शिकविणारी धर्मशास्त्रे आहेत त्यामुळे धर्मशास्त्राच्या दास्यातून प्रत्येक स्त्री पुरुषाला मुक्त केले पाहिजे. त्यांच्या जाणिवांमध्ये बदल केला पाहिजे. वेद, स्मृती व श्रुतीवर आधारलेले धर्म

म्हणजेच नियमांवर आधारलेला धर्म नाकारला पाहिजे व त्याची जागा स्वातंत्र्य, समता व बंधुता या तत्वांवर आधारलेल्या म्हणजेच लोकशाहीशी अनुरूप असलेल्या धर्माने घेतली पाहिजे.” त्याचबरोबर जीवनाच्या मुलभूत जाणिवांमध्ये संपूर्ण बदल झाला पाहिजे. याचाच अर्थ ‘धर्मांतर किंवा नवजीवन’ असा आहे. अशी भूमिका डॉ. बाबासाहेब आंबेडकर त्यांच्या “जातीव्यवस्थेचे निर्मुलन” या पुस्तकात मांडतात.

२) भारतीय राज्यघटना आणि हिंदू कोड बिल : मनुस्मृतीच्या कायद्याने जे स्त्रियांचे जीवन अस्तित्वहीन बनवले आहे त्यांचे शोषण केले आहे. त्यांचे समाजातील स्वतंत्र स्थान व ज्ञान ग्रहण करण्याचा अधिकार नाकारला आहे तो त्यांना मिळवून देण्यासाठी डॉ. बाबासाहेब आंबेडकर भारतीय राज्य घटनेत काही तरतुदी करतात. त्या पुढीलप्रमाणे :

- ❖ कलम १५ व १६ नुसार स्त्रियांना मुलभूत अधिकारांतर्गत समानतेचा अधिकार तसेच सार्वजनिक जीवनात समान संधी उपलब्ध होईल कलम ३९(क) नुसार उपजीविकेचे पर्याप्त साधन मिळण्याचा अधिकार स्त
- ❖ कलम ३९(घ) नुसार पुरुष व स्त्रिया यां दोघांनाही समान कामाबद्दल समान वेतन.
- ❖ कलम ४२ नुसार स्त्रियांना प्रसूती काळात सवेतन सुट्टी अशी तरतूद भारतीय राज्य घटनेमध्ये करण्यात आली.

हिंदू कोड बिल : हिंदू कोडबिलाद्वारे स्त्रियांना मनुस्मृतीने नाकारलेले सर्व अधिकार बहाल करण्यात आले. उदा.

- ❖ घटस्फोट घेण्याचा अधिकार.
- ❖ पुरुषांचा दुसऱ्या विवाहास बंदी
- ❖ स्त्रियांना मुल दत्तक घेण्याचा अधिकार
- ❖ मुलाप्रमाणे मुलींना दत्तक जाण्याचा अधिकार
- ❖ वडिलांच्या संपत्तीत समान हिस्सा
- ❖ मुलीला वारस होण्याचा अधिकार
- ❖ आंतरजातीय विवाहास संमती
- ❖ स्त्रीला स्वतःचा वारस निश्चित करण्याचा अधिकार

हिंदू कोड बिलावरील सर्व तरतुदी करण्यात आलेल्या होत्या. या कायद्यांच्या आधारे डॉ. बाबासाहेब आंबेडकरांनी मनुस्मृतीच्या कायद्यांना सुरंग लावून स्त्रियांना मुक्त केल्याचे आपणास दिसून येते. ‘हिंदू कोड बिल हा स्त्रियांच्या ‘मुक्तीचा जाहीरनामा’ असताना तो सनातनी हिंदुनी त्या काळात हिंदू कोड बिल संमत होऊ दिले नाही. त्यामुळे डॉ. बाबासाहेब आंबेडकरांनी त्यांच्या कायदेमंत्री पदाचा राजीनामा दिला होता. स्त्रियांच्या मुक्तीसाठी आपल्या मंत्रीपदाचा राजीनामा देणारे डॉ. बाबासाहेब आंबेडकर हे पहिले भारतीय मंत्री व राजकीय नेते होते. हिंदू कोड बिलातील तरतुदी नंतरच्या काळात टप्प्याटप्प्याने भारतीय संसदेने व त्याचप्रमाणे राज्यांनी

स्वीकारल्याचे आपणास दिसून येते. त्याचा परिणाम म्हणून आज स्त्रियांची जी प्रगती होत आहे ती हिंदू कोड बिलात डॉ. बाबासाहेब आंबेडकरांनी केलेल्या तरतुदींचा परिणाम आहे.'

३) धर्मांतर - बौद्ध धर्माचा स्वीकार : स्त्रियांच्या मुक्तीसाठी भारतीय राज्यघटनेत अनेक कायदेशीर तरतुदी असल्या तरी येथील सनातनी ब्राह्मणी धर्म व्यवस्थेमुळे त्या कायद्याची अंमलबजावणी होताना दिसून येत नाही. सन २०१९ ला प्रदर्शित झालेल्या 'आर्टिकल १५' या चित्रपटामध्ये ३ रुपयाची मजुरी वाढवून मागितली म्हणून दलित लहान मुलीवर बलात्कार करून तिचा खून केल्याचे दाखविण्यात आले आहे. हे भारतीय समाज वास्तव आहे. हे वास्तववादी चित्र दाखविल्यामुळे सनातनी ब्राह्मणवाद्यांनी सदर चित्रपटाला विरोधही केला होता.

कायदेशीर तरतुदी या कागदावरच राहतात. तर प्रत्यक्षात धार्मिक कायदे हे वरचढ ठरतात असे भारतात चित्र आहे. त्यामुळेच डॉ. बाबासाहेब आंबेडकर भारतीयांपुढे केवळ स्त्रियांच्याच नव्हे तर सर्वच शोषित-पिडीत, वंचित समूहांच्या मुक्तीसाठी (ब्राह्मणी) 'धर्म की भारतीय राज्यघटना' असा पर्याय न ठेवता भारतीय राज्यघटनेची अंमलबजावणी चांगली होण्याकरिता तिला पोषक असे सामाजिक वातावरण तयार करण्यासाठी 'हिंदू धर्म की बौद्ध धर्म' असा पर्याय ठेवतात.

सन १९५१ साली दिल्ली येथे केलेल्या बुद्ध जयंतीनिमित्ताने केलेल्या भाषणात डॉ. बाबासाहेब आंबेडकर असे म्हणतात की, "जर खरोखर कोणाला जाती मोडायच्या असतील तर त्यांनी बौद्ध धर्म स्वीकारावा हाच एकमेव उपाय आहे. अन्य कोणत्याही मार्गाने जातीभेद जाणे शक्य नाही. जर सर्व लोक पुन्हा बौद्ध धर्माचा स्वीकार करतील तर हा देश पुन्हा वैभवाप्रत गेल्यावाचून राहणार नाही."

समग्र क्रांतीसाठी त्यांचा कायद्यापेक्षा 'धर्मावर' अधिक विश्वास होता. हे त्यांनी १९५४ साली ऑल इंडिया रेडिओला दिलेल्या मुलाखतीतून स्पष्ट होत आहे.

सरतेशेवटी डॉ. बाबासाहेब आंबेडकरांनी जाती अंतासाठी धर्मांतराचा व पर्यायाने बौद्ध धर्माच्या स्वीकाराचा भारतीयांपुढे ठेवलेल्या पर्यायाकडे सर्वच परिवर्तनवादी स्त्रीवादी संघटनांनी दुर्लक्ष केले आहे. त्यामुळे स्त्रियांच्या मुक्तीसाठी तसेच जातीअंतासाठी डॉ. बाबासाहेब आंबेडकरांची भूमिका समजून घेणे ही आज काळाची गरज आहे.

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डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता

प्रा. डॉ. मनोहर तुळशीराम कुंभारे

विभागप्रमुख पाली-प्राकृत

वसंतराव नाईक शासकीय कला व समाजविज्ञान संस्था, नागपूर-01.

E-mail: kmanohart71@gmail.com

Introduction

उच्चविद्या प्राप्त करून डॉ. बाबासाहेब आंबेडकर विदेशातून परतल्या नंतर अस्पृष्यांच्या हिताचा प्रश्न ऐरणीवर आला तेव्हा मुंबईच्या गव्हर्नराशी पत्र व्यवहार करून स्वतःची अस्पृष्यांचा प्रतिनिधी म्हणून निवड करून घेतली. याचवेळी समाजाला विचारप्रवृत्त करण्यासाठी वृत्तपत्रांची गरज आहे असे त्यांना वाटू लागले. दलित मुक्ती आंदोलनासाठी विधायक हत्यार म्हणून त्यांनी अपली पत्रकारिता राबविली.

मूकनायक-

दलित समाजास त्याकाळी पावलोपावली अपमान सहन करावा लागत असे. दलित वर्गाची स्थिती अत्यंत कष्टमय होती. राजर्षी शाहू महाराजांकडून आर्थिक मदत प्राप्त होताच 'मूकनायक' या पाक्षिकाचा जन्म झाला. 31 जानेवारी 1920 साली पहिला अंक प्रसिद्ध झाला. डॉ. बाबासाहेब आंबेडकरांना लहानपणापासून अन्याय सहन करावा लागला होता त्यामुळे त्यांनी या वृत्तपत्राच्या माध्यमून विषमतावादी समाजव्यवस्थेवर प्रखर प्रहार करण्यास सुरुवात केली. त्यांनी आपल्या समाजबांधवांना स्वाभिमानी बना, स्वार्थ त्याग करा, स्वतःच्या समाजाची सामाजिक, राजकीय, आर्थिक सत्ता केंद्रे स्थापन करा असा संदेश दिला. जोपर्यंत या देशात अविवेकी व दुराग्रही जनता वावरत आहे तोपर्यंत अस्पृष्य समाज निकृष्ट अवस्थेत खितपत पडणार आहे हे जाणून त्यांनी प्रचलीत समाजव्यवस्थेतील दोष आपल्या समाजबांधवांना दाखवून दिले व त्याला विराध करण्याची क्षमता निर्माण करण्याचे आवाहन वेळोवेळी केले. मूकनायकाच्या माध्यमातून त्यांनी समाजबांधवांना शिक्षणाचे महत्त्व पटवून दिले. त्याचबरोबर प्रत्येकाने सामाजिक ध्येयवाद जोपासावा असा संदेश दिला. भारताला असे राष्ट्र बनविले पाहिजे की ज्या राष्ट्रात प्रत्येकाला राजकीय, सामाजिक, धार्मिक, अर्थिक हक्क समान असतील. प्रत्येकाला विकासाची समान संधी मिळेल. असे बाबासाहेबांना वाटत होते. डॉ. बाबासाहेबांनी पोथिनिष्ठा, चमत्कार, भाकडकथा, अंधविश्वास या सर्व प्रतिगामी प्रवृत्तींना वर्तमानपत्रातून विरोध केला. मूकपणे अन्याय सहन करणाऱ्यांना मूकनायक याने आवाज दिला पण हे वर्तमानपत्र फार काळ चालले नाही. इ. स. 1923 मध्ये बंद पडले. पण अस्पृष्यांची अस्मिता जागवण्याचे कार्य या 'मूकनायक' पाक्षिकाने अल्पावधीत केले होते.

बहिष्कृत भारत

अस्पृष्य वर्गाच्या सामाजिक आणि राजकीय अडचणी सरकारपुढे मांडण्यासाठी एक मध्यवर्ती मंडळ असावे याविषयी विचार विनिमय करण्यासाठी आंबेडकरांनी 9 मार्च 1924 रोजी दामोदर ठाकरसी सभागृह परळ येथे सभा बोलविली. त्यावेळी केलेल्या ठरावानुसार 20 जुलै 1924 रोजी बहिष्कृत हितकारिणी सभा या संस्थेची स्थापना केली. या संस्थेची वसतीगृहे, वाचनालये, अभ्यास केंद्रे उभारून बहिष्कृत समाजात शिक्षणाचा प्रसार करण्याचे ध्येय बाळगले होते. या सभेची ठिकठिकाणी अधिवेशन भरविली जावू लागली. 19 व 20 मार्च 1927 रोजी कोकणातील महाड येथे बाबासाहेबांच्या अध्यक्षतेखाली अधिवेशन बोलविण्यात आले होते. येथे जनसमुदायाने चवदार तळ्यातील

पाणी प्राशन केले. सनातनी वृत्तीचे माथे भडकले त्यांनी अस्पृष्यांना अमानुशपणे झोडपले. या घटनेने बाबासाहेबांचे मन पेटून उठले व **बहिष्कृत भारत** या पाक्षिकाचा जन्म झाला. दलितांच्या अन्यायाला वाचा फोडण्यासाठी हे वर्तमानपत्र सुरु करण्यात आले.

बहिष्कृत भारताचा पहिला अंक महाड परिषदेनंतर 13 दिवसांनी म्हणजे 3 एप्रिल 1927 रोजी प्रकाशित झाला. या वृत्तपत्रातून आंबेडकरांनी स्वकीयांना सल्ला आणि टीकाकारांवर हल्ला सुरु केला. डॉ. आंबेडकरांनी दलितांना स्पृश्य वर्गाप्रमाणे अधिकार मिळावे यासाठी बहिष्कृत भारत या वृत्तपत्रातून वाचा फोडली.

बहिष्कृत भारत या वृत्तपत्राच्या संपादकत्वाची जबाबदारी स्वतः बाबासाहेबच पार पाडीत होते कारण सहाय्यास दुय्यम संपादक ठेवण्याइतकी पाक्षिकाची सांपत्तीक स्थिती नव्हती. त्यामुळे बाबासाहेब बहिष्कृत भारताचे 24-24 रकाने भरून काढण्याची जबाबदारी स्वतः पार पाडीत असत. बहिष्कृत भारत या वृत्तपत्रातून बाबासाहेबांनी 145 स्फुटलेख व 33 संपादकीय अग्रलेख लिहिले. त्यात महत्त्वाचे 1) आमचे टीकाकार, 2) ढोंगीपणा 3) माथेफिरूपणा व गैरमुत्सद्दीपणा 4) महाड येथील धर्मसंगर व वरिष्ठ हिंदूची जबाबदारी 5) आजवरी होतो तुझे सत्याखाली ! तोवरी ता केली विटंबना 6) अस्पृश्योन्नतीचा आर्थिक पाया 7) आधी कळस मग पाया ही महत्त्वाची आहेत. या अग्रलेखांचा माध्यमातून सत्यापासून नैतिकमुल्यांपासून ढळलेल्या समाजाचे वास्तव चित्र दिग्दर्शित केलेले आहे. त्याचप्रमाणे धर्माच्या नावावर अधर्म बोकळतो व एकाच वर्गावर अन्याय जुलूम होतो हे योग्य नाही. **धर्मासाठी माणूस नसून माणसासाठी धर्म असतो** असे त्यांनी प्रतिपादन केले. बाबासाहेबांनी स्फुटलेखातून जाती पद्धतीवर टीका केली.

1 फेब्रुवारी 1928 च्या बहिष्कृत भारत या वृत्तपत्रातून अस्पृश्य व धर्मांतर या स्फुटलेखात ख्रिस्ती धर्माची मिमांसा केली. हिंदू धर्मीयांनी अस्पृष्यांना समतेने वागविले नाही तर धर्मांतर होण्याची संभावना व्यक्त केली होती. बाबासाहेबांची पत्रकारिता लोकजागृती करिता होती. बहिष्कृत भारतातील लेख उद्बोधक व परीपक्व विचारांचे आहेत. या वृत्तपत्राची भाषा सुबोध व विचार राष्ट्रीय स्वरूपाच आहेत. विषयाची प्रतिपादनशैली वाचकांच्या मनावर परिणाम करणारी होती. युक्तिवाद सरळ, सडेतोड व सभ्यतेवर अतिक्रमण होऊ न देता करण्यात येत असे अस्पृष्यांची उन्नती घडवून आणणे हा या पाक्षिकाचा प्रमुख उद्देश होता. बहिष्कृत भारत या पाक्षिकातून त्यांनी सामाजिक कर्तव्याचे महत्त्व पटवून दिले.

डॉ. बाबासाहेब आंबेडकरांची अन्य वृत्तपत्रे :-

समता-

4 सप्टेंबर 1927 रोजी समाज समता संघाची बाबासाहेबांनी स्थापना केली. याच संघाचे पाक्षिक 'समता' हे होय 29 जून 1928 रोजी हे पाक्षिक सुरु झाले. यातून समतेचा पुरस्कार केला. याचे 19 अंक निघाले. या पाक्षिकाद्वारे सामाजिक राजकीय धार्मिक इ. प्रश्न मांडण्याचा व सोडविण्याचा प्रयत्न केला. त्याचबरोबर आर्थिक व कामगार विषयक प्रश्न पाक्षिकातून मांडण्याचा प्रयत्न केला. खरी समता स्थापना करण्यास सर्व जातींना एका पायरीवर आणणे आवश्यक आहे. सर्वांना समान संधी देणे व मागास वर्गाला पुढे आणणे हेच समता पाक्षिकाचे ध्येय होते. डॉ. आंबेडकरांनी अस्पृश्यतेचा प्रश्न समता या पाक्षिकातूनच जोरकसपणे उचलून धरला. अस्पृष्यांमध्ये अन्यायविरुद्ध संघर्ष करण्याची भावना जागृत केली. समता पाक्षिकाच्या कार्यकारी मंडळाने समाजातील अंधश्रद्धा नष्ट करून समाजात समता निर्माण करण्यासाठी कौटुंबिक सहभोजन, भाऊबीजेची ओवाळणी असे कार्यक्रम राबविले. समता पाक्षिकाने इंग्रजांनी अस्पृष्यांचे प्रश्न सोडवावे अशी विनंतीही अग्रलेखाच्या माध्यमातून केली होती. 1929 साली आर्थिक दुर्बलतेमुळे हे पाक्षिक बंद पडले.

जनता—

समता आणि बहिष्कृत भारत ही दोन्ही पाक्षिक बंद पडल्यामुळे आंबेडकरांनी 24 नोव्हेंबर 1930 रोजी 'जनता' नावाचे पाक्षिक प्रकाशित केले. 31 ऑक्टोबर 1931 रोजी या पाक्षिकाचे साप्ताहिकात रूपांतर झाले. अस्पृ" यांना त्यांच्या अन्यायाचीजाणीव करून देण्याकरिता 'गुलामास गुलाम आहे असे सांगा म्हणजे तो बंड करून उठेल' असे ब्रिदवाक्य लिहिले जावू लागले. या ब्रिदवाक्यातून अस्पृष्यांना बंडखोरीचे तत्त्वज्ञान व संघर्ष वृत्ती देण्यासाठी 'जनता' या साप्ताहिकाचा जन्म झाला होता. या साप्ताहिकातून स्वातंत्र्य, समता, बंधुता या तत्त्वांच्या आधारे हिंदू समाजाचे एकीकरण व्हावे असे मत व्यक्त केले. समाजातील प्रत्येकाला बुद्धिचा विकास करण्याची संधी दिली जावी असे मत आंबेडकरांनी मांडले.

जवळ जवळ 25 वर्ष या पाक्षिकाने समाजजागृती केली. अस्पृष्यांचा स्वाभिमान जागविण्याचा आपल्या समाजहिताला जपणारे आहेत किंवा नाही हे पाहिले पाहिजे. असा संदेश दिला. 28 जानेवारी 1956 ला जनता साप्ताहिकाचा शेवटचा अंक निघाला. सुमारे 25 वर्ष आंबेडकरी चळवळीचे गॅझेट म्हणून या साप्ताहिकाने काम केले.

प्रबुद्ध भारत –

'जनता'चे प्रबुद्धभारत असे नामांतर शनिवार 4 फेब्रुवारी 1956 ला करण्यात आले. विवेकाच्या कसोटीवर प्रत्येक गोष्ट तपासून पहाणारा अर्थात प्रज्ञावंत होणारा तो प्रबुद्ध असा त्याचा अर्थ होता.

डॉ. बाबासाहेब आंबेडकरांनी आपल्या वृत्तपत्राची नावे सतत बदलविली शेवटी गौतम बुद्धाच्या तत्त्वज्ञानात समरस होवून जेथे उच्च निघतेला थारा नाही व ज्याने प्रतिपादन केलेला मध्यम मार्ग जनतेची उन्नती घडवून आणू शकेल हे लक्षात घेवूनच प्रबुद्ध भारत हे वृत्तपत्राचे नाव ठेवले, त्यात्रबरोबर कालसापेक्ष ध्येयसिद्धीची विशेष व्यापकता प्रदर्शित केली. अशारितीने निर्भीड पत्रकाराची भूमिका निभावून समाजधारणेचे कर्तव्य बजाविले.

Conclusion-

डॉ. बाबासाहेब हे परिपक्व पत्रकार होते. त्यांनी लोकशाही बुद्धिप्रामाण्यवादी दृष्टीने सुधारणा, राष्ट्रीयता, धर्म व संस्कृती यात सृजनात्मक समन्वय साधून परिवर्तनाच्या नवीनयुगाला प्रारंभ केला. नवयुगातील समताधिष्ठित जीवनमुल्ये हा त्यांच्या पत्रकारितेचा गाभा होता. त्यांच्या पत्रकारितेमुळे सांस्कृतिक विचारक्रांती घडून भारतीय लोकजीवनात क्रांतीपर्व सुरू झाले.

संदर्भ

- 1) प्रा. घोडेस्वार, दलितांचे शिक्षण, क्षितिज पब्लीकेशन लष्करीबाग नागपूर 17.
- 2) कांबळे अ., जनता पत्रातील लेख, मराठी विभाग, मुंबई विद्यापीठ आणि प्रतिमा प्रकाशन पुणे 30.
- 3) मुन वसंत, संपा., डॉ. बाबासाहेब आंबेडकर यांचे बहिष्कृत भारत व मूकनायक, शिक्षण विभाग महाराष्ट्र शासन मंत्रालय मुंबई 32 दु. आवृत्ती 1990, खंड 20.
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- 8) गांजरे मा. फ., डॉ. आंबेडकरांची भाषणे, अशोकप्रकाशन नागपूर, प्र. आ. 1956. खंड 1 ते 6.
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- 14) मुन वसंत, मूकनायक, अंक 1, 31 जाने. 1920, शिक्षण विभाग महाराष्ट्र शासन मंत्रालय-31
- 15) मुन वसंत, बहिष्कृत भारत, अंक 3,10,12, 24, 26, 32, शिक्षण विभाग महाराष्ट्र शासन मंत्रालय-32



भारतातील मानवी स्वातंत्र्याचे शिल्पकार डॉ. बाबासाहेब आंबेडकर

प्रा नरेश वासुदेवराव पाटील

सहाय्यक प्राध्यापक

कुंभलकर कॉलेज ऑफ सोशल वर्क वर्धा

राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठ नागपूर महाराष्ट्र

सार

डॉ. बाबासाहेब आंबेडकर हे आधुनिक भारताचे प्रमुख शिल्पकार... भारतीय स्त्रीला कायदेशीररित्या सर्वांगाने सक्षम करणारे “बाबा”.. भारतातल्या मानवी स्वातंत्र्याचे शिल्पकार... आजपर्यंत भारतीय नेत्यांनी डॉ. आंबेडकरांची ओळख जगाला होऊ दिली नाही. परंतु त्यांच्या विचार आणि कर्तृत्वामुळे त्यांची जगाला ओळख झाली वॅलेरी मॅसोन जॉनच्या मते, “डॉ. आंबेडकर हे आधुनिक भारतातील सम्राट अशोक आहेत.” इंग्लंडमधील मजूर पक्षाचे माजी नेते मायकेल फुट यांनी डॉ. आंबेडकराबद्दल एक अतिशय महत्वाचे विधान केले आहे. ते म्हणतात की, “गांधी, नेहरू सारखे भारतीय नेते फारच महान होते. परंतु डॉ. आंबेडकर हे त्या महान नेत्यांमध्ये महानतम होते.” त्यांचे हे विधान आज सत्य ठरले आहे. ९ डिसेंबर १९५६ च्या ‘द टाइम्स ऑफ इंडिया’ ने डॉ. आंबेडकरांना श्रद्धांजली अर्पण करतांना लिहिले होते की, “जेव्हा लोक आपल्या देशातील आमच्या समकालीन तथाकथित महान नेत्यांना विसरतील, तेव्हा डॉ. आंबेडकरांचीच आठवण केली जाईल’

प्रस्तावना

बाबा, ही कशी किमया तुझी लादले बंधन तार तार झाले
तु भरलास एक हुंकार आणि साचलेले पाणी चवदार झाले

आभाळ नसते कुणाच्या मालकीचे पृथ्वी कधी कुणाची जायदाद नसते
तो स्पर्ष पाण्यास नव्हताच केव्हा पेटलेला आकांत होता युगायुगांचा
घोटभर पाणी आले ओंजळीत तुझ्या जळमटावर आपोआप वार झाले

पाण्यास नुसत्या स्पर्शाने अंगार होते असा इतिहास कधी घडलाच नव्हता
पायंडा नवा प्रवाहित केलास ऐसा आमुच्या आयुष्याचे तेच सार झाले.

अॅड.भूपेश पाटील या कविच्या वरील ओळी वाचल्या की डॉ बाबासाहेब आंबेडकर यांनी. २० मार्च १९२७ ला महाडच्या चवदार तळ्याचे पाणी पिऊन ब्राह्मणी व्यवस्थेने केलेल्या कायद्याचा समाचार घेतला आणि तमाम शोषित पिडित, वंचित अशा समूहासाठी स्वाभिमाना बाण्याने निसर्गाची देणगी असलेल्या पाण्यावर कुणाची मालकी हक्क असू शकत नाही हे सिद्ध झाले.. आणि या घटनेने एक इतिहास घडवला गेला... डॉ. बाबासाहेब

आंबेडकरांनी भारतातील दलित शोषित, पिडीत समाजाच्या उत्थानासाठी केलेला संघर्ष हा विविध देशातील शोषित पिडीत जनतेच्या उत्थानाच्या दृष्टीने जगाला प्रेरक ठरला आहे

उद्देश

- 1 हिंदू कोड बिलाच्या माध्यमातून महिलांना मिळालेले अधिकार नमूद करणे
- 2 स्त्रियांना समाजात मान-सन्मान प्राप्त करून देणारे हिंदू कोड बिल अभ्यासणे
- 3 डॉक्टर बाबासाहेब आंबेडकर यांनी कामगारांसाठी दिलेले योगदान नमूद करणे
- 4 शेतकऱ्यांसाठी केलेल्या विविध सुधारणा विषयीची माहिती अभ्यासणे

संशोधन पद्धती

सदर शोधनिबंध हा दुय्यम सामग्री वर आधारित आहे याचा शोध निबंध साठी विविध पुस्तके न्युज पेपर मासिके व ग्रंथाचा वापर करण्यात आलेला आहे

महाडचा सत्याग्रह म्हणजे हा सत्याग्रह नव्हताच कारण महाड गावातील तळ्यावर अस्पृश्यांना पाणी घेण्याचा सुद्धा अधिकार नव्हता या तळ्यावर गावातील डुकरे गुरे-ढोरे जनावरे यांना पाणी पिणे पिता येत होतं परंतु माणूस म्हणून जीवन जगणाऱ्या अस्पृश्यांना येतील वर्णव्यवस्थेने गांजलेल्या समाजव्यवस्थेने निसर्गाची देणगी असलेल्या पाण्यावर अधिकारच नाकारला होता आणि म्हणून या विरोधात डॉक्टर बाबासाहेब आंबेडकर यांनी 20 मार्च 19 47 27 रोजी 1927 रोजी सत्याग्रह करून महाडचे चवदार तळे अस्पृश्यांसाठी खुले करून घेतले जे पाणी प्रसंगी गुरे ढोरेही पिऊ शकतात ते पाणी अस्पृश्य समाजातील नागरिक पिऊ शकत नाहीत हा कसला तुमचा धर्म? असा खडा सवाल उपस्थित करत बाबासाहेबांनी महाडचा समता संगर उभा केला. जन्माच्या आधारे सर्व माणसे समान आहेत, जन्माच्या आधारे माणसामाणसात भेदभाव करणे चुक आहे ही भूमिका ज्याला ज्याला मान्य आहे अशी कुणीही व्यक्ती या सत्याग्रहात सामील होऊ शकते हे बाबासाहेबांनी ठामपणाने सांगितले आपला मुद्दा पटवून देताना समोरच्याची जातीय मानसिकता आडवी येत असेल तर प्रसंगी कठोर भाषाही वापरायचे मात्र ठरवून एखाद्या विशिष्ट व्यक्तीचा किंवा विशिष्ट जातीचा द्वेष त्यांनी कधी बाळगला नाही. बाबासाहेबांचा व्यक्तीमत्त्व अंतर्बाह्य लोकशाहीवादी आणि समन्यायी होत.

बाबासाहेबांनी शेतकऱ्यांसाठी काढला मोर्चा

बाबासाहेबांनी आपल्या आयुष्यातला विधिमंडळावरचा पहिला मोर्चा हा दलितांसाठी नाही तर शेतकऱ्यांसाठी काढला. देशाचे उर्जामंत्री, पाटबंधारे मंत्री, सार्वजनिक बांधकाम खात्याचे आणि विमान वाहतूक खात्याचे मंत्री असलेले बाबासाहेब देशाला 'ऊर्जा साक्षरता आणि जल साक्षरतेची सर्वाधिक गरज आहे' असं १९४२ मध्ये सांगत होते. देशातली पहिली १५ धरणं बांधणारे, देशातल्या मोठ्या नद्या एकमेकींना जोडून दुष्काळ हटवण्याची योजना करणारे, सारा देश हायवेनी जोडणारे, भारताला विकास हवाय, बिजली, सडक, पाणी म्हणजेच

विकास हे सूत्र ते मांडत होते. 100 वर्षापूर्वी १९१८ मध्ये त्यांनी शेतकऱ्यांच्या व्यथा, त्यांच्यापुढच्या शेतीसमस्या मांडणारं पुस्तक लिहिलं. 'स्मॉल होल्डींग्ज इन इंडिया अँड देअर रेमेडीज'. शेतीवरचा बोजा कमी करा, एकच मुल शेतीत ठेवा, बाकीच्यांना तिथून बाहेर काढा आणि उद्योग, व्यापार, शिक्षण, सेवा क्षेत्रात घाला. शेतीमालाला योग्य बाजारभाव, सिंचन आणि उद्योगाचा दर्जा मिळायला हवा. शेतकरी सुखी तर देश सुखी. हे उपाय तातडीने केले नाहीत तर शेतकरी डॅंजर झोनमध्ये येईल असं भाकीत त्यांनी शंभर वर्षापूर्वी केलं होतं. डॉ. बाबासाहेब आंबेडकरांनी १९२९ मध्ये पहिली शेतकरी परिषद घेतली. नी विधिमंडळावर काढलेला पहिला मोर्चा दलितांचा नव्हता तर शेतकऱ्यांचा होता. कसणाऱ्याला जमीन मिळावी म्हणून त्यांनी १९३२ मध्ये खोती रद्द करण्याचं विधेयक मांडलं.

ओबीसी जनगणनेची मागणी

डॉ. बाबासाहेब आंबेडकर मुंबई प्रांताचे आमदार असताना स्टार्ट कमिटीचे सदस्य म्हणून त्यांनी १९३० मध्ये सर्वप्रथम ओबीसी प्रवर्गालाही संरक्षण दिलं जाण्याची शिफारस केली होती. त्यांनी केंद्रीय कायदेमंत्रीपदाचा राजीनामा दिला तेव्हा हिंदू कोड बिल अर्थात महिला अधिकार कायदा पास व्हावा आणि इतर मागासवर्गीयांसाठी आयोग नेमला जावा या प्रमुख मागण्या केल्या होत्या. बाबासाहेबांनी १९४६ मध्ये 'शूद्र पूर्वी कोण होते?' हा ग्रंथ लिहिला. त्यात त्यांनी ओबीसी प्रवर्गाची जनगणना व्हायला हवी अशी मागणी केली. केंद्र सरकारने अलीकडेच केलेली जातवार आर्थिक, शैक्षणिक आणि सामाजिक पाहणी ही त्याच मागणीची परिपूर्ती आहे.

कामगारांसाठी बाबासाहेबांनी दिलेले योगदान

आज भारतात जे कामगारांचे हक्क आणि कामगार कायदे प्रचलित आहेत त्यातल्या अनेक मुद्द्यांची पायाभरणी बाबासाहेबांनी १९४२ च्या आसपास ते जेव्हा ब्रिटीश सरकारच्या गव्हर्नर्स कौन्सिलमध्ये (Governor's Council) मजूर मंत्री होते तेव्हाच केलेली आहे

बाबासाहेबांनी १९५३ साली 'मुंबई कामगार कल्याण निधी अधिनियम, १९५३ हा कायदा गठीत करण्यात आला. १३ मार्च १९५४ ला कोळसा उत्पादन आणि स्त्री खाण कामगार या दोन्ही बाबींचा विचार मांडून कामगारांचा महागाई भत्ता, नुकसान भरपाई, असमान महागाई भत्त्याला मजूर संघटना जबाबदार, बेकारीच्या काळातील नुकसान भरपाईची पद्धत, कामगारांचा राजीनामा, खाण कामगारांचे वेतन व सवलती, मजूर खात्याचा नोकरवर्ग, कोळशाच्या उत्पादनाचा प्रश्न, स्त्री खाण कामगार आणि महिला परिषद यावर डॉ. आंबेडकरांनी भरीव काम केले. ज्याप्रमाणे पुरुष खाण कामगारांबद्दल डॉ. आंबेडकरांनी विचार व्यक्त केले त्याचप्रमाणे स्त्रियांबाबतही २९ मार्च १९५५ ला विधेयक आणून चर्चा केली. स्त्री कामगारांचे हित जोपासले. प्रसुतीच्या काळात विश्रांतीची तरतूद, रोख मदत इत्यादी तरतुदी केल्या.. किमान चार आठवडे प्रसुती भत्ता मिळावा तसेच कामगार गैरहजर असताना त्यांना पगारी सुट्ट्या मिळाव्यात त्याचबरोबर कायद्याखाली नियम करण्याचा अधिकार आणि खाण कामगारांना शॉवर बाथची योजनासुद्धा अंमलात आणली होती.

युद्धकाळातही मजुरांना योग्य न्याय मिळावा यासाठी डॉ. बाबासाहेब आंबेडकरांनी कायद्यातील नोकरीच्या अटशक्तीचा लवाद, मजुरांचे प्रश्न व मजूर खाते, स्त्री पक्ष मजूर परिषदेचे महत्त्व, मजुरांचे बहुरंगी

पुढारी, पगारी सुट्यांचे वर्गीकरण केले. हे सर्व कायदे आजही अंमलात आहेत. एम्प्लॉयमेंट एक्सचेंज मध्ये फॉर्म भरणाऱ्या मुलांना ही गोष्ट ठाऊक असायला हवी. आज सरकारी सेवेतील महिलांना मिळणारी प्रसूती रजा. स्वरक्षणाचे हक्काची व्याख्या नैसर्गिक हक्क म्हणून करणे, चाईल्ड केअर लिव साठी दोन वर्षे भरपगारी रजा हे सारं काही बाबासाहेबांनीच करून ठेवलंय.

- शेतकऱ्यांबसाठी किमान वेतन दर असावेत अशी मागणी विधिमंडळात केली.
- १९३७ साली कोकणातील बहुजन कामगारांचे शोषण थांबविण्यासंबंधी खोती पध्दत नष्ट करण्यासंबंधी बिल मांडले.
- १९३८ साली कोकणातील 'औद्योगिक कलह विधेयकानुसार' कामगारांचा संप करण्याचा अधिकार हिरावून घेतला गेला. पण बाबासाहेबांनी या बिलावर भाषण करतांना संप हा दिवाणी अपराध आहे, फौजदारी गुन्हा नव्हे असे मत दिले व पुढे कामगारांना संप करण्याचा कायदेशिर अधिकार मिळवून दिला.
- वरील बिलावर भाष्य करतांना मालकांनी आपले अंदाजपत्रक कामगारांसाठी जाहीर करण्याची मागणी केली.
- १९३८ मध्ये सावकारी नियंत्रण विधेयक तयार केले.
- बिडी कामगारांना न्याय मिळवून देण्यासाठी बिडी कामगार संघ स्थापन केला.
- २ जुलै १९४२ ला ते व्हाईसरॉय मंत्रीमंडळात कामगार मंत्री झाले. ह्या कारकिर्दीत त्यांनी कामगारांसाठी बरेच कायदे निर्माण केले.
- २ सप्टेंबर १९४५ ला कामगार कल्याण योजना सादर केली. ही योजना लेबर चार्टर म्हणून प्रसिध्द आहे.
- युध्द साहित्य निर्माण करणार्या व कारखान्यात एक 'सयुक्त कामगार नियामक समिती' स्थापन केली. सेवा योजन कार्यालय (Employment Exchange) ची स्थापना केली.
- कामगारांना अगोदर भरपगारी रजा मिळत नव्हती. १४ एप्रिल १९४४ ला बाबासाहेबांनी भरपगारी रजेचे विधेयक मंजूर केले.
- कामगारांना कमीत कमी वेतन ठरविण्याची तरतूद असलेले बिल मांडले. ह्यातूनच 'किमान वेतन कायदा १९४८' ची निर्मिती झाली. औद्योगिक कलह मिटविण्यासाठी समेट घडवून आणणारी यंत्रणा (लवाद यंत्रणा) उभारण्याची तरतूद केली.
- सप्टेंबर १९४३ रोजी भरलेल्या त्रिपक्षीय कामगार परिषदेचे बाबासाहेब अध्यक्ष होते. त्यात त्यांनी कामगारांच्या अन्न, वस्त्र, निवारा, शिक्षण, सांस्कृतिक गरजा व आरोग्याचे उपाय तसेच कामगारांच्या सामाजिक सुरक्षिततेसाठी उपाय यावरील ठराव संमत केले.
- ३१ जानेवारी १९४४ रोजी खाण कामगारांसाठी 'कोळसा खाण कामगार फंडाची' स्थापना करणारे विधेयक मांडले.

- ऑगस्ट १९४५ मध्ये औद्योगिक वसाहतीचे नियम व मालकाच्या जबाबदारीचा यावर विचारविनिमय करणार्याप स्थायी समितीचे अध्यक्षपद भूषविले. त्यात त्यांनी उद्योगासाठी मौलिक सूचना केल्या.
- ८ एप्रिल १९४६ ला 'मिका माईन्स लेबर वेल्फेअर फंडाची' स्थापना करण्यासंबंधीचे बिल संमत केले.
- 'इंडियन्स माईन्स (अमेंडमेंट) ऑर्डिनन्स १९४५' नुसार स्त्री कामगारांच्या मुलांसाठी पाळणा घराची व्यवस्था करण्याचे व्यवस्थापनावर बंधन घातले.
- भारतिय खाण कायदा १९४६' तयार करून स्त्री कामगारांना खाणीत जमिनीच्या आंतमध्ये काम करण्यास व रात्रपाळीस बंदी केली.. 'दि.माईन्स मॅटर्निटी बेनिफिट ऍक्ट' नुसार खाणीतील स्त्रीयांना बाळंतपणाची (प्रसूतीपूर्व व प्रसूतीनंतर) रजा देण्याची शिफारस केली.
- दि.फॅक्टरी अमेंडमेंट बिल' संमत करून कामगारांना १० दिवसाची पगारी रजा आणि बाल कामगारांना १४ दिवसाची पगारी रजा देण्यासंबंधी कायद्यात दुरुस्ती केली.
- १९४६ च्या बजेट सेशन मध्ये आठवड्याचे कामाचे तास ५४ वरून ४८ व दिवसाला १० तासांऐवजी ८ तास करण्याचे बिल मांडले.
- अपघातग्रस्त कामगारांना मोबदला मिळावा म्हणून 'कामगार भरपाई कायद्याची' निर्मिती केली.
- २१ फेब्रुवारी १९४६ साली मध्यवर्ती कायदे मंडळात 'दि इंडियन्स ट्रेड युनियन्स (अमेंडमेंट) ऍक्ट आणि ट्रेड युनियनला मान्यता देणे व्यवस्थापनाला सक्तिचे करण्यासंबंधीचे विधेयक मांडले.
- १९ एप्रिल १९४६ ला मध्यवर्ती कायदे मंडळात कमीत कमी मजुरी आणि कामगारांची संख्या किती असावी या संबंधी बिल मांडले व त्याचेच १९ फेब्रुवारी १९४८ ला कायद्यात रूपांतर झाले.
- बाबासाहेबांनी भारतीय घटनेची निर्मिती केली. त्यातील 'मार्गदर्शक तत्व' आर्टिकल ३९ (ड) नुसार पगारदार पुरुषा इतकाच पगार त्याच पदावर काम करणार्या स्त्रियांनाही मिळावा अशी घटनात्मक तरतूद केली.
- घटनेच्या कलम ४३ नुसार गर्भवती व बाळंत स्त्रियांसाठी कामाच्या ठिकाणी योग्य व सुरक्षित व्यवस्था ठेवण्याची तरतूद केली.
- कलम ४३ (अ) नुसार शासनाने कामगारांना व्यवस्थापनात सहभागी करण्यासाठी प्रयत्न करावेत अशी तरतूद केली.
- कलम ४३ नुसार शासनाने कामगारांचे जीवनमान उंचावण्यासाठी सामाजिक व सांस्कृतिक संधी देण्यासाठी प्रयत्न करण्याची तरतूद केली.
- स्टेट्स ऍण्ड मायनॉरिटीज' या ग्रंथामध्ये वेठबिगार कामगारांच्या प्रश्नासला हात घालतांना बाबासाहेब 'वेठबिगार हा गुन्हा आहे' असे मत मांडले आहे.
- कामगारांचे आर्थिक जीवनमान उंचावण्यासाठी स्वतंत्र मजूर पक्षाच्या जाहीरनाम्यात आर्थिक धोरण स्पष्ट केले. त्यातील आर्टिकल २ सेक्शन २ (४) मध्ये आर्थिक शोषणाच्या विरोधात स्पष्टीकरण केले.

त्यात कामगारांचा आर्थिक स्तर उंचावण्यासाठी संपत्तीची जास्तीत जास्त समान वाटणी करण्याबद्दलक राज्याने प्रयत्न करावेत अशी सूचना केली.

- शेतीच्या प्रगतीसाठी व शेतकऱ्यांच्या उत्कर्षासाठी लँड मॉर्गेज बँक, शेतकऱ्यांची पतपेढी, खरेदी विक्री संघ इत्यादी स्थापण करण्याविषयी धोरण व्यक्त केले.

स्त्रियांचे उद्धारकर्ते डॉ बाबासाहेब आंबेडकर

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

– Dr. Babasaheb Ambedkar

समाजातील स्त्रीची कितपत प्रगती झाली आहे त्यावरून मी त्या संपूर्ण समाजाच्या प्रगतीचा आलेख ठरवतो हे बाबासाहेबांचे वाक्य त्यांच्या मनात स्त्रियांबाबत असलेला आदर स्पष्ट करण्यास पुरेसा आहे. बाबासाहेबांचे शिक्षण, त्यांचे कार्य, त्यांची चळवळ, दलिताना मिळवून दिलेले हक्क अधिकार याबाबत नेहमी बोलले जाते. या सर्वांमध्ये मला प्रकर्षाने एक बाजू कायम दुर्लक्षित असल्यासारखी वाटते ती म्हणजे बाबासाहेब आंबेडकरांनी भारतीय स्त्रीला मिळवून दिलेले कायदेशीर अधिकार. ज्याने कधी सूर्योदय पाहिलाच नाही अशा व्यक्तीला अंधाराची भीती ही वाटत नाही आणि अंधारात राहिल्याची खंत ही जाणवत नाही. भारतीय बाईच्या नशिबी अशा अंधाराचं जाळ पसरलेलं असताना महात्मा फुले, सावित्रीबाई फुले यांनी स्वातंत्र्यपूर्व काळात स्त्रीला घराबाहेर काढले, तिला शिक्षण दिले. तसेच ती स्वावलंबी बनावी तिच्या पायावर उभी राहावी म्हणून प्रयत्न केले, त्याच्यानंतरची पुढची पायरी म्हणजे डॉ. आंबेडकर यांनी बाईला तिचे कायदेशीर हक्क मिळवून दिले. १९४७ पासून सतत ४ वर्षे १ महिना २६ दिवसात बाबासाहेब यांनी हिंदू कोड बिल तयार केले आणि २४ फेब्रुवारी १९४९ रोजी संसदेत मांडले. परंतु अनेक बाजूंनी होणाऱ्या विरोधामुळे १९५१ साली आलेल्या सार्वत्रिक निवडणुकांच्या तोंडावर जवाहरलाल नेहरूंनी बिलातील केवळ ४ विषय मंजूर करून हे बिल फेटाळून लावले. त्याच्यानंतर दि. २७ सप्टेंबर १९५१ रोजी बाबासाहेबांनी आपल्या कायदेमंत्री पदाचा राजीनामा नेहरूंकडे पाठविला. “हिंदू कोड बिलाचा खून झाल्यामुळे मी राजीनामा देत आहे” असे त्यात त्यांनी नेहरूंना ठणकावून सांगितले.

डॉ बाबासाहेब आंबेडकर यांचे व्यक्तिमत्त्व हे आगळेवेगळे आणि समाजाला दिशा देणारे होते हे इथला कोणीही नाकबूल करू शकत नाही. डॉक्टर बाबासाहेब आंबेडकरांनी भारतीय राज्यघटनेच्या आधारे स्त्रीला पुरुषांच्या बरोबरीने समानतेचा हक्क बहाल करून या देशाची राज्य यंत्रणा चालवण्याचा व निवडण्याचा अधिकार बहाल केला आणि म्हणूनच डॉक्टर बाबासाहेब आंबेडकर हे स्त्रियांचे खऱ्या अर्थाने उद्धारकर्ते ठरतात कारण स्त्रीला तिच्या या देशाची राज्य यंत्रणा चालवण्याचा निवडण्याचा अधिकार बहाल करून स्त्रीला बलशाली करण्याचं शस्त्र तिच्या हातात दिलेला आहे हिंदू कोड बिलाच्या रूपाने तीच्या माणूसपणाला बळकटी अन्याला आणणारे फार मोठे अधिकार देतात व तिचे मनोबल वाढवितात आणि तिची आर्थिक बाजू देखील मजबूत करतात याचा अर्थ असा की संपूर्ण माणूस बनवून तिला आपल्या पायावर उभी करून एक हिंमतवान बलशाली व स्वतंत्र स्त्री

निर्माण करतात आज स्त्रियांना सामाजिक . क्षेत्रात व्यवसायिक स्वातंत्र्य मिळाले आहे परंतु त्याचा पाया घालण्याचे काम डॉक्टर बाबासाहेब आंबेडकर यांनी केले दुर्बल घटकांना जी स्वातंत्र्य सुविधा व समान संधी प्राप्त झाली डॉक्टर आंबेडकरांनी सुरु केलेल्या अहिंसात्मक युद्धाची फलश्रुती आहे

१९२७ साली मुंबई विधान परिषदेवर निवडून आल्यानंतर १९२८ साली भारतातील महिला कामगारांसाठी मॅटर्निटी बेनिफिट बिल पहिल्यांदा सभेसमोर चर्चेसाठी आणणारे आणि स्त्रियांना बाळंतपणासाठी हक्काची वैद्यकीय राजा मिळाली पाहिजे म्हणून आग्रही असणारे बाबासाहेब हे पहिले सदस्य. त्यांच्या प्रयत्नांमुळे मॅटर्निटी बेनिफिट अॅक्ट अस्तित्वात आला. २०१७ साली या मॅटर्निटी बेनिफिट अॅक्ट अंतर्गत असलेली १२ आठवड्यांची सुट्टी वाढवून ती मोदी गव्हर्नमेंट ने २६ आठवड्यांची केली. अनेक स्त्रिया ज्या या मॅटर्निटी बेनिफिट च्या लाभार्थी ठरल्या, ठरत आहेत त्या कितीजणींना हे ठावूक आहे की त्याचा पाया बाबासाहेबांनी १९२८ साली घातला होता. १९४२ ते १९४६ मध्ये लेबर मिनिस्टर म्हणून काम करत असताना “Equal pay for equal work irrespective of sex” ही क्रांतीकारी कल्पना राबवण्याचे श्रेय सुद्धा बाबासाहेबांनाच जाते.

सर्वाना मतदानाचा अधिकार

२७ जानेवारी १९१९ रोजी साऊथबरो आयोगासमोर आपली साक्ष नोंदवताना डॉ. बाबासाहेबांनी सर्वप्रथम प्रौढ मतदान पद्धतीची मागणी केली. सायमन आयोग आणि गोलमेज परिषदेत त्यांनी ही मागणी लावून धरली. भारतीय संविधानात मताधिकारासाठी शिक्षणाची अट घालावी असा काही सदस्यांचा आग्रह होता. डॉ. बाबासाहेबांनी त्याला ठामपणे विरोध केला

भारतात स्त्रियांना मतदानाचा अधिकारच नव्हता. मॉटेग्यू- चेम्सफर्ड सुधारणा धोरणान्वये १९१८ साली स्त्रियांना मतदानाचा हक्क मिळावा अशी शिफारस करण्यात आली परंतु ती बिनशर्त नव्हती. १९३५ सालच्या Government Act मध्ये यातील काही बंधने शिथिल करण्यात आले परंतु सरसकट सगळ्या स्त्रियांना मतदानाचा अधिकार त्याही वेळी देण्यात आला नाही हे विशेष. कुठलीही शर्त न ठेवता समान मतदानाचा अधिकार स्त्रियांना मिळवून दिला तो १९५० साली पास झालेल्या भारताच्या संविधानामुळेच.

मनुस्मृतीचे दहन

ढोल गवार शुद्र पशु नारी सकल ताडन के अधिकारी या तुलसीदासांच्या ओळी आठवल्या की महिलांच्या संदर्भात संत म्हणवणारे व्यक्ती कुठल्या पातळीवर विचार करत होते हे आज आपल्या लक्षात येते मनुस्मृतीने तर महिलांचे सर्व हक्क हिरावून घेतले होते मनुस्मृती हा हिंदू समाजाचा एक धर्मग्रंथ म्हणून ओळखला जात होता . या ग्रंथाने जातीव्यवस्था आणि अस्पृश्यता यासंबंधीचे निर्बंध याचे समर्थन करून जातिव्यवस्थेला बळकटी देण्याचे काम केले असे डॉक्टर बाबासाहेब आंबेडकर यांचे स्पष्ट मत होते.

डॉक्टर बाबासाहेब आंबेडकर यांचे व्यक्तिमत्त्व हे आगळेवेगळे आणि समाजाला दिशा देणारे होते हे इथला कोणीही नाकबूल करू शकत नाही. डॉक्टर बाबासाहेब आंबेडकरांनी भारतीय राज्यघटनेच्या आधारे स्त्रीला

पुरुषांच्या बरोबरीने समानतेचा हक्क बहाल करून या देशाची राज्य यंत्रणा चालवण्याचा व निवडण्याचा अधिकार बहाल केला आणि म्हणूनच डॉक्टर बाबासाहेब आंबेडकर हे स्त्रियांचे खऱ्या अर्थाने उद्धारकर्ते ठरतात कारण स्त्रीला तिच्या या देशाची राज्य यंत्रणा चालवण्याचा निवडण्याचा अधिकार बहाल करून स्त्रीला बलशाली करण्याचं शस्त्र तिच्या हातात दिलेला आहे.. हिंदू कोड बिलाच्या रूपाने तीच्या माणूसपणाला बळकटी अन्याला आणणारे फार मोठे अधिकार देतात व तिचे मनोबल वाढवितात आणि तिची आर्थिक बाजू देखील मजबूत करतात याचा अर्थ असा की संपूर्ण माणूस बनवून तिला आपल्या पायावर उभी करून एक हिंमतवान बलशाली व स्वतंत्र स्त्री निर्माण करतात. आज स्त्रियांना सामाजिक क्षेत्रात व्यवसायिक स्वातंत्र्य मिळाले आहे परंतु त्याचा पाया घालण्याचे काम डॉक्टर बाबासाहेब आंबेडकर यांनी केले दुर्बल घटकांना जी स्वातंत्र्य सुविधा व समान संधी प्राप्त झाली डॉक्टर आंबेडकरांनी सुरू केलेल्या अहिंसात्मक युद्धाची फलश्रुती आहे

लॉकडाऊन आणि डॉ. बाबासाहेब आंबेडकर

सध्या भारतामध्ये कोरोना या आजाराने थैमान घातल्यामुळे सर्व राज्यांमध्ये अतिशय महामारी ची परिस्थिती निर्माण झालेली आहे मागील वर्षी 2020 मार्च महिन्यामध्ये 21 दिवसाच्या लाख डाऊन ची घोषणा झाली आणि वर्षभरापासून वारंवार वेगवेगळ्या राज्यांमध्ये वेगवेगळ्या जिल्ह्यांमध्ये कधी आठ दिवसाचा कधी दोन दिवसाचा कधी चार दिवसाचा कधी पंधरा दिवसाचा अशाप्रकारे लाडावून लॉक डाऊन वारंवार घोषित केला जात आहे आपण सर्वजण एकजुटीने लढू आणि निश्चितच सफल देखील होऊ पण मला या निमित्ताने लॉकडाऊन चे दिवस कशा पद्धतीने सत्कारणी लावता येईल याचा विचार करणे गरजेचे आहे ज्यांना शक्य नसेल अथवा इतर काही प्राधान्यक्रम असतील तर त्यांनी केवळ खाली दिलेला बाबासाहेबांच्या जीवनातील तो प्रसंग वाचावा इतकेच.

डॉक्टर बाबासाहेब आंबेडकरांनी देखील १४ दिवस स्वतःला ऑफिसमध्ये बंद केले होते!
कशासाठी ?

१९१९ च्या सनदेतील तरतुदीनुसार १० वर्षांनंतर सांविधानिक अधिकारांच्या बाबत सूचना देण्यासाठी सरकार कमिशन नियुक्त करेल असे प्रावधान होते. त्यानुसार *Indian Statutory Commission म्हणजेच सायमन कमिशनची नियुक्ती करण्यात आली होती. बहिष्कृत वर्गाच्याच नव्हे तर अखिल राष्ट्राच्या रहाटगाड्याचे नियमन संविधानिक दृष्टीने ठरणार होतं. विवक्षित वर्गाच्या संविधानिक प्रश्न, अधिकार, संरक्षक प्रावधान इत्यादी बाबतीत मत मांडायचे होते. साक्ष द्यायची होती. यासाठी *जगभरातील संविधानिक व्यवस्थेचा सखोल अभ्यास हवा हे उद्दिष्ट समोर ठेवून बाबासाहेबांनी १४ दिवस बंद खोलीत जगभरातील घटनांच्या दर्जेदार ग्रंथांचा अभ्यास केला*.

तो प्रसंग खैरमोडे यांनी लिहून ठेवला आहे,

*"आतापर्यंतचा त्यांचा सखोल व सूक्ष्म अभ्यास अर्थशास्त्र व कायदा या विषयांचा होता. राजकारणावर त्यांनी काही पुस्तके वाचलेली होती. आता राज्यघटनेचा प्रश्न हिंदी राजकारणात प्रामुख्याने चर्चिला जाणार व

त्यावेळी आपण मूग गिळून बसणे म्हणजे नामुष्कीची गोष्ट होय, याची साहेबांना जाणीव होती. आणि असली लाचारी त्यांच्या स्वभावाला उचलणे शक्य नव्हते. तेव्हा ५-८-२८ ला त्यांची प्रांतिक समितीवर निवड जाहीर होताच त्यांनी ६ व ७ तारखेला अनेक मित्रांकडून ४०० रु. उसने गोळा केले व ते ८ तारखेला प्रो. पी. ए. वाडिया यांना बरोबर घेऊन तारापोरवाला बुकसेलर्सकडे राज्यघटनेवरील इंग्रजी ग्रंथ विकत घ्यायला गेले. तेथे त्यांनी ८५० रु. चे ग्रंथ विकत घेतले. ९-८-२८ पासून सकाळी आपल्या ऑफिसच्या खिडक्या बंद दरवाजा बंद करून साहेब या विकत घेतलेल्या १५-२० ग्रंथांच्या अभ्यासाला बसले.

काही लोक यायचे व दरवाजा ठोठवायचे. साहेब त्रासिक मुद्देने त्यांना चालते व्हा म्हणायचे. पण दुसऱ्या लोकांचे येणे व्हायचेच. मग साहेबांनी मडके बुवा ला सांगितले की दरवाजाला बाहेरून कुलूप लावा व मला इराण्याकडून खिडकीतून सकाळी, दुपारी व संध्याकाळी चहा देण्याची व्यवस्था करा. जेवणही खिडकीतूनच दुपारी व रात्री द्या. मडके बुवांनी व्यवस्था केली. आणखी काही कामाची जरूरी पडली तर मी बाहेर आहेच, मला बोलवा, असे म्हणून मडके बुवा ऑफिसच्या बाहेर बाकावर झोपून राहिले. असा क्रम दोन आठवडे चालला होता. साहेबांनी राज्यघटनेचा आमूलाग्र अभ्यास पुढील काळात केला. पण त्याची सुरुवात अशी झाली होती..." बाबासाहेबांच्या जीवनातील हा प्रसंग अतिशय महत्वाचा व महाप्रेरणादायी आहे (संदर्भ- डॉ.भीमराव रामजी आंबेडकर खंड २, चांगदेव भगवान खैरमोडे, पृ.१८७)

समता सैनिक दलाची स्थापना

डॉक्टर बाबासाहेब आंबेडकरांनी 1926 मध्ये दलित शोषित वंचितांसाठी एका गैर राजकीय व सांस्कृतिक संघटना म्हणून समता सैनिक दलाची स्थापना केली समाजातील युवकांचे ऐक्य कल्याण व उत्कर्ष वावे तसेच त्यांचे जीवित जीवन प्रतिष्ठा मालमता यांच्या संरक्षणासाठी शीला वर आधारित शक्ती असे बोधवाक्य देऊन या दलाची उभारणी केली या समता सैनिक दलाची स्थापना केली या माध्यमातून दलित शोषित तरुणांच्या मानसिक शारीरिक व आर्थिक सामर्थ्यात भर टाकण्यास सुरुवात झाली त्याचप्रमाणे त्यांना शिक्षण अनुशासन आत्मनिर्भरता व रचनात्मक कार्य कार्यासाठी आपल्या बळाचा आपल्या शक्तीचा कसा वापर करता येईल याची जणू प्रेरणा मिळाली

सारांश

डॉक्टर बाबासाहेब आंबेडकरांनी विषमतावादी हिंदूधर्मातील पशु हीन व तूच समजल्या जाणाऱ्या मानवाला प्रबुद्ध मानवी समाज निर्माण करण्याकरता भारतीय राज्य घटनेच्या माध्यमातून विविध अधिकार बहाल केलेले आहेत महाडचे चवदार तळे अस्पृश्यांसाठी खुले करून अस्पृश्य समाजातील नागरिक यांना स्वाभिमानाची जाणीव निर्माण करून दिली बाबासाहेबांनी शेतकऱ्यांना येणाऱ्या अडचणी लक्षात घेऊन शेतकऱ्यांना त्रासदायक ठरणारे खोती पद्धती चे बिल 1932 मध्ये रद्द करण्यात साठी विधेयक म्हटलं एवढेच नव्हे ओबीसीच्या जनगणनेची

मागणी सर्वप्रथम 130 मध्ये करून ओबीसी प्रवर्गात संरक्षण देण्याची आवश्यकता प्रभा प्रतिपादित केली कामगारांसाठी बाबासाहेबांनी दिलेले योगदान अतिशय महत्त्वपूर्ण आहे विशेषता महिला कामगार यांच्यासाठी आवश्यक सोयी सुविधा याची गरज प्रतिपादित केली डॉक्टर बाबासाहेब आंबेडकर यांनी महिलांसाठी केलेले कार्य अतुलनीय असे आहे 4 वर्षे 1 महिना 26 दिवस हिंदू कोड बिल तयार करून महिलांच्या उन्नतीसाठी महिलांच्या अधिकारासाठी प्रसंगी कायदेमंत्री पदाचा राजीनामा देऊन महिलां विकासाविषयी असणारी तळमळ व्यक्त केलीये महिलांवर लादलेल्या विविध निर्बंध आणि महिलांचे हिरावून घेतलेले हक्क दूर करण्यासाठी मनुस्मृती नावाचा ग्रंथ जाळून महिला मुक्ती मुक्ती ना मुक्तीचा जाहीरनामाच कथन केलेला आहे डॉक्टर बाबासाहेब आंबेडकरांनी भारतीय राज्यघटनेच्या आधारे स्त्रीला पुरुषांच्या बरोबरीने समानतेचा हक्क बहाल करून या देशाची राज्यघटना चालवण्याचा निवडीचा अधिकार बालेकिल्ला म्हणूनच डॉक्टर बाबासाहेब आंबेडकर हे स्त्रियांचे खऱ्या अर्थाने उद्धारकर्ते ठरतात

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राज्यशास्त्र विभाग,

न्यू आर्ट्स, कॉमर्स अँड सायन्स कॉलेज,

अहमदनगर

गोषवारा —

हजारो वर्ष मानवी हक्कापासून वंचित असणाऱ्या बहुसंख्य दलित अस्पृश्यांना डॉ. बाबासाहेब आंबेडकरांनी त्यांच्या सामाजिक चळवळीतून न्याय मिळवून दिला. माणूस म्हणून जगण्यासाठीचा आत्मविश्वास व स्वाभिमान दलितांमध्ये सामाजिक चळवळीतून निर्माण झाला. दलितांची हजारो वर्षांची गुलामगिरी नष्ट होण्यास या सामाजिक चळवळीमुळे मदत झाली त्याचप्रमाणे दलितांना सामाजिक प्रतिष्ठाही प्राप्त झाली. आज दलित चळवळीचे दलित साहित्य, दलित रंगभूमी, वेगवेगळ्या सामाजिक, आर्थिक, शैक्षणिक, राजकीय संघटना अस्तित्वात असून त्यांनी त्यांच्या आपापल्या क्षेत्रात यश संपादन केले आहे. डॉ. आंबेडकरांनी आपल्या सामाजिक कार्यातून सामाजिक, शैक्षणिक व राजकीय क्षेत्रात दलितांना त्यांचा हक्क मिळवून देण्याचे महान कार्य केले आहे.

प्रस्तावना —

भारतातील प्राचीन काळापासून जातीव्यवस्था व वर्ण व्यवस्था अस्तित्वात असलेली दिसून येते. भारतीय समाज ब्राह्मण, क्षत्रिय, वैश्य, शूद्र अशा चार वर्णनात विभागला आहे. पूर्वीपासूनच शूद्रांची स्थिती अतिशय दयनीय स्वरूपाची असलेली दिसून येते. त्यांना गुलामासारखे वागवले जात होते. त्यांना सामाजिक, आर्थिक, सांस्कृतिक, अध्यात्मिक अधिकारापासून वंचित ठेवले गेले होते. ते इतर जाती बरोबर रोटी बेटी व्यवहार करू शकत नव्हते. उच्च जातीचे लोक त्यांना अस्पृश्य समजून त्यांच्या सावलीपासून ही दूर राहात होते. अस्पृश्यांची समस्या ही बाब भारतीय समाजाला लागलेला कलंकच होता. अस्पृश्यांच्या उद्धारासाठी, दलितोद्धारासाठी एक क्रांतिकारी परिवर्तनवादी म्हणून या सामाजिक चळवळीच्या योगदान महत्त्वाचे आहे. दलित चळवळीच्या बाबतीत स्वतः डॉ. आंबेडकर म्हणतात की, दलित चळवळ ही केवळ संख्येच्या प्रमाणात राजकीय सत्तेत वाटा मिळविणारी सत्ताकांक्षी चळवळ होता कामा नये तर धार्मिक, सामाजिक, राजकीय, आर्थिक, शैक्षणिक इ. सर्व क्षेत्रात या चळवळीने गवसणी घातली पाहिजे. स्वातंत्र्यपूर्व काळात चातुर्वर्ण्य व्यवस्थेने दलितांना मंदिरात जाण्याचा अधिकार, शिक्षणाचा अधिकार हे मानवी हक्क नाकारले गेले होते. दलितांना सन्मानाने व प्रतिष्ठेने जगण्याचाही अधिकार नव्हता. हे सर्व अधिकार मिळवून देण्यासाठी डॉ. आंबेडकरांनी दलित चळवळीची प्रस्थापना करून दलितांना त्यांचे अधिकार मिळवून दिले.

डॉ.आंबेडकरांचे नेतृत्व —

माणसाचे माणूस म्हणून असलेले नैसर्गिक मुल्य प्रस्थापित करणाऱ्या या दलित चळवळीचा कालखंड डॉ. बाबासाहेब आंबेडकर नेतृत्वाचा कालखंड म्हणून ओळखला जातो. डॉ. आंबेडकरांनी

अस्पृश्यांच्या न्याय हक्कासाठीचा संघर्ष १९२० पासूनच सुरु केला. १९२० मध्ये छत्रपती शाहू महाराज यांच्या प्रोत्साहनातून त्यांनी 'मूकनायक' हे मासिक सुरू केले. अस्पृश्यांना त्यांच्या हक्कांची जाणीव करून देताना अस्पृश्य हे देखील याच देशाचे नागरिक असून इतरांइतकाच या देशावर त्यांचा देखील हक्क आहे. अस्पृश्यांनी इतरांच्या मेहरबानीवर व सहानुभूतीवर जगण्याचे कारण नाही. त्यांनी अन्यायाविरुद्ध झगडून आपले न्याय व हक्क मिळविले पाहिजेत अशी शिकवण आपल्या बांधवांना देऊन त्यांच्यातील स्वाभिमान जागृत करण्याचा प्रयत्न केला. तत्त्वचिंतक व समाज सुधारक म्हणून डॉ. आंबेडकरांचे कार्य आपल्याला पुढील प्रमाणे सांगता येईल.

१. सामाजिक क्षेत्रातील कार्य
२. शैक्षणिक क्षेत्रातील कार्य
३. राजकीय क्षेत्रातील कार्य
४. संविधानाच्या माध्यमातून कार्य
४. दलित स्त्री शिक्षणासाठीचे कार्य

१.सामाजिक क्षेत्रातील कार्य —

२० व २१ मार्च १९२० रोजी कागल जहागिरीतील माणगाव येथे छत्रपती शाहू महाराज आप्पासाहेब पाटील यांच्या मदतीने अस्पृश्यांना निवारण परिषदेचे आयोजन करण्यात आले. या परिषदेचे डॉ. आंबेडकर हे अध्यक्ष होते. या परिषदेत डॉ. आंबेडकरांनी अस्पृश्य (दलित) चळवळीचे नेतृत्व करावे अशी अपेक्षा छत्रपती शाहू महाराज यांनी व्यक्त केली तेव्हापासून भारतातील या चळवळीचे नेतृत्व डॉ. आंबेडकर यांनी त्यांच्या महापदी निर्वाणापर्यंत (१९५६) केले.

बहिष्कृत हितकारणी सभा —

१९२० ते १९२३ या काळात डॉ. आंबेडकरांनी मूकनायक पाक्षिकांच्या माध्यमातून अस्पृश्यांच्या प्रश्नांना वाचा फोडण्याचे प्रयत्न केले. २० जुलै १९२४ रोजी बहिष्कृत हितकारणी सभा या संस्थेची स्थापना करून जिच्या कार्यकारी मंडळाचे अध्यक्ष म्हणून डॉ. आंबेडकर यांची नियुक्ती केली. या संस्थेचे "शिका संघटित व्हा आणि संघर्ष करा" हे ब्रीदवाक्य होय. या संस्थेची उद्दिष्टे

- घ. अस्पृश्य समाजात जागृती घडवून आणणे
- ह्य. मानवी हक्कांचे संरक्षण करणे
- ि. दलित समाजात शिक्षणाचा प्रसार करणे
- †. दलित वर्गाची आर्थिक स्थिती सुधारणे

समता सैनिक दल —

डॉ. आंबेडकरांनी १९२६ मध्ये दलित शोषित आणखी एक गैर राजकीय व सांस्कृतिक संघटना म्हणून यांची स्थापना केली. युवकांचे एक्य, कल्याण व उत्कर्ष तसेच त्यांचे जीवित प्रतिष्ठा मालमत्ता यांच्या संरक्षणासाठी 'शीलावर आधारित शक्ती' असे बोधवाक्य देऊन या दलाची उभारणी केली.

या दलाद्वारे दलित, षोशित तरूणांच्या मानसिक, षारिरीक व आर्थिक सामर्थ्यात भर टाकण्यास त्याचप्रमाणे त्यांना षिक्षण, अनुषासन, आत्मनिर्भरता व रचनात्मक कार्यासाठी शक्तीचा वापर करण्याची प्रेरणा मिळाली.

महाडचा सत्याग्रह —

महाड गावातील तळयावर अस्पृश्यांना पाणी घेण्याचा अधिकार नव्हता. या विरोधात डॉ. आंबेडकर यांनी २० मार्च १९२७ रोजी सत्याग्रह करून 'महाडचे चवदार तळे' अस्पृश्यांसाठी खुले करून घेतले.

मनुस्मृतीचे दहन

'मनुस्मृती' हा हिंदू समाजाचा एक धर्मग्रंथ पण या ग्रंथाने जातीव्यवस्था व अस्पृश्यता संबंधीचे निर्बंध यांचे समर्थन करून हिंदू समाजपद्धती व जातीव्यवस्था यांना बळकटी प्राप्त करून देण्याचे कार्य केले असे डॉ. आंबेडकरांचे मत होते. सामाजिक विषमता व उच्चनीच भेदभावाचे समर्थन करणाऱ्या या ग्रंथाच्या विरुद्ध प्रतिकात्मक कृती करण्यासाठी २५ डिसेंबर १९२७ रोजी 'मनुस्मृतीचे' दहन करण्यात आले. या घटनेमुळे अस्पृश्य वर्गाचे मनोबल वाढण्यास मदत झाली.

मंदिर प्रवेशासाठी सत्याग्रह —

हिंदू धर्मातील उच्चवर्णीयांनी अस्पृश्य जातीतील लोकांना अनेक हक्कांपासून वंचित ठेवले होते. मंदिर प्रवेशाचा हक्कही त्यांना नाकारण्यात आला होता. अस्पृश्यांचा हा हक्क मिळवून देण्यासाठी डॉ. आंबेडकरांनी मंदिर प्रवेशाच्या सत्याग्रहासाठी नाशिक येथील 'काळाराम मंदिराची' निवड केली. २ मार्च १९९० रोजी आपल्या हजारो दलित अस्पृश्य बांधवांना बरोबर घेऊन मंदिर प्रवेश करून सत्याग्रह केला. त्यानंतर महाराष्ट्रात अनेक ठिकाणी अशा प्रकारचे सत्याग्रह करून अस्पृश्यांनाही प्रवेशासाठी मंदिरे खुली झाली.

धर्मांतर —

हिंदू धर्माने अस्पृश्यांना त्यांचे हक्क द्यावेत, त्यांना न्याय द्यावा. यासाठी डॉ. आंबेडकरांनी सर्व प्रकारचे प्रयत्न केले. पण सवर्ण हिंदूंची अस्पृश्य संबंधीची अनुदार वृत्ती अनुभवल्यानंतर हिंदू धर्मात राहून अस्पृश्यांना स्वाभिमानाने जीवन जगता येणार नाही याची खात्री पटल्यावर त्यांनी १९३५ मध्ये येवला, जि. नाशिक येथे भरलेल्या अस्पृश्य परिषदेच्या अध्यक्षपदावरून उदगार काढले की, "दुदैवाने मी हिंदू म्हणून अस्पृश्य जातीत जन्माला आलो असलो तरी मरताना मात्र मी हिंदू म्हणून मरणार नाही", त्यानुसार त्यांनी धर्मांतराचा निर्णय घेऊन १९ ऑक्टोबर १९५६ ला लाखो दलित बांधवांसह नागपूरच्या भूमीवर बौद्ध धर्माची दीक्षा घेतली.

२.शैक्षणिक क्षेत्रातील कार्य —

अस्पृश्यांना शिक्षण मिळाल्याखेरीज त्यांची उन्नती होणार नाही हे डॉ. आंबेडकर यांनी ओळखून त्यांनी शिक्षण प्रसाराच्या कार्यावर भर दिला.

१. बहिष्कृत हितकारणी सभेच्यावतीने डॉ. आंबेडकरांनी तरुण व प्रौढांसाठी रात्रीच्या षाळा, वाचनालये तसेच विद्यार्थी वस्तीगृह हे सुरू केली. भारतीय बहिष्कृत समाज शिक्षण प्रसारक मंडळाची स्थापना केली.
२. जून १९२८ मध्ये दोन वसतिगृहे सुरू केली. त्यानंतर त्यांनी डिस्प्रेड क्लासेस एज्युकेशन सोसायटीची स्थापना केली.
३. अस्पृश्य—दलित वर्गाला उच्च शिक्षणाच्या सुविधा उपलब्ध व्हाव्यात म्हणून ८ जुलै १९९५ रोजी मुंबई येथे 'पीपल्स एज्युकेशन सोसायटीची' स्थापना केली. या सोसायटी तर्फे त्यांनी मुंबई येथे 'सिद्धार्थ कॉलेज' सुरू केले. याच संस्थेच्या मार्फत १९५० मध्ये औरंगाबाद येथे 'मिलिंद कॉलेज' सुरू केले. औरंगाबाद मधील नागसेन वनाच्या परिसरात लावलेल्या रोपट्यांचा आज वटवृक्ष झाला आहे. नागसेन वनाच्या परिसरात विविध शाखांची महाविद्यालय व उच्च माध्यमिक विद्यालय महाविद्यालयीन मुला—मुलींसाठी वसतिगृहे सुरू करण्यात आली असून त्यांच्या या कार्यामुळे आज या परिसरातून लाखो दलित मुले—मुली शिक्षण घेऊन बाहेर पडत आहेत.

संविधानातील तरतुदी

डॉ. आंबेडकरांनी राज्यघटनेत विविध तरतुदींचा अंतर्भाव करून घेतला आहे. (भारतीय राज्यघटनेचे शिल्पकार) त्यांच्याच प्रयत्नाने दलितांसाठी स्थापन करण्यात आलेल्या शैक्षणिक संस्थांच्या बरोबर दलित समाजाला इतर समाजाच्या बरोबरीने आणण्यासाठी राज्यघटनेतील कलम ४२ अन्वये शैक्षणिक सवलतीची तरतूद करण्यात आली. तसेच घटनेतील कलम २९ अन्वये सरकारी मदत घेणाऱ्या शैक्षणिक संस्थेत अस्पृश्यांना मुक्त प्रवेशाची व्यवस्था करण्यात आली.

३.राजकीय क्षेत्रातील कार्य —

सामाजिक चळवळ ही राजकीय आश्रया याशिवाय यशस्वी होत नाही. तसेच समाजाचा विकास ही राजकीय सत्तेशिवाय होत नाही. म्हणून डॉ. आंबेडकरांनी दलितांना “राजकीय सत्तेच्या मोक्याच्या आणि महत्त्वाच्या जागा काबीज करा व शासन करणे जमात बना” असा संदेश दिला होता.

साऊथ ब्युरो कमिटी —

इंग्रजांनी भारतीयांना राजकीय हक्क अधिकार देण्यासाठी 'लॉर्ड साऊथ ब्युरो' यांच्या अध्यक्षतेखाली १९१९ मध्ये मतदान कमिटी पाठविली. या समितीसमोर अस्पृश्यांच्या राजकीय हक्कांची मागणी करण्यासाठी महर्षी वि.रा. शिंदे व डॉ. बाबासाहेब आंबेडकर यांची निवड करण्यात आली. डॉ. आंबेडकरांनी समितीसमोर पुढील मागण्या करून अस्पृश्यांच्या राजकीय हक्कांच्या चळवळीची मुहूर्तमेढ केली.

- १) अस्पृश्यांनाही मतदानाचा अधिकार देण्यात यावा.
- २) सार्वजनिक तसेच सार्वत्रिक निवडणुकीस उभे राहण्याचा त्यांना हक्क असावा.
- ३) अस्पृश्यांसाठी स्वतंत्र मतदार संघ असावा.
- ४) अस्पृश्यांना त्यांच्या लोकसंख्येच्या प्रमाणात प्रतिनिधित्व मिळावे.
- ५) अस्पृश्यांना त्यांचे प्रतिनिधी निवडण्याचा अधिकार असावा.

अस्पृश्यांच्या हक्कांचा जाहीरनामा —

हिंदुस्थानला राजकीय हक्क देण्यासाठी ब्रिटिश सरकारने १९२७ मध्ये 'सर जॉन सायमन' यांच्या अध्यक्षतेखाली एक समिती नेमली. काँग्रेसने या समितीला विरोध केला पण डॉ. आंबेडकरांनी अस्पृश्यांच्या हक्कासंबंधी एक मुंबई प्रांतात कोणते राजकीय हक्क असावेत याविषयी दुसरे पत्र समितीला पाठविले.

डॉ. आंबेडकर यांनी १९ मार्च १९२८ रोजी मुंबई कायदेमंडळात महारांची गुलामगिरीतून सुटका करण्यासाठी 'महार वतनबिल' मांडले. त्यामुळे महारांचे वतन खालसा करून त्यांना त्यांच्या इच्छेप्रमाणे काम व वेतन ठरविण्याचा अधिकार देण्यात यावा अशी मागणी करण्यात आली होती.

स्वतंत्र मतदार संघ व राखीव जागा —

१९३० ते १९३२ या काळात इंग्लंडमध्ये ज्या तीन गोलमेज परिषद घेण्यात आल्या त्यात अस्पृश्यांचे प्रतिनिधी म्हणून डॉ. आंबेडकर उपस्थित होते. अस्पृश्यांना राजकीय न्याय मिळवून देण्यासाठी त्यांच्याकरिता स्वतंत्र 'मतदार संघाची मागणी' डॉ. आंबेडकरांनी केली. ब्रिटिश पंतप्रधान रॅम्से मॅकडोर्नोल्ड यांनी १९३२ मध्ये जातीय निवड जाहीर करून अस्पृश्यांची स्वतंत्र मतदार संघाची मागणी मान्य केली. पण म. गांधींनी त्यास विरोध केला. काँग्रेस नेत्यांनी या दोन्ही नेत्यांमध्ये तडजोड घडवून आणून एक करार झाला हा करार 'पुणे करार' होय, त्यानुसार अस्पृश्यांना स्वतंत्र मतदार संघाऐवजी 'संयुक्त मतदारसंघ व अस्पृश्यांसाठी राखीव जागा' मान्य करण्यात आला.

राजकीय पक्षाची स्थापना —

१. स्वतंत्र मजूर पक्ष
२. शेड्युल्ड कास्ट फेडरेशन
३. रिपब्लिकन पक्ष

१.स्वतंत्र मजूर पक्ष —

डॉ. आंबेडकरांनी भारतातील श्रमिकांची जातीबंधना पासून मुक्तता करण्यासाठी सामाजिक क्रांतीला राजकीय व आर्थिक आधार देण्यासाठी जातीनिरपेक्ष तत्त्वावर संघटना उभारण्यासाठी या पक्षाची स्थापना १५ ऑगस्ट १९३६ मध्ये केली. १९३७ च्या प्रांतिक विधिमंडळाच्या निवडणुकीत या पक्षाने यश मिळवून विरोधी पक्ष म्हणून महत्त्वाची भूमिका पार पाडली. त्यावेळी खोती निर्मुलन विधेयक, महारवतने नष्ट करणारी विधेयक, शेतकऱ्यांचा मोर्चा, गिरणी कामगारांचा संप अशी महत्त्वाची कामे विधिमंडळात व बाहेर या पक्षाच्यावतीने दलित कामगार—शेतकरी समाजात करण्यात आली आहे. स्वतंत्र मजूर पक्षाचे सामाजिक, आर्थिक ध्येय धोरण या दलित चळवळीला लाभलेल्या आंबेडकरी वारसाचा अत्यंत मोलाचा भाग आहे.

२.शेड्युल्ड कास्ट फेडरेशन —

देशातील अमानुष आणि विषम समाजव्यवस्था जनमानसात ठाण मांडून बसलेली जातीप्रथा, स्पृष्ट्यास्पृश्यता यांच्या परिणामातून अनुसूचित जातीच्या विशिष्ट हितसंबंधाचे रक्षण करण्यासाठी स्वतंत्र्य प्राप्तीनंतर दलितांची उपेक्षा होऊ नये, त्यांना विशेष सवलती व संरक्षणे प्राप्त व्हावी, त्यांची

स्वतंत्र अस्मिता जपता यावी यासाठी १८ जुलै १९४२ ला 'शेड्युल्ड कास्ट फेडरेशन' या राजकीय पक्षांची डॉ. आंबेडकरांनी स्थापना केली.

३. रिपब्लिकन पक्ष —

डॉ. आंबेडकरांच्या महापरिनिर्वाणानंतर दलित चळवळीतील इतर नेते कार्यकर्त्यांनी त्यांचा संकल्प सिद्धीस नेण्यासाठी ऑक्टोबर १९५७ मध्ये 'शेड्युल्ड कास्ट फेडरेशन' विसर्जित करून 'भारतीय रिपब्लिकन पक्षाची' स्थापना केली. या पक्षाची भूमिका ही जाती—पोटजातीच्या मर्यादांमध्ये न अडकता इतर जाती नाही ज्यांची लोकशाही समाजवादावर निष्ठा आहे या सर्वांना प्रवेश देण्याची होती.

- दलितांच्या सवलती बौद्धांना मिळाव्यात.
- महार वतन रद्द करावे.
- नागपूरची दीक्षाभूमी आंबेडकर स्मारकांसाठी मिळावी.

या मागण्या सुरुवातीला या पक्षाने केल्या होत्या. रिपब्लिकन पक्षाला यश मिळवून या पक्षाने विरोधी पक्ष म्हणून महत्त्वाची भूमिका पार पाडली.

४. संविधानाच्या माध्यमातून कार्य —

डॉ. आंबेडकरांनी भारतासाठी लोकशाही प्रधान स्वातंत्र्य, समता व बंधुता या तत्त्वावर आधारित असलेले संविधान केले असून त्यामध्ये अस्पृश्यांसाठी पुरोगामी कायदे योजना, आरक्षण सवलती यासारख्या विविध स्वरूपांच्या तरतुदीचा अंतर्भाव केला आहे. कायदा मंत्री असताना त्यांनी परिश्रमपूर्वक 'हिंदू कोड बिल' तयार केले होते.

५. डॉ. आंबेडकर व दलित स्त्री शिक्षण —

दलितांच्या जीवनाचा नरकमय कोंडवाडा नष्ट करण्यासाठी डॉ. बाबासाहेब आंबेडकरांच्या रूपाने एक थोर समाजसुधारक, विचारवंत पुढे आले. साम्राज्यवादी शक्तींनी देशावर लागलेल्या दीडशे वर्षांच्या गुलामगिरी पेक्षा समाजातील हजारो वर्षांची गुलामगिरी अधिक दाहक व वेदनादायी होती. भारतीय स्त्रियांमध्ये सर्वाधिक शोषित दलित स्त्री राहिलेली आहे. बालविवाह, विजोड विवाह, पडदा पद्धती, विधवा विवाहास बंदी, हुंडा प्रथा, सती प्रथा या अभिजन स्त्रियांच्या समस्याबरोबरच दलित स्त्री जातीप्रथेच्या जाचानेही त्रस्त होती. जातिभेद अस्पृश्यता शिवताषिवत अपवित्रता आणि असमानतेची वागणूक ही तिच्या वाट्याला येई. जात, वर्ण व पुरुष सत्तेत दलित स्त्रीचे जीवन बंदिस्त होते. जातीव्यवस्था, वर्णव्यवस्था व पुरुष सत्ता या तीनही संस्थांकडून तिचे शोषण होत होते. या परिस्थितीतून दलित स्त्रियांना बाहेर काढण्यासाठी डॉ. बाबासाहेब आंबेडकर हे महात्मा फुले प्रमाणेच दलित स्त्रियांच्या शिक्षणासाठी प्रयत्न करत होते.

शिक्षित दलित स्त्री प्राथमिक पातळीवर आपल्या कुटुंबाचे आणि नंतर समाजाच्या मुक्तीचे भान ठेवेल अशा विश्वास डॉ. आंबेडकरांना होता. म्हणून त्यांनी दलित स्त्रियांच्या राहणीमानामध्ये बदल व्हावा व तीने मुलांच्या शिक्षणाकडे लक्ष द्यावे असे त्यांनी सुचविले. महाडच्या सत्याग्रही स्त्रियांच्या तुकडी समोर भाषण देताना डॉ. आंबेडकर म्हणतात "ज्ञान आणि विद्या" या गोष्टी काही पुरुषांसाठीच नाहीत त्या स्त्रियांनाही आवश्यक आहेत. "खाण तशी माती" ही गोष्ट ध्यानात ठेवून पुढील पिढी

सुधारण्यासाठी मुलींनाही शिक्षण दिल्याशिवाय राहू नका. स्त्रियांना त्यांचाच प्रश्नासंदर्भात संघटित करून शिक्षणाचे महत्त्व पटवून देताना, तसेच जातिव्यवस्थेच्या दलदलीत अडकलेल्या दलित स्त्रियांना मुक्त करण्याचा डॉ. बाबासाहेब आंबेडकरांचा हेतू होता. म. फुले प्रमाणे डॉ. आंबेडकरांनी ज्ञानाला मुक्तीचे साधन मानले. शिक्षण हे सामाजिक उन्नतीचे व भौतिक परिवर्तनाचे साधन आहे. याची जाणीव डॉ. आंबेडकरांना असल्याने त्यांनी दलित स्त्री पुरुषांना शिक्षणाची कास धरावयास सांगितले.

१९२० मध्ये सक्तीच्या प्राथमिक शिक्षणात मुलींना वगळण्यात आले त्यावेळी आंबेडकरांनी मूकनायक मधून या प्रश्नाला वाचा फोडली. त्याचप्रमाणे बहिष्कृत परिषदेच्या अधिवेशनाचे वृत्तांताचा आठ पाणी अहवाल डॉ. बाबासाहेबांनी मूकनायक मध्ये छापला आणि स्त्री शिक्षणाला वाचा फोडली. डॉ. आंबेडकर स्त्री शिक्षणाचे पाठीराखे होते. सक्तीच्या स्त्री शिक्षणाला पाठिंबा दिला. कुटुंब, व्यक्ती, समाज व राष्ट्र यांची प्रगती शिक्षणाने होते असे त्यांचे मत होते. बहिष्कृत समाजाला समाज उन्नतीसाठी, स्त्री शिक्षणासाठी डॉ. आंबेडकर जागे करित होते. समाज संसाररूपी रथाचे स्त्री एक चाक आहे त्याला निरक्षर ठेवून समाज पुढे जाणारच नाही. म्हणून बहिष्कृत स्त्रिलाही शिक्षण देण्याची मागणी डॉ. आंबेडकर करताना दिसतात. डॉ. आंबेडकरांनी १९२७ मध्ये 'बहिष्कृत भारत' हे पाक्षिक सुरू करून त्यातून स्त्री शिक्षणाची मागणी केली. स्त्रियांना प्राथमिक, माध्यमिक आणि उच्च शिक्षण द्यावे एवढेच नव्हे तर समाजाच्या निकोप वाढीसाठी स्त्री-पुरुषांना एकत्र शिक्षण द्यावे या मताला पण ते दुजोरा देतात. स्त्रियांचे शिक्षण पुरुषांच्या बरोबर एकत्र असले पाहिजे असे मत व्यक्त करतात.

सारांश —

डॉ. आंबेडकरांनी भारतातील दलित समाजाच्या उद्दारासाठी जे कार्य केले आहे ते अतुल्य असे आहे. आपल्या अस्पृश्य बांधवांना संघटित करून त्यांना अन्यायाविरुद्ध संघर्ष करण्यास व आपल्या न्याय हक्कासाठी जगण्याकरिता तयार केलेले दलितांमधील अस्पृश्यता जागृत करण्यासोबत त्यांना राष्ट्रीय प्रवाहाशी जोडून दलित अस्पृश्यांचीच नव्हे तर या देशाची, देशातील सर्व जाती धर्माच्या माणसांची व एकूणच मानवतेची फार मोठी सेवा केली आहे.

तसेच ब्राह्मणवाद सांप्रदायिकता, वर्णवाद या बाबी नेहमीच सामान्य माणसाचे व दलिताचे शोषण करित आल्या आहेत अशा मानवीय बाबींच्या विरोधात प्रखर भूमिका घेऊन डॉ. आंबेडकरांनी ही सामाजिक चळवळ गतिमान केली. ६ डिसेंबर १९५६ रोजी डॉ. आंबेडकर या महामानवाचे महापरिनिर्वाण झाले.

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- ८) विकिपीडिया



बौद्ध नेत्यांच्या भाषणांचा समाजावर प्रभाव - एक अवलोकन

भारती मोतिराम लंकेश्वर

Akola, Maharashtra

सार :-

प्रस्तुत शोध निबंधा मधून डॉ बाबासाहेब आंबेडकर यांनी राजकीय दृष्ट्या केलेल्या भाषणांची माहिती देण्यात आली असून सद्य स्थितीत बौद्ध समाजावर विविध राजकीय बौद्ध नेत्यांच्या भाषणांचा प्रभाव योग्य की अयोग्य या विषयी अवलोकन करण्यात आले आहे.

शोध संज्ञा :- बौद्ध तत्वज्ञान, राजकारण, राजकीय भाषणे

प्रस्तावना :-

“ माणसाने खावे जगण्यासाठी पण जगावे समाजासाठी ”

We must not forget what Babasaheb said “Lost rights are never regained by appeal to the conscience of the usurpers, but by relentless struggle” - Dr Ambedkar.

हे बाबासाहेबांनी जे सांगितले होते ते आम्ही कधी ही विसरू नये. कारण गमावलेला हक्क पुन्हा भीक मागण्याद्वारे आणि जमिंदारांच्या विवेकला आवाहन करून परत मिळवून दिला जात नाही पण सतत धडपड करून, टिकवून ठेवता येतो, कारण समाजातील प्रत्येक नागरिकाने जागे राहून जीवन जगणे महत्वाचे आहे. यासाठी त्यांनी नेहमीच आपल्यातील हक्क, स्वाभिमान राखणे महत्वाचे आहे.

आजच्या बौद्ध समाजातील नागरिक हा बाबासाहेबांच्या विचारांना अनुसरून जगत असतांना जे विविध राजकीय पक्ष(बौद्ध) आहेत त्या पक्षांचा बौद्ध नेत्यांचा राजकारणांचा प्रभाव लोकांच्या राहणीमनात दिसून येत आहे. ते कितपत योग्य आहे की अयोग्य आहे याचे अवलोकन करतांना डॉ बाबासाहेबांचा राजकीय भाषणांचा प्रभाव-शैली कशा स्वरूपात होती त्या संबंधी माहिती सुद्धा यात समाविष्ट करण्यात आली आहे.

बौद्ध तत्वज्ञान :-

बौद्ध धम्मात दैवी शक्ति, देवत्व वगैरेचा उल्लेख येत नाही. भक्ति करणे, पुजा करणे, वगैरे उपदेशही नाहीत, फक्त माणसाने विकाररहित आणि दयाळू वृत्तीने कसे राहावे या बदलचे भाष्य आहे. जीवनातील नैतिक अधिष्ठान देण्याच्या उद्देशाने काही अतिशय साधे, सोपे नियम बौद्ध धम्मात सांगितले गेले, हे नियम सामाजिक व्यवहाराला लागू होतात तसेच ते मुक्तिच्या आशेने आधिक खडतर आयुष्य जगणाऱ्या भिक्खु व भिक्खुणी करता ही लागू होतात.

या सर्व बाबींचे पालन डॉ बाबासाहेब आंबेडकर यांनी बौद्ध धम्माची दिक्षा दिल्यापासून लागू होत आहे.पण सध्या या सर्व बाबी व त्यांचे अनुकरण करण्यांचे प्रमाण ज्या प्रकारे कमी दिसून येत आहे त्यामुळे हेच म्हणावे लागेल की बौद्ध धम्माच्या तत्वज्ञानाकडे दुर्लक्ष झाल्याने त्याचा प्रभाव ओसरत आहे.

राजकीय परिस्थिती :-

बौद्ध धम्माच्या जंनजागृती करिता बाबासाहेबांनी सांगितले होते की “लोकांत तेज व जागृती उत्पन्न होइल असे राजकारण हवे ” या नुसार बौद्ध समाजातील राजकीय नेते बौद्ध पक्षांमधून कितपत या गोष्टीचे पालन भाषणांद्वारे अनुकरण करित आहेत की ज्यामुळे बौद्ध तत्वज्ञानातील बाबींचे अनुकरण होत आहे. व समाजात बौद्ध धम्माचा प्रचार व प्रसार होत आहे. बौद्ध नागरिक अभिमानाने जीवन जगत आहे तर डॉ बाबासाहेब व तथागत गौतम बुद्धांच्या बौद्ध धर्माचे कशा स्वरूपात पालन खरोखर करतो का, कधी, केव्हा, कुठे, अशा स्वरूपात राजकीय पक्षाने कधीतरी समाजाच्या अडचणी सोडविण्यात मागील पंधरा ते वीस वर्षांपासून पुढाकार घेतला आहे का? सामाजातील सेवा सुविधांची पडताळणी करतात का, समाज हा फक्त विशिष्ट वेळीच आठवतो आणि ती वेळ म्हणजे निवडणुकांची. आशा वेळी सूद्धा आपल्या समाजाची दिशाभूल करणाऱ्याच मानस प्रत्येक दलित बौद्ध राजकीय पक्षांद्वारे केल्याचे दिसून येते.

तेव्हा बाबासाहेबांचे एकच वाक्य आठवते “ जेथे एकता तेथेच सुरक्षितता ” याचा विसर प्रत्येक बौद्ध नेत्यांना-पक्षाला पडला आहे.हे त्यांच्या कार्य पद्धतीमधून दिसून येतेच. जर बौद्ध राजकीय पक्ष-नेत्यांना समाजाची काळजी असती तर इतर धर्माच्या राजकीय पक्षा प्रमाणे तरी, एक तरी, काही तरी कार्य कामे समाजाच्या प्रगतीचा आलेख चढता दिसून आला असता. पण संशोधनात्मक पाहणी केली असता पुढील काही सामाजिक समस्या, तत्वज्ञानांची जपणूक, बौद्ध समाजातील नवतरूण, बौद्ध समाजातील कुटुंब पद्धती, बौद्ध परंपराची काळजी

सामाजिक समस्या :-

बौद्ध समाजाच्या जीवनातील विविध सामाजिक स्तरीय समस्या हक्कासाठी निर्माण होणारे प्रश्न त्यामुळे जी अराजकता उत्पन्न होते त्या त्या समस्या सोडविणे इत्यादि स्वरूपातील लहान-मोठ्या बऱ्याच बाबी यामध्ये येतात.या सर्वांचा अभ्यास केला असता असे दिसून येते की दलित बौद्ध नेते फक्त जनतेला भाषणातून बोलून दाखवतात.

प्रत्येक कृतीत मात्र शून्य असल्याचे दिसून येते. कारण समाजात जे गौतम बुद्धांनी-बाबासाहेबांनी तत्वज्ञानाची शिकवण दिली आहे. ती रुजवणे त्याला अनुसरून राजकीय कार्यांचे आयोजन करणे जरूरी आहे. पण असे कोणत्याही बौद्ध नेत्यांच्या कार्यातून दिसत नाही आणि समाजाची आर्थिक जडण घडण डब घाईत जात असून आर्थिक, शैक्षणिक प्रगति हवी त्या प्रमाणात होत नाही.याला राजकीय वातावरण जबाबदार आहे.

“माणूस हा धर्माकरिता नाही तर धर्म हा माणसाकरिता आहे”. याला अनुसरून बौद्ध पक्षाने-नेत्याने दक्षता घेतली तर नक्कीच बौद्ध समाजाचे जीवन सुसंस्कृतित्या, यशो शिखरावर पोहोचेल यात शंकाच नाही.

कौटुंबिक :- बौद्ध नेत्यांचा विविध पक्षांच्या कार्यामुळे, त्यांच्या प्रत्येक लहान-मोठ्या गुणांमुळे आज प्रत्येक बौद्ध कुटुंबावर त्या त्या पक्षांचा प्रभाव पडत आहे. व घराघरात असलेली शांतता एकोपा, संघ भावना मोडीत निघाली असल्याचे दिसून येत आहे.

नवतरुण बौद्ध :- राजकीय दृष्टीकोणातून विचार केल्यास आजच्या नाव तरुणात शिका, संघटित व्हा, संघर्ष करा हे बाबासाहेबांनी संगितले आहे. म्हणून त्यातील संघर्ष हा जास्त प्रमाणात केल्या जात असून तो करीत असतांना हक्कासाठी करणे असे बाबासाहेबांनी संगितले होते. पण तरुण वर्ग राजकीय भाष्य ज्या स्वरूपात केल्या जाते त्याच स्वरूपात वागणूक करणे चालू केले आहे. त्यांची बोलण्याची भाषा शैली सोजवळ, मृदु दिसून येत नाही. आपण शांतीचा संदेश जगाला देणाऱ्या बौद्ध समाजाचे पाईक आहोत याचा विसर पडला आहे व टपोरी भाषा, बाबासाहेबांना दैवत्व देण्यात मग्न झाला असल्याचे दिसून येते. या सर्व बाबी व इतरही बरेच प्रकार जे बौद्ध समाजाच्या जीवनात राजकीय घडामोडीचा प्रभाव 95% असल्याचे दिसून येते. त्यामुळे समाज व बौद्ध नेते यांनी विचार करणे जरूरी आहे ज्यामुळे समाजोन्नती कशी घडेल हे शोधावे.

डॉ बाबासाहेब आंबेडकरांची भाषणशैली :-

डॉ बाबासाहेब आंबेडकर यांनी राजकीय दृष्ट्या जेव्हा समाजासमोर भाषणांद्वारे त्यांनी समाजाचा विकास, हक्क, स्वाभिमान इत्यादींचा विचार करून जनतेला आपल्या भाषणातून घडविले असल्याचे स्पष्ट दिसून येते. तर त्यांना मराठी, इंग्रजी, हिन्दी, गुजराती चार भाषा अवगत होत्या.

डॉ बाबासाहेबांच्या भाषणाचा अभ्यास करत असतांना तत्कालीन परिस्थिती डोळ्या समोर उभी राहते, ती त्यांच्या ओजस वानीतून प्रगटलेल्या प्रत्येक शब्दन-शब्द क्रांतिकारी आहे.त्यांच्या भाषणांच्या शैलीची वैशिष्ट्ये पाहता, त्यांची भाषाशैली प्रेरणादायी आहे.

1. अनुयायी प्रबोधन करतांना कधी मातृत्वदायी ममता तर कधी पितृत्वुल्य दिशादर्शन करणारे बाबासाहेब होय.
2. स्वतः वरील समजस्यापूर्ण टिकेल कधी खिलाडूवृत्तीने, कधी कधी विरोधकांना एखाद्या मल्हासारखे आव्हान देणारे होय.
3. आपल्या विद्वतेचे प्रदर्शन न करता भक्तिभावाने, प्रेरक विचार समजतील अश्या सौप्या, सोम्य भाषेत मांडले.
4. बाबासाहेब टीका करणाऱ्यांवर नर्मविनोदी शैलीत प्रत्युत्तर देतांना जसे 'कुठे मी हिमालय व कुठे ते मूतखडे' असे संबोधून पळताभुई केलेला दिसून येतो. तर ते भाषणात हशा पिकावा म्हणून म्हणतात 'आता दोन शेर भजी खल्याने माझ्या नैतिकतेवर काही विपरीत परिणाम होणार आहे काय, अशी नर्म विनोदी झालर दिसून येते.

5. गंभीर विषयांची मांडणी करतांना बाबासाहेब श्रोत्यांच्या सहज आकलनासाठी रोजच्या जगण्यातील उदाहारणे देत असत. जसे अस्पृश्य नष्ट करणे म्हणजे विषाचे अमृत करता येण्यासारखे आहे. हिंदू धर्मात राहून ते अजिबात शक्य नाही. असे प्रतिपादन करतांना स्वयंपाकघरातील उदाहरण-तेही स्वताच्या पाककलेचे कौशल्या अधोरेखित करत ते म्हणत “विषाचे अमृत होणेच शक्य नाही. पदार्थ खारट झाला तर तो अळणी करता येईल, आंबट झाला तर तो गोड करता येईल पण विषाचे अमृत करता येणे अशक्य आहे, एखादा पदार्थ खारट झाला तर त्यातले मीठ कसे काढणे ही युक्ति माझ्या भगिनींना नसेल पण मी देतो. खारट पदार्थ शिजत असतांना त्यात एक कागदाचा तुकडा टाकून ठेवावा म्हणजे तो पदार्थ अळणी होतो. मी कोणत्याही भगिनी इतका चांगला स्वयंपाक करतो, कारण काही धंदा न मिळाल्यास बावर्ची तरी होता यावे म्हणून मी शिकलो.हे सांगण्याचे तात्पर्य इतकेच की सर्वकाही बदलता येईल पण विषाचे अमृत होणार नाही.
6. दलित समाजातील पुरुषाचा पुरुषार्थ जागृत करण्यासाठी अनेकदा महाभारतातील संदर्भ दिले आहेत जसे की, पुरुषाला अन्यायाचा राग येतो व जो अपमान सहन करत नाही तोच पुरुष म्हणायचा, ज्या पुरुषाला राग किंवा चीड येत नाही तो आणि नपुंसक सारखेच..... याशिवाय संस्कृत सुभाषिते म्हणी सुद्धा आढळतात. ते आपली भाषणे 13,13 वेळा लिहून काढत असत. भरपूर व सकस वाचन हे प्रभावी भाषणाचे भाषा शैलीचे त्यांचे वैशिष्ट्य होते.
7. बाबासाहेबांनी भाषणात कधीही व्यक्तिगत आकस व्यक्त केला नाही, ते वाक्ये उतम उदाहरण आहे.

सारांश :-

“जा आपण आपल्या घराच्या भिंतीवर लिहून ठेवा की मला या देशाची शासनकर्ती जमात बनायची आहे”. असे बाबासाहेब मोजक्याच शब्दात समुदायाला मंत्रमुग्धा करून कार्यप्रवण करण्याचे जे सामर्थ्य फारच कमी नेत्यांना लाभते ते बाबासाहेबांना लाभले होते. म्हणूनच तर बाबासाहेब हे सर्वार्थाने लोकनेते (मास लीडर) होते. एखाद्या छोट्या समूहाचे अथवा गटाचे नेते नव्हते.

असे गुण आजच्या बौद्ध समाजाच्या नेत्यांच्या भाषणात यत्किंचितही दिसून येत नाही याची खंत वाटते. डॉ बाबासाहेबांसारखे भाषणातून समाजनिर्मिती करण्याची कला नक्कीच बौद्ध नेत्यांनी घ्यावयास पाहिजे अशा महामानवला माझे त्रिवार विनम्र अभिवादन |

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प्रा.डॉ.रेखा बाबाजी मेश्राम

वाणिज्य विभाग प्रमुख

नेवजाबाई हितकारिणी महाविद्यालय,

ब्रम्हपुरी, जि.चंद्रपूर

ईमेल - rekhameshram948@gmail.com

सारांश :-

डॉ.बाबासाहेब आंबेडकर म्हणजे एक असामान्य प्रतिभावंत अर्थशास्त्रज्ञ तसेच समाजशास्त्र, कायदा, राजशास्त्र, मानव वंशशास्त्र अशा अनेक शास्त्रामध्ये त्यांची बहुमोल कामगिरी आहे. परंतु मुलत : ते एक अत्यंत चिकित्सक अर्थतज्ञ होते, त्यांचा अर्थशास्त्रीय दृष्टीकोन अतिशय सुस्पष्ट आणि भारताच्या सर्वांगीण विकासासाठी अत्यंत पोषक स्वरूपाचा होता. त्यांच्या अर्थशास्त्रीय विश्लेषणाचा केंद्रबिंदु मानव आणि मानवाचा आर्थिक विकासातून घडून येणारा सामाजिक विकास हाच होता. डॉ.आंबेडकरांनी सर्व विषयांना स्पर्श केला आहे. ग्रंथ वेड, अभ्यास, चिंतन यामुळे ते थोर विचारवंत म्हणून जगात प्रसिध्द झाले, अर्थशास्त्र व भारतीय शेती' हा सुध्दा त्यांच्या आवडीचा विषय होता. भारत देशातील जनतेची आर्थिक स्थिती सुधारावी याकरिता त्यांनी ब्रिटीश सरकारला आर्थिक मदत करण्यासंबंधीने सुचविले होते. त्याचा एक भाग म्हणता येईल त्यांनी एम.ए.च्या परिक्षेसाठी Administration and Finance of the East India Company 1915 हा शोधनिबंध लिहिला होता. याशिवाय The Evaluation of provincial Finance in British India 1925, The Problem of Rupee it's origin and it's solution-1923, History of India, Currency and Banking, Vol. 1/1947 इत्यादी अर्थविषयक ग्रंथांची रचना त्यांनी केली.

प्रस्तावना

डॉ.बाबासाहेब आंबेडकरांनी जीवनभर धर्मव्यवस्था, समाजव्यवस्था, राज्यव्यवस्था आणि अर्थव्यवस्था ह्यांचा पुर्णपणे अभ्यास केला. त्यांना ह्या सर्व व्यवस्थांमध्ये विषयतेचे आणि शोषणाचे दर्शन घडून आले. येथिल परंपरागत, धर्मव्यवस्थेने दलित, पिडीत समाजाचे राजकीय, सामाजिक, सांस्कृतिक आणि आर्थिक शोषण केल्याचे दिसून आले. कार्ल मार्क्सने श्रयशक्तीतून शोषण क्रिया कशी होते आणि भांडवलशाहीचे इतिहासातील स्थान नष्ट होणे कसे अपरिहार्य आहे. ह्याचे विवेचन केले तर डॉ.बाबासाहेब आंबेडकरांनी भारतात हिंदु धर्माची जातीय अवस्था आणि त्यातील उत्तरंड यांची मीमांसा करून बुध्दीवंताना फार मोठा धक्का दिला.

आर्थिक उत्पन्नाच्या दृष्टीने जाती व्यवस्था कशी आहे. ह्याबाबत डॉ.आंबेडकर म्हणतात, भारतीय समाज जातीच्या उत्तरंडीवर उभारला आहे. जातीच्या उत्तरंडीमध्ये जितका नंबर खालचा तितके ग्राहक कमी व्यापार उदीयात नफ्याचा दर कमी म्हणून ती जात विकासात मागे राहिल. ह्या तर्काने विचार केल्यास डॉ.आंबेडकरांनी भारतीय अर्थव्यवस्थेत आणि पश्चिमात्य अर्थव्यवस्थेत कुठे फरक आहे आणि मागासलेपणा हा आर्थिक प्रश्न नसुन जातीच्या रचनेतून निर्माण झालेली आर्थिक विषमता होय. खालच्या जातीच्या लोकांना वरच्या जातीचे व्यवसाय करण्यास बंदी असल्याने त्यांच्याकरिता विकासाची दारे बंद करण्यात आली. त्यामुळे ते आर्थिक विकासात सर्वात मागे राहिले. आधुनिकीकरणापासून वंचित राहिले.

डॉ.बाबासाहेब आंबेडकर असे विचारवंत होते की, त्यांना ह्या देशातील अनेक प्रश्नांचे गुढ समजले होते. त्यांना भारतात शेकडो वर्षांपासून दलितांचे सामाजिक व आर्थिक शोषण ज्या व्यवस्थेत पडलेले आहे. ती व्यवस्थाच मुळातून नेस्तनाबूत करून स्वातंत्र्य, समता, बंधुता व न्याय ह्या नवीन जीवनमुल्यांवर नवी समाजव्यवस्था आणि अर्थव्यवस्था उभारावयाची होती.

संशोधन लेखाचा उद्देश :-

सदर संशोधन लेखाचा उद्देश डॉ.बाबासाहेब आंबेडकरांना आर्थिक विचारांचा अभ्यास करणे.

संशोधन पध्दती :-

सदर संशोधनासाठी दुय्यम स्रोतांचा वापर करण्यात आलेला आहे. यात प्रकाशित व अप्रकाशित पुस्तके, मासिके, तसेच संकेतस्थळांचा वापर करण्यात आला आहे. संकलित माहितीच्या आधारे शोधनिबंधाच्या अभ्यासाची योग्य मांडणी करण्यात आली आहे.

डॉ.बाबासाहेब आंबेडकरांचे आर्थिक विचार :-

डॉ.बाबासाहेब आंबेडकरांचे आर्थिक विचार समजून घेण्यासाठी त्यांच्या अर्थशास्त्रातील अभ्यासविषयाचे खालीलप्रमाणे विभाग पाडून त्यांच्या विचारांचा आढावा घेता येतो.

शेतीविषयक विचार :-

डॉ.आंबेडकरांचे कृषीसंबंधी विचार देशाला आणि शेतकऱ्यांना आर्थिकदृष्ट्या सक्षम करणारे आहेत. शेतकऱ्यांच्या समस्यांवरील उपाय त्यांनी Small Holding in India and Their Remedies and Status & Minorities मधून व्यक्त केले आहेत. इतकेच नव्हेतर त्यांनी मुंबई कॉन्सिलच्या सदस्यपदी निवड झाल्यानंतर २४ फेब्रुवारी १९२७ रोजी विधिमंडळात अर्थसंकल्पावरील आपले पहिले भाषणातून शेतकऱ्यांच्या प्रश्नांवर प्रकाश टाकलेला आहे. शेतीतून उत्पन्न निधो अथवा न निधो, शेतकऱ्यांना दरवर्षी शेतसारा हा भरावाच लागतो. याउलट आयकर भरणाऱ्या करदात्याला त्यांच्या उत्पन्नानुसार कर भरावा लागतो. पण हे उत्पन्नाचे तत्व शेतकऱ्यांना शासन लावित नाही. डॉ.आंबेडकरांच्या मते शेती व्यवसायाबरोबर जोडधंदा म्हणून शेतीपासून समाजाला पशुधन, सुवर्ण, वन इत्यादी बाबी. व्यापारासाठी महत्वपूर्ण ठरू शकतात. असे त्यांचे मत होत.

उद्योगाविषयक विचार :-

ज्या देशामध्ये भांडवलशाहिचा उदय झाला तो देश म्हणजे इंग्लंड व युरोप देशाच्या औद्योगिकरणामुळे जलद आर्थिक विकास घडून आला हे डॉ. आंबेडकरांनी पाहिले होते. त्यामुळे त्यांच्या मते, भारताचा आर्थिक विकास करण्यासाठी औद्योगिकरण फार महत्वाचे आहे. देशात उद्योगधंद्याचा विकास करित असतांना औद्योगिकरणतून आर्थिक विषमता व आर्थिक संपत्तीची मक्तेदारी होता कामा नये तसेच प्रादेशिक औद्योगिक असमानतेला होता कामा नये उद्योगधंदे ही सरकारच्या मालकीची असावी अशी त्यांची भूमिका होती. त्यासाठी राज्याची व्यवस्था व राज्याच्या मालकीची तत्वे स्वीकारली पाहिजेत. भारतात शेती क्षेत्रामध्ये मोठ्या प्रमाणात बेरोजगारी आहे. त्यांना काम मिळत नाही. त्यामुळे या कृषी क्षेत्रातील मजुरांना उत्पादन कार्यामध्ये गुंतविण्यासाठी औद्योगिकरणवर शासनाने भर दिला पाहिजे. विशेषतः उद्योगधंदे शहरी भागात उभारले जावेत कारण शहरी भागात मुलभूत सुविधा उपलब्ध असतात. त्याचबरोबर रोजगार प्राप्त करण्यासाठी ग्रामीण भागातून नागरी भागाकडे कामगारांचे स्थलांतरण होईल.

वेठबिगारी विषयक विचार :-

वेठबिगारी ही भारतीय समाजव्यवस्थेत व अर्थव्यवस्थेला लागलेली कीड आहे. भारतातील श्रमिक वर्गाचे राहणीमान कनिष्ठ दर्जाचे आहे. त्यांना मिळणारा मोबदला श्रमाच्या तुलनेत कमी आहे. भारतामध्ये उच्चवर्णीय समाजाने आपल्या फायद्याकरिता वेठबिगारी पध्दती सुरू केली आहे. डॉ.आंबेडकरांच्या मते, उच्चवर्णीय जमिन मालक वेठबिगारी वर्गाची पुर्वीपासून पिळवणूक व आर्थिक शोषण करतात, यामुळे भारतात सामाजिक व आर्थिक विषमता मोठ्या प्रमाणात दिसून येते. ब्रिटीशांनी वेठबिगारी नष्ट करण्याचा प्रयत्न केला. स्वातंत्र्यानंतर कायदेही केले. परंतु शासनाने कायद्याची योग्य त्या प्रमाणात अंमलबजावणी केली नाही.

शेतमजुरविषयक विचार :-

डॉ.आंबेडकरांच्या मते, भारतातील शेतमजूर असंघटित असल्याचे दिसून येते. शेतमजुरांचे वेतन दर, वेगवेगळ्या प्रदेशात फार कमी आहे. भारतामध्ये सर्वत्र पसरलेली निरक्षरता, अज्ञान, दारिद्र्य विशेष म्हणजे जातीसंस्थेचा पगडा आहे. म्हणून अस्पृश्य समाजातील शेतमजुरांना पाहिजे ती किंमत त्यांच्या श्रमानुसार देत नाही. तसेच शेतमजुरांजवळ विविध प्रकारच्या रोजगारांसाठी आवश्यक ते आधुनिक कौशल्य नसल्याने त्यांना अन्य व्यवसायात प्रवेश करता येणार नाही.

ग्रामीण भागातील शेतमजुरांच्या परिस्थितीमध्ये सुधारणा करण्यासाठी त्यांनी औद्योगिक कामगारांना जे फायदे मिळायला पाहिजे, डॉ.बाबासाहेब आंबेडकर म्हणतात, कोणत्या ही देशाच्या अर्थनीतीचे मुल्यमापन रेल्वे, रस्ते, कालवे यासारख्या लोकोपयोगी आणि

विकासात्मक बाबींवर होणारा खर्च यावरून करायचे असते. सन १८३४ ते सन १८४८ या कालखंडामध्ये ईस्ट इंडिया कंपनीने खंडप्राय अशा भारत देशामध्ये सार्वजनिक कामांवर केलेला एकूण खर्च इंग्लंडमधल्या मॅचेस्टर सारख्या एका शहराने पाणीपुरवठ्यासारख्या एकमेव बाबींवर केलेल्या खर्चापेक्षाही कमी होता. हे दाखवून, ब्रिटिशांनी भारतीय जनतेच्या बाबतीत कसा भेदभाव केला जातो हे स्पष्ट केले १८५८ साली ईस्ट इंडिया कंपनी बरखास्त झाल्यावर कर्जाचा मोठा डोंगर दारिद्र्याने पिचलेल्या गरीब भारतीय जनतेच्या शिरावर टाकण्यात आला हे डॉ.आंबेडकरांनी दाखवून दिले. यामधून भारताने इंग्लंडसाठी केलेल्या प्रचंड योगदानाच्या मानाने, इंग्लंडने भारतासाठी केलेले आर्थिक योगदान किती महत्वाचे होते हे डॉ.आंबेडकरांनी सिद्ध केले.

चलनपध्दती ही लवचीक आहे. चलननिर्मिती किती व्हावी हे देशामध्ये सोन्याचा साठा किती आहे. यावर अवलंबून राहत नाही आणि ही लवचीकता भविष्यकालीन भारताचे अर्थव्यवस्थेसाठी सुयोग्य ठरेल. प्रा.जॉन केन्स यांच्या मताचे डॉ.आंबेडकरांनी खंडन केले. डॉ.बाबासाहेब आंबेडकरांचा प्रतिवाद असा होता की, सुवर्ण विनिमय मानकामध्ये अभिप्रेत असलेली लवचिकता हे दुधारी अस्त्र आहे. लवचीकता जशी चांगली असू शकते तशी अर्थकारणाला बाधक सुद्धा असू शकते. देशात चलननिर्मिती होऊन चलनफुगवटा होईल. यातून प्रचंड भाववाढ होऊ शकेल आणि त्यामुळे सर्वसामान्य जनता भरडली जाऊन सामाजिक, आर्थिक स्थैर्य धोक्यात येऊ शकेल. असा त्यांनी इशारा दिला. हा इशारा किती योग्य होता त्याचे वास्तव सध्या भडकलेल्या महागाईवरून येऊ शकते.

डॉ.आंबेडकरांनी आर्थिक लिखानाची एक ताटवीक बाजू मांडली त्यांनी आर्थिक संबंध व व्यवस्था यासंबंधी विचार मांडले आहेत. त्यात सामाजिक न्यायाची भूमिका प्रधान आहे. याच दृष्टीतून त्यांनी खोती नष्ट करण्याची मागणी केली होती. शेतीमुळे शेतकरी वर्ग गुलाम बनतो, ही भूमिका त्यांनी घेतली होती. व विस्ताराने मांडली. डॉ.बाबासाहेब आंबेडकरांनी यंत्रयुगाचा पुरस्कार केला. त्यांनी यंत्रयुगाचे स्वागत केले. युरोपात औद्योगिकरणामुळे फार मोठी क्रांती घडून आली. औद्योगिक क्रांतीमुळे जीवनाच्या सर्वच क्षेत्रात बदल घडून आले, त्या औद्योगिक क्रांतीचा त्यांनी पुरस्कार केला. त्यांचा आर्थिक विचारामागे राष्ट्रवादी भूमिका होती. सर्वसामान्य माणूस हा त्यांच्या आर्थिक तत्वज्ञानाचा केंद्रबिंदु होता.

डॉ.बाबासाहेब आंबेडकरांचे आर्थिक विचार आजही बहुतांशी भारतात लागू होतात. १९५६ पर्यंत त्यांनी मांडलेले विचार काळाच्या कसोटीवर बदलाव्यतिरिक्त ते सामाजिक अर्थकारणासाठी खुप मोलाचे वाटतात. त्या काळातील दिग्गज देशी व विदेशी अर्थशास्त्रज्ञांनी सुद्धा त्यांच्या विचारांची दखल घेतली रूपयाची वर्तणुक, त्यांचे मुल्यांकन इत्यादी बाबतीत त्यांचे लेखन आजही आपणास स्तंभित करते.

साठ वर्षांपूर्वी बाबासाहेबांनी हा आर्थिक विचार अत्यंत दुरदुष्टीने मांडला आज या विचाराची प्रचिती सर्वच भारतीयांना येत आहे. जागतीकीकरण, खाजगीकरण आणि संबलीकरणाच्या नावाखाली सरकार आपली कल्याणकारी राज्य चालविण्याची जबाबदारी वेगाने काम करित आहे. उपरोक्त अनुभवावरून आंबेडकरांच्या प्रगल्भ बुद्धीमत्तेची, अर्थशास्त्रीय वैचारिक परंपरेची, मानवी जीवनाच्या नैतिकमुल्यांची, व भारतीय विचारांची ठेवण लक्षात येते. तसेच बाबासाहेबांनी १८७५—७६ मध्ये रूपाचे मुल्य २१.६३ पैसे होते ते १८९१—९२ मध्ये १६.७३ पैसे घसरल्याचे सांगितले.

१९९१ पासून भारताने खाजगीकरण, उदारीकरण व जागतीकीकरणाचा स्विकार केला त्यास खाऊजा म्हटले गेले. या धोरणाला विरोधही झाला मात्र बदलत्या काळानुसार हे अनिवार्यच ठरले. विदेशापेक्षा स्वदेशी माल वापरावा जेणे करून देशाला फायदा होईल. असा सर्वसामान्य विचार पुढे येतो. मात्र डॉ.आंबेडकर याबाबत विरोधी होते. देशाचा फायदा वस्तू देशातील नागरिकांना कमी किमतीत मिळतो, त्यामुळे ती आयात करणे अर्थव्यवस्थेच्या हिसाचेच आहे. परदेशी कंपन्यांमुळे देशातील लोकांना कमी किमतीत वस्तु मिळू लागल्या मात्र मागील १५ वर्षांपासून विदेशी प्रत्यक्ष गुंतवणूक यावर वाद-प्रतिवाद करण्यात आले परंतु एफडीआय ला भारतीय अर्थव्यवस्थेने पचविले हे मान्यच करावे लागेल. यावरून डॉ.आंबेडकर मुफ्त अर्थव्यवस्थेचे पुरस्कर्ते होते असेही नाही. मात्र देशाच्या अर्थव्यवस्थेचे हित ज्यामध्ये आहे. तो विचार त्यांनी मान्य केला. जो त्यांच्यानंतरही येणाऱ्या सरकारांना मान्य करावाच लागला यावरून डॉ.आंबेडकरांचे विचार आजही प्रासंगिक ठरतात.

समारोप :-

डॉ.बाबासाहेब आंबेडकर अर्थशास्त्रावर तात्विक चर्चा करण्यात रमन नाहीत. तर अर्थशास्त्र आणि मानवी जीवन यांची सांगळ कशी घालता येईल याचा ते ध्यास घेतात. गोर-गरिब तसेच वंचित घटकांच्या उन्नतीचा विचार करतांना तर अर्थसाधनाच्या विविध क्षेत्राचा ते जाणिवपुर्वक विचार करतात. आर्थिक स्थिती सुधारण्याकरिता राजकीय हक्क हवेत. आणि ते मिळविण्यासाठी प्रयास करावे लागतील अशी त्यांची दृढ धारणा होती. आर्थिक विकास जर वेगाने करायचा असेल तर जाती कल्पनेचा त्याग करणे अपरिहार्य आहे. डॉ.आंबेडकरांनी आर्थिक विचारात मोलाची भर घातली आहे. हे त्यांनी मांडलेल्या अर्थशास्त्रीय विचारातून स्पष्ट होते. रोजगार निर्मिती, कामगार चळवळ, लोकसंख्येचा प्रश्न, शिक्षण, विदेशी व्यापार, बँकींग आणि चलनविषयक धोरण, केंद्र व राज्य वित्तीय संबंध, वीज व पाणी पुरवठा इत्यादी विषयामध्ये त्यांनी मोलाची कामगिरी केली आहे. डॉ.बाबासाहेब आंबेडकरांनी जर, दर १० वर्षांनी चलनातील नोटांमध्ये बदल करावा. या बदलांमुळे देशात काळा पैसा जास्त प्रमाणात राहणार नाही असे त्यांचे मत होते. डॉ.आंबेडकरांचे विचार आजच्या युगात अतिशय मोलाचे ठरातील जे विचार त्या काळात मांडले ते आजही तितक्यात निकडीने त्याकडे पाहण्याची गरज आहे. त्यांच्या आर्थिक विचाराचे दालन आपणा सर्वांसाठी बरेच अपरिचित आहेत आर्थिक क्षेत्रातील संस्थांचा विचार मांडताना साधन, संपत्तीचा मालकी हक्क, त्यांचे नियंत्रण आणि राष्ट्रीय संपत्तीचे न्याय वाटप व्हावे, यासाठी एका विशिष्ट आर्थिक चौकटीच्या प्रस्थापनेचे ते अग्रदुत होते.

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डॉ. बाबासाहेब आंबेडकर — एक अर्थतज्ञ

प्रा. डॉ. नितेश रामदास बोरकर

स्व. श्री. मल्लाजी आत्राम कला,

विज्ञान व वाणिज्य महाविद्यालय,

मुलचेरा जि. गडचिरोली

e-Mail- niteshborkar333@gmail.com

गोषवारा :-

भारतरत्न डॉ. बाबासाहेब आंबेडकर यांना आपण घटनातज्ञ, कायदेपंडीत, ससंदपटू, राजकारणी अशा विविध पदव्यांनी ओळखतो परंतु अर्थशास्त्रज्ञ म्हणून डॉ. बाबासाहेबांची ओळख फारच दुर्मिळ आहे. डॉ. बाबासाहेबांनी मिळविलेल्या पदव्या व त्यांनी वेळोवेळी केलेले लिखान यावरून डॉ. बाबासाहेब आंबेडकर हे अर्थतज्ञ होते हे लक्षात येईल डॉ. बाबासाहेब आंबेडकर हे अस्पृश्य जातीत जन्माला आल्यामुळे डॉ. बाबासाहेब आंबेडकरांच्या आर्थिक विचारांवर भारतातील तत्कालीन परिस्थितीचा प्रभाव असल्याचे आपणास पाहावयास मिळते. डॉ. बाबासाहेब आंबेडकरांनी दलित, पिडीत व शोषितांच्या उध्वारासाठी वेळोवेळी कार्य केले त्यामुळे डॉ. बाबासाहेब आंबेडकरांच्या आर्थिक विचारांचे अध्ययन करणे महत्वाचे वाटते.

बिजशब्द:- चलन, कर, विषमता, श्रमविभागणी

प्रस्तावना:-

भारतीय राज्यघटनेचे शिल्पकार डॉ. भिमराव रामजी आंबेडकर यांचा जन्म १४ एप्रिल १८९१ रोजी मध्यप्रदेशातील महु या लष्करी छावणी असलेल्या गावात झाला त्यांचे वडील रामजी आंबेडकर हे सैन्यात सुभेदार होते आंबेडकर हे कुटुंब मुळचे रत्नागिरी जिल्हातील आंबावडे या गावचे. त्यांच्या वडीलांना मराठी व इंग्रजी भाषामध्ये शिक्षण मिळाले होते. त्यामुळे त्यांनी आपल्या मुलांना शिकण्याची प्रेरणा दिली.

डॉ.बाबासाहेब आंबेडकरांचे प्राथमिक शिक्षण दापोली येथे झाले. त्यानंतरचे शिक्षण सातारा व मुंबई येथे झाले. त्यानंतर त्यांनी डी.एस.स्त्री., पी. एचडी. यासारख्या मोठ्या पदव्या मिळविल्या. त्या काळात एवढ्या मोठ्या पदव्या मिळविणारे अस्पृश्य समाजातील ते पहिलेच व्यक्ती. डॉ. बाबासाहेब आंबेडकर हे स्वतःला आयुष्यभर विद्यार्थीच मानायचे त्यांनी आपले संपुर्ण आयुष्य भारतातील अस्पृश्य समाजातील दलित, शोषित व पिडीतांसाठी वाहून घेतले.

संशोधनाचे उद्दिष्टे :-

1. डॉ. बाबासाहेब आंबेडकर यांचे कृषिविषयक विचार अभ्यासने.
2. डॉ. बाबासाहेब आंबेडकर यांच्या आर्थिक विचारांचा अभ्यास करणे.

गृहित :- डॉ. बाबासाहेब आंबेडकर यांचे आर्थिक विचार आजही लागू पडतात.

संशोधन पध्दती :-

प्रस्तुत शोधनिबंधासाठी ऐतिहासिक संशोधन पध्दतीचा वापर करण्यात आला आहे. माहिती संकलनासाठी प्राथमिक व दुय्यम संदर्भग्रंथ, मासिक, वृत्तपत्रे, इंटरनेट, इत्यादी साधनाचा वापर केलेला आहे.

चर्चात्मक विश्लेषण :-

डॉ. बाबासाहेब आंबेडकर यांच्या आर्थिक विचारांचा अभ्यास करतांना पुढील घटकांचा अभ्यास करणे महत्त्वपूर्ण ठरते.

- डॉ. बाबासाहेब आंबेडकर यांचे आर्थिक विचार

9. चलनविषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांचे The Problem Of Rupee: Its Origin and Its Solution हे पुस्तक चलनविषयक अर्थशास्त्रावरील एक उत्कृष्ट ग्रंथ मानला गेला आहे. या ग्रंथात त्यांनी भारताच्या रूपयाच्या उत्क्रांती संदर्भात ऐतिहासिक आढावा घेतला आहे. भारतीय रूपयाची जडणघडण ही सुवर्ण परिमाणात असावी की सुवर्ण विनिमय परिमाणात असावी या बाबत वाद निर्माण झाला होता.

सुवर्ण विनिमय परिमाण लवचीक असून भविष्यात अर्थव्यवस्थेसाठी उपयुक्त आहे त्यामुळे प्रा. केन्स यांनी सुवर्ण विनिमय परिमाणाचा पुरस्कार केला होता परंतु डॉ. बाबासाहेब आंबेडकर यांनी प्रा. केन्स यांच्या विचाराला विरोध केला. त्यांच्या मते सुवर्ण विनिमय परिमाणात स्थिरता राहात नाही तसेच चलन निर्मितीवर मर्यादा राहणार नाहीत व आवश्यकतेपेक्षा जास्त चलन निर्मितीमुळे भाववाढ होईल व त्याचा परिणाम म्हणून रूपयाची किंमत घसरून विनिमयाचे साधन म्हणून रूपयाचे स्थान अस्थिर होईल.

२. कृषिविषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांनी १९१८ मध्ये Small Holdings In India And Their Remedies यावर लेख लिहीला त्यात भारतातील शेतीविषयक प्रश्न व त्यावरील उपायांविषयी चर्चा केलेली आहे. इतर देशांच्या तुलनेत भारतातील शेतीचे दर हेक्टरी उत्पादन कमी असण्याचे कारण शेतीचे विभाजन व तुकडीकरण असून लोकसंख्या वाढीमुळे शेतजमिणीचे तुकडीकरण होत आहे. त्यामुळे जमिनीचे धारण क्षेत्र वाढविण्यावर भर द्यावे असे त्यांचे मत होते. त्यांच्या मते किफायतषिर धारण क्षेत्र म्हणजे जमीन, भांडवल व श्रम हे सर्व उत्पादन घटक इस्टतम प्रमाणात उपलब्ध असणे होय. लहान धारणक्षेत्र ही भारतीय शेतीची समस्या नसून शेतीत वापरल्या जाणाऱ्या भांडवल व इतर साधनसामग्रीचा तुटवडा ही खरी समस्या आहे.

जमिनीपासून मिळणाऱ्या उत्पन्नावर जमीन महसुल आकारणे अन्यायकारक असून काही विशिष्ट रक्कमेपेक्षा कमी उत्पन्न असणाऱ्यांना जमीन महसुलात माफी मिळायला पाहिजे असे त्यांचे मत होते. शेतीला उद्योग मानून पायाभुत सुविधा पुरवून शेतकऱ्यांचा आर्थिक विकास झाला पाहिजे. शेतीसाठी जमीन व पाणी हे मुख्य घटक असून पाण्याशिवाय शेतीचा विकास अशक्य आहे. शेतकऱ्याला शाश्वत पाणी मिळणे गरजेचे आहे. पाण्याशिवाय शेतीची उत्पादकता व शेतकऱ्याचा आर्थिक स्तर उंचावणे शक्य नाही. हे त्यांनी ब्रिटिश सरकारच्या लक्षात आणून दिले. शेतीला नियमित पाणीपुरवठा करण्यासाठी नदीच्या पाण्याचे नियोजन केल्या गेले पाहिजे त्यासाठी त्यांनी नदीच्या खोऱ्यातील पाण्याच्या नियोजनाची योजना ब्रिटिश सरकारला सादर केली.

3. जाती व्यवस्था विषयी विचार :-

जातीव्यवस्थेने आपआपसात वैमनश्य निर्माण केलेले असून श्रेष्ठ-कनिष्ठत्वाची भावना निर्माण झाली आहे त्यामुळे मागासवर्गीयांना गावकीची कामे सोडून देण्याचा संदेश दिला. जातीव्यवस्था ही श्रमीकांच्या अनैसर्गिक विभागनीस कारणीभूत आहे. त्यामुळे भारताचा आर्थिक विकास खुंटला आहे.

४. शिक्षणविषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांच्या मते शिक्षण ही महाशक्ती असुन दारिद्र्य, बेकारी, लोकसंख्या ह्या समस्या सोडवायच्या असतील तर शिक्षणाशिवाय तरणोपाय नाही. शिक्षणामुळे जनतेची उत्पादक शक्ती व कार्यक्षमता वाढते बेकारी दुर होते. सामाजिक व आर्थिक समानता प्राप्त करायची असेल तर शैक्षणिक समानता निर्माण केली पाहिजे. असे मत त्यांचे होते.

५. आर्थिक विषमता विषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांनी आरक्षण विषयक धोरणाचा अभ्यास केला. केवळ आर्थिक निकष व गुणवत्ता हे निकष ठरविल्यास न्याय व सामाजिक समता याचा लोप होईल. आर्थिक विषमता कमी करण्यासाठी उद्योगधंद्याचे सार्वत्रिकरण करावे भूमिहीन लोकांना सरकारने जमिनी दयाव्या व जमिनीचे राष्ट्रीयकरण करावे त्यामुळे कोणी कृळ राहणार नाही तसेच जमिनदारी पध्दतीचे उच्चाटण होईल.

६. श्रमविभागणी विषयक विचार :-

जाती व्यवस्थेच्या आधारावर श्रमविभागणी डॉ. बाबासाहेबांना अमान्य होती महात्मा गांधीनीही श्रमविभागणीच्या तत्वानुसार जाती व्यवस्थेचे अस्तित्व स्विकारले होते. त्यावर डॉ. बाबासाहेब आंबेडकर यांनी 'जातीचा उच्छेद' या त्यांच्या पुस्तकातुन कडाडुन टिका केली जाती व्यवस्थेच्या आधारावर श्रमाची विभागणी केली गेलेली नसुन श्रमीकांचीच विभागणी केली गेली आहे. हे त्यांनी लक्षात आणुन दिले. जाती व्यवस्थेमुळे श्रम आणि भांडवलाची गतीशिलता कमी झाली असुन त्याचा देशाच्या विकासावर प्रतिकूल परिणाम झाला आहे असे त्यांचे मत होते.

७. लोकसंख्या विषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांनी भारतातील लोकसंख्या वाढीविषयी मते व्यक्त केली आहे. लोकसंख्या वाढीचा, बेकारी व दारिद्र्य यांचा कसा एकमेकांशी संबंध आहे हे पटवून दिले आहे अनैतिकतेचे व दुःखाचे मुळ कारण दारिद्र्य आहे व अतिवेगाने वाढणाऱ्या लोकसंख्येमुळे दारिद्र्याचा प्रश्न आणखी गंभीर बनत चालला आहे. त्यामुळे डॉ. बाबासाहेब आंबेडकर यांनी १९ ऑक्टोबर १९३८ रोजी लोकसंख्या नियंत्रण प्रस्ताव व संतती नियमन विधेयक असेंब्लीत मांडला.

८. सार्वजनिक आय-व्यय विषयक विचार :-

व्यापाराच्या निमित्ताने आलेल्या ईस्ट इंडिया कंपनीने भारतीय जनतेची मोठया प्रमाणात पिळवणूक केली ब्रिटिशांनी भारतीय शेतीवर जाचक असा कर लावला त्यामुळे भारतातील शेतकरी वर्गाची फार मोठी पिळवणूक होत होती. त्यामुळे कराची आकारणी कशा प्रकारे व्हावी यासाठी डॉ. बाबासाहेब आंबेडकर यांनी करविषयक तत्वे स्पष्ट केली आहेत.

करविषयक तत्वे :-

१. ब्रिटिशांनी शेतजमिनीवर भरमसाठ कर आकारल्यामुळे कृषी क्षेत्रावर प्रतिकूल परिणाम झाला असुन ही करपध्दती अन्यायकारक असल्यामुळे त्यामध्ये बदल करण्यात यावा.
२. ठराविक उत्पन्न मर्यादांवर कर आकारले जाऊ नयेत.
३. कर देण्याच्या क्षमतेनुसार कराची आकारणी करावी .

४. करामुळे राहणीमानाच्या पातळीवर प्रतिकूल परिणाम होणार नाही याचा विचार करावा.
५. कर आकारणीची पध्दत प्रगतीशील असावी कारण कराचा भार श्रीमंतावर जास्त व गरिबावर कमी पाडावा.
६. विक्रिकरावर राज्यशासनाचा अधिकार असावा कारण घटकराज्यांच्या तिजोरीत या करामुळे भरीव वाढ होईल त्यामुळे सार्वजनिक खर्चाची गरज पुर्ण होण्यास मदत होईल.

निष्कर्ष :-

डॉ. बाबासाहेब आंबेडकरांचे आर्थिक विचार 'बहुजन हिताय बहुजन सुखाय' या मंत्रावर आधारित होते. डॉ. बाबासाहेबांचे विचार हे सामाजिक, धार्मिक व नैतिक तत्वांवर आधारित असून शोषक व शोषित हा त्यांचा विचाराचा केंद्रबिंदु आहे.

सामाजिक आणि राजकिय क्षेत्रात भरीव कामगिरी करणारे डॉ. बाबासाहेब आंबेडकर यांनी अर्थशास्त्रीय विचारातही मोलाची भर घातली. त्यांचे कार्य सामाजिक तसेच राजकिय क्षेत्रात ठळकपणे दिसून येत असले तरी ते खऱ्या अर्थाने अर्थशास्त्रज्ञ होते हे आपल्याला त्यांचे आर्थिक विचार अभ्यासल्यानंतर लक्षात येईल. त्यांनी तत्कालीन परिस्थितीत मांडलेले आर्थिक विचार आजही काळाच्या सिमा ओलांडणाऱ्या आहेत. अशा या महान व्यक्तीला त्यांनी केलेल्या कार्याचे फलीत म्हणून देशाच्या सर्वोच्च नागरी 'भारतरत्न' या पुरस्काराने त्यांना गौरवण्यात आले.

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डॉ. बाबासाहेब आंबेडकर आणि महिला सक्षमीकरण**श्रीमती - दुर्गा सुदिन जांभळे**

फोंडा, गोवा

durga.jambhale@gmail.com

सारांश

भारताच्या पावन भूमीवर अनेक महापुरुषांनी जन्म घेऊन देशासाठी आणि समाजासाठी अहोरात्र कार्य करून सामाजिक बांधिलकी आणि राष्ट्रनिष्ठा जोपासली त्यापैकी डॉ. बाबासाहेब आंबेडकर होय. आंबेडकरांनी समता, स्वातंत्र्य आणि बंधूता या तीन तत्वाचा पुरस्कार करून देऊन, दलित, वंचित व स्त्री यांच्या अन्यायाला वाच्या फोडण्यासाठी सन १९२० साली चळवळीला आरंभ केला. यासाठी त्यांनी 'मूकनायक' व 'बहिष्कृत भारत' ही वृत्तपत्रे काढली आणि यातून स्त्री-पुरुष समानता, स्त्रियांसाठी शिक्षण, तसेच दलित वर्गासाठी, जातीयभेद नष्ट करण्यासाठी चळवळ उभी केली. स्त्रियांच्या सक्षमीकरणासाठी बाबासाहेबांनी आपले संपूर्ण आयुष्य वेचले. स्त्रियांचे हक्क, शिक्षण, समानता यासाठी हिंदू कोड बील तयार केलं आणि सर्व जात, धर्मीय लोकांसाठी कायदा अमलांत आणला. या शोधनिबंधात बाबासाहेबांनी स्त्रियांसाठी तयार केलेले, हिंदू कोड बील, व शिक्षण तसेच स्त्रियांचे स्वातंत्र्यपूर्व व सद्य परिस्थितीचा मागोवा घेतला आहे.

बीजशब्द : भारत, महिला सक्षमीकरण, हिंदू कोड बील, शिक्षण, स्त्रियांचे स्वातंत्र्यपूर्व व स्वातंत्र्यानंतरचे स्थान.

प्रस्तावना

डॉ. बाबासाहेब आंबेडकर हे लेखक, पत्रकार, संशोधक, समाज शास्त्रज्ञ, अर्थ शास्त्रज्ञ, मानववंश शास्त्रज्ञ, कायदेतज्ञ, इतिहासकार संविधानाचे जनक तत्वज्ञानी, दलित व महिला अधिकाराचे उधारकर्ते, पाली, बौध्द, हिंदी, संस्कृत भाषांचे अभ्यासक राजनीतीतज्ञ, विज्ञानवादी, जलतज्ञ, समता, स्वातंत्र्य आणि बंधूता, सामाजिक न्यायाचे पुरस्कर्ते, शेतकरी गोरगरीब, कामगारांचे उध्दारकर्ते होते. एकंदरीत पाहता त्यांचे अष्टपैलू व्यक्तीमत्व होते. त्यांना प्रत्येक क्षेत्राचे परिपूर्ण ज्ञान व माहिती होती. त्यांच्याजवळ उत्तम वक्तृत्व व नेतृत्वाचे कौशल्य होते. डॉ. बाबासाहेब आंबेडकरांनी दीन-दलितांच्या श्रमिकांच्या, विस्थापकांच्या शोषितांच्या अंधःकारमय जीवनाला प्रजेचा संदेश दिला. गलितगात्र झालेल्या मनामनातून समाजक्रांतीचे स्फुलिंग चेतवून डॉ. आंबेडकरांनी मुर्दाड झालेल्या समाजाला आपल्या हक्काप्रती जागृत केले.

डॉ. बाबासाहेब आंबेडकर म्हणजे प्रेरक, उध्दारक व तारक शक्ती होय. आंबेडकर नुसते पुस्तकी पंडीत नव्हते तर त्यांनी आपल्या आयुष्यात आचार, विचार यांची सांगड घातली आणि आपल्या तत्वज्ञाना कृतीची जोड दिली. त्यांनी मनुष्य मात्रांच्या जीवनातील दुःख, दारिद्र्य आणि क्लेश दूर करण्यासाठी अत्यंत प्रतिकूल परिस्थितीत आपले पूरे ज्ञान माहिती व बळ पणाला लावले आणि रंजल्या-गांजल्या जनतेचा तसेच स्त्री वर्गाच्या, शेतकरी, मजूर वर्गाच्या आणि पददलितांच्या उध्दारार्थ आपले प्राण पणाला लाऊन समतेची मंगलवाट दाखविली

आणि मानवतेची दिव्य ज्योत निर्माण केली ती केवळ वंदनीय नव्हे तर ती प्रेरक, तारक व उध्दारक शक्ती ठरते.

भारतातील ही अशी एकमेव व्यक्ती होती ज्यांनी समाजात स्वातंत्र्य, समता आणि बंधूतासाठी प्रयत्न केले शिवाय स्त्रियांच्या मार्गातील अडथळे दूर केले. त्यांनी भारताची राज्यघटना तयार करून त्यात हिंदू कोड बिलाची तरतूदही केली होती, जी खास महिलांसाठी होती. डॉ. बाबासाहेब आंबेडकरांनी आपले संपूर्ण आयुष्य स्त्रियांच्या हक्कासाठी व दलित वर्गासाठी वेचले. त्यांनी समाजातील दुष्टप्रवृत्तीविरुद्ध आवाज उठविला होता त्यातल्या त्यात बालविवाह, देवदासी पध्दत, वेश्याव्यवसाय इत्यादी. महिला सक्षमीकरणाचा त्यांनी ध्यास घेतला कारण महिला विकास झाल्याशिवाय देशाचा उध्दार होणारच नव्हता. हे आंबेकरांनी ताडले होते.

शोधनिबंधाची वैशिष्ट्ये

“डॉ. बाबासाहेब आंबेडकर आणि महिला सक्षमीकरण” या शोधनिबंधाची वैशिष्ट्ये अशी आहेत -

- १) डॉ. बाबासाहेब आंबेडकरांचे व्यक्तिमत्व समजून घेणे.
- २) डॉ. बाबासाहेब आंबेडकरांचे महिला शिक्षणाविषयीची तळमळ समजून घेणे.
- ३) डॉ. बाबासाहेब आंबेडकरांच्या हिंदू कोड बिलाविषयी जाणून घेणे.
- ४) डॉ. बाबासाहेब आंबेडकरांचे महिला सक्षमीकरणाचे विचार समजून घेणे.
- ५) महिलांची स्वातंत्र्यापूर्वीची व सद्य स्थितीचा आढावा घेणे.

संशोधन पध्दती

सदर शोधनिबंधासाठी इतिहासामध्ये प्रचलीत संशोधन पध्दतीपैकी ‘संदर्भ पध्दती’ चा वापर केला असून काही पुस्तके, इंटरनेटवरील अनुदिनी, इ-पुस्तके व काही शोधनिबंधाचा संदर्भ म्हणून वापर केला आहे.

स्वातंत्र्यापूर्वी स्त्रियांचे स्थान

प्राचीन काळी स्त्रियांना आदराचे स्थान होते. वैदिक काळात सन्मानाने तिला वागविले जात होते काही अधिकारही तिला दिले गेले पण कालांतराने समाजात बदल झाला धार्मिक कर्मकांडाचे प्राबल्य वाढले, अनेक परकीय आक्रमणे झाली त्यामुळे मध्ययुगीन काळापासून तिच्या परिस्थितीत कमालीचा बदल घडला आणि तिच्या अस्तित्वावरच घाला घातला गेला त्यामुळे तिची अवस्था दयनीय व शोचनीय झाली होती. पुढे अनेक समाजसुधारकांनी स्त्रियांच्या समस्यांना वाचा फोडण्यासाठी पुढाकार घेतला. त्यापैकी राजाराम मोहन रॉय महात्मा फुले, सावित्रीबाई फुले वगैरे. त्यातीलच एक महत्वाची व्यक्ती म्हणजे डॉ. बाबासाहेब आंबेडकर होय.

स्वातंत्र्यानंतर स्त्रियांचे स्थान

स्त्रियांना योग्य वैधानिक दर्जा व हक्क मिळवून द्यायचे असतील तर कायदेशीर हक्क मिळवून दिल्याशिवाय पर्याय नाही, परिणामतः राजकीय, सामाजिक, आर्थिक, सांस्कृतिक आणि धार्मिक आंतर्विरोधातून

जात असलेल्या भारताला फक्त राजकीय स्वातंत्र्य मिळवून भागणार नव्हते. यासाठी संसदेमध्येच नाही तर समाजामध्ये मूलभूत परिवर्तनाची लाट आणण्याचा प्रयत्न करणाऱ्यामध्ये डॉ. बाबासाहेब आंबेडकरांचे नांव अग्रणी आहे. त्यांनी 'द हिंदू मॅरेज अॅक्ट', 'द हिंदू सक्सेशन अॅक्ट', 'द हिंदू मायनॅरीटी अॅण्ड गार्डीयनशिप अॅक्ट', 'द हिंदू अॅडॉप्शन अॅण्ड मॅटर्नेस अॅक्ट' इत्यादी स्वतंत्र कायदे बनविले या कायद्यामुळे स्त्रियांमध्ये आत्मसन्मानाची, न्याय व हक्कासाठी लढण्याची भावना निर्माण झाली.

महिला सक्षमीकरण

महिला सक्षमीकरण हा स्वातंत्र्यपूर्व कालखंडापासून चालू असणारा विषय आहे त्यामागचा मूळ हेतू असा की समाजात निम्मी शक्ती जी आहे ती स्त्री आहे तेव्हा या शक्तीकडे दुर्लक्ष करून चालणार नाही. पुरुषाच्या बरोबरीने या शक्तीला स्थान, महत्व व समता बहाल करणे हा उदात्त हेतू आहे.

महिला सक्षमीकरण ही आजच्या काळातील एक महत्वाची बाब आहे. या सक्षमीकरणात प्रामुख्याने स्त्रीवाद, स्त्रीमुक्ती, स्त्रीमुक्ती चळवळ, स्त्री-स्वातंत्र्य, स्त्रीयांचे हक्क व कर्तव्ये, अधिकार भारतीय राज्यघटना म्हणजेच कायदा अशा विविध संकल्पनांचा समावेश होतो. प्राचीन काळापासून स्त्री ही अनेक जात, रुढी, परंपरेत बंदीस्त झाली होती ह्या सामाजिक रुढी-परंपरेतून वा सामाजिक बंधनातून तिची मुक्तता करणे म्हणजेच महिला सक्षमीकरण होय.

व्याख्या

व्हीनेसाग्रिफेनने महिला सक्षमीकरणाची व्याख्या करताना म्हटले आहे की "स्त्रीच्या अंगी निर्णय घेण्याची, नियंत्रण करण्याची क्षमता, मतप्रदर्शन करणे कृतीशील कार्यक्रम घडवून आणणे, लोकसंपर्क, आर्थिक व्यवहार इत्यादी करण्याची क्षमता व आवड निर्माण होणे यांस महिला सक्षमीकरण म्हणतात".

भारताच्या संविधान निर्मितीमध्ये जवळजवळ विजयालक्ष्मी पंडीत, सरोजनी नायडू बेगम रसूल मेन यांसह चवदा महिलांनी मोलाची कामगिरी बजावली असून त्यात त्यांचा मोलाचा वाटा आहे त्यामुळे स्त्री-पुरुष समानता निर्माण होऊन महिला सक्षमीकरणासाठी त्यांचे योगदान शक्य झाले आहे. महिला सक्षमीकरण जिवंत व्हावी यासाठी भारतात स्वातंत्रोत्तर काळात विविध पातळ्यांवर विशेष प्रयत्न झालेले आहेत त्यामध्ये १९५५-५६ मध्ये हिंदू कोड बिल तयार करण्यात आले.

डॉ. आंबेडकरांचे स्त्री शिक्षणावरील विचार

शिक्षणामुळे जागृती होते शिक्षण हे माणसाची गुलामी नष्ट करण्याचे साधन मानले आहे याचा अर्थ स्त्रीयामध्येही उच्चशिक्षणाचा प्रसार झाल्याशिवाय त्यांच्यात स्वतःची जाणीव निर्माण होऊन त्या निर्भय होऊन त्यांचा जगण्यातील आत्मविश्वास वाढणार नाही आणि आत्मविश्वासाशिवाय त्यांची उन्नती होणार नाही कारण आत्मविश्वास हा प्रत्येक व्यक्तीच्या उन्नतीची पहिली पायरी आहे तेव्हा स्त्रियांमध्ये विशेषतः अस्पृश्य समजल्या जाणाऱ्या उपेक्षित व असहाय्य स्त्रियात आत्मविश्वास निर्माण झाल्याखेरीज त्यांची, समाजाची व देशाची उन्नती

होणार नाही. जर स्त्री वर्गात जागृती झाली तर त्या अस्पृश्य समाजाची फार मोठी प्रगती घडवून आणू शकतात. याची त्यांना जाणीव होती महिलांच्या संघटीत शक्तीवर, संस्थावर त्यांचा विश्वास होता.

स्त्रीशिक्षणाविषयीची भूमिका स्पष्ट करताना स्त्री शिक्षणाचे महत्त्व पटवून देताना “तुम्ही सर्वप्रथम शिका, स्वच्छता पाळा आपल्या मुलामुलींना शिकवा त्यामुळे देशाचा विकास होईल तुमच्या अस्मितेचाही विकास होईल तुम्ही पण माणूस आहात अशी तुम्हाला ओळख होईल. कारण शिक्षण हे वाघिणीचं दूध आहे जो प्राशन करेल तो गुरगुरल्याशिवाय राहणार नाही” असे शिक्षणाचे महत्त्व त्यांनी स्त्रीवर्गासाठी विशद केले.

या दोन्ही परिच्छेदावरून डॉ. आंबेडकरांना वाटणारी महिलांविषयीची आस्था दिसून येते. प्रत्येकवेळी ते स्त्रियांच्या विकासासाठी शिक्षण किती महत्वाचे आहे हे सांगत.

महिलांच्या उन्नयनासाठी हिंदू कोड बिल (हिंदू संहिता विधेयक)

हिंदू कोड बिल हे भारतातील कायदाचा मसुदा होता. हा मसुदा २४/०२/१९४९ ला संसदेत मांडला गेला स्वतंत्र भारताचे पहिले कायदे मंत्री डॉ. बाबासाहेब आंबेडकर यांनी भारतातील सर्व जाती धर्मातील स्त्रियांना रुढी आणि परंपरेपासून सुटका मिळावी यासाठी हा मसुदा तयार केला. आंबेडकरांनी चार वर्षे, एक महिना आणि दोनशे सहा दिवस यावर काम करून हे हिंदू कोड बिल तयार केले. हे बिल १९४७ पासून ते फेब्रुवारी १९४९ रोजी संसदेत मांडले. हा मसुदा सात वेगवेगळ्या घटकाशी निगडित कायद्याचे कलमात रूपांतर करू पहात होता.

या बिलावर आंबेडकरांनी तीन वर्षे काम केल त्यांना वाटत होते की जात व्यवस्थेमध्ये स्त्रियांना कमी लेखले जात आहे त्यासाठी हिंदू कोड बिल असे बनवले पाहिजे ज्यामुळे देशातील सर्व स्त्रियांना समान अधिकार प्राप्त होतील.

या बिलामध्ये आठ अधिनियम बनवले होते.

- १) हिंदू विवाह अधिनियम
- २) विशेष विवाह अधिनियम
- ३) दत्तक घेणे, दत्तकग्रहण अल्पायू-संरक्षता अधिनियम
- ४) हिंदू वारदार अधिनियम
- ५) दुर्बल आणि साधनहीन कुटुंबातील सदस्य यांना भरण पोषण अधिनियम
- ६) अप्राप्तवय संरक्षण संबंधी अधिनियम
- ७) वारसदार अधिनियम
- ८) हिंदू विधवाला पुनर्विवाह अधिकार अधिनियम

हे बिल अनेक कुप्रथांना हिंदूधर्मापासून दूर करत होते ज्याला परंपरेच्या नावाखाली काही कट्टरतावादी, सनातनी जिवंत ठेऊ इच्छित होते या बिलाचा जोरदार विरोध झाला यामुळे ते संसदेत मंजूर होऊ शकले नाही.

देशातील महिलांच्या हक्कासाठी डॉ. आंबेडकरांनी हिंदू कोड बिल तयार करून ते संसदेत सादर केले प्रतिगामी विचारांच्या हिंदू सभासदांनी त्याला विरोध केल्यामुळे ते संमत होऊ शकले नाही. महिलांच्या हक्कासाठी मंत्रीपदाचा त्यांनी त्याग केला. सतेपेक्षा महिलांना हक्क मिळणे त्यांना महत्वाचे वाटत होते. त्यांनी सतेसाठी तत्वे सोडली नाहीत तर तत्वासाठी सतात्याग केला.

डॉ. बाबासाहेब आंबेडकरांची खंत व स्त्रीविषयीची तळमळ

डॉ. बाबासाहेब आंबेडकरांनी सर्वात प्रथम स्त्रियांच्या प्रगतीत जी विघ्ने आहेत त्यांना दूर करण्याचा प्रयत्न केला. त्यांनी मजबूत कायदा बनविला जो समान तत्वावर आधारित आहे. डॉ. बाबासाहेब आंबेडकरांनी स्त्रियांच्या उत्थानासाठी जो प्रामाणिक प्रयत्न केला तो अतुलनीय आहे. त्यापूर्वी स्त्रियांचे भवितव्य पूर्णपणे कट्टरपंथीयांच्या हातात होते. बाबासाहेबांना स्त्रियांची मानसिकता व त्यांची अवस्था पाहवत नव्हती. म्हणूनच त्यांनी महिलांना कायदेशीररित्या अधिकार प्राप्त व्हावेत म्हणूनच त्यांनी अथक परिश्रम घेऊन हिंदू कोड बिल तयार केलं. सर्वांना सांगून, विचारून तयार केलेल्या बिलाला शेवटी विरोध झालाच व ते संमतही होऊ शकले नाही. ही खंत त्यांच्या मनात होती.

डॉ. बाबासाहेब आंबेडकरांनी ती खंत दिनांक २५ डिसेंबर १९५२ रोजी कोल्हापूर येथील राजाराम चित्रपट गृहात सत्काराला उत्तर देताना केलेल्या भाषणात व्यक्त केली. “आजच्या जगात संपत्तीच स्वातंत्र्याचा आधारस्तंभ आहे. जोवर स्त्रियांना संपत्तीचा वारस मिळत नाही, तोवर त्यांची गुलामगिरी संपणार नाही. त्यादृष्टिने हिंदू कोड बिलात मी तरतूदही केली होती. पण ते बिल मंजूर होऊ शकले नाही. यापुढे आता येणारं बिल कोणत्या स्वरूपात येते व त्यात स्त्रियांच्या स्वातंत्र्याची, हक्काची काय तरतूद आहे याकडे महिला वर्गाने फार बारकाईने पाहिले पाहिजे. इतकेच नव्हे तर आपल्या हक्कासाठी झगडण्यास त्यांनी आपले मनोदौर्बल्य टाकून कंबर कसून पुढे आले पाहिजे, तरच त्यांची सुधारणा व प्रगती होईल एखद्या स्त्रीने दुधात विरजण घालून ठेवावे आणि तिला ते विरजण शेवटी नासले असल्याचे दिसावे, तशी स्थिती माझ्या हिंदू कोड बिलाची झाली आहे मी चार वर्षे खर्डेखाशी करून ज्या स्वरूपात ते बिल तयार केले होते, त्याच स्वरूपात आता नवे बिल येईल की नाही हे सांगता येणार नाही. पण त्यात आमूलाग्र बदल होईल असे मात्र खात्रीने वाटत नाही, की मनुस्मृतीचा आधार नाही असे त्यात कोणते कलम आहे ते त्यांनी दाखवून द्यावे तसेच स्त्रियांना घटस्फोटाची तरतूद त्यात करून दिली होती. ब्राह्मण, क्षत्रिय व वैश्य या त्रैवर्णिक समाजात घटस्फोटाची म्हणजे काडीमोडाची चाल चालूच आहे. पण कायद्यामध्ये घटस्फोटाची तरतूद करू लागताच उपरोक्त त्रैवर्णियांनी माझ्यावर टिकेचे काहूर उठवले. त्या बिलात स्त्रियांच्या हिताच्या दृष्टीने सर्व बाबींची तरतूद आहे, त्यातील काही महत्वाच्या बाबी आहेत, लग्नात किंवा दत्तक घेण्याच्या बाबतीत जातीभेदाचे बंधन नसावे हे मुख्य तत्व मांडले होते त्याचा अर्थ असा नव्हे की, जबरदस्तीने आंतरजातीय विवाह व दत्तक व्हावेत. एकमेकावरील प्रेमानुळे जर कोणाला आंतरजातीय विवाह करावयाचा झाला किंवा परजातीतील मुलगा दत्तक घ्यावयाची इच्छा झाली तर तसे करण्यास मनुस्मृतीमुळे ती

बंदी होती, ती या बिलाने काढून टाकली होती. 'नवरा हाच देव' मानणाऱ्या आर्य स्त्रिया आहेत. नवऱ्याने कसेही वागविले, तो कसाही व कितीही वाईट असला, त्याच्याशी जीवन कंठणे कितीही कष्टमय झाले तरी स्त्री आपल्या जुन्या शास्त्रानुसार त्याला सोडून जाऊ शकत नाही. नवऱ्याला मात्र मुभा आहेत. म्हणून ज्या स्त्रीला आपल्या नवऱ्याबरोबर संसार करणे बरे वाटणार नाही, तिला घटस्फोट घेण्याची या बिलाने मुभा देण्यात आली होती. त्याचप्रमाणे स्त्री-धनाच्या तरतुदी केल्या आहेत. नवरा मेल्यानंतर त्याच्या ईस्टेटीची मालकी त्या स्त्रीला मिळण्यास आजवर बंधने होती, ती मी काढून टाकली होती. नवऱ्याच्या मालमतेची पूर्ण मालकी त्याच्या पत्नीलाच मिळाली पाहिजे. तसेच एखादी स्त्री वारल्यास तिच्या मुलीलाच मिळाली पाहिजे हा माझा हटवाद आहे. बाप मेल्यावर भाऊ-भाऊ बापाच्या संपत्तीची वाटणी करून घेतात, त्या भावाबरोबर त्यांच्या बहिणीलाही का वाटणी मिळू नये? स्त्रियांच्या सर्वस्वी हिताचे हे बिल मंजूर करण्यासाठी स्त्रियांनी काहीच हालचाल केली नाही ही खेदपूर्वक बाब आहे. मी पुरुष असून देखील स्त्रियांच्या हितासाठी भांडलो, पण स्त्रियांनी का उत्सुकता दाखविली नाही हे समजत नाही. या बिलाला पाठिंबा देण्याची गोष्ट तर बाजूलाच राहो, पण काही स्त्रियांनी माझ्याकडे येऊन ते बिल चांगले नाही असे सांगण्याचा प्रयत्न केला. मी दिल्लीत असताना तर काही प्रमुख स्त्रियांचे शिष्टमंडळच आले होते. त्यांना मी, 'ते बिल वाचले का?' म्हणून विचारले तर त्यांनी ते वाचले नाही असे सांगितले, न वाचताच का विरोध करता, असे त्यातील मुख्य स्त्रिला बोलावून विचारता ती म्हणाली, माझ्या नवऱ्याने मला सांगितले की, 'तू त्या बिलाला विरोध कर, नाही तर मी दुसरी बायको करून घेतो'. म्हणून सवत पत्करण्यापेक्षा बिलालाच विरोध करणे मला भाग आहे. पण स्त्रियांची मानसिक दुर्बलता आहे. त्यांच्या दुर्बलतेमुळेच या बिलाचा घात झाला. स्त्रियांच्या पायात ताकद असती तर ते बिल बारगळले नसते. पार्लमेंटमध्ये निवडून आलेल्या स्त्रियांनी देखील या बिलाबाबत काही जागरूकता दाखवली नाही. त्या सभासदाचे सारे लक्ष युनो, आय. एल.ओ., कोरिया या गोष्टीकडे लागलेले असायचे. माझ्या बिलाला पाठिंबा देण्यास त्या तयार दिसल्या नाहीत कारण त्यामुळे पंतप्रधान नाखुष होतील व आपल्याला युनोत किंवा दुसरीकडे कोठे जाण्यास संधी मिळणार नाही याची त्यांना भिती वाटते. अशा प्रकारच्या लोभी वृत्तीनेच आपल्या देशाचे नुकसान होत आहे. सार्वजनिक व राजकीय क्षेत्रात कार्य करणारा हरेक मनुष्य आज आपल्याला कमिश्नर होता येईल काय किंवा अमुक जागा मिळेल काय या लोभाने धडपडत असतो. स्त्रियात हा दोष मला फार दिसतो. स्त्रियांच्या मनावर परंपरेचा पगडा जास्त असतो. त्यामुळे त्यांच्यात हे मनोदौर्बल्य आहे, हे त्यांनी काढून टाकले पाहिजे. इंग्लंडमधील स्त्रियांनी मतदानाचा हक्क मिळविण्यासाठी चळवळी केल्या आहेत. त्याचप्रमाणे स्त्रियांनी आपली सुधारणा होण्यासाठी, आपल्याला स्वातंत्र्य मिळण यासाठी जर हे बिल यावे असे वाटत असेल तर त्यासाठी त्यांनी चळवळ केली पाहिजे. त्याखेरीज स्त्रीवर जुलूम करणारा पुरुष तिची सुधारणा करणार नाही. इंग्लंडमधील स्त्रिया आपल्या इच्छेप्रमाणे घटस्फोट घेऊन स्वतंत्र जीवन जगू शकतात. याचे मूळ कारण त्यांना संपत्तीचा वारसा हक्क असतो हे आहे. तसेच मलबारी समाजात गेल्या ५०-६० वर्षांपासून घटस्फोट फारसे होतच नाहीत

याचे कारण तेथे स्त्रियालाही वारसा हक्क आहे. त्यामुळेच पुरुष तिच्याशी चांगल्या प्रकारे वागतो. म्हणून पुरुषाप्रमाणेच आपल्यालाही वारसा हक्क मिळावा यासाठी स्त्रियांनी चळवळ सुरू करावी. घरात बसून किंवा सभा, संमेलने ठराव करून या गोष्टी होणार नाहीत. त्यासाठी स्त्रियांनी स्वतः चळवळ करण्यास पुढे यावे. हिंदू कोड बिलाची मुहूर्तमेढ १९३९ साली रोवली गेली व तेव्हापासून गेली अकरा वर्षे त्या बिलाच्या स्वरूपात चर्चा चालू असताना पुनः त्या बिलाचे विभाग पाडून जनतेपुढे त्यांच्या वावड्या का उडविल्या जात आहेत हे समजत नाही. आपण येणाऱ्या बिलातील प्रत्येक कलम नीट तपासून पाहा. निव्वळ आंतरजातीय विवाहाचे कलम पाहून चालणार नाही. तेवढेच कलम नवे व बाकीचे कायदे जुनेच राहिले तर अनर्थ ओढवतील. स्त्री-पुरुषापासून झालेल्या संततीस आपल्या जुन्या शास्त्राप्रमाणे संपत्तीची मालकी मिळत नाही. म्हणून अशी संतती कायदेशीर ठरवून तिला मालकी देण्याची तरतूदही कायद्यात करून घेतली पाहिजे.”

इथे डॉ. आंबेडकरांचे भाषण लिहिण्याचे कारण इतकेच की, त्यांनी आपल्या मनातील खंत बोलून दाखविली त्यातून त्यांची महिला सक्षमीकरणविषयीची जाज्वल्य भावना व तीव्र तळमळ दिसून येते शिवाय त्यांची खात्री होती की हिंदू कोड बिलाचे तुकडे केल्यानंतर पुन्हा स्त्रियांनाच त्याचे त्रास होणार आणि हे सत्य आहे, ते तसच घडलं.

महिलांची सद्य स्थिती

महिला सक्षमीकरणाची संकल्पना स्वातंत्र्यापूर्वी जरी मूळ धरत होती तरी खऱ्या अर्थाने डॉ. आंबेडकरांनीच महिलांना न्याय मिळवून दिला यात दुमत नाही. आज एकविसाव्या शतकात महिलांची स्थिती थोड्या फार प्रमाणात बदललेली आहे. तिला कायद्यांने बरेच हक्क व अधिकार बहाल केले आहेत. त्या सुशिक्षित होऊन आपल्या स्वतःच्या पायावर उभ्या राहताहेत. आपले निर्णय स्वतः घेताहेत.

महिला सक्षमीकरणाची संकल्पना ही १९७५ नंतर जोमाने पुढे येऊ लागली. पण आजच्या घडिलाही म्हणावी तितकी स्त्री सुरक्षित आहे का असा प्रश्न मात्र पुढ्यात आवासाून उभाच राहतो. बहुतेक ठिकाणी अजूनही स्त्री सुशिक्षित झालेली नाही. प्रत्येक वेळी, प्रत्येक ठिकाणी तिच्यावरच अन्याय व अत्याचार होतात, आजही ती सोशीक अबला बनूनच वावरते आहे, तिच्यावर दडपण आणलं जात. तिच शोषण चालूच आहे, रोज कुठे ना कुठे तिच्यावर अतिरेक झालेला ऐकावयास मिळतो. काही अंशी सुधारणा झाले म्हटली तरी पुरुषप्रधान संस्कृतीचा समूळ नाश होत नाही तोपर्यंत स्त्री स्वतंत्र झाली हे मान्य करताच येत नाही.

समारोप

एकंदरीत पाहता “डॉ. बाबासाहेब आंबेडकर आणि महिला सक्षमीकरण” या शोधनिबंधात “डॉ. बाबासाहेब आंबेडकरांच्या दृष्टीकोनातून महिला सक्षमीकरण म्हणजे नेमक काय हे जाणून घेण्याचा प्रयत्न केला आहे. देशातील प्रत्येक महिलाने उच्च शिक्षण घेणं गरजेच आहे, स्वतःचा आत्मविश्वास मिळवण आणि स्वतःला ओळखून घेणंही गरजेच आहे. इतकच नव्हे तर आपण सर्वांनी तिला समजून घेतलं पाहिजे, तिलाही मन, भावना

आहेत, ती ही एक माणूस आहे, तिला जगण्याचा हक्क व अधिकार आहे हे समजून घेऊन तिला आदराने, सन्मानाने वागवले तर डॉ. बाबासाहेब आंबेडकरांच्या दृष्टीकोनातून पाहिलेला भारत नक्कीच साकारू शकेल.

संदर्भ

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डॉ. बाबासाहेब आंबेडकरांचे धार्मिक विचार

प्रा. अश्विन सुरेश खांडेकर

सहायक प्राध्यापक, भूगोल विभाग
मनोहरभाई पटेल कला व वाणिज्य महाविद्यालय,
सालेकसा, जि. गोंदिया.
Email id --khandekar27@gmail.com

प्रस्तावना :

सामाजिक विषमतेमध्ये वर्षानुवर्षे खितपत पडलेल्या मानवाच्या मुक्तिचा उद्धारकर्ता म्हणून डॉ.बाबासाहेब आंबेडकर यांचे नाव अग्रणी आहे.भारताच्या परिवर्तनशिल आंदोलनाच्या इतिहासाचे अग्रदूत होते.अनंत काळापासून भारतीय समाज जाती,वर्ण यामुळे विभागला होता.धर्माच्या नावाखाली मानवा मानवात भेद करुन पशुपेक्षाही हीन दर्जा दिला जात असतांना डॉ.बाबासाहेब आंबेडकरांनी बौद्ध धर्माचा स्विकार करुन भारतीय इतिहासच बदलून टाकला. जातीप्रथेवर आधारीत भारतीय समाजात जन्माच्या आधारावर विषमता होती.व्यवसाय, रोजगार, शिक्षण याबाबतीत भिन्नता असल्याने धर्माच्या कचाटयातून मानवाची मुक्तता करुन प्रगतीचे द्वार डॉ.बाबासाहेब आंबेडकरांनी उघडून दिले.शांती, प्रेम, करुणा, दया, मानवता या आधारावर धर्माचा स्विकार डॉ. आंबेडकरांनी केला.धर्माचा हेतू हा मानवाच्या सदगुणांचा विकास करणे होय.धर्मांमुळे लोकांच्या मनात बंधुत्व, समता, स्वतंत्रता या बद्दलचे संस्कार घालुन व्यक्तिचा सर्वांगीण विकास व्हावा,धर्म हा मानवासाठी आहे.मानव धर्मासाठी नाही.धर्माने मानवाच्या दुःखांना मुक्ततेचे रुप दिल्यास मानवजात कल्याणासाठी प्रयत्नरत असेल.मानवाच्या प्रगतीचे एक साधन म्हणजे धर्म होय.

डॉ. बाबासाहेब आंबेडकर व धार्मिक संस्कार:

डॉ. बाबासाहेब आंबेडकर यांचे वडील रामजी आंबेडकर हे कबीर पंथाचे होते.लहानपणापासूनच घरामध्ये धर्माचे धडे दिले जात असे.धार्मिक संस्कार हे डॉ. बाबासाहेब आंबेडकर यांच्या रक्तात भिगले होते.विद्वान व बौद्धिक संपन्नता असुनही डॉ.आंबेडकर हे धार्मिक होते.पण रुढी,प्रथा, परंपरा, कर्मकांड हे त्यांना मान्य नव्हते. लहानपणापासुनच धार्मिक भेदभावाचा सामना डॉ.आंबेडकरांनी केला.हिंदू धर्म हा विषमतेचे समर्थन करणारा आहे.हिंदू धर्म हा समानतेचा असावा,समाजातील सर्व घटकाना समान संधी देवून अस्पृश्यांनाही मंदिरात मुक्त प्रवेश असावा,यासाठी चातुर्वर्ण्य व्यवस्थेच्या निर्मुलनाची गरज आहे.विषमतेच्या रुपामध्ये जातीभेद अस्पृश्यता पहावयास मिळते.1917 मधील सार्वजनिक जीवन ते 1935 मध्ये येवला येथे केलेल्या धर्मातराच्या घोषणेपर्यंत डॉ बाबासाहेब आंबेडकरांनी धर्माचे विविध रुप बघितले होते.

डॉ. बाबासाहेब आंबेडकर व धार्मिक विचारांची मांडणी :

वर्णव्यवस्थेने बरबटलेल्या समाजात व्यक्तिवर अनेक बंधने व मर्यादा घातले होते. डॉ. बाबासाहेब आंबेडकरांना समानतेवर आधारीत धर्माची संकल्पना मान्य होती. समानतेसाठी नेहमी ते झटत असत.चवदार तळ्याचा सत्याग्रह, काळाराम मंदिर प्रवेश अशा सत्याग्रहामध्ये त्यांचे प्रतिबिंब दिसुन येते. मानवीय अधिकारांना धर्माच्या नावाखाली डावलून अधोगतीचा एक मार्ग हिंदू धर्मात वर्णव्यवस्थेमुळे निर्माण झाला आहे. समाजाच्या पुनरनिर्माणासाठी जातीचे निर्मुलन आवश्यक आहे.यासाठी आंतरजातीय विवाहाद्वारे हे नष्ट केले जावू शकते.डॉ. बाबासाहेब आंबेडकरांच्या धर्माची मांडणी ही समानता व कृतीवर आधारीत होती.

डॉ. बाबासाहेब आंबेडकर व धर्म उद्येश,आवश्यकता :

खऱ्या धर्माचा अंतिम उद्येश हा व्यक्तिच्या सदगुणांचा विकास करणे हा होय.धर्माने व्यक्तिवर योग्य संस्कार घालणे गरजेचे आहे.समाजातील लोकांमध्ये बंधुता, समता व स्वतंत्रता या गुणांना स्थान असायला हवे.धर्माची ही जबाबदारी आहे.अस्पृश्यतेमुळे शेकडों लोकांचे जीवन अंधकारमय झाले.धर्माची गरज माणसाला का आहे,हे सांगतांना डॉ. आंबेडकर म्हणतात,— धर्म हा मानवासाठी आहे,मानव हा धर्मासाठी नाही.जो धर्म मानवाला मानव म्हणून स्विकारत नाही,पिण्यासाठी पाणी देत नाही तो धर्म होवू शकत नाही.मानवासोबत माणसासारखे वर्तन करणे हे धर्माचे कार्य आहे.

डॉ. बाबासाहेब आंबेडकरांनी 1950 मध्ये बुध्द आणि त्यांचा धर्म हा ग्रंथ लिहिला.ज्यात व्यक्तिच्या जीवनात धर्माच्या महत्वाला विशद केले—

1. समाजाची स्थिरता व व्यक्तिच्या नियंत्रणासाठी धर्म आवश्यक आहे.कोणत्याही एका घटकाच्या अभावामुळे धर्माचा ऱ्हास होवू शकतो.
2. धर्माच्या निरंतर अस्तित्वासाठी धर्म हा बुध्दीप्रामाण्यवादी असायला हवा.तो विज्ञानावर आधारलेला हवा.
3. नियमांचा समावेश म्हणजे धर्म नाही तर धर्माच्या निती निर्धारण तत्वात समता, बंधुभाव व स्वातंत्र याचा अंतर्भाव असणे गरजेचे आहे.
4. कोणताही धर्म गरीबीचा पुरस्कर्ता न राहता त्याचे निर्मुलन करण्यास अग्रेसर असावा.
5. धर्म हा व्यक्तिच्या विकासाचा मार्ग आहे.संरक्षणाचा आधार आहे.

डॉ. बाबासाहेब आंबेडकर व धर्माचा अभ्यास :

डॉ.बाबासाहेब आंबेडकरांनी 1935 मध्ये धर्मांतराची घोषणा केल्यानंतर जगातील प्रमुख धर्माचा अभ्यास तात्वीक, वैचारिक व वैज्ञानिक आधारावर केला.शिख, मुस्लिम व ईसाई धर्माच्या प्रमुखांनी त्यांचा धर्म स्विकारावा यासाठी डॉ. आंबेडकरांना आग्रह केला.दलितांच्या पाठबळाने आपली संख्या वाढावी हाच उद्येश होता. 1935 ते 1956 या काळात डॉ. बाबासाहेब आंबेडकरांनी अनेक धर्माचा अभ्यास केला.प्रत्येक धर्माच्या मर्यादा जाणून घेतले.बौध्द धर्माबद्दल त्यांचा झुकाव अधिक होता. अतिशय काटेकोरपणे बौध्द धर्माचा अभ्यास करुन बौध्द धर्मात प्रवेशाचा मार्ग त्यांनी अवलंबिला.बौध्द धर्म हा मानवाला केंद्र मानतो. समानतेची शिकवण देतो.ईश्वराला हा धर्म मानत नाही. विज्ञानावर आधारलेला हा धर्म आहे. बाकीच्या धर्मातील परमेश्वर, पवित्र, अपवित्र,श्रध्दा हे शब्द त्यांना पटणारे नव्हते. सिध्दार्थ गौतम बुध्दाने दिलेला धर्म हा व्यक्ति व्यक्तिला दिलेला ज्ञानाचा धर्म आहे. शाप, स्वर्ग, नरक, आत्मा या शब्दांना बौध्द धर्मात थारा नाही.शंकांना निर्माण करुन, प्रश्न विचारुन, विचार पुर्वक, विवेकाचा उपयोग करुन कोणत्याही गोष्टीला स्विकारण्याचे स्वातंत्र बौध्द धर्म देतो. बुध्द मोक्षदाता नसुन मार्गदाता आहे.

हिंदु धर्मातील चातुर्वर्ण्य व्यवस्था, मुस्लिमांची प्रखर कट्टरता व ईसाई धर्मातील साम्राज्यवाद या गोष्टी डॉ. बाबासाहेब आंबेडकरांना कदापी मान्य नव्हते. समता, मैत्री, करुणा, स्वातंत्रता या मुल्याचा समावेश असणाऱ्या बौध्द धर्माचा स्विकार त्यांना पटणारा होता. अडीच हजार वर्षातील परंपरेत हरविलेल्या बौध्द धर्माला नव्या रूपात डॉ. बाबासाहेब आंबेडकरांनी बौध्द आणि त्यांचा धर्म या ग्रंथात मांडले. बौध्द धर्माची महत्ता या ग्रंथात नसून नवा दृष्टिकोन, नवा विचार यात ठेवला आहे. सिध्दार्थ गौतम बुध्दाचे जीवन, चरित्र, अनेक घटना, प्रवचन, टिका टिप्पणी, भाष्य या सर्वांचा अभ्यास डॉ. बाबासाहेब आंबेडकरांनी सखोलरित्या केला.

तर्कबुध्दी आणि वैज्ञानिक दृष्टिने बौध्द धर्माला अभ्यासणे साहसाचे कार्य होते.बौध्द धर्माचा स्विकार म्हणजे नविन जीवन पध्दतीचा अंगीकार होय.बौध्द धर्म हा स्वर्ग, नरक, परलोक यांना मानणारा नसून वास्तववादी आहे. आधुनिक काळातील समस्यांचा सामना बौध्द धर्म करू शकतो.

बौद्ध धर्माचे वैशिष्ट्य हे संघात आहे. हरेक व्यक्तिला सहजरित्या संघात प्रवेश असून समाज परिवर्तनासाठी बुद्ध धर्मात संघाच्या आवश्यकतेला स्थान दिले आहे. या जगात शेवट आणि अपरिवर्तनीय असे काहिच नाही. परिवर्तन हे कटुसत्य आहे, या वाक्याने डॉ. बाबासाहेब आंबेडकर विशेष प्रभावित होते.मानवाच्या मानसिक क्रिया प्रतिक्रियांचे उगम हे मन आहे. सर्व गोष्टीचे केंद्रबिंदु मन असून सत्तेला चालविण्यासाठी मनाची गरज आहे. मनाला संस्कारीत करणे महत्वपूर्ण आहे. चांगले व वाईट हे मनच आहे.यासाठी खऱ्या धर्माचा सार हा मनाची पवित्रता होय.

डॉ. बाबासाहेब आंबेडकर व धर्म,मानवी विकास :

डॉ.बाबासाहेब आंबेडकर धर्माकडे वैज्ञानिक दृष्टिकोनातून बघतात.शोषणाच्या मुक्तिचे साधन म्हणून धर्माला स्थान देतात. व्यक्तिची प्रतिष्ठा, सन्मान, हा धर्माचा केंद्रबिंदु आहे. धर्म मानवासाठी असून तो एक प्रगतीचे द्वार आहे. धर्माबद्दल डॉ.बाबासाहेब आंबेडकर म्हणतात –

‘जो धर्म व्यक्तिचा विचार करतो, प्रगतीच्या अनेक संधी उपलब्ध करून देतो, त्या धर्मासाठी जीवाची पर्वा करू नये. जो धर्म व्यक्तिला किंमत देत नाही, त्याची किंमत आपणही करू नये.धर्म हा मनुष्यासाठी ऐच्छिक आहे. नैतिकतेचे दुसरे नाव धर्म होय’.धर्माविरोधी तरुणांनी केलेल्या कृत्यावर डॉ. आंबेडकर नाराजी व्यक्त करतात.

मानवाच्या इच्छा, आकांक्षा पूर्ण करण्याची कुवत धर्मात आहे. गरिब लोकांच्या आयुष्यात धर्माची भूमिका महत्वाची आहे.नैराश्यातून बाहेर पडण्याचा मार्ग धर्म होय. आत्महत्येपासून व्यक्ति दूर धर्मांमुळे जातो. अतिशय सामर्थ्याने परिस्थितीशी सामना करतो. व्यक्त्याच्या नियंत्रणावर धर्म अंकुश ठेवतो. तर मनात भविष्याप्रती आशावादही निर्माण करतो.

धर्म मानवाच्या विकासाचा एक प्रेरक पैलू आहे. बौद्ध धर्मातील श्रष्ट मुल्य व विचारांना डॉ. बाबासाहेब आंबेडकर स्विकार करतात. मानवावर लादलेल्या प्रथा, परंपरा यांच्या जोखडातून धर्मच मुक्तता देवू शकतो. ‘कास्ट इन इंडिया’ या ग्रंथातून डॉ. बाबासाहेब आंबेडकरांनी धर्माविषयी विस्तृत विवेचन केले. डॉ. आंबेडकरांचा समग्र वाङ्मय खंड पाच यामध्येही धर्माबद्दल विचार दिसून येतात. स्वातंत्र, समता व बंधुभाव या तत्वावर आधारीत धर्म मानवाच्या विकासाचा केंद्रबिंदु आहे.

संदर्भ –

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|-----------------------|---|--|
| 1- दिघे प्रभाकर | – | महामानव डॉ. बाबासाहेब आंबेडकर |
| 2- फडके भालचंद्र | – | डॉ. बाबासाहेब आंबेडकर |
| 3- किर धनंजय | – | डॉ.बाबासाहेब आंबेडकर |
| 4- लिंबाळे शरणकुमार | – | प्रज्ञासूर्य, दिलीपराज प्रकाशन, पूणे 2007 |
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कामगार कल्याण आणि डॉ. बाबासाहेब आंबेडकर

डॉ. उमेश देविदास वाणी

सहयोगी प्राध्यापक,
लोकसेवक मधुकरराव चौधरी
समाजकार्य महाविद्यालय, जळगाव

सारांश :

प्रस्तुत संशोधन लेख बाबासाहेबांनी कामगारांच्या उत्थानासाठी, कल्याणासाठी केलेले प्रयत्न व योगदान यावर आधारीत आहे. बाबासाहेबांच्या सामाजिक, सांस्कृतिक आणि राजकीय कार्याचा गौरव सातत्याने होतो मात्र त्यांनी मजुर मंत्री अथवा कामगार नेते म्हणून केलेल्या मौलिक कार्याचा उहापोह या संशोधन पेपरच्या माध्यमातून करण्यात आला आहे. यासाठी दुय्यम तथ्यांचा आधार घेण्यात येऊन विविध संदर्भग्रंथांचा आधार घेण्यात आला आहे. अस्पृभयांप्रमाणेच अस्पृभयेतर समाजातील दिन, दलित, पिडीत, गोरगरीब, अन्यायग्रस्त व शोषित कामगार मजुरांचेही ख-या अर्थाने नेते होते. त्यांनी कामगारांची कार्यस्थिती सुधारावी, योग्य वेतन मिळावे, सामाजिक सुरक्षितता लाभावी यासाठी प्रयत्न केले आहेत.

मुख्यचल : बाबासाहेबांचे कार्य, कामगार, कल्याण, योगदान

प्रस्तावना :

कामगारांच्या कल्याणासाठी लढणारा एकमेव नेता म्हणजे कम्युनिस्ट (सत्यवादी) पक्ष होय असा लोकांचा समज होता. परंतु बाबासाहेबांनी आपल्या कार्यातून समप्रमाण दाखवून दिले. त्यांनी गिरणी कामगार, शेतकरी, शेजमजूर, शोषित यांच्या कल्याणासाठी किमान वेतन, कामाचे तास निभिचत करण्याचे योगदान दिले. स्वातंत्र्यापूर्वी कामगार वर्गाच्या उत्थानासाठी कार्य केले. भारतीय राज्यघटनेच्या माध्यमातून विविध कलमांद्वारे मुलभूत कर्तव्य व मार्गदर्शक तत्त्वे निभिचत केली. स्वतंत्र मजुर पक्षाची स्थापना करून कामगार चळवळीद्वारे कामगारांवरील शोषण व अन्यायाविरुद्धचा जागतिक लढाईच्या प्रवाहाशी संबंध प्रस्थापित केले आहे.

समाजकल्याण संकल्पनेत कामगार सुद्धा अंतर्भूत आहे. कामगारसुद्धा समाजाचा एक भाग आहे. समाजातील कामगारांची उन्नती झाल्यास समाजाचीही उन्नती होईल. उद्योगात कामगारांसंबंधी काही निर्णय झाल्यास त्याचा परिणाम संबंधित कुटुंबावर, परिणामी समाजावर होत असतो. संप, टाळेबंदी, उद्योगबंद करणे, बोनस, पगार वाढ, रजा इत्यादींचा परिणाम कुटुंब व्यवस्था, समाज व उद्योग घटकावरही होत असतो. समाजाचे धोरण ठरविताना त्यात कामगाराचाही विचार केलेला असतो. कामगार कल्याण कार्य यशस्वी होण्यासाठी कामगारांच्या मुलभूत गरजांची पूर्ती करण्यासाठी पुढील हेतू साध्य करायला हवेत.

- कामगारांचे जीवन अधिक समाधानकारक आणि समृद्ध करणे.
- कामगारांची उत्पादनशीलता आणि औद्योगिक कुशलता वाढविणे.
- इतर सुखसोयी उपलब्ध करून कामगारांच्या मिळकतीवर पडणारा ताण कमी करणे आणि अप्रत्यक्षपणे त्यांचे जीवनमान वाढविणे.
- कारखान्याच्या भोवतालच्या समाजात ज्या प्रकारच्या सेवा आणि सवलती उपलब्ध असतील त्या कामगारांना देऊन कामगार व समाज यात समन्वय निर्माण करणे.
- उद्योगाच्या विकासामुळे कोणत्या गरजा निर्माण होतील याची आगोदरच पाहणी करून त्या गरजा भागविण्यासाठी सुखसोयींचे नियोजन करणे. यामुळे औद्योगिकीकरण आणि शहरीकरण यातून निर्माण होणारे प्रभन टाळता येतील.

उद्देश : डॉ. बाबासाहेब आंबेडकरांचे कामगार कल्याण संदर्भातील योगदान अभ्यासणे.

पद्धती व तंत्रे : प्रस्तुत संशोधन लेखसाठी दुय्यम तथ्यांचा आधार घेण्यात आला आहे.

प्रस्तावना :

डॉ. बाबासाहेबांनी कामगार चळवळीद्वारे अन्यायाविरुद्ध लढा देण्याचे आवाहन अखिल कामगार वर्गाला केले. या ध्येयपूर्तीसाठी ऑगस्ट 1936 मध्ये डॉ. आंबेडकरांनी स्वतंत्र मजूर पक्षाची स्थापना केली. त्यामध्ये सर्व जाती, पोटजातीचे, सर्व धर्मपंथाचे दलित, पददलित, शेतकरी व शेतमजूर सभासद होते. तसेच गिरणी कामगारांचे प्रतिनिधीही सभासद होते. त्यावेळी बाबासाहेब स्वतंत्र मजूर पक्षाचे अध्यक्ष होते. शेतमजूरांना किमान वेतन निश्चित करा या मागणीसाठी आंदोलने केली. ब्रिटीश सरकारने या दरम्यान वेतन देण्याचा कायदा 1936 अस्तित्वात आणला. सोबतच सरकारने किमान वेतन, कामाचे तास निश्चित केले. 1948 च्या किमान वेतन कायद्याच्या फायदा आजही शेतकऱ्यांना मिळतो आहे.

रेल्वे कामगारांवर होणारे अन्याय आणि शोषण पाहून बाबासाहेबांनी त्यामध्ये प्रथम जागृती निर्माण करून त्यांच्या हक्कांची जाणीव करून दिली. मनमाड येथे 12 व 13 फेब्रुवारी 1938 रोजी रेल्वे कामगारांच्या परिषदेत २० हजार रेल्वे कामगार उपस्थित होते. यावेळी "ब्राह्मण" ग्राही व भांडवलशाही व्यवस्थेमुळे रेल्वेत दलितांवर अन्याय होतो असे सांगितले. यावेळी कामगार संघटना उभारण्याचे आवाहन त्यांनी केले. कामगार संघटनेत फुट न पाडता एकत्रित येण्याचे आवाहन केले. कामगार संघटनांमधील मतभेदामुळे भांडवलशाहीला फायदा होत असल्याचे त्यांनी खंबीरपणे सांगितले. कामगारांच्या हक्कांवर गदा आणणाऱ्या 1938 च्या औद्योगिक कलह विधेयकाचा विरोध करण्यासाठी निकटचा लढा दिला. शासनाच्या पक्षपाती, मालकाधिकाऱ्यांच्या अन्याय धोरणावर डॉ. बाबासाहेबांनी कडाडून हल्ला केला. त्यासोबतच हा काळा कायदा म्हणून जमनादास मेथा यांनीही तीव्र विरोध केला. या कायद्याच्या निषेध करण्यासाठी स्वतंत्र मजूर पक्ष आणि गिरणी कामगार युनियन यांनी पुढाकार घेऊन एक दिवसाचा संप घडवून आणला. यावेळी गोळीबार होऊन 35 लोकांना अटक करण्यात

आली होती. या संपाचे पडसाद अहमदाबाद, अमळनेर, जळगाव, चाळीसगाव, पुणे, धुळे या सर्व प्रांतांपर्यंत पोहोचले होते.

डॉ. बाबासाहेबांच्या कार्यकुशल प्रभावो कामगार नेतृत्वाचा प्रभाव व परिणाम म्हणून ब्रिटीश शासनाच्या महाराज्य पालांच्या (व्हाईसराय) कार्यकारी मंडळात कामगार सभासद म्हणून तर पुढे मजूरमंत्री म्हणून 20 जुलै 1942 रोजी सन्मानपूर्वक समावेश करण्यात आला. ब्रिटीश नियंत्रित शासनात कामगारमंत्री असतांना शासनाचे जे कायदे होते उदा. कारखाने अधिनियम, इंडियन ट्रेड युनियन कायदा, महागाई भत्याची पूर्तता करणारा वेतन कायदा, स्त्री प्रसुती लाभ कायदा, अपघात नुकसान भरपाई कायदा, औद्योगिक कलह कायदा इत्यादी कामगार विधेयके जे कामगारांना याआधी जाचक होते त्यासंबंधी विधीमंडळात सुधारणा घडवून आणल्या. कामगार कल्याण विषयक पुरोगामी धोरण स्पष्ट केले.

मजूर मंत्रीपदापासून ते स्वतंत्र भारताच्या पहिल्या विधीमंत्री पदावर आरूढ झाल्यानंतरच्या काळातही कामगार हिताचे अपूर्ण राहिलेले काम अधिकृतपणे पूर्ण करण्याचा संवैधानिक तरतूदी करण्यात आल्या. नागरिकाची मुलभूत कतव्ये आणि राज्यासाठी मागदर्शक तत्त्वे निभिचत करण्यात आली, राज्यघटनेतील कलम 15, 16, 17, 19, 23, 24, 37, 38, 39, 42, 43, 44 अन्वये भारतातील नागरिकांसाठी/ कामगारांसाठी धोरणात्मक तरतूद करण्यात आली. बाबासाहेबांनी कामगार चळवळीद्वारे कामगारांवरील शोषण व अन्यायाविरुद्ध लढा देऊन त्यांच्या हक्कांसाठी कार्यवाही प्रत्यक्ष कृतीत आणली.

डॉ. बाबासाहेबांनी कामगार कल्याणाच्या/ समाजकल्याणच्या संदर्भात राज्य घटनेत प्रामुख्याने खालील तरतूदी केलेल्या आहेत. ज्या मुलभूत हक्कांचा कामगार कल्याणाच्या संबंधात विचार महत्त्वाचा आहे. ते पुढील प्रमाणे आहेत.

समानतेचा हक्क : (कलम 14 ते 18) भारतीय कायद्याच्या दृष्टीने सर्व माणसे समान आहेत. धर्म, वंश, जात, लिंग, भेद, अथवा जन्मस्थान या कारणावरून कोणत्याही प्रकारचे मतभेद कायद्यात केले जाणार नाहीत. अस्पृश्यता नष्ट केलेली आहे आणि सार्वजनिक अधिकारपद घेण्याचा सर्वांना सारखाच अधिकार आहे.

स्वातंत्र्याचा हक्क (कलम 19 ते 22) : नागरिकांचा विचार आणि उच्चाराने, संघटनेचे, देशांतर्गत हालचालींचे, वस्तीचे, खाजगी मालमत्ता विकत घेण्याचे, विकण्याचे आणि व्यवसाय उद्योगाचे स्वातंत्र्य आहे. गुलामगिरी, वेठबिगार आणि मुलांना कश्टाच्या कामाला लावणे याला बंदी आहे.

घटनेत दिलेले इतर स्वातंत्र्याचे हक्क :

- पिळवणुकीपासून संरक्षण (कलम 23, 24)
- धर्मपालनाचे स्वातंत्र्य (कलम 29)
- अल्पसंख्याकांना सांस्कृतिक स्वातंत्र्य (कलम 29)
- भाषिक आणि धार्मिक अल्पसंख्याकांना शिक्षणाचे स्वातंत्र्य (कलम 30)

● खाजगी मालमत्तेचे हक्क (कलम 31)

वरील सर्व मुलभूत तत्त्वांच्या आणि हक्कांचा विचार केला असता राज्यघटनेने शासनास कामगार कल्याणाच्या संदर्भात महत्त्वाच्या जबाबदाऱ्या टाकलेल्या आहेत. त्यामध्ये सर्वांना अन्न, वस्त्र, निवारा, नोकरी, जीवनवेतन, किमान वेतन, शिक्षण, सामाजिक आणि सांस्कृतिक विकासाची संधी यांचा समावेश आहे.

आपल्या घटनेने दिलेले मुलभूत हक्क आणि मार्गदर्शक तत्त्वे यांचा विचार केला म्हणजे कामगार कल्याणाचा विचार अधिक अर्थपूर्ण ठरेल. मुलभूत अधिकारांबरोबरच मार्गदर्शक तत्त्वेही राज्यघटनेतील भाग. 4 मध्ये नमूद केली आहेत.

- 1) कलम 28(1) अन्वये – राज्याने लोककल्याणकारी राज्याची निर्मिती करून प्रत्येकाला सामाजिक, आर्थिक व राजकीय लाभ मिळेल अशी व्यवस्था करावी.
- 2) कलम 28(2) नुसार राज्याने उत्पन्नातील असमानता कमी करण्याचा प्रयत्न करावा, व्यक्ती, विभिन्न क्षेत्रात राहणारे आणि विभिन्न व्यवसायिकांमधील समूहात प्रतिशठा सुविधा आणि संधीची असमानता कमी करण्याचा प्रयत्न केला जावा.
- 3) कलम 39 नुसार राज्याने आर्थिक न्यायाची स्थापना करण्यासाठी साधनांचे योग्य वाटप, स्त्री पुरुष समानता, लहान मुलांसाठी योग्य वातावरण, कर्मचाऱ्यांचे आरोग्य आणि कार्यक्षमता, लहान मुलांचे शोषण होऊ नये याची कळजी घेणे व कोणत्याही नागरिकाला त्याच्या वयाला न शोभल असे काम करावे लागेल अशी परिस्थिती निर्माण होऊ न देणे.
- 4) कलम 39(क) नुसार विविध मदतीची साधने निर्माण करणे मोफत कायदेशीर मदत देणे.
- 5) कलम 41 नुसार राज्याने प्रत्येक व्यक्तीला त्याचे सामर्थ्य आणि विकासासाठी रोजगार देणे, शिक्षण घेणे, बेकारी, वृद्धापकाळ, आजार, अपघात या वेळी सार्वजनिक मदत मिळेल अशी व्यवस्था करावी.
- 6) कलम 42 नुसार न्याय आणि मानवीय दृष्टीने प्रसूतीच्या वेळी मदत करणे.
कलम 43(क) नुसार एखाद्या कायद्याद्वारा, किंवा अन्य उपायांनी कोणत्याही उद्योग उपक्रम, संघटनेतील कर्मचाऱ्यांचा व्यवस्थापनात सहभाग निर्माण करणे.
- 8) कलम 43 नुसार कर्मचाऱ्यांना कार्यासाठी योग्य वेतन, योग्य जीवनस्तर, सुट्टी, सामाजिक आणि सांस्कृतिक कार्यात भाग घेता येईल अशी परिस्थिती निर्माण करणे. विशेषतः गावातील कृषिरोद्योगात वाढ केली जाईल.
- 9) कलम 44 नुसार राज्य नागरिकांसाठी समान नागरी कायदा संमत करेल.

निष्कर्ष :

वरील सारांशावरून बाबासाहेबांची कामगारांविषयीची अतःकरणापासूनची तळमळ दिसून येते. यातूनच बाबासाहेबांचा सवैधानिक ध्येयदृष्टी व बुद्धीवादी दृष्टीकोन दिसून येतो.

संदर्भ :

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डॉ. बाबासाहेब आंबेडकर- एक अर्थतज्ञ

प्रा विद्याधर केशवराव जगताप

एम.ए.अर्थ/राज्य/एम लिब अँड आय.एस.

नागेश्वर कला व विज्ञान कनिष्ठ महाविद्यालय,

औंढा नागनाथ ता. औंढा नागनाथ

जि. हिंगोली

सारांश

डॉ. बाबासाहेब आंबेडकरांचा मुळ अभ्यासविषय हा अर्थशास्त्र असून त्यांनी अर्थशास्त्रातील कोलंबीया विद्यापीठाची पिएच.डी. (1917) मिळवली. डॉ. बाबासाहेब आंबेडकर हे भारतातील नव्हे तर जगप्रसिद्ध अर्थतज्ञ म्हणून प्रसिद्ध होते. अर्थतज्ञ म्हणून त्यांनी अत्यंत मोठे व व्यापक योगदान आहे त्यांचे व्यक्तीमत्व अनेक पैलुनी युक्त असले तरी त्यामध्ये एक समान धागा होता तो म्हणजे “बहुजन हिताय, बहुजन सुखाय” त्यांनी दिलेल्या मंत्रातूनच त्यांचे आर्थिक विचार स्पष्ट पणे दिसून येतात. म्हणून त्यांना एक जगविख्यात अर्थतज्ञ म्हणणे वावगे ठरणार नाही. डॉ. बाबासाहेब आंबेडकरांनी अर्थशास्त्रातील लिखाणातून विविध विषयावर ग्रंथ संपदा निर्माण करून सद्यस्थितीचे चित्रण जगासमोर मांडले आहे.

प्रस्तावणा :

भारताच्या किर्तीवंत सुपुत्रांमध्ये डॉ. बाबासाहेब आंबेडकर यांचे नाव अग्रस्थानी आहे. त्यांचे व्यक्तीमत्व अनेक पैलुनी युक्त असून धार्मिक व नैतिक तत्वावर आधारीत असलेली जाती व्यवस्था आणि अपृश्यता हे सामाजिक आजार असून तो उलथवून टाकण्यासाठी आर्थिक विकासाची मांडणी त्यांनी केली. श्रमविभाजन आणि भांडवलाची गतिशिलता कमी असल्यामुळे देशाच्या अर्थव्यवस्थेवर त्यांचा प्रतिकूल परिणाम झाल्याचे दिसून येते असे प्रतिपादन त्यांनी केले डॉ. बाबासाहेब आंबेडकरांनी अगोदरच भारताच्या आर्थिक विकासा संबंधी आपले मत मांडले आहे. परंतु काही लोकांनी ते मुद्द्याम प्रकाश झोतात येऊ दिले नाही. डॉ. बाबासाहेब आंबेडकर म्हणतात ज्यांच्यावर देशाची आर्थिक कारभाराची जबाबदारी सोपविली आहे त्यांनी केवळ पैसा उभा करून आणि खर्च करणं एकदचं नसून समाजातील शेवटच्या व्यक्तीचा विचार झाला पाहिजे असे मत त्यांचे होते.

डॉ. बाबासाहेब आंबेडकर - एक अर्थतज्ञ :

डॉ. बाबासाहेब आंबेडकरांच्या व्यक्तीमत्वाचा सर्वात महत्वाच्या पैलुकडे आपण सातत्याने दुर्लक्ष केल्याचे दिसून येते हा पैलु म्हणजे “अर्थशास्त्री” आंबेडकर ! डॉ. बाबासाहेब आंबेडकरांनी जगविख्यात कोलंबीया विद्यापीठ व लंडन स्कूल ऑफ इकॉनॉमीक्स या दोन विद्यापीठात त्या काळात अर्थशास्त्राशी संबंधीत विविध 29 अभ्यासक्रम पूर्ण केले यावरून त्यांची अर्थशास्त्रा संबंधी गती व ज्ञान लक्षात येते. आज जवळपास 95 वर्षांनंतर ही त्यांचे अर्थशास्त्रा संबंधीचे विचार कालबाह्य वाटत नाहीत. त्यांनी दिलेल्या “द पब्लिक ऑफ रुपी” या

पुस्तकाव्दारे त्यांचे आर्थिक विचार लक्षात येतात प्रा. जॉन केन्स यांच्या चलन मुल्याचा सुवर्ण विनिमय या पध्दतीला डॉ. बाबासाहेबानी खोडून काढले व या विचारातुनच रिझर्व्ह बँक ऑफ इंडिया या संस्थेचा जन्म झाला. तेंव्हा यावरून डॉ. बाबासाहेब आंबेडकरामधील अर्थतज्ञ लक्षात येतो. चलण व्यवस्थापण, कररचना, शेती, स्वदेशी, परदेशी, श्रमाचे विभाजन, सार्वजनिक वित्त अशा विविध आर्थिक घटका संबधी आपली एक वेगळी छाप पाडल्याचे दिसुन येते. म्हणुनच डॉ. बाबासाहेब आंबेडकरांना अर्थतज्ञ म्हणावेसे वाटते.

1) आर्थिक लोकशाहीचे खंदे पुरस्कर्ते : डॉ. बाबासाहेब आंबेडकर हे भारतीय राज्य घटनेचे शिल्पकार तर आहेतच परंतु ते आर्थिक लोकशाहीचे खंदे पुरस्कर्ते व अर्थतज्ञ म्हणुन ओळखले जातात. अर्थिक लोकशाहीकडे दुर्लक्ष करुन राजकीय लोकशाही टिकू शकणार नाही असे त्यांचे प्रखर मत होते. “डायरेक्टिव्ह प्रिन्सीपल्स ऑफ दि स्टेरापॉलीसी” हा अनुच्छेद घटणेत घालुन त्यांनी आर्थिक लोकशाहीचा हेतु विशद केला. भारताच्या आर्थिक विकासासाठी व अर्थ व्यवस्था वाढीसाठी डॉ. बाबासाहेब आंबेडकरानी अद्वितीय आणि महत्वपूर्ण कार्य केले त्यामध्ये त्यांनी भारतीय चलन व्यवस्था (1923-1925) भारतीय रिझर्व बँक स्थापना (1939) व भारतीय 14 वित्त आयोग स्थापना (1951) हे महत्वाचे कार्य त्यांच्यातील अर्थतज्ञ म्हणुन पहावयास मिळतात डॉ. बाबासाहेब यांनी व्यक्त केलेली मते आणि सिध्द करण्यासाठी त्यांनी मांडलेले मुद्दे हे एखाद्या निष्पात अर्थतज्ञासारखेच आहेत. शोषक आणि शोषित यांच्या मध्ये आर्थिक समानता असली पाहिजेत व सर्वांना स्वातंत्र, समता, आणि न्याय मिळवा हाच वैचारीक मांडणीचा प्रमुख उद्देश दिसुन येतो.

2)शोषितांना आर्थिक समता व न्याय : डॉ. बाबासाहेब आंबेडकरांच्या आर्थिक विचारांची चर्चा करतांना सामाजिक, राजकीय व धार्मिक परिस्थितीमधून शोषितांना आर्थिक न्याय देण्याची भुमिका त्यांची राहिली आहे. डॉ. बाबासाहेब आंबेडकर यांनी समाजाच्या आर्थिक कल्याणासाठी समता व न्यायाची भुमिका मांडली. देशातील नैसर्गिक साधन संपत्तीचे वाटप समाणतेणे झाले पाहिजे असे त्यांचे मत होते. भारतीय राज्य घटनेच्या माध्यमातून सर्व समाजाला व नागरीकांना आर्थिक समता व न्यायाची भुमिका त्यांनी मांडली. समाजातील तळागाळातील व्यक्तीला समान प्रमाण आर्थिक न्याय मिळाला पाहिजे या करीता त्यांनी शोषक व शोषितांना समान आर्थिक न्याय देण्याची भुमिका मांडली. या उद्देशावरून त्यांच्यातील अर्थतज्ञ दिसुन येतो.

3.श्रम विभाजनासंबधी मत : श्रम विभाजनाच्या तत्वानुसार महात्मा गांधीनी सुध्दा जाती व्यवस्थेचे अस्तित्व स्विकारले होते. परंतु डॉ. बाबासाहेब आंबेडकरानी “जातीचा उच्छेद” या पुस्तकात आपले टिकात्मक मत मांडले. त्यांच्या मते जाती व्यवस्थेमुळे केवळ श्रमाची विभाजणी केली जात नसुण श्रमीकांचीच विभागणी केली गेली. श्रमविभाजणीच्या जाचक विचाराच्या माध्यमातुन आर्थिक विकासाशी संबधीत असणाऱ्या जाती व्यवस्थेमुळे श्रमाची व भांडवलाची गतिशिलता कमी झाल्याचे दिसत असुन त्याचा देशाच्या अर्थव्यवस्थेवर आणि विकासावर प्रतिकूल परीणाम झाला आहे असे प्रतिपादन केले. “ स्टेटस अँड मायनॉरीटीज” या नावाने ब्रिटीश सरकारच्या 1947 साली सादर केलेल्या टिप्पणी मध्ये भारताच्या आर्थिक विकासाची धोरणे कोणती हे सांगितले व अत्युच्च

उत्पादन क्षमतेचा विचार करून लोकांच्या आर्थिक विकासाचे योजन करणे व खाजगी उत्पादकांना कोणतीही अडकाठी न करता संपतीचे समाण वाटप व्हावे अशा पध्दतीने सरकारणे नियोजन करावे असे मत मांडले.

4) चलण विषयक विचार : डॉ. बाबासाहेब आंबेडकरांच्या “दि प्रॉब्लेम ऑफ द रुपी : इटस ओरीजिनल अँड इटस सोलुशन” या पुस्तकामध्ये अर्थशास्त्रातील चलण विषयक विचार मांडले आहेत. या ग्रंथात इ.स. 1800 ते इ.स. 1893 पर्यंतच्या कालखंडातील विनिमयाचे माध्यम म्हणून भारतीय चलणाची कशी उत्क्रांती झाली या विषयी मत प्रगट केले आहे. या ग्रंथाच्या माध्यमातून बाबासाहेबांनी सुयोग्य चलणाची निवड करण्यात आलेल्या विविध अडथळांची ही मांडणी केली आहे. डॉ. बाबासाहेब आंबेडकर यांच्यामते सुवर्ण विनिमय परिणामात स्थैर्य राहू शकत नाही व यामध्ये लवचिकता आहे. परंतु यामध्ये चलण निर्मितीवर कोणत्याही मर्यादा राहणार नाहीत चलणात जर वाजवीपेक्षा जास्त वाढ झाली तर त्यामुळे भाववाढ होते परीनामी रुपयाची किंमत कमी होईल अशा प्रकारे चलणाविषय प्रभावी मत मांडले.

5) औद्योगिक पायाभरणी : डॉ. बाबासाहेबांनी 1926 च्या दरम्यान ग्रामीण भागातील गरीबीच्या समस्ये विषयी जन आंदोलण उभे करून शेती मधील खोती पध्दती विरुद्ध ग्रामीण गरीबाची आर्थिक शोषणातून मुक्तता केली. औद्योगिक पायाभरणी करतांना त्यांनी औद्योगिक कामगारांच्या क्षेत्रात 1956 साली स्वतंत्र मजुर पक्षाची स्थापना करून कामगारांच्या प्रश्नासाठी आवाज बुलंद केला व कामगार विषयक धोरणात आमुलाग्र सुधारणा घडवून आणली. भारताच्या औद्योगिक संबधामध्ये सेवा योजन कार्यालयाची स्थापना ही पायाभरणी ठरली. या पायाभरणी मध्ये महत्वाचे कार्य म्हणजे त्यांनी औद्योगिक क्षेत्रातील शेवटाचा घटक म्हणजे मजुर असून त्यावरच औद्योगिक प्रगती अवलंबून आहे असे त्यांचे मत होते. म्हणजेच त्यांनी शेवटच्या घटकाचा विचार केल्याचे दिसते.

6) सार्वजनिक वित्त : डॉ. बाबासाहेब आंबेडकर म्हणतात ज्यांच्यावर देशाची आर्थिक कारभाराची जबाबदारी सोपवली आहे त्यांनी केवळ पैसा उभा करून आणि खर्च करण या तत्कालीन गोष्टीच्या पलीकडे पाहिले पाहिजे, सार्वजनिक संपत्ती ही कोणत्याही देशाची पैतृक धन असते. डॉ. बाबासाहेब आंबेडकरांनी “अडमिनीस्ट्रेशन अँड फायनान्स ऑफ दि ईस्ट इंडिया कंपनी” व “दि इव्हीक्युशन ऑफ प्रोव्हीन्शीयल फायनान्स इन ब्रिटिश इंडिया कंपनी” हि दोन पुस्तके सार्वजनिक वित्त व्यवस्थेवरील असून त्यामध्ये पहिल्या पुस्तकात इ.स. 1792 ते इ.स. 1858 या काळातील वित्त व्यवहार भाष्य केले आहे. तर दुसऱ्या पुस्तकात भारतातील वित्त व्यवहारामधील केंद्र आणि राज्य संबधावर भाष्य केल्याचे दिसते व यावरून त्याचे अर्थ नियोजन लक्षात येते.

7) कृषी अर्थतज्ञ : डॉ. बाबासाहेब आंबेडकरांना कृषी अर्थतज्ञ म्हणणे वावगे ठरणार नाही. कारण भारताच्या दृष्टीने शेती हा एक महान राष्ट्रीय उद्योग असून शेतीचा विकास झाल्याशिवाय कोणतीही सुधारणा होणार नाही. म्हणून भारतातील लहान-लहान जमाण धारकांनी एकत्र येवून जर शेती केली तर उत्पादक ताबा वाढेल. तसेच शेती हा उद्योग राज्य शासन चालवेल व लागवली खालील नसलेली जमीन ही भुमिहिन लोकांना देवून जात, धर्म असा भेद न करता सरकारने दयावी. यावरून असे लक्षात येते की, सामुहिक शेती पध्दतीच्या स्वीकार

केल्यास उत्पादकता व कार्यक्षमता वाढून ग्रामीण अर्थ व्यवस्थेचे विकासात्मक परीवर्तन होईल शेतीला उद्योगाचा दर्जा देवून त्याचे नियोजन व प्राधान्यक्रम निश्चित करावा आणि सोबतच शेती पुरक अन्य उद्योग हे शेतीच्या जवळ असावेत तसेच शेती हा उद्योग म्हणून करावयाचा असेल तर त्यामधील अतिरिक्त श्रमीक कमी करावे व आवश्यक तेवढेच श्रमबळ ठेवून शेती वरील बोजा कमी केल्यास शेती ही फायद्याची होईल असेही त्यांचे मत होते भूमीहिन, शेतमजूर, लहाण जमीन, खोता पध्दती, महार वतण, सामुहिक शेती , जमीन महसुल, जमीनदार शाही आणि पाण्याचे नियोजन अशा विविध अंगी विचारावरून त्यांच्यातील कृषी अर्थतज्ञ दिसून येतो.

9) अर्थतज्ञ म्हणून जग प्रसिध्दी : डॉ. बाबासाहेब आंबेडकरांना अर्थतज्ञ म्हणून प्रसिध्दी मिळविण्याचे महत्वाचे कारण म्हणजे त्याचे अर्थशास्त्रा संबंधी असलेली जिज्ञासा व आवड लक्षात येते. त्यांनी कोलंबीया विद्यापीठातून अर्थशास्त्र विषयात दुसऱ्यांदा एम.ए. व पि.एच.डी. मिळविली आणि लंडन विद्यापीठातुण एम.एस्सी.डी.एस्सी. मिळविली. तर अर्थशास्त्रामध्ये दोन डायरेक्ट मिळवणारे डॉ.बाबासाहेब आंबेडकर हे दक्षिण आशियाई व पहिले भारतीय होते त्यांनी अणक ग्रंथ,प्रबंध लिहून अर्थतज्ञ असल्याची ओळख करुण दिली.

- 1) Ancient Indian Commerce
- 2) The evolution of Provincial Finance in British India
- 3) The Problem of the Rupee

या जग प्रसिध्द ग्रंथाच्या लिखाणावरून त्यांचे अर्थशास्त्रा संबंधीची आवड लक्षात येते. आज ही आर्थिक विकासाच्या प्रक्रियेत वरील ग्रंथाचे मोलाचे मार्गदर्शन मिळते व आजच्या काळात बरेच आर्थिक प्रश्न सोडवण्यास डॉ. बाबासाहेब आंबेडकर यांचे दुरर्गामी विचार उपयोगी पडतात.

समारोप : -

डॉ. बाबासाहेब आंबेडकर हे जगविख्यात अर्थतज्ञ होते. त्यांनी आर्थिक क्षेत्रातील प्रत्येक घटकावर परिपूर्ण दृष्टीकोण मांडला. तळागाळातील व्यक्ती पासून ते जगविख्यात लोका पर्यंत आपल्या आर्थिक विचारातून त्यांनी अर्थतज्ञ सिध्द केले. डॉ. बाबासाहेब आंबेडकरां मधील हा त्या काळातील भारतातील सामाजिक, धार्मीक, राजकीय परिस्थितीमधून निर्माण झाल्याचे दिसून येते डॉ. बाबासाहेब आंबेडकरांनी रोजगार, आर्थिक विकास, आर्थिक धोरण, संपत्तीचे वाटप, सरकारी औद्योगिक क्षेत्र, कल्याणकारी राज्य, आर्थिक नियोजन, मुद्राविषयक धोरण, राजकोषीय धोरण, किंमत विषयक धोरण, कर प्रणाली, तुटीचा अर्थ संकल्प व नियंत्रण अशा विविधांगी विचारातून त्यांच्यातील अर्थतज्ञ दिसून येतो. आजपर्यंतच्या सर्वच सरकारणे मुद्दामहणुण डॉ. बाबासाहेब आंबेडकरांचे आर्थिक ज्ञान व भारतीय अर्थ व्यवस्थे संबंधी कार्य झाकून ठेवले गेल्याचे दिसून येते परंतु त्यांच्या या विचारांची अंमलबजावणी तर केली जाते पण त्यांच्या या कार्याचे श्रेय मात्र त्यांना न देता दुसरेच

कुणी तरी लाटत आहेत. म्हणुन डॉ. बाबासाहेब आंबेडकरांचे हे कार्य एक अर्थतज्ञ म्हणुन “ नभुतो ना भविष्यती ”असे आहे.

संदर्भ सुची :-

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डॉ. बाबासाहेब आंबेडकरांचा महिला सक्षमीकरण विषयक दृष्टीकोण

डॉ. अजय के. मेश्राम

जोतीराव फुले समाजकार्य महाविद्यालय
उमरेड, जि-नागपूर

प्रस्तावना :-

आपल्या दैनंदिन जीवनात अगदी सहजतेने विविध भूमिका पार पाडत महिला समाजाच्या आधारस्तंभ बनल्या आहेत. असे असले तरी जगाच्या पाठीवर बऱ्याच ठिकाणी समाजाकडून स्त्रियांकडे दुर्लक्ष होतांना दिसते. तसेच महिला मोठ्या प्रमाणात सामाजिक असामानता, अत्याचार, आर्थिक परावलंबित्व आणि सामाजिक अत्याचारांना स्वातंत्र्याच्या 72 व्या वर्षानंतरही बळी पडतात. ज्या समाजामध्ये महिलांना मानाचे व सन्मानाचे स्थान मिळणे आवश्यक होते, परंतु अशा या स्त्री घटकाला प्रत्येक क्षणी निंदा नालस्ती, वाईट वागणूक, अपमान, अत्याचार, अन्याय ह्या सारख्या बाबींचा सतत सामना करावा लागतो. भारताला स्वातंत्र्य मिळून 73 वर्षे पूर्ण झाली, तरीपण डॉ. बाबासाहेब आंबेडकरांच्या स्वप्नातील भारत आणि सामाजिक न्याय अजून पर्यंत मिळालेले नाही.

आधुनिक काळातील परिस्थितीतही महिलांना शनि शिंगणापूरच्या देव्हान्यावर प्रवेश नाकारला जातो. त्यासाठी महिलांना आंदोलन करावी लागतात ही आजची वस्तुस्थिती आहे. तर त्र्यंबकेश्वर व कोल्हापूरच्या महालक्ष्मी मंदीराच्या गाभान्यात प्रवेश जेव्हा नाकारला जातो तेव्हा असे समजून येते की, कायदेशीर स्वातंत्र्यापेक्षा सामाजिक स्वातंत्र्य जो पयत प्राप्त होत नाही, तो पर्यंत महिलांना कायदयाचे कोणतेही स्वातंत्र्य दिले तरी त्याचा काहिच उपयोग नाही.

डॉ. बाबासाहेब आंबेडकरांनी घटनेमध्ये स्त्री – पुरुषसमानतेलाही स्थान दिले. हिंदू कोड बिल तर हे त्यांचे उत्तम उदाहरण आहे. संसदेत 1951 ला हिंदू कोड बिल फेटाळले गेले, तेव्हा अत्यंत दुःखी व निराश होऊन डॉ. बाबासाहेब आंबेडकरांनी आपल्या कायदेमंत्री पदाचा राजीनामा दिला. हि देशसाठी अत्यंत दुर्दैवी अशी घटना होती. म्हणून डॉ. बाबासाहेब आंबेडकरांचा महिला सक्षमीकरण विषयक दृष्टीकोन अभ्यासणे महत्वाचे वाटते.

डॉ. बाबासाहेब आंबेडकरांची स्त्री मुक्ती चळवळ :-

डॉ. बाबासाहेब आंबेडकरांनी महिला मुक्ती चळवळीचा पुरस्कार केला. स्त्रियांच्या आत्मसन्मानासाठी शिक्षणाची आवश्यकता होती. शिक्षित स्त्रिया प्राथमिक पातळीवर आपल्याला कुटुंबाचे आणि नंतर समाजाच्या मुक्तीचे भान ठेवेल असा डॉ. बाबासाहेब आंबेडकरांचा विश्वास होता. महामानव डॉ. बाबासाहेब आंबेडकर यांची 125 वी जयंती 14 एप्रिल 2016 पासून साजरी होत आहे. हिंदू कोडबिलाच्या संदर्भात आपली भूमिका स्पष्ट करतांना कायदेमंत्री डॉ. बाबासाहेब आंबेडकर म्हणतात, समाजातील वर्गावर्गातोल असामानता, स्त्री – पुरुष यांच्यातील असमानता किंवा विषमता तशीच अस्पृशीत राहु देऊन आर्थिक समस्यांतील निगडीत कायदे समंत करित जाणे म्हणजे आपल्या संविधानाची चेष्टा करणे होय. दुसऱ्या शब्दात सांगायचे म्हणजे "शेणाच्या ढिगान्यावर राजप्रसाद बांधण्यासारखे होय." हिंदू स्त्रीयांनाअस्पृश्य मानल्या गेलेल्या समाजाकरीता व महिलांची विविध प्रकारच्या शोषणातूनसुटका व्हावी यासाठी हिंदू कोड बिल संसदेमध्ये डॉ. बाबासाहेब आंबेडकरांनी मांडला.

डॉ. बाबासाहेब आंबेडकरांनी स्वातंत्र्य भारतात राज्यघटना तयार केली व त्यातही स्वातंत्र्य, समता, बधुता या त्रिसुत्रीय आधारीत समाज निर्मितीसाठी स्त्रियांच्या हक्कांचे संरक्षण करून पुरुषांच्या बरोबरीने अधिकार बहाल केले. महिला सबलीकरण ही आजच्या काळातील एक महत्वाची बाब आहे. या महिला सबलीकरणात प्रामुख्याने स्त्रीवाद,

स्त्रीमुक्ती, स्त्रीमुक्ती चळवळ, स्त्री स्वातंत्र्य, स्त्रियांचे हक्क व कर्तव्ये, अधिकार भारतीय राज्यघटनेत विविध संकल्पनांचा समावेश केला आहे. प्राचीन काळापासून स्त्रिया विविध जातीच्या, रूढीच्या बंधनात अडकलेली आहे. हया विविध सामाजिक, आर्थिक, धार्मिक बंधनातून स्त्रियांना मुक्त करणे म्हणजे महिला सक्षमीकरण होय.

महिला सबलीकरणाच्या व्याख्या :-

(अ) जागतिक बँकच्या मते :- "व्यक्तीला किंवा गटांना आपली पसंती ठरविण्याची व ही पसंती इष्ट या कृतीमध्ये आणि फल प्राप्तीमध्ये उत्तविण्यासाठी क्षमता वाढविण्याची प्रक्रिया म्हणजे महिला सबलीकरण होय. "

महिला सबलीकरणाचे उद्दिष्टे :-

- (1) भारतीय संविधानातील महिला विषयक कायदांचा शोध घेणे.
- (2) महिला सबलीकरणाचे महत्त्व लक्षात घेणे.
- (3) आंतरराष्ट्रीय स्तरावर महिला सबलीकरण विषयक धोरणाचा आढावा घेणे.
- (4) महाराष्ट्र शासनाने महिला सबलीकरण विषयी राबविलेल्या अनेक धोरणाचा आढावा घेणे.
- (5) भारतातील महिलां विषयी सामाजिक, आर्थिक, धार्मिक स्तरांचा अभ्यास करणे.
- (6) डॉ. बाबासाहेब आंबेडकरांनी राज्य घटनेत अंतर्भूत केलेले मूलभूत अधिकार, मागदर्शक तत्वे यांचा अभ्यास करणे.

राज्यघटना लिहितांना भारतीय समाजातील स्त्रियांवर होणाऱ्या विविध अन्यायावर पायबंद घालायचे काम डॉ. बाबासाहेब आंबेडकरांनी केले. हे लिहितांना भारतातील जातीव्यवस्था, तिची कडक बंधने त्यामुळे नुकसान झालेले समाज जिवन, त्या पिढ्यांचा उध्दार व्हावा, त्यांना मुख्य प्रवाहात घेता यावे म्हणून घटनात्मक कायदे केले. त्यांच्यासाठी संपूर्ण व्यवस्थेत 33 टक्के आरक्षण मिळावे यासाठी हिंदू कोडबिल सादर केले. कुणीही कुणालाही तो हलक्याजातीचा म्हणून कमी लेखू नये, तसेच ती महीला आहे म्हणून कमी समजू नये, निसर्गाने प्रत्येक व्यक्तिला दिलेला मेंदू ही राष्ट्राची संपत्ती आहे. तिचा वापर देशप्रगतीसाठी व्हावा असे विचार डॉ. बाबासाहेब आंबेडकरांनी केले होते.

डॉ. बाबासाहेब आंबेडकरांनी हिंदू कोडबिल तयार केले व त्यांनी कायदेमंडळा पुढे सादर केले. डॉ. बाबासाहेब आंबेडकरांनी प्रयत्न केले होते. हया बिलातील काही महत्वाचे मुद्दे खालील प्रमाणे आहेत.

- (1) महिलांना घटस्फोट देण्याचा अधिकार असावा.
- (2) नवऱ्याने घटस्फोट दिल्यास पोटगी मिळायला हवी.
- (3) स्त्रियांना दत्तक घेण्याचा अधिकार मिळावा.
- (4) मुलाप्रमाणे मुलींना दत्तक जाण्याचा अधिकार असावा.
- (5) स्त्रियांचा स्वतःहाच्या कमाईवर आर्थिक उत्पन्नावर अधिकार असावा.
- (6) मुलींना वारस होण्याचा अधिकार असावा.
- (7) आंतरजातीय व आंतरधर्मिय विवाहास समंती असावी.
- (8) स्त्रियांना स्वतःचा वारस निश्चित करण्याचा अधिकार असावा.
- (9) मुलाप्रमाणे मुलींनाही वडिलांच्या संपत्तीत समान हिस्सा मिळायला हवा.
- (10) व्यक्त्याचा एकच विवाह कायदेशीर असल्याने दुसरा विवाह योग्य नसल्यास त्यावर बंदी घालावी. ज्यामुळे स्त्रियांचं मनोधर्म्ये वाढून त्यांचा जिवनात स्थैर्य मिळेल.

स्वातंत्र्येत्तर काळातील महिला चळवळ :-

भारताला स्वातंत्र्य मिळाल्यानंतर स्त्री चळवळीत अनेक घडामोडी होत गेल्या. भारतीय राज्य घटनेने सर्व स्त्री-पुरुषांना शिक्षणाचा, मतदानाचा समान हक्क दिला आहे. राजकीय व सामाजिक क्षेत्रातील स्त्रियांना घटनेद्वारे पुरुषाबरोबर समान हक्क मिळाले.

दलित स्त्रियांचा चळवळी :-

25 डिसेंबर 1927 च्या सत्याग्रहात डॉ. बाबासाहेब आंबेडकरांनी पारतंत्र्यात ठेवणाऱ्या महिलांना मनुस्मृतीचे दहन केले. तो दिवस स्त्री मुक्ती दिन म्हणून साजरा केला जातो. हा विचार विकास वंचीत दलित राष्ट्रीय महिला परिषदेने 1996 साली मांडला व 1997 पासून हा दिवस बहुजनवादी संघटना साजरा करित आहेत. स्त्रियांच्या प्रश्नांचे वेगळेपण लक्षात घेऊन त्यांच्याशी संबंध साधला पाहिजे. याचे भान स्त्री चळवळी संघटनांना येत असल्याचे दिसते.

चळवळीत स्त्रियांचा सहभाग :-

महाराष्ट्रात महिला मुक्तीच्या इतिहासाला फार मोठी परंपरा आहे. स्त्री मुक्तीसाठी डॉ. बाबासाहेब आंबेडकरांच्या अथक परिश्रमाने स्त्री मुक्तीची वाट तयार केली. जुन्या विचारसरणीचा रियांना जुन्या विचारांचा त्यागकरून शिक्षण घेण्याचा प्रयत्न केला. त्यामुळे त्या विचार करू लागल्या. तसेच सामाजिक प्रबोधनामुळे स्त्रियांच्या समतेच्या चळवळीत सहभाग वाढू लागल. डॉ. बाबासाहेब आंबेडकरांनी चालवलेल्या समता व न्यायाच्या संघर्षात स्त्रियांनी सहभाग घेतल्याचे दिसून येते. डॉ. बाबासाहेब आंबेडकरांचा 1927 वा महाडचा सत्याग्रह व नागपूर येथे 14 ऑक्टोबर 1956 चे धमातर या दोन घटनांमधील कालखंड हा दलित मुक्ती चळवळीचा कालखंड होय.

. स्त्री सुधारणेसाठी 20 व्या शतकामध्ये डॉ. बाबासाहेब आंबेडकरांनी ग्रंथ संपदा निर्माण केली. त्यांनी आपले विचार व कृती करून सर्वांना समानतेने वागविले. म्हणून डॉ. बाबासाहेब आंबेडकर यांनी सत्ताधारी समाज बनविण्याचे व बौद्धमय भारत करण्याचे अथक प्रयत्न व कार्य शेवटपर्यंत केल्याचे दिसून येते.

सारांश :-

आजच्या स्त्रिया शिक्षण घेऊन स्वाभिमानाने जीवन जगतांना दिसतात. आज पंतप्रधान, राष्ट्रपतीसारख्या उच्च पद, स्त्रिया मोठ्या दिमाखाने मिळवतांना दिसून येतात. या बरोबरच गावची सरपंच, पंचायत समिती सदस्य व सभापती, जिल्हापरिषद सदस्य व अध्यक्ष, आमदार, खासदार, लोकसभा अध्यक्ष इतकेच नव्हे तर संपुर्ण देश चालविण्याची क्षमता असल्याचे स्त्रियांनी सिद्ध केले आहे. स्त्रीसुद्धा पुरुषासारखी माणूसच आहे. तिलाही मन, भावना, दुःख, वेदना, आत्मविश्वास, आनंद असतो. ती फक्त भोगव्यक्ती नसते, तर ती कर्तृत्वाने माणूस असते हे डॉ. बाबासाहेब आंबेडकरांनी ओळखून त्या दुष्टीने स्त्रियांच्या सबलीकरणासाठी अथक प्रयत्न केले. परंतु राज्यघटना देशाला लागू होऊन 70 वर्षे पूर्ण झाली तरी ही संसदेच्या दोन्ही सभागृहामध्ये स्त्रियांना 33 टक्के आरक्षण असावे ही मागणी बहुमताने मान्य हाऊ शकत नाही यासारखे दुःख कोणते असू शकते? अशा पध्दतीने डॉ. बाबासाहेब आंबेडकरांनी आपल्या विचारांच्या माध्यमातून आपल्या लेखणीच्या साहाय्याने तसेच वेगवेगळे कायदे करून स्त्री सक्षमीकरणासाठी प्रयत्न केले. कारण त्यांनी महात्मा फुले यांना गुरु मानले आहे. त्यांच्या विचारात स्त्रि-पुरुष समानता याला अन्वसाधारण महत्त्व होते.

आजही एकएका समाजात, धर्मात जातीय द्वेष वाढविण्याचे व पसरविण्याचे प्रयत्न केले जात आहेत. म्हणून स्त्री वादाच्या विचारांना नव नविन आयाम मिळत असतांना स्त्री हक्क, जबाबदारी, समानसंधी, स्त्रि आत्मसन्मान, स्वातंत्र्य, आत्मनिर्भरता याकडे महिला संघटनांनी विशेष लक्ष केंद्रित करणे आवश्यक म्हणूनच स्त्रियांचे हक्क मिळविण्यासाठी स्त्रियांच पुढे आल्या पाहिजेत, हा विचार डॉ. बाबासाहेब आंबेडकरांनी मांडला आणि हे सामर्थ्य आपल्यात आहे याची स्त्रियांना जाणीव करून दिली. म्हणूनच डॉ. बाबासाहेब आंबेडकर हे स्त्रियांचे कैवारी,

सुधारक होते हे कोणीही नाकारू शकत नाही. त्यांनी स्त्रियांच्या हक्कांसाठी समाजात प्रत्यक्ष, अप्रत्यक्ष जागृती घडवून आणून कायद्यांनी त्यांना समता निर्माण करून देण्याचा प्रयत्न केला.

संदर्भ गंथ सूची ”

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2. दलित साहित्य प्रवाह व प्रतिक्रिया – गो.म. कुलकर्णी
3. हिंदू स्त्रियांची उन्नती व अवनती – डॉ. बाबासाहेब आंबेडकर
4. आंबेडकरी चळवळीतले चेहरे – मेश्राम योगराज
5. भारतीय इतिहासातील स्त्रिया – पद्मजा पाटील, शोभना जाधव
6. डॉ. आंबेडकर आणि सामाजिक सांस्कृतिक अभिसरणाचे क्रांती संदर्भ – डॉ. योगेंद्र मेश्राम



डॉ. बाबासाहेब आंबेडकर यांचे लोकशाही व तिच्या यशस्विते संबंधी विचार

प्रा. अंबादास नरसिंगराव पाचंगे

राज्यशास्त्र विभाग,

एस.एस.एस.व्ही.पी.एम.संस्थेचे

कला, वाणिज्य व विज्ञान महाविद्यालय,

रावळगाव ता. मालेगाव जि. नाशिक

Email : Pachangeambadas@gmail.com

सारांश :-

भारतासारख्या लोकशाहीच्या प्रदीर्घ परंपरा नसलेल्या देशामध्ये अनाधी काळापासून जी राजकीय व्यवस्था अस्तित्वात होती तिच्यावर मनुवादी विचारांचा पगडा जबरदस्त होता. या विचारांना पूर्णपणे छेद देऊन, भारताला जगातील सर्वात मोठा व सर्वोत्तम लोकशाही प्रधान देश निर्माण करण्याचे श्रेय डॉ. बाबासाहेब आंबेडकर यांना जाते.

डॉ. बाबासाहेब आंबेडकर यांच्या लोकशाही विषयी विचारांवर महात्मा गौतम बुद्धांच्या विचारांचा प्रभाव दिसून येतो. त्यांनी लोकशाही विषयक विचार मांडताना "रक्ताचा एक ही थेंब न सांडता लोकांच्या राजकीय व सामाजिक जीवनात आमूलाग्र असे क्रांतिकारक बदल घडवून आणण्याला प्राधान्य दिले आहे.

लोकशाहीच्या यशस्वीतेसाठी डॉ. बाबासाहेब आंबेडकरांनी समाजातील श्रेष्ठ-कनिष्ठ आशा भेदाला विरोध केला आहे. त्याच प्रमाणे कायदेमंडळात प्रखर विरोधीपक्ष असणे महत्वाचे आहे असे ते म्हणतात. लोकशाहीच्या यशस्वीतेसाठी समतेचा स्वीकार करणे, कायद्याचे काटेकोरपणे पालन करून संसदीय नीतिमत्ता जोपासून, सामाजिक व नैतिक मूल्यांची जोपासना करणे डॉ. बाबासाहेब आंबेडकरांना गरजे वाटते. कारण नैतिकता नसलेल्या समाजात भ्रष्टाचार, धर्मधिता, कट्टरता वाढून लोकशाही मूल्यांचा ऱ्हास होतो व नैतिक मूल्यांचा ऱ्हास झालेल्या ठिकाणी लोकशाही फार काळ नांदणे शक्य नाही. असे डॉ. बाबासाहेब आंबेडकर म्हणतात.

● **बिजशब्द** :- लोकशाही, लोकशाहीची यशस्विता, भारतीय समाज, समाजजीवन, कायदा, डॉ. बाबासाहेब आंबेडकर

प्रस्तावना :-

आधुनिक भारताच्या जडणघडणीत आनेज महापुरुषांचे योगदान महत्वाचे राहिले आहे. भारतीय इतिहासाची पाने चाळली तर त्यात ज्या महापुरुषांचे कार्यकृतत्व नोंदविताना इतिहासाला सुद्धा स्वतःचा गौरव वाटला असे दिन-दलितांचे उद्धारकर्ते, सामान्यातील सामान्य माणसाला राजकीय, सामाजिक व आर्थिक आशा

सर्वच प्रकारचा न्याय मिळवून देण्यासाठी ज्या महापुरुषाने आपले आख्खे आयुष्य पणाला लावले आणि कोटी-कोटी कुळांचा उद्धार केला, असे नाव म्हणजे डॉ. बाबासाहेब आंबेडकर होय.

भारतीय समाजामध्ये हजारो वर्षांपासून जी राजकीय व्यवस्था अस्तित्वात होती, त्या व्यवस्थेवर मनुवादी विचारांचा प्रचंड प्रभाव होता. या मनुवादी व्यवस्थेमध्ये भारतीय समाजाचे ब्राम्हण, क्षत्रिय, वैश्य आणि शूद्र आशा चार वर्णमध्ये विभाजन करण्यात आलेले होते. याच वर्णाश्रम व्यवस्थेवर आणि मनुस्मृतीतील कायद्याच्या आधारे येथील व्यवस्था मजबूत करण्यात आली होती. या मनुवादी व्यवस्थेमध्ये वर्णाश्रमाची जी व्यवस्था तयार करण्यात आली, त्यातील उतरंडीप्रमाणे माणसा-माणसात भेदभाव करून श्रेष्ठ-कनिष्ठ दर्जा देण्यात आला आणि सर्वात खालच्या म्हणजेच शूद्र या वर्णमध्ये एका मोठ्या लोकसमुदायला गुलाम करण्यात आले. त्यानुसार शूद्रांनी वरील तिन्ही वर्णांना सेवा देण्याचे काम देण्यात आले होते. या मनुवादी व्यवस्थेमध्ये शूद्रा-अतिशूद्रांचे सर्वच अधिकार व हक्क नाकारण्यात आले होते.

या मनुवादी विचार परंपरेला येथील आनेक संत महापुरुषांनी छेद देऊन नवं समाज निर्मितीसाठी प्रयत्न केले. परंतु संत महापुरुषांचे विचार दीर्घकाळापर्यंत अंमलात येऊ शकले नाहीत आणि संत महापुरुषांच्या या विचारास कोणत्याही राजकीय कायद्यांची जोड मिळालेली नाही.

मनुवादी व्यवस्थेला पूर्णपणे छेद देऊन भारतात नवसमाज निर्मितीचे सर्व श्रेय डॉ. बाबासाहेब आंबेडकर यांना द्यावे लागेल. भारतीय संविधानाच्या माध्यमातून शेवटच्या व्यक्तीला सामाजिक, आर्थिक व राजकीय आशा सर्व प्रकारचा न्याय देऊन, समता, स्वातंत्र्य व बंधुता या मूल्यांचा स्वीकार करून प्रत्येक नागरिकाला प्रतिष्ठा पर्वक जगण्याचा अधिकार डॉ. बाबासाहेब आंबेडकर यांनी भारतीय संविधानाच्या माध्यमातून प्रत्येक भारतीयाला दिला.

भारतासारख्या लोकशाहीच्या प्रदीर्घ परंपरा नसलेल्या आणि मनुवादी परंपरा असलेल्या देशामध्ये डॉ. बाबासाहेब आंबेडकर यांनी लोकशाही रुजविण्याचे काम यशस्वीरीत्या केलेले आहे. भारताच्या बरोबरीने स्वातंत्र्य राष्ट्र म्हणून उदयास आलेल्या आनेक राष्ट्रांमधील लोकशाही ही सतत धोक्यात येत असते. त्या देशातील एखादा सत्ताधीश हुकूमशहा होण्याचा किंवा तेथील सैन्याच्या हातामध्ये देशाची सर्व सत्ता जाण्याचे आनेक प्रकार बऱ्याच राष्ट्रांमध्ये घडताना सतत दिसून येतात. उदा. पाकिस्तान वगैरे राष्ट्रातील लोकशाही सतत धोक्यात आलेली दिसते. मात्र डॉ. बाबासाहेब आंबेडकरांनी भारतामध्ये निर्माण केलेली लोकशाही ही जगातील सर्वात मोठी लोकशाही म्हणून आजही डौलाने व ताठ मानेने उभी असलेले दिसून येते.

शोधनिबंधाचा उद्देश :-

- डॉ. बाबासाहेब आंबेडकर यांचे लोकशाही विषयक विचार समजून घेणे.
- डॉ. बाबासाहेब आंबेडकर यांचे लोकशाहीच्या यशस्वितेसंबंधी विचार समजून घेणे.
- डॉ. बाबासाहेब आंबेडकर यांच्या लोकशाही विषयक विचारांचे आजच्या प्रासंगिकतेत अभ्यास करणे.

संशोधन पद्धती :-

"डॉ. बाबासाहेब आंबेडकर यांचे लोकशाही व तिच्या यशस्विते संबंधी विचार" हा शोधनिबंध पूर्ण करण्यासाठी प्राथमिक व दुय्यम साधनांचा वापर करण्यात आला आहे. ज्यात संदर्भ ग्रंथ, क्रमिक पुस्तके, समीक्षात्मक ग्रंथ, साप्ताहिके, मासिके, वर्तमान पत्रातील लेख, तसेच इंटरनेट वरील माहितीचा आधार घेण्यात आला आहे.

तसेच सदर शोधनिबंध पूर्ण करण्यासाठी ऐतिहासिक, तुलनात्मक विश्लेषणात्मक पद्धतीचा आवलंब करण्यात आला आहे.

● डॉ. बाबासाहेब आंबेडकर यांचे लोकशाही संबंधी विचार :- डॉ. बाबासाहेब आंबेडकरांसारख्या महापुरुषांचे विचार शोधनिबंध स्वरूपात मांडणे म्हणजे विचार सागरातील लाखो मौल्यवान मोत्यामधून मोजकेच मोती निवडण्यासारखे आहे. डॉ. बाबासाहेब आंबेडकर यांनी २२ डिसेंबर १९५२ रोजी पुण्यात लोकशाही संबंधी जे सर्वोत्कृष्ट भाषण दिलेले आहे त्या आधारे त्यांचे लोकशाही संबंधी विचार सांगता येतील.

● डॉ. बाबासाहेब आंबेडकर यांची लोकशाहीची व्याख्या :- डॉ. बाबासाहेब आंबेडकर यांच्या मते, "लोकांच्या राजकीय व सामाजिक जीवनात क्रांतिकारक बदल रक्ताचा एकही थेंब न गाळत घडवून आणणे म्हणजे लोकशाही होय."

"लोकशाही राज्यकारभार करणे, हे ज्यांचे कर्तव्यकर्म आहे व तसा ज्यांचा अधिकार आहे, आशा लोकांनी रक्ताचा एकही थेंब न सांडू देता समाजात सामाजिक व आर्थिक समता प्रस्थापित केली, तर त्या लोकांना मी लोकशाहीचे खरे खुरे सेवक म्हणेन." असे डॉ. बाबासाहेब आंबेडकर लोकशाही व तिचा राज्यकारभार चालवणाऱ्या विषयी साध्या, सरळ आणि सोप्या शब्दात लोकशाहीची व्याख्या करतात.

थोडक्यात डॉ. बाबासाहेब आंबेडकरांनी लोकशाही संबंधी विचार मांडताना, भारतासारख्या मनुवादी विषमता असलेल्या देशामध्ये रक्ताचा एक ही थेंब न सांडता सामाजिक व राजकीय स्वरूपाचे क्रांतिकारक बदल घडवून आणण्याला प्राधान्य देतात.

डॉ. बाबासाहेब आंबेडकरांनी जगातील अनेक देशातील शासन व्यवस्थांचा अभ्यास केला होता, त्यातून त्यांना भारतातील दबलेल्या जनसामान्यांच्या कल्याणासाठी सर्वोत्तम शासन प्रकार वाटला तो लोकशाही स्वरूपाचा, कारण भारतासारख्या मनुवादी विषमताप्रधान व्यवस्थेमध्ये लोकशाही मार्गानेच क्रांतिकारक अमुलाग्र बदल घडवून आणता येऊ शकतात. असा त्यांचा ठाम विश्वास होता. कारण लोकशाहीमध्ये मानवी समानतेला प्राधान्य दिले जाते व लोकशाहीमध्ये शांततेला प्राधान्य देऊन शांततामय मार्गानेच समाजात सामाजिक, आर्थिक व राजकीय स्वरूपाचे क्रांतिकारक अमुलाग्र बदल घडवून आणणे शक्य आहे. हे डॉ. बाबासाहेब आंबेडकर चांगल्या प्रकारे जाणून होते.

डॉ. बाबासाहेब आंबेडकरांवर पाश्चिमात्य जगातील लोकशाहीवादी उदारमतवादी विचारांचा प्रभाव होता. त्यामुळे डॉ. बाबासाहेब आंबेडकर हे लोकशाहीचे समर्थक होते आणि त्यांना लोकशाही याच शासन प्रकारचे प्रमुख आकर्षण होते.

● डॉ. बाबासाहेब आंबेडकर यांचे लोकशाहीच्या यशस्वितेसंबंधी विचार :-

दुसऱ्या महायुद्धानंतर जागतिक पटलावर आनेक नव-नवीन राष्ट्रांचा उदय झाला. याच काळात आशिया खंडात भारत-पाकिस्तान या राष्ट्रांना देखील स्वातंत्र्य मिळाले. परंतु दक्षिण आशियातील आनेक देशातील लोकशाही नेहमीच गडगडताना किंवा नेहमीच संकटात सापडत असल्याचे दिसून येते.

भारतीय लोकशाही मात्र ताठपणे अभिमानाने उभी असल्याचे दिसून येते. कारण तिच्या यशस्वितेची पाळे-मुळे डॉ. बाबासाहेब आंबेडकर यांच्या विचारांनीच अधिक मजबूत झालेली आहेत. डॉ. बाबासाहेब आंबेडकर यांनी लोकशाहीच्या यशस्वितेसंबंधी सांगितलेल्या सूत्रांचा खालील पद्धतीने आढावा घेता येईल.

i) लोकशाहीच्या यशासाठी श्रेष्ठ-कनिष्ठत्वाला विरोध :-

डॉ. बाबासाहेब आंबेडकर यांनी लोकशाहीच्या यशस्वितेसाठी पाहिले सूत्र सांगिताना अनाधी काळापासून भारतामध्ये मसनुस्मृतीवर आधारित जी विषमता चालत आलेली आहे, त्या विषमतेला व समाजातील श्रेष्ठ-कनिष्ठत्वाला विरोध केलेला आहे. समाजात श्रेष्ठ-कनिष्ठ असे भेदभाव असतील तर सामाजिक एकता निर्माण होत नाही आणि त्या देशाच्या आखंडतेसमोर आनेक आव्हाने उभी टाकतात व तेथील लोकशाही धोक्यात येऊ शकते. त्यामुळे सर्व समाजात सामाजिक एकता असेल तर लोकशाही टिकून राहण्यास मदत होते. त्यामुळे डॉ.बाबासाहेब आंबेडकरांनी लोकशाहीच्या यशस्वितेसाठी सामाजिक विषमतेला व श्रेष्ठ-कनिष्ठत्वाला विरोध केला आहे.

ii) लोकशाहीच्या यशस्वितेसाठी प्रखर विरोधी पक्ष असणे महत्त्वाचे :-

डॉ. बाबासाहेब आंबेडकर यांनी लोकशाहीच्या यशस्वितेसाठी दुसरे महत्त्वाचे सूत्र सांगितले ते म्हणजे प्रखर विरोधी पक्ष असणे गरजेचे आहे. लोकशाही शासन प्रकारामध्ये सत्ताधारी पक्षा इतकेच विरोधी पक्षाचे महत्त्व असले पाहिजे, कारण सत्ताधारी व विरोधी पक्ष या दोन चाकांच्या साहाय्याने लोकशाहीचा रथ पुढे चालत असतो. यात विरोधी पक्ष हा आपल्या तीक्ष्णनजरेने सरकारी पक्षांकडून होणाऱ्या चुका व जनतेच्या विरोधामुळे घेतलेले निर्णय सरकारच्या निदर्शनास आणून देण्याचे काम करत असतो. त्यामुळे लोकशाहीच्या यशस्वितेसाठी डॉ. बाबासाहेब आंबेडकरांनी विरोधी पक्षांला महत्त्वाचे स्थान दिले आहे.

असे असले तरीही स्वातंत्र्यानंतर प्रामुख्याने आणीबाणीच्या काळात व मागील काही वर्षांपासून केंद्रात आणि घटक राज्यातील विरोधी पक्ष हे अतिशय कमकुवत झालेले असल्याचे दिसून येते.

iii) लोकशाहीच्या यशस्वितेसाठी कायद्यासमोर समानता स्वीकारणे गरजेचे :-

भारतामध्ये प्राचीन काळापासून जी राजसत्ता अस्तित्वात होती तिच्यावर मनुवादी व्यवस्थेचा प्रचंड पगडा होता. यामध्ये वर्णा-वर्णामध्ये उच्चनीचता अस्तित्वात होती. एखाद्या गुन्ह्यासंबंधीच्या शिक्षेच्या पद्धतीत सुद्धा

ब्राम्हण, क्षत्रिय, वैश्य, शूद्र व स्त्रियांना वेगवेगळ्या स्वरूपाची न्याय पद्धती अस्तित्वात होती. तसेच ब्रिटिश शासन काळामध्ये सुद्धा भारतीय गुन्हेगार व ब्रिटिश गुन्हेगार यांच्यात फरक करण्यात येत असे. या सर्वांना छेद देऊन स्वातंत्र्योत्तर काळामध्ये नवी लोकशाही मूल्य रुजवण्यासाठी व तिच्या यशस्वीतेसाठी डॉ. बाबासाहेब आंबेडकर यांनी कायद्यासमोर समानतेच्या तत्वाला अतिशय महत्त्व दिले आहे. कायद्यासमोर उच्च-नीच गरीब-श्रीमंत किंवा स्वमर्जीतील व्यक्ती असा कोणताही भेद-भाव करण्यास विरोध करून कायद्यासमोर समानता या तत्वांचा स्वीकार डॉ. बाबासाहेब आंबेडकरांनी लोकशाहीच्या यशस्वीतेसाठी सांगितले आहे.

iv) संसदीय नीतिमत्ता आणि कायद्याचे काटेकोर पालन :-

भारतासारख्या लोकशाहीच्या फारशा प्रदीर्घ परंपरा नसलेल्या देशामध्ये लोकशाहीच्या यशस्वीतेसाठी डॉ. बाबासाहेब आंबेडकर यांच्या मते, 'लोकशाहीला कायम जिवंत ठेवण्यासाठी ज्या कांही संसदीय नीतिमत्ता घालून देण्यात आल्या आहेत त्यांचे व सारासार कायद्यांचे काटेकोरपणे पालन केले तर लोकशाही ही कायम जिवंत राहून तिचा डोलारा कायम ताठ मानेने उभा राहिल असे डॉ. बाबासाहेब आंबेडकर सांगतात.

v) अल्पसंख्याकांच्या हक्कांचे संरक्षण :-

लोकशाहीचा रथ पुढे नेत असताना बहुसंख्यांकवाल्यांनी अल्पसंख्यांकांवर कोणत्याही प्रकारचा अन्याय न करता त्यांचे हक्क सुरक्षित राखले तरच लोकशाहीला गती येईल. याचप्रमाणे कायदेमंडळातील कामकाजाच्या वेळी सुद्धा अल्पसंख्याक पक्षांची कोणत्याही प्रकारची मुस्कटदाबी होणार नाही, सर्वांना समानता राहिली तरच लोकशाही यशस्वी होईल, असे डॉ. बाबासाहेब आंबेडकर म्हणतात.

vi) सामाजिक नैतिक मूल्यांच्या जोपासनेला महत्त्व :-

लोकशाहीच्या यशस्वीतेसाठी सामाजिक नैतिक मूल्य जपले जाणे खूप गरजेचे असते. कारण नैतिक मूल्य न जपणाऱ्या समाज विघातक लोकांचा राजकीय प्रवेश हा लोकशाहीच्या अस्तित्वाला धोका निर्माण करू शकतो. त्यामुळे डॉ. बाबासाहेब आंबेडकर यांनी लोकशाहीच्या यशस्वीतेसाठी सामाजिक नैतिक मूल्यांच्या जोपासनेला महत्त्व दिले आहे.

vii) व्यक्तिपूजेला विरोध :-

डॉ. बाबासाहेब आंबेडकर यांनी लोकशाही व मानवी समतेच्या आड येणाऱ्या सर्वच गोष्टींना विरोध केलेला आहे. डॉ. बाबासाहेब आंबेडकर यांच्या मते व्यक्तिपूजा व व्यक्तिनिष्ठा या बाबी लोकशाहीच्या विकासासाठी प्रतिकूल ठरतात, त्यामुळे डॉ. बाबासाहेब आंबेडकरांनी व्यक्तिपूजा व व्यक्तिनिष्ठेला विरोध केला आहे.

१९३३ साली डॉ. बाबासाहेब आंबेडकरांनी आपल्या अनुयायासमोर दिलेल्या व्याख्यानात म्हणाले होते की, "व्यक्तिपूजा व व्यक्तिनिष्ठा या बाबी तुम्ही पूर्णतः गाडून टाकल्या नाहीत, तर त्या तुमचा सर्वनाश करतील. तुमची सुरक्षितता आणि मुक्ती यासंबंधी तुम्ही एखाद्या व्यक्तीवर पूर्ण विश्वास टाकता असा व्यक्तिपूजेचा अर्थ होतो. त्यामुळे तुम्हाला पूर्ण परावलंबित्वाची सवय लागते आणि तुम्ही स्वतःच्या कर्तव्याच्या बाबतीत पूर्णतः उदासीन बनता. त्यामुळे अशा विचारांना तुम्ही जर बळी पडलात तर तुम्हाला राष्ट्रीय जीवनात एखाद्या लाकडी ठोकळ्यापेक्षा वेगळे महत्त्व असणार नाही. त्यामुळे तुमचा समतेसाठीचा व हक्कांसाठीचा संघर्ष संपुष्टात येऊन तुम्हाला गुलामीची सवय लागू शकते."

थोडक्यात डॉ. बाबासाहेब आंबेडकर यांनी अतिरेकी व्यक्तिनिष्ठा व व्यक्तिपूजेतून लोकशाही अंताकडे झुकून हुकूमशाही प्रवृत्तीमध्ये वाढ होण्याचा धोका अधिक असतो.असे सांगून व्यक्तिपूजा व व्यक्तिनिष्ठा यास लोकशाहीच्या विकासातील अडथळा मानून त्यास डॉ. बाबासाहेब आंबेडकर यांनी विरोध केलेला आहे.

परंतु स्वातंत्र्यानंतर प्रामुख्याने स्वर्गीय इंदिरा गांधी यांच्या काळात व्यक्तिपूजेचे महत्त्व वाढल्यामुळे देश आणीबाणीच्या संकटात सापडला होता. त्यास थोर गांधीवादी स्वातंत्र्य सेनानी लोकनायक जयप्रकाश नारायण यांच्यापासून ते अनेकांनी विरोध केला होता. त्यानंतर म्हणजेच मागील कांही वर्षांपासून व्यक्तिपूजा व व्यक्तिनिष्ठा आणि एकच पक्षनिष्ठा यात वाढ होत असल्याचे दिसून येते. याच पार्श्वभूमीवर फेब्रुवारी २०२१ मध्ये इकोनॉमिस्ट इंटेलिजन्स युनिट (ईआययु) या जागतिक संस्थेच्या अहवालात भारतीय लोकशाहीचा निर्देशांक घसरत चाललेला दाखवून देण्यात आलेले आहे, तसेच मार्च २०२१ मध्ये स्वीडन मधील व्हरायटीज ऑफ डेमोक्रेसी (व्ही-डेम) या संस्थेच्या अहवालात भारतातील लोकशाहीचा संकोच मागील कांही वर्षांमध्ये कशा पद्धतीने होत आहे हे उदाहरणांसह अधोरेखित करण्यात आलेले आहे. वर्तमानातील या व्यक्तिपूजा व व्यक्तिनिष्ठेला गांधीवाद्या पासून ते आंबेडकरी चळवळीतील कार्यकर्त्यापर्यंत अनेकजण विरोध करत असल्याचे दिसून येत आहे.

समारोप :-

भारतासारख्या संसदीय लोकशाहीच्या प्रदीर्घ परंपरा नसलेल्या देशामध्ये व मनुवादी विचार परंपरा असलेल्या देशामध्ये डॉ. बाबासाहेब आंबेडकर यांनी लोकशाहीवादी विचार मांडून तो यशस्वी रित्या रुजविण्याचे काम पूर्ण केलेले आहे. भारताच्या बरोबरीने स्वातंत्र्य झालेल्या राष्ट्रांमध्ये लोकशाही सतत संकटात सापडत असतानाची अनेक उदाहरणे देता येतील. भारतामध्ये मात्र ती ताठ मानेने आजही उभी असल्याचे दिसून येते.

डॉ. बाबासाहेब आंबेडकरांनी महात्मा गौतम बुद्धांच्या आहिंसात्मक विचारांचा स्वीकार लोकशाहीचा विचार मांडताना केल्याचे दिसून येते. कारण बुद्धांनी जो अहिंसेचा व समतेचा मार्ग सांगितलेला आहे तो विचार डॉ. बाबासाहेब आंबेडकरांनी लोकशाही संबंधी विचार मांडताना केल्याचे दिसून येते.

डॉ. बाबासाहेब आंबेडकर लोकशाही शासन व्यवस्था चालकाकडून रक्ताचा एकही थेंब न सांडता व्यापक प्रमाणात सामाजिक व आर्थिक स्वरूपाचे क्रांतिकारक बदल घडवून आणू इच्छितात त्यासाठी त्यांनी बुद्धांच्या अहिंसा या तत्वाला अत्यंत महत्त्व दिल्याचे दिसून येते.

लोकशाहीच्या यशस्वीतेसाठी डॉ. बाबासाहेब आंबेडकर यांनी समाजातील श्रेष्ठ-कनिष्ठतेला विरोध करून कायदेमंडळात प्रखर विरोधी पक्ष असणे गरजेचे मानले आहे. त्याच पद्धतीने लोकशाहीच्या यशस्वीतेसाठी कायद्यासमोर समानता असणे गरजेचे मानून संसदीय नितीमतांना व कायद्याचे कठोर पालन करून अल्पसंख्याकांच्या हक्कांचे संरक्षण करून सामाजिक मूल्यांच्या जोपासनेच्या तत्वांना महत्त्व दिलेले आहे.

थोडक्यात डॉ. बाबासाहेब आंबेडकरांनी जवळपास सत्तर वर्षांपूर्वी म्हणजेच २२ डिसेंबर १९५२ रोजी लोकशाही व तिच्या यशस्वितेसंबंधी मांडलेले विचार आजही तितकेच उपयुक्त आहेत.

संदर्भ साहित्य :-

- १) खैरमोडे चां. भ. - 'डॉ. भीमराव रामजी आंबेडकर चरित्र खंड अकरावा' - महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, मुंबई
- २) प्रा. मेश्राम केशव, प्रा. कल्याणकर बा. ह., निंबाळकर वामन, डॉ. भोसले एस. एस., डांगळे अर्जुन, नरके हरी - 'डॉ. बाबासाहेब आंबेडकर गौरवग्रंथ' - महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, मुंबई
- ३) प्रा. देशपांडे म. द. - 'डॉ. आंबेडकर यांचे राजकीय विचार' लोकवाङ् मय गृह मुंबई
- ४) प्राचार्य डॉ. देवरे पी. डी., डॉ. निकुंभ डी. एस. - आधुनिक भारतीय राजकीय विचारवंत - प्रशांत पब्लिकेशन्स जळगाव
- ५) डॉ. पाटील वा. भा. 'आधुनिक भारतीय राजकीय विचारवंत - प्रशांत पब्लिकेशन्स जळगाव
- ६) डॉ.भोळे भा. ल. - 'भारतीय आणि पाश्चिमात्य राजकीय विचार' - पिंपळापुरे आणि कं. पब्लिशर्स
- ७) डॉ. शिंदे ज. रा., डॉ. परळीकर रेखा - तिरुपती प्रकाशन औरंगाबाद
- ८) योजना मासिक जुलै २०१३
- ९) योजना मासिक जुलै २०१४
- १०) युवा संवाद - मार्च २०१८
- ११) प्रा. हिंगोणेकर संजय - डॉ. बाबासाहेब आंबेडकर - राज्यघटना आणि लोकशाही - दैनिक सकाळ दि. २६ नोव्हेंबर २०१९
- १२) प्रा. वडवे शेषनारायण - डॉ. आंबेडकर यांचे लोकशाही विषयी विचार - [https:// lokaawaj.com](https://lokaawaj.com)



डॉ. बाबासाहेब आंबेडकर आणि महिला सक्षमीकरण

प्रा.मेघावी गोपीनाथ मेश्राम,

(सहा.प्राध्यापक)

डॉ.बाबासाहेब आंबेडकर समाजकार्य

महाविद्यालय, मोराणे, धुळे

गोषवारा :-

भारतीय समाज हा चातुर्वर्ण व्यवस्थेवर आधारित होता. त्यामध्ये ब्राम्हण, क्षत्रिय, वैश्य, आणि शुद्र असे चार वर्ण होते. ब्राम्हण, क्षत्रिय, वैश्य या तीन वर्णातील लोकांची सेवा शुद्रांनी करावी अशी प्रथा त्याकाळात होती. त्यामुळे शुद्र वर्णातील लोक हे शोषित व पिडित जीवन जगत होते. सामाजिक समता, अधिकार, प्रतिष्ठा इ. हक्कांपासून त्यांना वंचित ठेवले होते. त्यांच्या उद्दाराचे कार्य डॉ. बाबासाहेबांनी केले. त्याचबरोबर हजारो वर्षांपासून निस्तेज, निरस, निसत्व जीवन जगणा-या स्त्रियांच्या उद्दाराचे कार्य केले.

प्रस्तावना:-

प्राचीन काळी हिंदुस्थानातील स्त्रियांचा सामाजिक दर्जा फार उच्च होता. तो अर्वाचीन काळात खाली सरकत आला. याबद्दल शंका नाही. "मुलीची ब्रम्हचर्यावस्था संपलेली आहे आणि आता ती विवाह योग्य झालेली आहे", असा 'अथर्व' वेदात उल्लेख आहे. यावरून असे स्पष्ट दिसते कि, पूर्वीच्या काळात स्त्रियांचा उपनयन विधी करण्याचा प्रघात होता. श्रौत सूत्रातील उल्लेखावरून असे दिसून येते कि, स्त्रिया वेदातील मंत्र म्हणत असत, स्त्रिया गुरुकुलातील वेदात निष्णात झालेल्या होत्या, असे पाणिनीच्या अष्टाध्यायी ग्रंथातील उल्लेखावरून स्पष्ट होते त्याचप्रमाणे गुरुकुलातील स्त्रिया अध्यापक म्हणूनही काम करित होत्या. त्या विद्यार्थ्यांना वेद शिकवत होत्या. हे सुध्दा पतंजलीच्या भाष्यावरून दिसून येते. धर्मतत्वज्ञान विश्वाची उत्पत्ती, ज्ञानविकास इत्यादी गहन आणि जटील विषयांवर पुरुषांच्या बरोबरीने वादविवाद करणा-या स्त्रिया होत्या. त्यामध्ये जनक आणि सुलभा, याज्ञवल्क आणि गारगी, याज्ञवल्क आणि मैत्रेयी तसेच शंकराचार्य आणि विद्याधरी इ. यांचे वादविवाद सार्वजनिक ठिकाणी झालेले होते, असे इतिहास सांगतो. यावरून हेच सिद्ध होते कि, मनुच्या पूर्वीच्या काळात हिंदुस्थानातील स्त्री विद्याभ्यासाच्या जोरावर समाजात उच्चतम पदी जाऊ शकत होती.

उद्देश:-

- १ .भारतीय महिलांच्या स्थितीचा अभ्यास करणे .
- २ .दान समजून घेणेआंबेडकरांचे योग .महिला सक्षमीकरणामध्ये डॉ .
- ३.भारतीय घटनेतील महिलांसाठी असलेल्या तरतुदींचा अभ्यास करणे .

कार्यपद्धती :-

सदर अभ्यास दुय्यम माहितीवर आधारित आहे .दुय्यम स्रोत हा पेपर लिहिण्यासाठी वापरला आहे . विविध जर्नलमधील प्रकाशित लेख, पुस्तके, वृत्तपत्रांचे लेख आणि संदर्भ पुस्तकांचे दुय्यम स्रोतात उपयोग करण्यात आला आहे.

भारतीय महिलांची स्थिती:-

ज्यावेळी जगातील कोणत्याही देशात स्त्रियांना इतका मानसन्मान मिळत नव्हता. त्यावेळी भारतातील स्त्रियांना तो मिळत होता. त्यांची नंतरची अवनती झाली, ती केवळ हिंदूना धार्मिक कायदे करून देणा-या मनुमुळे. मनुने स्त्रियांच्या एकदरीत जीवनासंबंधी जे धार्मिक कायदे लिहून ठेवले. त्यामुळे स्त्रियांचा दर्जा व स्थिती ही दिवसेंदिवस खराब होत गेली असे दिसते. मनुने जे काही कायदे केले ते पुढीलप्रमाणे -

- २-२१३ पुरुषांना आकर्षित करून भ्रष्ट करणे हे स्त्रियांचे जीवन वैशिष्ट होय. या कारणामुळे ज्ञानी लोक स्त्रियांच्या सानिध्यात सदैव जागरूक अवस्थेत राहतात.
- २-२१४ कारण स्त्री जगातील मुख्य पुरुषांनाच केवळ नव्हे तर विदयासंपन्न पंडितांना ही वाम मार्गाला नेऊन त्याला काम आणि क्रोध यांचा गुलाम करते.
- ९-१६ परमेश्वराने स्त्रीयांना निर्माण करताना त्यांच्यात विघातक दुर्गुण घातले आहेत लक्षात घेऊन प्रत्येक माणसाने स्त्रियांपासून स्वतःचे संरक्षण करण्यासाठी दक्ष राहिले पाहिजे.
- ५-१४७ कुटूंबातील मुलगी, तरुणी, वृद्ध स्त्री यांना कुटूंबातील व्यवहाराच्या बाबतीत स्वतंत्रपणे काहीही करण्याचा अधिकार नाही.
- ९-३ स्त्रीच्या लहानपणात बाप तिचे पालनपोषण करतो, नवरा तिच्या तरुणपणात तिचे संरक्षण करतो आणि तिचे मुलगे तिच्या वृद्धावस्थेत तिचे संरक्षण करतात. स्त्री स्वातंत्र्याला केव्हाही लायक नसते.

असे अनेक मनुचे स्त्री विषयक कायद्यातील काही उतारे डॉ. आंबेडकरांनी त्यांच्या 'हिंदू स्त्रियांची उन्नती आणि अवनती' या पुस्तकात दिलेले आहेत. यावरून मनु हा भारतातील स्त्रियांचा अधःपतन घडवून आणण्यात सर्वस्वी जबाबदार आहे, असे डॉ. आंबेडकर लिहितात.

हिंदू धर्म हा तर केवळ सनातनी होताच पण त्याबरोबरच अनेक बौद्ध, जैन आदी बंडखोर संप्रदायांनी स्त्री समानतेला कसलेही स्थान दिले नाही. बौद्ध, जैन, ख्रिस्ती मानवता व करुणेवर आधारलेले धर्म सुध्दा स्त्रियांना समान स्थान देऊ शकले नाहीत. पुढे बौद्ध धर्मातील भिक्षुणींचा दर्जा वरचेवर वाढत गेला. काही ठिकाणी तर मठाधिपति म्हणून स्त्रिया काम बघत होत्या, असा इतिहासात संदर्भ सापडतो.

सर्व धर्मांमध्ये स्त्री ही पापी नरकवदार ठरविली होती. संत कवियत्रीनीही स्वतःचा दासीभाव व्यक्त केला. स्त्रीचा मुक्ती मार्ग हा केवळ स्त्री व्देषापासून, स्त्री निंदेपासून तयार झालेला होता. त्यामुळे अति उच्चपदावर

असलेली स्वातंत्र्यपूर्व काळातली रझिया सुलताना ही एकच स्त्री दिसते. राणी लक्ष्मीबाई, चांदबीबी, ताराबाई, अहिल्याबाई आदीनी ही राज्य केले. मात्र त्यानंतर स्त्रीचे असामान्यत्व पुरुषप्रधान संस्कृतीने नाकारले व तिला अधिकाधिक दास्यत्वाच्या बंधनात जखडण्याचा प्रयत्नच होत गेला. प्राचीन काळापासून चालत आलेली स्त्री विषयक सुधारणांची निकड एकोणिसाव्या शतकात भासू लागली.

भारताच्या इतिहासात स्त्रियांच्या अधिकाराची पहीली सनद स्त्रियांना जर कोणी बहाल केली असेल ती महंमद तुघलकाने. तुघलकाला तत्कालिन मौलवी- पांडतानी वेड्यात काढले. पण त्याने स्त्रीने सती जाण्याच्या प्रथेला बंदी घातली. तर सती जाण्यापूर्वी सरकारी परवाना काढण्याची अट घातली. परंतु मुल्ला-मौलवी, शास्त्री पंडीत, भ्रष्ट- अधिकारी या सर्वांनी महंमदाच्या या बेडाला 'फोल' ठरविले. लॉर्ड बेटिक पूर्वी पाचशे वर्षे तरी आधी महंमदाने सती बंदीचा प्रयत्न केला. अल्लाउद्दीन खिलजी हा क्रूरकर्मा राजा, पण त्याने आपल्या राज्यात वेश्याना बंदी घातली व त्यांनी विवाह करावा असा हुकूमनामा काढला. त्यानंतर अकबराने स्त्रीमुक्ती प्रकरणी ज्या-ज्या गोष्टी केल्या त्या सर्व व्यापक व मुलगामी होत्या. त्यांच्या आईने अकबरी या ग्रंथात भारतीय स्त्री हक्काची प्रथम संहिता तयार केली. अकबरानंतर मात्र स्त्री विषयक सुधारणा कोणीच केल्या नाहीत.

या भारत देशामध्ये साधु-संताची महान परंपरा राहिली, प्रसार पावली. परंतु "नारो नरकवदार" मानणा-या या संतानी ना तर नारी मुक्तीसाठी काही केले किंवा ना त्यांच्या उत्थानासंदर्भात काही लिहीले. "ढोल, गवार, शुद्र, पशु, नारी | सकल ताडन के अधिकारी||" असा विचार महान संत तुलसीदास यांनी लोकांपूढे ठेवला. आपल्या देशात सुधारकांचीही एक महान परंपरा निर्माण झाली. परंतु आगरकर-फुल्यांचा अपवाद वगळला तर इतर सा-यांच्या विचारात, उच्चारात आणि आचारात नेहमीच विसंगती राहिली. पुरुषांच्या बरोबरीने स्त्रीला समान दर्जा मिळाला पाहिजे असा आग्रह गोपाळ गणेश आगरकरांनी धरला. परंतु अल्पवयात त्यांचे निधन झाल्यामुळे स्त्री मुक्ती व समानतेचा विचार जसाचा तसा राहिला. त्यानंतर जोतीराव फुले हे आपल्या आचार-विचार-उच्चारने स्त्री मुक्तीचे आदय प्रवर्तक ठरले. त्यांनी आपल्या पत्नीला सावित्रीबाई फुले यांना आधी शिक्षित केले व मग स्त्री शिक्षणाचा पाया रोवला.

राम दिक्षिताना खडसावून सांगताना फुले म्हणाले, "शुद्रातिशुद्र शिकले तर या देशातले ब्राम्हण मरणार नाहीत. उलट हा देश जिवंत होईल, आणि एक दिवस तुमचे धर्मग्रंथ जाळणारा या शुद्रातच जन्माला येईल." ही भविष्यवाणी या विज्ञानयुगात सत्यसिध्द करून दाखविणा-या डॉ. बाबासाहेब आंबेडकरांनी म. फुले यांना आपले गुरु मानून त्यांचे शिष्यत्व मान्य केले.

'भाई रे दुई जगदीश कहाते आये |

अल्लाह-राम-करिमा-केसो-हरी.

हजरत नाम धराये ||

अशा शब्दात या मुडद्यांच्या देशाला जागे करू पाहणा-या संत कबीरांना सुध्दा डॉ. आंबेडकरांनी गुरु मानले. तसेच अडीज हजार वर्षापूर्वी स्त्री-पुरुष समता व स्त्रीमुक्तीचा विचार जनमानसात रूजविणा-या तथागत

गौतम बुध्दालाही त्यांनी आपले गुरु केले. या तीन महापुरुषांच्या विचाराला आत्मसात करून आपली वेगळी अशी एक विचारसरणी या देशात प्रवाहित करणा-या डॉ. आंबेडकरांनी आपल्या जीवात अखेरचा श्वास असेपर्यंत या देशातील तमाम स्त्रियांचे जीवन सुखमय व श्रध्दामय व्हावे यासाठी प्राणपणे लढा दिला. त्यांनी या देशातील रूढी, परंपरा, व्रत, वैकल्प आदीमध्ये जखडलेल्या स्त्रियांना तसेच मागासलेल्या, मजदूर, सर्वहारा, आदीवासी स्त्रियांनाही मुक्तीचा श्वास घेता यावा यासाठी बंड पूकारले.

महिला सक्षमीकरणामध्ये डॉयोगदान आंबेडकरांचे :-

डॉ. आंबेडकर हे 'आत्मोद्धार हेच जीवनाचे अंतिम सामर्थ्य' मानत होते. अस्पृश्यांमध्ये तेजस्वीता निर्माण करण्यास स्वाभिमान, स्वावलंबन व आत्मसन्मानाची निकड होती हे त्यांनी वेळीच जाणले. आपल्या अभ्यासपूर्वक सामाजिक, राजकीय, आर्थिक, शैक्षणिक, सांस्कृतिक, धार्मिक आदी विषयावर मते मांडून दलितांच्या दबलेल्या अस्मितेला जागे केले. बाबासाहेबांनी पत्नी रमाबाईला त्यांच्या विठ्ठल दर्शनाच्या आग्रहाबाबत एकदा अशीच समजूत घातला, पंढरपुरला जाण्यात अर्थ नाही. जो विठोबा भक्तांना दुर लोटतो तो का देव आहे ? आपण असे तिर्थ निर्माण करू की जिथे कोणालाही दुर लोटले जाणार नाही.' या मनोनिग्रहाने एका स्त्रीच्या देवभोळ्या, अंधश्रध्दाळु मनाला दिलासा मिळाला असे नाही तर या देशात समस्त स्त्रियांकडे परमेश्वराची पाहण्याची दृष्टी दिसून येते.

भारतीय घटनेचे शिल्पकार महामानव डॉ. बाबासाहेब आंबेडकर हे स्त्री-पुरुष समानतेचे पुरस्कर्ते होते. डॉ. आंबेडकर स्त्रियांवर कुठल्याही प्रकारचा अन्याय होत असेल तर ते त्यांच्यासाठी पेटून उठत आणि सर्व स्त्री वर्गालाच नाही तर पूर्ण समाजाला जागृत करीत.

बाबासाहेबांनी 'भगवान बुध्द आणि त्यांचा धम्म' ह्या महान ग्रंथाची निर्मिती करून आजच्या स्त्रीला आचरणाची एक नवी दिशा दाखविली. स्त्रीचा न्युनंगड नेमका दुर करून स्त्री फक्त चूल आणि मूल सांभाळणारी पुरुषाची दासी एवढीच तिची भूमिका नसून ती एक शक्ती आहे. तिच्या सृजनशक्तीची ओळख पुरुषप्रधान संस्कृतीला नाही ती धैर्याने महामेरू जन्माला घालते, सुख-दुःखाच्या पलिकडची वेदना घेऊन पुरुषांना घडवते. तिच्या सुप्त गुणांची पारख करून विकासाच्या नवनव्या दिशा जर तिला प्राप्त झाल्या तर प्रत्येक क्षेत्रात तिची आगेकूच राहिल, हे बाबासाहेबांनी स्पष्ट केले.

बाबासाहेब स्त्रियांना उद्देशुन बोलताना सतत त्यांना स्वतःला बदलण्याचा उपदेश करीत. सामाजिक समतेच्या आंदोलनात स्त्री-पुरुष समानता यावर फुले- आगरकरांनी जितका भर दिला तितकाच भर हिंदू कोड बिलाच्या रूपाने डॉ. आंबेडकरांनी स्त्री मुक्तीच्या संदर्भात दिलेला होता. डॉ. आंबेडकरांनी समाजपरिवर्तनाच्या चळवळीत स्त्रीया प्रमुख स्थान दिले होते. म्हणून आपल्या भाषणातून ते महीलांना उद्देशुन सतत सांगत राहिले कि, 'तुम्ही तुमच्या मुलांना शिकवा. नीटनिटके राहा. गळ्यात ढिगभर काचेचे मणी घालू नका, फक्त काळ्या मण्यांची एक सर ठेवा. हातात बांगड्यांची रंगीबेरंगी ढोपरभर घालू नका, फाटके कपडे असले तरी स्वच्छ निटनिटके-धुऊन वापरा.'

बाबासाहेबांसारख्या प्रजावंताला स्त्री वर्गावरचा अन्याय सतत डाचत होता. त्यामुळे स्त्रियांमध्ये क्रांती व्हावी. त्याच्यात आमलाग्र बदल व्हावा म्हणून हिंदू कोड बिलाच्या रूपाने त्यांनी स्त्रियांच्या समान हक्कावर शिक्कामोर्तब केले. स्त्रियांना पुरुषांप्रमाणे प्रत्येक क्षेत्रात समान हक्क व दर्जा मिळावा यासाठी कायद्याच्या तरतुदीनुसार स्त्री-दास्य विमोचन केले.

महाड सत्याग्रहाच्या वेळी बाबासाहेबांनी महीलांना उद्देशून म्हटले होते - तुमच्या कुशीत जन्माला येणे पाप समजले जाते. तुम्ही सत्याग्रहात भाग घेणार की नाही हे निश्चित करा. तुम्ही आमच्या आया-बहिणी आहात, आपणास हीन म्हणून जो त्रास होतो आहे तो तुम्हास माहित आहेच. आम्हाला लोकांनी हीन म्हटले कि तुम्हास वाईट वाटत नाही काय ? आमच्या उन्नतीसाठी तुम्ही झटले पाहिजे. आपल्या मुलांना शिक्षण द्या. नवरा, मुलगा किंवा बाप-भाऊ दारू पिऊन घरात आला ती त्याला घरात घेऊ नका. जेवण देऊ नका. 'पुत्र व्हावा ऐसा गुंडा, त्याचा तिनही लोकी झंडा' अशी महत्वाकांक्षा ठेवून संतती निर्माण करा."

अखिल भारतीय दलित परिषदेचे तिसरे अधिवेशन नागपूरला १८, १९, २० जुलै १९४२ रोजी भरवण्यात आले होते. या अधिवेशनात २० ते २५ हजार स्त्रीयांचा जमाव पाहून बाबासाहेब हर्षित झाले होते. त्या वेळेस ते म्हणाले, एखाद्या समाजाच्या स्त्रियांच्या प्रगतीवरून त्या समाजाच्या प्रगतीचे मोजमाप करता येते. आपण एवढ्या मोठ्या संख्येने आले यावरून आपला समाज आता निश्चितच प्रगतीच्या मार्गावर आहे यात शंका नाही. महीलांनी कसे वागावे व काय करावे याबद्दल बोलताना ते म्हणाले, तुम्ही स्वच्छ राहा. सर्व दुर्गुणांपासून दूर राहा. मुलांना शिकवून महत्वाकांक्षी बनवा. मुलांचे लग्न करण्याची घाई करू नका. त्यांना स्वतःच्या पायावर उभे होण्याइतपत लायक करा. त्यांची सहचारी बना. माझा हा सल्ला ध्यानात ठेवून वागलात तर तुम्ही स्वतःची ही उन्नती कराल आणि अस्पृश्य समाजाला प्रगतीच्या मार्गावर न्याल."

भारतीय घटनेतील महिलांसाठी असलेल्या तरतुदी:-

१५ ऑगस्ट १९४७ साली भारत स्वतंत्र झाला. डॉ. बाबासाहेब हे स्वतंत्र भारताचे कायदेमंत्री झाले. भारतीय राज्यघटनेचे महत्वाचे काम मसुदा समितीचे अध्यक्ष म्हणून त्यांनी केले. घटनेची बांधणी समता, स्वातंत्र्य, न्याय व बंधुता या चार मूलतत्वांवर झालेली आहे. पहिले तत्व समता जी भारतीय जीवनात कधीच नव्हती, हजारो वर्षे विषमतेचीच परंपरा चालत आलेली होती व भारतीयांच्या रक्तकणात आत्मसात झालेली होती. त्यामुळे समतेवर आधारित स्वातंत्र्याची आशा करणे व्यर्थच होते.

धर्म, जात, वंश, लिंग, जन्मस्थान, इ. मुळे व्यक्तीचे होणारे मूल्यमापन अधिकाधिक जाचक होत होते. त्यामुळे हा जाच कायद्यानेच नष्ट करण्याची गरज होती आणि कायदा सर्वानाच सारखा लागू होईल हेही सांगणे आवश्यक होते. म्हणून संविधानाच्या १४ व्या कलमात सांगून टाकले कि, कोणत्याही भारतीय व्यक्तीस भारताच्या राज्यक्षेत्रात कायद्यापूढे समानता किंवा कायद्याचे समान संरक्षण नाकारण्यात येणार नाही. कलम १५.१- राज्य केवळ धर्म, जात, वंश, लिंग, जन्मस्थान या अथवा यापैकी कोणत्याही कारणावरून कोणत्याही नागरिकाला प्रतिकूल होईल असा भेदभाव करणार नाही. १५.२- सार्वजनिक ठिकाणी अस्पृश्यता न पाळणे, १५.३-

कलमात स्त्रिया व बालके यांच्याकरिता विशेष तरतूदीचा उल्लेख आलेला आहे. कलम १६- नुसार सेवायोजन पदनियुक्ती, नोकरी यामध्ये सर्व नागरिकाना समान संधी मिळेल. कलम २३ नुसार स्त्रियांना शोषणाविरुद्ध हक्क प्रदान करून सर्वतोपरीने संरक्षण देण्यात आले आहे. कलम ३९ मध्ये उपजीवीकेचे पर्याप्त साधन मिळण्याचा अधिकार स्त्री-पुरुषांना समान राहिल तसेच स्त्री-पुरुषांचे वेतन समान राहिल. एवढेच नव्हे तर स्त्रियांची पूर्णनिर्मातीची क्षमता व प्रकृती लक्षात घेवून ४२ व्या कलमात स्त्रियांसाठी प्रसूती साहाय्याची तरतूद केली आहे.

हे सर्व कायदे डॉ. बाबासाहेब आंबेडकरांच्या भारतीय संविधानामुळे स्त्रियांना मिळले. त्याचप्रमाणे महीला वर्गाविषयी आगतिकता बाळगून भारतीय घटनेत त्यांचे समाजातील स्थान बळकट करण्याच्या दृष्टीने कलम १३ - नुसार मनुस्मृती नष्ट करून संविधानापूर्वीचे मनुने महीलांना कमी लेखणारे सर्व कायदे रद्दबातल केले. यावरून आपल्या लक्षात येते कि, भारताची घटना निर्माण करित असताना डॉ. बाबासाहेबांनी स्त्रियांच्या विकासाच्या दृष्टीने, स्त्रीकडे एक व्यक्ती म्हणून पाहून न्याय देण्याचा पूर्णपणे प्रयत्न केला.

निष्कर्ष:-

पुरुषप्रधान समाजव्यवस्थेत आजही स्त्रियांविषयीचे विचार काहीसे अप्रगतच आहेत. जसे पुरुषाचा स्त्रीवरचा मानवी हक्क, तिला जिवंत व्यक्ती न मानता संपती मानणे, पुत्रप्राप्तीचे साधन मानणे, कोणत्याही प्रकारचे स्वातंत्र्य न देणे, केवळ उपभोग्य वस्तू मानणे, इत्यादी विचारांमधून स्त्रीची गुलामी निर्माण झाली. समाज मनात ती रूजली आणि फोफावली. आजही समाजमन या सर्व विचारांमधून बाहेर येऊ शकले नाही. इतका हा विचारांचा पगडा पक्का झाला आहे. स्त्रीयांवर धर्माच्या नावाने आजही धर्मगुरू अन्याय करित आहेत. राज्यघटनेने मिळणा-या कोणत्याही हक्कांचा उपभोग स्त्रियांना घेता येवू नये, अशीच स्थिती समाजामध्ये आहे. वास्तविक स्त्रियांची प्रतिभा जेवढी फुलेल. त्यांच्या आंतरशक्ती जेवढ्या साकार होतील. तेवढे मानवजातीचे कल्याण होईल. समाजाचा अर्धा भाग असणा-या स्त्रियांची कार्यक्षमता, सर्जनशिलता मारून टाकण्यात केवळ स्त्रियांची हानी नसून संपूर्ण मानवजातीची हानी होत आहे. स्त्रियांची गुणवत्ता वाढली तर पुरुषाला पर्यायाने समाजाला त्याचा फायदा होईल.

त्यामुळे याप्रसंगी मला असे नमूद करावेसे वाटते कि, जेव्हा स्त्रि-स्वातंत्र्याचा इतिहास लिहिला जाईल, तेव्हा राजा राम मोहन रॉय, गोपाळ गणेश आगरकर, महात्मा जोतीराव फुले यांच्या बरोबरच डॉ. बाबासाहेब आंबेडकरांचे नाव ही सुवर्णक्षरामध्ये लिहिले जाईल. आज भारतात स्त्रीमुक्तीच्या चळवळीत डॉ. आंबेडकरांनी केलेल्या कायद्याची शिदोरी घेऊनच स्त्रिया पृढची वाटचाल करित असतांना स्त्रीमुक्तीकडून स्त्रीवादाकडे नेण्यात हे कायदे तितकेच महत्वपूर्ण भूमिका निभावतात आणि म्हणून स्त्रियांच्या उत्थानात डॉ.बाबासाहेब आंबेडकराचे कर्तृत्व लोकोत्तर आहे, वात वादच नाही.

संदर्भ :

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८. डॉ. बी. आर. आंबेडकर, 'भारतीय राज्यघटना', गौजरी, लॉ पब्लोशस, पुणे, २०११.



डॉ. बाबासाहेब आंबेडकर : सामाजिक व राजकीय चळवळी

प्रा. डॉ. विलास घोडे

सहयोगी प्राध्यापक
बी.पी.नॅशनल इन्स्टिट्यूट ऑफ सोशल वर्क,
हनुमान नगर, नागपूर
Email: vilasghode@rediffmail.com

प्रस्तावना :

भारतीय राज्यघटनेचे शिल्पकार, प्रख्यात कायदेतज्ज्ञ, दलितांचा महान नेता, विश्वरत्न, अष्टपैलू विद्वान, निष्ठावान समाजसुधारक, आधुनिक भारताचे युगप्रवर्तक डॉ. बाबासाहेब आंबेडकर यांना अशा विविध उपाधीने ओळखल्या जाते. डॉ. आंबेडकरांनी शेकडो वर्षांपासून अस्तित्वात असलेली भारतीय समाजव्यवस्था आणि जातीव्यवस्थेविरुद्ध लढा देऊन समाजात न्याय, बंधुता, स्वातंत्र्यसमानताधिष्ठित समाजव्यवस्था प्रस्थापित करण्यासाठी अतोनात प्रयत्न केले.

डॉ. भीमराव रामजी आंबेडकर यांच्या जन्म मध्यप्रदेशातील महू (इंदूर) या गावी 14 एप्रिल 1891 मध्ये झाला. महाराष्ट्रातील रत्नागिरी जिल्ह्यातील आंबावडे यांचे मुळ गाव असून कालांतराने ते सातारा येथे स्थायिक झाले. त्यांचे प्राथमिक शिक्षण सातारा येथे झाले. मुंबईच्या एलफिन्स्टन हायस्कूलमधून इ.स. 1907 मध्ये मॅट्रिकची परिक्षा उत्तीर्ण केली. इ.स. 1912 मध्ये ते एलफिन्स्टन कॉलेजमधून बी. ए. ची परिक्षा उत्तीर्ण केली. इ.स. 1913 मध्ये डॉ. आंबेडकर उच्च शिक्षणासाठी अमेरिकेला गेले. अमेरिकेतील कोलंबिया विद्यापीठात त्यांनी अर्थशास्त्र, राज्यशास्त्र, समाजशास्त्र इत्यादी विषयांचे अध्ययन करून इ.स. 1915 मध्ये त्यांनी 'प्राचीन भारतातील व्यापार' आणि भारतातील जाती या विषयावर प्रबंध लिहून कोलंबिया विद्यापीठाची एम.ए. ची पदवी संपादन केली. इ.स.1916 मध्ये 'नॅशनल डिव्हिडंड ऑफ इंडिया : ए हिस्टॉरिकल अँड अॅनॅलिटिकल स्टडी' या प्रबंधाबद्दल कोलंबिया विद्यापीठाने त्यांना पीएच.डी प्रदान केली. इ.स. 1917 मध्ये बाबासाहेब इंग्लंड शिक्षणासाठी रवाला झाले. लंडन स्कूल इकॉनॉमिक्स या जागतिक कीर्तीच्या विद्यापीठात प्रवेश मिळाला. परंतु त्यांना बडोदा संस्थानकडून देण्यात येणारी शिष्यवृत्ती बंद झाल्यामुळे संशोधन कार्य सोडून मायदेशी परत यावे लागले. छत्रपती शाहू महाराजांच्या मदतीने 1921 मध्ये बाबासाहेबांनी आपले अर्धवट शिक्षण पूर्ण करण्यासाठी पुन्हा लंडनला गेले. लंडन विद्यापीठाने त्यांच्या 'ब्रिटिश हिंदुस्थानातील साम्राज्यवादी प्रांतिक विकेंद्रीकरण' या विषयावरील प्रबंधावर एम.एससी (अर्थशास्त्र) ची पदवी प्रदान केली. 1923 मध्ये बाबासाहेबांचे संशोधन कार्य पूर्ण झाल्यानंतर लंडन विद्यापीठाने त्यांना 'रुपयाची समस्या, त्याचे मूळ आणि त्यावर उपाय' या प्रबंधाबद्दल डी. एससी पदवी प्रदान केली. 1916 मध्ये 'ग्रेज इन' मध्ये कायद्यातील बॅरिस्टर पदवीमध्ये प्रवेश घेऊन बाबासाहेबांनी बार-अॅट-लॉ ची परिक्षाही उत्तीर्ण करून 14 एप्रिल 1923 रोजी मायदेशी परतले. 7 जुन 1952 ला भारताची राज्यघटना लिहिल्याबद्दल कोलंबिया विद्यापीने त्यांना 'एल.एल.डी.' ही सन्माननीय पदवी सन्मानपूर्वक प्रदान केली.

डॉ. आंबेडकरांनी 11 नोव्हेंबर 1918 ते 11 मार्च 1920 पर्यंत त्यांनी प्राध्यापक पदावर कार्य केले. 1928 मध्ये ते पुन्हा मुंबईच्या शासकिय विधी महाविद्यालयात प्राध्यापक पदावर रुजू झाले. 1 जुन 1935 ते 1938 पर्यंत याच महाविद्यालयात प्राचार्य म्हणून कार्य केले. त्यानंतर त्यांनी पदाचा राजीनामा देऊन डॉ. आंबेडकरांनी सामाजिक, शैक्षणिक आणि राजकीय क्षेत्रातील कार्यासाठी स्वतःला पूर्णपणे झोकून दिले.

शोध निबंधाचा उद्देश:

1. भारतीय सामाजिक व्यवस्थेचे विश्लेषण करणे.
2. डॉ.बाबासाहेब आंबेडकरांचे राष्ट्र उभारण्यामधील चळवळी व आंदोलनाचा अभ्यास करणे
3. अस्पृश्यांची सामाजिक स्थितीचे व समस्यांचा अभ्यास करणे.
4. भारतीय समाज व्यवस्थेत सामाजिक चळवळीचे महत्व ओळखणे.

अध्ययन पध्दती:

प्रस्तुत शोधनिबंधाच्या अध्ययनसाठी दुय्यम स्रोतांचा वापर करण्यात आलेला आहे. यामध्ये पुस्तके, मासिके, वृत्तपत्रातील लेख आणि इंटरनेटवरील माहिती यांचा उपयोग शोध निबंध तयार करण्यासाठी केलेला असून सामाजिक स्थितीचे वर्णन करण्यात आले.

डॉ. बाबासाहेब आंबेडकरांनी इ.स.1920 नंतर सामाजिक कार्याला सुरुवात केली. इ.स. 1920 मध्ये त्यांनी 'मूकनायक' हे पाक्षिक सुरु करून सामाजिक समस्या आणि अस्पृश्यतांच्या समस्यांना वाच्यता फोडली. शाहू महाराजांनी या साप्ताहिकासाठी हजार रुपयांची देणगी दिली. परंतु अस्पृश्यांचे साप्ताहिक छापण्यास छापखान्यांचा विरोध म्हणून ते बंद करावे लागले. बाबासाहेबांनी माणगाव आणि नागपूर येथे भरलेल्या अस्पृश्यता निवारण परिषदेमध्ये सहभाग घेतला. राजर्षी शाहू महाराजांनी डॉ. बाबासाहेब संबंधी म्हटले की, " माझ्या राज्यातील बहिष्कृत प्रजाजनानो, तुम्ही तुमचा खरा पुढारी शोधून काढला याबद्दल मी तुमच अंतःकरणपूर्वक अभिनंदन करतो. माझी खात्री आहे की, डॉ. आंबेडकर तुमचा उध्दार केल्याशिवाय राहणार नाहीत. इतकेच नव्हे तर अशी एक वेळ येईल की, ते सर्व हिंदुस्थानचे पुढारी होतील अशी माझी मनोदेवता मला सांगत" शाहू महाराजांचे हेच उद्गार सत्य ठरलेले आहे.

डॉ. आंबेडकरांच्या काळात समाजाची परिस्थिती अत्यंत हृदयद्रावक होती. धर्माचे फार मोठे वर्चस्व लोकांवर होते. त्यानंतर 1923 मध्ये 'बहिष्कृत भारत' या नावाचे दुसरे साप्ताहिक त्यांनी सुरु केले. 1930 मध्ये 'समता आणि जनता' ही साप्ताहिके काढून अनेक वर्षेपर्यंत चालविली. 4 फेब्रुवारी 1956 मध्ये 'प्रबुध्द भारत' नावाचे वृत्तपत्रे काढली. अस्पृश्यांमध्ये, दलितांमध्ये त्यांच्या हक्क आणि अधिकारासंबंधी जनजागृती करण्यासाठी त्यांनी ' बहिष्कृत हितकारिणी सभा ' या संस्थेची स्थापना केली.

गोलमेज परिषद:

भारतात कायदेभंगाची चळवळ सुरु असतांना इ.स.1930 साली पहिल्या गोलमेज परिषदेसाठी अस्पृश्यांचे प्रतिनिधी म्हणून डॉ. आंबेडकरांची निवड करण्यात आली. ब्रिटीश पंतप्रधान रॅम्से मॅकडोनाल्ड यांनी लंडन मध्ये पहिली गोलमेज परिषद आयोजित केली. या गोलमेज परिषदेस महात्मा गांधी आणि बॅ.जीनाही उपस्थित होते. या परिषदेमध्ये बाबासाहेबांनी अस्पृश्यांचा प्रश्न प्रथमच जगापुढे मांडला आणि अस्पृश्यांसाठी स्वतंत्र मतदार संघाची मागणी केली. दुसरी गोलमेज परिषद 6 सप्टेंबर 1931 मध्ये लंडन येथे आयोजित करण्यात आली. या परिषदेमध्ये अल्पसंख्याक समितीच्या दहा बैठकी झाल्यात. परंतु अस्पृश्यांच्या प्रश्नासंबंधी गांधीजी आणि बाबासाहेब यांच्या विचारात भिन्नता दिसून आली. नोव्हेंबर 1932 मध्ये तिसऱ्या गोलमेज परिषदेत उपस्थित राहण्यासाठी आंबेडकर बोटीने लंडनला गेले. या परिषदेमध्ये अस्पृश्यांना राजकीय हक्क, शिक्षण व नोकरी संदर्भात भाषण केले.

पुणे करार:

20 सप्टेंबर 1932 रोजी महात्मा गांधींनी येरवडा तुरुंगात उपोषण सुरु केले. देशात चिंतेचे वातावरण निर्माण झाले. अनेक मान्यवरांनी तडजोडीसाठी पुढाकार घेऊन वाटाघाटी सुरु केल्या. शेवटी 24 सप्टेंबर 1932 रोजी महात्मा गांधी आणि डॉ. आंबेडकर यांच्यात पुणे करार झाला.

महाडच्या चवदार तळ्यासंबंधी चळवळ:

1926 साली कायदा करुन सार्वजनिक पाणवट्याच्या जागा सरकारने सर्वांसाठी खुल्या केल्या होत्या. परंतु या कायद्याची अंमलबजावणी होत नव्हती. त्यामुळे सामाजिक परिस्थितीत बदल झालेला नव्हता. 1927 मध्ये बाबासाहेबांनी महाड येथे बहिष्कृत हितकारिणी सभेची परिषद आयोजित केली. याच परिषदेमधून बाबासाहेबांनी चवदार तळातील पाण्यासाठी सत्याग्रह जाहीर केला. आणि सार्वजनिक तळे सर्वांसाठी खुले व्हावे यासाठी पंधराहजार अनुयायी सहभागी होऊन प्रचंड मोर्चा काढला. महाडच्या कांतिभूमीवर आपले ऐतिहासिक भाषण करताना डॉ. बाबासाहेब आंबेडकर म्हणाले, 'आजची ही सभा सामाजिक समतेची मुहूर्तमेढ रोवण्यासाठीच आहे' भारतातील सामाजिक व आर्थिक विषमता नष्ट करुन समता, स्वातंत्र्य, बंधुत्व व न्याय या मानवतेच्या तत्वांवर आधारित नवसमाज निर्माण करण्यासाठी त्यांनी दलितांच्या बंधमुक्ततेच्या लढ्याने सुरुवात केली. चातुर्वर्ण व्यवस्थेमुळे महाड या गावातील तळ्याचे पाणी भरण्यास अस्पृश्यांना बंदी होती. तेथील नगरपालिकेने एक टराव करुन महाड तळ्यातील पाणी भरण्यासाठी सर्वांसाठी खुले केले होते. परंतु सवर्ण हिंदू लोकांनी तळामधील पाणी भरण्यासाठी अस्पृश्यना विरोध केला. डॉ. आंबेडकर यांच्यासह अस्पृश्यांनी महाड येथे सत्याग्रह करुन तळ्यातील पाणी सर्वांनी खुले केले. तसेच तळ्याच्या मालकीसंबंधी बाबासाहेबांनी कलेक्टरच्या लक्षात आणुन देऊन न्यायलयीन लढा दिला. महाडच्या दिवाणी कोर्टात हा खटला सुरु झाला. न्यायालयामध्ये 1927 ते 1929 पर्यंत हा खटला चालला. 13 जून 1929 ला या खटल्याचा निकाल लागून चवदार तळे सार्वजनिक असल्याचा निर्वाळा कोर्टाने देऊन चवदार तळे अस्पृश्यांसाठी खुले केले.

खोतीमुक्ती आंदोलन:

खोती प्रथेचा कोकण भागातील लोकांवर जास्त प्रमाणात प्रभाव व दुष्परिणाम पडलेला होता. खोतीपध्दतीमुळे दलित व शेतकरी वर्गाची वर्षानुवर्षे अमानुषपणे पिळवणूक होत होती. विशेषतः कोकणातील सिंधुदुर्ग, रत्नागिरी व कुलाबा(रायगड) या जिल्ह्यांमध्ये खोती पध्दत प्रचलित होती. गावातला खोत हा मिनीसुलतान असायचा. खोती पध्दतीतील जुलमांचा प्रकार म्हणजे वेडीच्या कामाची पध्दत होय. दलितांना अस्पृश्यता व खोती पध्दतीमुळे गुलामगिरीचे हीन जीवन जगावे लगात होते. खोत हा गावातील सावकार असल्यामुळे कर्जबाजारी कुळांचा तो अतोनात छळ करीत असल्यामुळे खोती पध्दतीला बंद करण्याची गरज होती.

14 एप्रिल 1929 रोजी चिपळूण येथे शेतकऱ्यांची परिषद भरविण्यात आली. डॉ. आंबेडकर खोती पध्दतीवर गंभीर हल्ला करताना म्हणाले की, " खोती पध्दतीमुळे दलित व शेतकरी वर्गाचे रक्तशोषण होत आहे व ही पध्दत नष्ट केल्याशिवाय त्यांना माणुसकीचे हक्क मिळणार नाहीत. या प्रथेविरुद्ध आंदोलन करण्याचे व खोती नष्ट करण्यासंबंधीचे बिल मुंबई कायदे कौन्सिलमध्ये आणण्याचा दृढनिश्चयही त्यांनी या परिषदेत व्यक्त केला." मुंबई विधानसभेमध्ये 17 सप्टेंबर 1937 रोजी खोती प्रथा नष्ट करण्यासंबंधीचे विधेयक डॉ. बाबासाहेबांनी सादर केले. परंतु खोत वर्गाकडून विरोध होऊ लागला. खोतांनी कुळांवर अन्याय-अत्यावर करण्यास सुरुवात केली. दलित वर्ग या अन्यायला न घाबरता धैर्याने लढा दिला. दलित, शेतकरी व मजूर यांच्या सामाजिक व आर्थिक न्यायासाठी खोतीमुक्ती आंदोलन यशस्वीपणे उभारले. 1949 सालीतील कायद्याने कोकणातील खोती पध्दत संपूर्णपणे संपुष्टात आणली.

मनुस्मृतीचे दहन :

मनुस्मृती या हिंदूच्या धर्मग्रंथामध्ये जन्मावर आधारित वर्णव्यवस्थेचे वर्णन करुन सामाजिक विषमतेला आणि जातीव्यवस्थेला महत्व दिले होते. त्यामुळे समाजात अस्पृश्यांना आणि महिलांना कोणताही अधिकार, न्याय, स्वातंत्र्य नव्हते. स्त्री वर्गाचा उपमर्द करणारी, त्यांची प्रगती खुंटविणारी, सामाजिक, राजकीय व आर्थिक दृष्ट्या गुलामगिरीमध्ये ठेवणारी, समाजात सामाजिक विषमता आणि उच्च-नीच भेदभावाचे समर्थन करणाऱ्या मनुस्मृतीचे

डॉ. आंबेडकर यांच्या नेतृत्वात पुरोगामी विचाराचे गं.नि. तथा बापूसाहेब सहस्त्रबुध्दे आणि इतर पाच-सहा अपृश्य साधूंच्या हस्ते 25 डिसेंबर 1927 रोजी रात्री 9.00 वा मनुस्मृतीचे जाहीर दहन करण्यात आले.

काळाराम मंदिर प्रवेशासाठी सत्याग्रह :

मंदिर प्रवेशासंबंधी 1923 मध्येच सरकारने कायदा केला होता परंतु हिंदु समाजव्यवस्थामध्ये कोणताही बदल झालेला नव्हता. डॉ. आंबेडकर म्हणत होते की, हिंदु लोकांचा ज्या प्रमाणात मंदिरावर हक्क आहे तेवढ्याच प्रमाणात अस्पृश्यांचाही मंदिरांवर हक्क आहे. मंदिरावरील हक्क सिध्द करण्यासाठी 2 मार्च 1930 ला अस्पृश्यांना मंदिरात प्रवेश मिळावा म्हणून नाशिक येथील काळाराम मंदिरामध्ये सत्याग्रह करण्यात आला. या सत्याग्रहात भाग घेण्यासाठी खेडयापाडयातील पंधरा हजारावरून अधिक अनुयायी सहभागी झाले होते. अपृश्यांच्या मोर्चा येणार या भीतीने मंदिराच्या वतनदारांनी आधीच मंदिराचे सर्व दरवाजे बंद करण्यात आले होते. मंदिराच्या प्रवेशद्वाराजवळ मोर्चा येताच जिल्हाधिकारी गार्डननी बाबासाहेबांची समजूत घातली. परंतु बाबासाहेबांनी सांगितले की, काळाराम मंदिराचे दरवाजे उघडण्यात आले नाहीत तर अनुयायी मंदिरासमोर धरणे देतील. 3 मार्चपासून मंदिराच्या चारी दरवाज्यापुढे बारा तास धरणे देण्याचा सत्याग्रहींनी आपला निर्धार जाहीर केला. सत्याग्रही लोकांवर अनेक प्रकारचे हल्ले करण्यात आले. रामनवमीच्या दिवशी तर नाशिक शहरात प्रचंड रणधुमाळी झाली होती. बाबासाहेबांवरही दगडफेक करण्यात आली. 3 मार्च 1930 रोजी हा सत्याग्रह सुरु झाला. त्यानंतर अस्पृश्यांनी तब्बल तीन चार वर्षे काळाराम मंदिराच्या प्रवेशद्वाराजवळ धरणे देवून मंदिरात प्रवेश केला.

स्वतंत्र मजूर पक्ष :

डॉ. बाबासाहेब आंबेडकर 1936 साली स्वतंत्र मजूर पक्षाची स्थापना केली. दलित, शेतकरी व मजूर यांना सामाजिक व आर्थिक न्याय मिळवून देण्यासाठी व त्यांच्या अभ्युदयासाठी स्वतंत्र मजूर पक्ष जन्माला आला. 14 ऑगस्ट 1936 रोजी ' टाइम्स ऑफ इंडिया ' ला दिलेल्या मुलाखतीमध्ये बाबासाहेबांनी स्वतंत्र मजूर पक्षाचा जाहीरनामा प्रसिध्द केला. 1937 मध्ये सार्वत्रिक निवडणुका जाहीर करण्यात आल्या होत्या. त्यावेळी काँग्रेस हाच पक्ष देशाचे नेतृत्व करणारा देशव्यापी पक्ष होता. स्वातंत्र्याच्या लढयामुळे देशातील लहान थोर नेते मंडळी काँग्रेस पक्षाशी जुळलेले होते. तरीदेखील निवडणुकीत काँग्रेसला विरोध करण्यासाठी एक बलाढ्य पक्ष हवा असे आंबेडकरांना वाटत होते. म्हणून बाबासाहेबांनी स्वतंत्र मजूर पक्षाची स्थापना केली. मजूर पक्षाचे ध्येय धोरण्यात सर्व पैलुंचा समावेश करण्यात आला होता. स्वतंत्र मजूर पक्षाचा कार्यक्रम कोणत्याही एका जातीशी निगडित नव्हता तर संपूर्ण समाजाची स्थिती आणि राष्ट्रीय दृष्टिकोनातून तयार करण्यात आला होता.

अखिल भारतीय शोडयुल्ड कास्ट फेडरेशन ची स्थापना :

1942 ला डॉ. आंबेडकरांनी अस्पृश्यांच्या हिताचे रक्षण करण्यासाठी व त्यांना न्याय, हक्क आणि स्वातंत्र मिळवून देण्यासाठी शोडयुल्ड कास्ट फेडरेशन पक्षाची स्थापना केली. नागपूरला भरलेल्या 'अखिल भारतीय अस्पृश्य परिषदेत' डॉ. आंबेडकरांनी अस्पृश्य समाजाला शिक्षणाचे महत्त्व पटवून दिले. त्याच वेळी त्यांनी दलितांना, 'शिक्षण घ्या ! संघटित व्हा ! आणि संघर्ष करा' असा संदेश दिला.

बहिष्कृत हितकारिणी सभा :

डॉ. आंबेडकरांनी बॅरिस्टर क्षेत्रात पदार्पण केल्यानंतर त्यांनी ' बहिष्कृत हितकारिणी सभा' या नावाच्या संघटनेची स्थापना केली. 9 मार्च 1924 रोजी हया संघटनेचे कार्य सुरु झाले. अस्पृश्यतेविरुध्द बंड पुकारणारी भारतातील ही पहिली संघटना होती. बाबासाहेबांनी या संघटनेचा कार्यक्रम आखून दलित समाजाच्या उध्दाराचे कार्य हाती घेतले. आपल्या हक्कासाठी दुसऱ्याकडे भीक मागण्याचे काही कारण नसल्याचे सांगून त्यांना न्याय मिळाला पाहिजे याच भूमिकेवर बाबासाहेबांनी संघटनेची स्थापना केली. अस्पृश्यांना शिक्षणाची संधी दिल्याशिवाय त्यांची

प्रगती आणि उन्नती होणार नाही यांची जाणीव होती. त्यासाठी त्यांनी बहिष्कृत हितकारिणी सभा या संस्थामार्फत अस्पृश्यांसाठी रात्रीच्या शाळा आणि वाचनालये सुरु करुन शिक्षणाची संधी उपलब्ध करुन दिली.

शैक्षणिक चळवळ :

डा. आंबेडकर एक महान शिक्षण तज्ज्ञ होते त्याचबरोबर ते गाढे अभ्यासक व विचारवंत होते. अस्पृश्य समाजाची उन्नती शिक्षणाशिवाय होऊन शकणार नाहीत हे ओळखल्यामुळे त्यांनी अस्पृश्य समाजासाठी शिक्षणाची दालने खुले केले. 1928 ला सोलापूरला वस्तीगृहे सुरु केले. 1928 ला दलित वर्ग शिक्षण संस्था स्थापन केली. मुंबईला मोफत वाचनालय सुरु केले. उच्च शिक्षणाचे महत्व लक्षात घेऊन डॉ. आंबेडकरांनी इ.स. 1945 मध्ये स्थापन केलेल्या पीपल्य एज्युकेशन सोसायटी द्वारे 1946 ला मुंबईला सिध्दार्थ कॉलेज, 1950 मध्ये मिलिंद कॉलेज औरंगाबाद, 1956 ला सिध्दार्थ लॉ कॉलेज, वस्तीगृहे स्थापन करुन दलित विद्यार्थ्यांना शिक्षणाची संधी उपलब्ध करुन दिली.

भारतीय राज्य घटनेचे शिल्पकार:

1946 मध्ये ब्रिटिशांनी भारताला स्वातंत्र देण्याची घोषणा केली. त्यानंतर घटना समितीची स्थापना करण्यात आली. बाबासाहेब या समितीवर बंगाल प्रांतातून निवडून आले. स्वातंत्र मिळाल्यानंतर संपूर्ण देशाला एकत्रित ठेवणे, देशातील समस्या आणि कोटयावधी लोकांच्या आशा आकांशा पूर्ण करण्याची फार मोठी जबाबदारी होती. भारतातील समाज व्यवस्था आणि संस्कृतीच्या पार्श्वभूमीवर राज्यघटना तयार करणे आवश्यक होते. पंडित नेहरु आणि वल्लभभाई पटेल यांनी डॉ. आंबेडकरांना स्वतंत्र भारताचे पहिले कायदामंत्री बनविले. त्यामुळे राज्यघटना बनविण्याची सर्वात मोठी जबाबदारी डॉ. आंबेडकरांवर सोपविण्यात आली.

डॉ. राजेंद्र प्रसाद घटनासमितीचे अध्यक्ष होते तर राज्य घटनेच्या मसुदा समितीचे अध्यक्ष डॉ. आंबेडकर होते. 9 डिसेंबर 1946 रोजी घटना परिषदेचे काम सुरु झाले. राज्य घटनेचा मसुदा सादर करण्यापूर्वी तीन वर्षात 11 सभा झाल्यात. भारतीय राज्य घटनेच्या निर्मितीमध्ये डॉ आंबेडकरांनी 2 वर्षे 11 महिन 17 दिवस अविश्रांत काम करुन भारतीय संविधानाची निर्मिती केली. त्यामुळे त्यांना राज्य घटनेचे शिल्पकार म्हणतात. भारतीय राज्यघटना ही जगातील सर्वात मोठी लिखित घटना आहे. यामध्ये 395 कलमे आणि 9 परिशिष्टांचा समावेश केलेला आहे. संघराज्य व घटक राज्य यांची विधिमंडळे कार्यकारी मंडळे, न्यायमंडळे याचे स्वरुप त्यांच्या कार्यपध्दती नागरिकांचे अधिकार आदी सर्व बाबी यांत समाविष्ट आहेत. त्यांनी 26 नोव्हेंबर 1949 रोजी भारतीय संविधान सादर केले आणि 26 जाने.1950 मध्ये संविधानाची अंमलबजावणी सुरु केली.

बाबासाहेबांचा धर्मातरांचा निर्णय:

डॉ. आंबेडकरांनी 13 ऑक्टोबर 1935 साली नाशिक जिल्हातील येवले येथील परिषदेमध्ये धर्मातराची घोषणा केली होती आणि सांगितले की, 'मी हिंदू म्हणून जन्माला आलो असलो तरी हिंदू म्हणून मरणार नाही' त्यामुळे बाबासाहेब धर्मातर करतील असे सर्वांचा माहित होते. अनेक धर्माचे पुढारी त्यांना आपल्या धर्मात सामील होण्यासाठी म्हणत होते. हिंदू धर्मातील लोकांनी अस्पृश्य लोकांना न्याय, स्वातंत्र, अधिकार आणि समता द्यावी यासाठी डॉ. आंबेडकरांनी सर्व प्रकारचे प्रयत्न केले. परंतु उच्चवर्णीय लोकांच्या मनोवृत्तीमध्ये बदल होत नव्हता. या वर्णव्यवस्थामध्ये हिंदू लोकांकडून अस्पृश्यांना कधीच न्याय, अधिकार आणि स्वातंत्र मिळणार नसल्यामुळे बाबासाहेबांनी बौध्द धर्म स्वीकारण्याचा निर्णय घेतला. 14 ऑक्टोबर 1956 ला नागपूर येथे डॉ. आंबेडकरांनी जवळपास 5 लाख अनुयायांसह बौध्द धर्माची दीक्षा घेतली.

बाबासाहेबांचा महापरिनिर्वाण दिन :

डॉ. आंबेडकरांनी नागपूर येथे धर्मातराचे कार्य केल्यानंतर दिल्लीला रवाना झाले. 'गॉस्पेल ऑफ बुध्द' या पुस्तकाचे लिखाण अंतिम टप्प्यात होते. 5 डिसेंबर 1956 ला आपल्या पुस्तकाचे बहुतेक काम संपवून त्या रात्री

आपल्या वयवक्तिक चिटणीसाकडे या पुस्तकाच्या प्रस्तावनेचा शेवटचा भाग सुपूर्द केला व बाबासाहेब झोपी गेले. आणि हाच दिवस त्यांच्या आयुष्याचा शेवट ठरला. 6 डिसेंबरला सकाळी त्यांचा नोकर त्यांच्या खोलीत चहा घेऊन आला त्यावेळी बाबासाहेबांचे तेजस्वी जीवन संपल्याचे आढळून आले. बाबासाहेबांच्या ' शेजारी काही पुस्तके, चष्मा, गॉस्पेल ऑफ दि बुध्द या पुस्तकाच्या हस्तलिखिताचे काही कागद अशा वस्तु पडलेल्या होत्या. बाबासाहेबाचा पार्थिव देह विमानाने मुंबईस आणण्यात आला. 7 डिसेंबर रोजी बाबासाहेबांची अंत्ययात्रा निघून मुंबईच्या चैत्य भूमी येथे अत्यंविधी पार पडला. भारतातील लाखो अनुयायी आश्रुनयनांनी बाबासाहेबाला अखेरचा निरोप दिला. डॉ. बाबासाहेब आंबेडकरांचे या महान कार्यासंबंधी आणि देशसेवेप्रीती कृतज्ञता म्हणून त्यांच्या जन्मशताब्दी महोत्सव वर्षी 14 एप्रिल 1990 रोजी त्यांना मरणोत्तर 'भारतरत्न' हा सर्वोच्च सन्मान प्रदान करण्यात आला.

भारतीय लोकशाहीमध्ये लोकांच्या समस्या आणि भावना सामाजिक चळवळीच्या माध्यमातून सरकार पर्यंत पोहचविल्या जातात. भारतीय महान समाजसुधारकांनी अनेक चळवळी राबवून लोकहितापयोगी कार्य केलेले आहे. त्यामुळे समाजात आज मोठ्या प्रमाणात अनिष्ट प्रथा बंद होऊन परिवर्तन झालेले आहे. समाजामध्ये झालेल्या परिवर्तनामुळे नविन समस्याही उदयास आलेल्या आहे. भारतीय संसदीय पध्दतीमध्ये सरकारच्या कार्यावर नियंत्रण आणि लोकांच्या समस्या संदर्भात आवाज उठविण्याच्या दृष्टिकोनातून विरोधी पक्षाची व्यवस्था केलेली आहे. परंतु राजकीय पक्षच्या मर्यादामुळे विरोधी पक्षाही सक्षमपणे लोकांच्या समस्या सरकार पर्यंत पोहचवू शकत नाही. अशावेळी समाजसुधारक लोकांच्या सहभागातून जनआंदोलन उभारून जनतेच्या समस्यांवर न्याय मागू शकतो. त्यामुळे सामाजिक चळवळीसाठी लोकसहभाग महत्वाचा असतो.

सारांश:

डॉ. बाबासाहेब आंबेडकरांनी भारतातील अस्पृश्य, दलित समाजाच्या उध्दारासाठी केलेल्या कार्यासंबंधी आजही आणि इतिहासात तोड नाही. त्यांचे कार्य नेहमीच प्रेरणात्मक राहिल. समाजातील अस्पृश्य बांधवाना संघटित करून, आंदोलने, चळवळी राबवून त्यांना अन्यायाविरुद्ध संघर्ष करण्यासाठी आणि न्याय व हक्कांसाठी जाणीव निर्माण केली. अस्पृश्य समाजाला अस्मिता मिळवून दिली. दलित वर्गांना देशाच्या प्रवाहात आणले आणि भारतातील संविधानामध्ये नमूद केलेले अनुसूचित जाती व जमातीसाठीचे आरक्षण समाजामध्ये समानता निर्माण करण्यासाठी महत्वाचे पाऊल ठरले. भारतीय संविधानाची निर्मिती करून समाजातील अत्यंत दुर्लक्षित व वंचित समाजाला न्याय, स्वातंत्र, समानता, बंधुता, एकता आणि एकात्मता निर्माण करून प्रगतशील राष्ट्रनिर्मितीमध्ये निर्मिती केलेली आहे.. राष्ट्रनिर्मितीमध्ये अनेक महान समाजसुधारकांनी लोकसहभागातून सामाजिक चळवळी राबवून लोकहितोपयोगी कायदे बनविलेले आहे. आजही देशामध्ये परिवर्तन घडवून आणण्यासाठी सामाजिक चळवळ महत्वाच साधन आहे. डॉ बाबासाहेबांनी लोकांना संघटित करून अनेक महत्वपूर्ण चळवळी राबविल्या आहे. डॉ. बाबासाहेब आंबेडकरांचे कार्य आणि योगदान चिरस्वरूपी कायम राहून त्यापासून नवीन पिढी प्रेरणा घेणे आवश्यक आहे.

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देशाच्या पोशिंद्यांचे उद्धारकर्ते - भारतरत्न डॉ.बाबासाहेब आंबेडकर

डॉ. नीलिमा अरविंद मोरे

सहाय्यक प्राध्यापक,
शासकीय अध्यापक महाविद्यालय,
पनवेल
ई-मेल : nilimamore68@gmail.com

शेकडो लोक इतिहास लिहितात,
हजारो लोक इतिहास वाचतात.
पण बोटार मोजण्या इतकेच लोक
इतिहास घडवितात.

इतिहास घडविणाऱ्यांच्या यादीमध्ये डॉ. बाबासाहेब आंबेडकर हे नाव अग्रस्थानी आहे. आज आपण डॉ. बाबासाहेबाना अपेक्षित असलेला समृद्ध देश व सामाजिक सलोखा कसा अपेक्षित होता हे त्यांच्या ग्रंथांचा, पुस्तकांचे अध्ययन करून समजून घेऊ शकतो. ह्यामुळे आपणास भारतरत्न डॉ. बाबासाहेब आंबेडकर काय महान व्यतिमत्व होते हे सुद्धा समजू शकेल. तसेच विश्व प्रसिद्ध असलेली भारतीय राज्यघटनेचे वाचन व समजून घेण्याची सुवर्ण संधी आपणास आलेली आहे.

भारतरत्न डॉ. बाबासाहेब आंबेडकरांनी आपणास घटनेद्वारे अधिकार पण दिले व कर्तव्ये बजावण्याची जबाबदारी सुद्धा दिली आहे. डॉ. बाबासाहेब आंबेडकरांनी सर्व देशवासीयांच्या प्रत्येक घटकांची काळजी घेऊन त्यास न्याय दिला आहे. ह्यात सर्व स्त्रिया, सर्वांच्या शिक्षणांसाठी व सर्वांना सुरक्षितता दिली आहे. जस जसे आपण भारतरत्न डॉ. बाबासाहेब आंबेडकरांचे अध्ययन करू तस तसे त्यांचे विविध पैलू आपणास माहित होतात.

आज देशाला सर्वात मोठी गरज असेल तर ती अन्नधान्याची. आज आपल्या देशात मुबलक अन्नधान्यांचा पुरवठा आहे. ही जमेची बाजू आहे. परंतु ह्या मध्ये भारतरत्न डॉ. बाबासाहेब आंबेडकरांचे शेती विषयक धोरण आहे. डॉ. बाबासाहेब यांनी आपल्या देशाच्या पोशिंद्यांसाठी खालील प्रमाणे महान कार्य केले आहे.

डॉ. बाबासाहेब आंबेडकर यांच्या नेतृत्वाखाली शेतकऱ्यांचा पहिला संप घडवून आला होता. हा संप ई.स.१९२८-१९३४ या कालावधीत चरी, जिल्हा रायगड या गावात झाला. हा संप ७ वर्ष सुरू होता. डॉ. बाबासाहेब आंबेडकर यांनी खोती पद्धत नष्ट करण्यासाठी संघर्ष केला. १४ एप्रिल १९२९ रोजी रत्नागिरी येथे डॉ. बाबासाहेब आंबेडकर यांच्या अध्येक्षतेखाली जिल्हा शेतकरी परिषद चिपळूण येथे आयोजन करण्यात आले होते. या परिषदेत त्यांनी कोकणातील खोतीदारी विरुद्ध शेतकऱ्यांचे आंदोलन सुरू केले. या संबंधी १७ सप्टेंबर १९३७ रोजी खोती पद्धत नष्ट करणाऱ्या कायद्याचे विधेयक डॉ. बाबासाहेबानी मुंबई विधिमंडळात मांडले. १० जानेवारी १९३८ रोजी

डॉ बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली २५००० शेतकऱ्यांचा मोर्चा विधिमंडळावर काढण्यात आला. सप्टेंबर १९१८ मध्ये शेतजमिनीच्या समस्येवर शोधनिबंध एका प्रसिद्ध मासिकात प्रकाशित केला. शेतकऱ्यांसाठी त्यांनी पीक विमा योजना सुचवली. श्रमिकांची श्रमशक्ती उद्योग क्षेत्रात वळवायला हवी, तसेच शेतीचा विकास करण्यासाठी राज्य समाजवादाचा सिद्धांत त्यांनी मांडला.

शेती व्यवसायाचा संबंध त्यांनी समाज व्यवस्थेशी जोडला होता. ग्रामीण भागातील जातीवर आधारित समाज व्यवस्थेचे कारण त्यांनी ग्रामीण आर्थिक व्यवस्थेमध्ये शोधलं होत. त्यामुळेच जातीवर आधारित समाज व्यवस्था बदलायची तर त्यासाठी शेती मध्ये परिवर्तन घडवावं लागेल. शेतीला उद्योग मानून पायाभूत सुविधा पुरवून शेतकऱ्यांचा आर्थिक विकास झाला पाहिजे. शेतकरी आर्थिक समृद्ध झाला तर शेतमजूर आणि शेतीशी निगडित सर्वच घटकाला या आर्थिक सक्षमतेचा फायदा होईल. आर्थिक स्रोत तळागाळापर्यंत झिरपले म्हणजे ग्रामीण माणसाच्या मानसिकतेत सकारात्मक बदल घडतील. हे बदल सामाजिक परिवर्तनासाठी पोषक ठरतील. आर्थिक विषमता ही जातीय व्यवस्थेला पूरक व पोषक ठरते. आर्थिक विषमता जितकी कमी होईल, तितकी जातीय भेदभावाची दरी कमी होईल असे त्यांना वाटत होते.

शेतीसाठी जमीन व पाणी हे मुख्य घटक आहेत. पाण्याशिवाय शेतीचा विकास अशक्य आहे. शेतकऱ्याला शाश्वत पाणी मिळणे गरजेचे आहे. पाण्याशिवाय उत्पादकता वाढणे आणि शेतकऱ्यांचा आर्थिक स्तर उंचावणे शक्य नाही. हे त्यांनी ब्रिटिश सरकारच्या निदर्शनास आणून दिले होते. शेतीला शाश्वत पाणी पुरविण्यासाठी नदीच्या पाण्याचे नियोजन झाले पाहिजे. देशात घडणारे दुष्काळ हे मानवनिर्मित आहेत. दुष्काळ हटवायचा तर दुष्काळात पाण्याचे नियोजन करावे. जिरायती शेती, बागायती शेती करण्याचे प्रयत्न वाढवावेत. शेती व शेतमजूर समृद्ध झाला तरच देश समृद्ध होईल. असे मौलिक विचार त्यांनी मांडले. पाण्यासंदर्भात केवळ विचार व्यक्त न करता त्यांनी ब्रिटिश सरकारला, नदीच्या खोऱ्यातील पाण्याच्या नियोजनाची योजना सादर केली. ही योजना दामोदर खोरे परियोजना म्हणून ओळखली जाते. आपल्या शासनाने १९९६ मध्ये कृष्णा, गोदावरी, तापी, नर्मदा अशी खोऱ्यांची विभागणी केली. या वरून डॉ. बाबासाहेब आंबेडकर यांच्या दूरदर्शीपणाची लांबी व खोली लक्षात येते.

डॉ. बाबासाहेब आंबेडकर यांनी सर्वात महत्वाची संकल्पना मांडली ती म्हणजे शेतीचे राष्ट्रीयकरण करण्याची. शासनाने शेतजमिनी ताब्यात घेऊन, त्या विकसित कराव्यात. अशा विकसित शेतजमिनी शेतकऱ्यांना काही अटीवर कसण्यासाठी द्याव्यात हा एका अर्थाने सामुदायिक शेतीचाच प्रयोग होता. अशी शेती करण्यासाठी शासनाने अधिनियम बनवावेत. पीक पद्धती, पाणी उपलब्धता, बांधबंदिस्ती, उत्पादकता वाढ, साठवण व्यवस्था, शेतमालाची विक्री, शेतमालाचे भाव या संदर्भात स्पष्ट नियम करावेत. त्यामुळे कोणत्याही एकाच पिकाखाली मोठे क्षेत्र येऊन, शेतमालाच्या उपलब्धतेत विषमता येणार नाही. मागणी व पुरवठा या अर्थशास्त्रीय नियमानुसार शेतमालाला रास्त भाव मिळतील त्याच बरोबर अतिरिक्त उत्पादन टाळून शेतमालाचे नुकसानही टळेल. आजही शेतकऱ्यांना शेतमालाला रास्त भाव मिळावा यासाठी शासनाशी झगडावे लागते. या पार्श्वभूमीवर डॉ. बाबासाहेब

आंबेडकर यांचे शेतीसाठी अधिनियम व कायदा असावा ही संकल्पना शेतकऱ्यांसाठी किती मोलाची आहे अधोरेखित होते.

डॉ. बाबासाहेब आंबेडकर यांच्या काही संकल्पनातूनच कमाल जमीनधारणा कायदा,, सावकारी व खोती पद्धतींना प्रतिबंध करणारा कायदा, समूहात शेतीचे प्रणालीवर आधारित शेती महामंडळ राज्यातील नद्यांच्या खोऱ्यांची विभागणी हा विकास, जलसंवर्धन योजना अमलात आल्या. शासनाने त्याबाबत कायदे व नियम बनविले. यामागे डॉ. बाबासाहेब यांच्या विचारांचाच प्रभाव दिसून येतो. डॉ. बाबासाहेब आंबेडकर यांचे शेतीबाबतचे विचारधन राज्यकर्ते नियोजनकार व शेती तज्ञांनी अभ्यासले पाहिजेत.

आज परत एकदा भारतरत्न डॉ. बाबासाहेब आंबेडकर यांचे शेती विषयक धोरण अवलंबून आपल्या देशाचा शेतकरी समृद्ध करूया व तरुणांना रोजगारांच्या मुबलक सुवर्ण संध्या निर्माण करून देऊया.

आपण सर्वांना आज अभिमान आहे की, आपण विश्वरत्न, भारतरत्न, कायदेपंडित, संविधान निर्माते, तर्कशास्त्रकार, कामगार नेते, इतिहासकार, अर्थतज्ज्ञ, ग्रंथप्रेमि, संपादक, क्रांतिकारक, समाजसुधारक, राष्ट्रनिर्माते व देशाच्या पोशिंद्यांचे उद्धारकर्ते यांचे आपणास मौलिक मार्गदर्शन लाभलेले आहे व त्यांच्या मौलिक तत्वांवर आपला देश विश्वात उंची गाठू शकतो. अशा या महामानवास माझे कोटी कोटी नमन !

संदर्भसूची

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भारतीय महिलांच्या सक्षमीकरणामध्ये डॉ. बाबासाहेब आंबेडकर यांचे योगदान

डॉ. कविता मुनेश्वर

समाजशास्त्र विभाग

कला व वाणिज्य महाविद्यालय

वारजे - पुणे ५८

भारतीय स्त्रियांच्या प्रश्नांचा अभ्यास करताना स्तीवादी विचार प्रवाहाने सर्वप्रथम डॉ. आंबेडकर यांच्या स्त्री प्रश्नाच्या विश्लेषणाकडे लक्ष वेधले. १९ व्या शतकातील समाजसुधारणा चळवळींचा मुख्य उद्देश हा केवळ विधवा पुनर्विवाह, बालविवाह बंदी, सतीप्रथा बंदी व उच्च जातीतील स्त्रियांचे शिक्षण एवढ्या पुरताच मर्यादित होता. या सुधारकांचे नाते पितृसत्ताकतेच्या व जातीव्यवस्थेच्या पराभवासाठी कराव्या लागणाऱ्या मुक्ती लढ्याशी जोडलेले नव्हते. डॉ. आंबेडकर मात्र स्त्री प्रश्नांच्या मुळाशी जाऊन उपाययोजना करतात.

भारताचा इतिहास अभ्यासला तर मातृ संस्कृतीचा अपवाद वगळता असे लक्षात येते की, स्त्रिया या पुरुषांच्या तुलनेत नेहमीच दुय्यम स्थानावर राहिलेल्या आहेत आणि आजही त्या दुय्यम स्थानावर कशा आहेत हे सांगणारे अनेक उदाहरणे आपल्याकडे आहे. भारतातील स्त्रियांचा स्वतंत्र विचार करण्याची शक्तीच कित्येक शतके मारून टाकण्यात आलेली दिसते. देवळात प्रवेश करायचा की नाही हे ती स्त्री स्वतः ठरवत नाही तर येथील पुरुष सत्ता, जात सत्ता, राज्यसंस्था आणि धर्मसत्ता ठरवत असते. या सर्व व्यवस्था स्त्रियांच्या दुय्यम स्थानास जबाबदार आहेत. पुरुषप्रधान व्यवस्थेने स्त्रियांना आर्थिक, सामाजिक, धार्मिक, शैक्षणिक अशा सर्व प्रकारच्या समता देणाऱ्या हक्कांना नाकारले. स्त्रियांना ज्ञान बंदी घालून बौद्धिकदृष्ट्या गुलाम तर केलेच पण त्यासोबत ती संस्कृतिरक्षक कशी होईल याची पूर्णपणे जबाबदारी घेतली. स्त्रियांना ज्ञान बंदी, धर्म बंदी, सत्ता बंदी लादल्यामुळे स्त्रियांचा दर्जा व स्थान पुरुषांच्या तुलनेत दुय्यम व अधिकारहीन झाले. मात्र स्वातंत्र्यानंतर भारतीय संविधानाने स्त्रियांना हक्क वा अधिकार दिले नाहीत तर यांच्या सक्षमीकरणासाठी अनेक विशेष तरतुदी सुद्धा करण्यात आल्या त्यामुळे स्त्रिया विकासाच्या प्रवाहात आलेल्या दिसतात. या सर्वांमध्ये डॉ. आंबेडकर यांच्या विचारांचे व कार्याचे योगदान अनन्यसाधारण आहे.

प्रस्तुत संशोधनाचे उद्देश :

१. स्वातंत्र्यपूर्व काळातील भारतीय स्त्रियांची स्थिती अभ्यासणे.
२. स्त्रियांचे हक्क, अधिकार आणि समान न्याय मिळवून देण्यामध्ये डॉ. आंबेडकर यांच्या योगदानाचा आढावा घेणे.
३. भारतीय संविधानातील स्त्रीविषयक मूलभूत हक्क व कायद्याचा आढावा घेणे.

तथ्य संकलन व विश्लेषण :

प्रस्तुत शोधनिबंधासाठी दुय्यम तथ्य संकलनाचा उपयोग केलेला आहे. त्यामध्ये भारताचे संविधान, डॉ. आंबेडकर लिखित प्रकाशित व अप्रकाशित ग्रंथ, भाषणे इ. तसेच मासिके, इतर संदर्भ ग्रंथ, वर्तमानपत्रे पुस्तके इत्यादींचा उपयोग केलेला आहे.

गृहीतकृत्ये :

१. भारतातील पितृसत्ताक व्यवस्था व जाती व्यवस्था या ख-या अर्थाने स्त्रियांच्या सक्षमीकरणातील मुख्य अडथळा आहे
२. भारतीय संविधानात स्त्रियांना दिलेले सर्व प्रकारचे समान हक्क व अधिकार यांचा समान उपभोग घेऊ दिला तरच स्त्रियांचे सक्षमीकरण होईल.

महिला सक्षमीकरण-

१. महिला सक्षमीकरण म्हणजे महिलांना समान हक्क आणि अधिकार देऊन त्यांना स्व सामर्थ्याची जाणीव करून देणे
२. सामाजिक, आर्थिक, राजकीय आणि सांस्कृतिक क्षेत्रात स्त्रियांना विशेष स्थान देणे. त्यांना शिक्षण आरोग्य व रोजगार यामध्ये समान संधी देऊन समान वागणूक देणे. कामाच्या ठिकाणी पाळणाघरे, वृद्धाश्रम, शैक्षणिक संस्था याचे जाळी वाढवणे यासारख्या योजना आखून स्त्रियांना सक्षम करणे.

पितृसत्ता व जाती व्यवस्था :

या दोन ही शोषण करणाऱ्या व्यवस्था आहे. स्त्रियांचे अधिकाधिक शोषण या व्यवस्थानी केलेले आहे. जातीची शुद्धता टिकविण्यासाठी स्त्रियांच्या स्वातंत्र्यावर बंधने घातली गेली हे आंबेडकर निदर्शनास आणून देतात.

स्वातंत्र्यपूर्व काळातील स्त्रियांचे स्थान :

वेदकालीन संस्कृती चे उदात्तीकरण हिंदू राष्ट्रवाद्यांकडून, अभ्यासकांकडून वारंवार होताना दिसते. पण वेदकाळातील केवळ उच्चवर्णीय स्त्रीलाच ऋचा रचण्याचा व सण समारंभात सहभागी होण्याचा अधिकार होता. म्हणजेच खालच्या वर्गातील स्त्रियांच्या हक्क व स्वातंत्र्याचा अभ्यास केला तर लक्षात येते की, सर्वसामान्य वर्गातील स्त्री ही परावलंबी आणि निम्न दर्जाचे जीवन जगत होती. कारण जाती व्यवस्था होती, जातिव्यवस्थेची श्रेष्ठ-कनिष्ठ उतरंड होती. ती त्या त्या वर्णातील स्त्रियांना लागू पडत होती. स्मृती काळात स्त्रीला नैतिकतेचा आदर्श मानले गेले. या काळात पुरुषांवरील परावलंबन वाढल्याने विवाह तिच्यासाठी अनिर्वार्य बनला.

स्त्रियांसाठी सामाजिक कुप्रथांचा उगम:

मनुस्मृति काळात स्त्रियांचा दर्जा अतिशय रसातळाला नेणाऱ्या अनेक सामाजिक प्रथांचा उगम झाला. मनुने सर्वच वर्गातील स्त्रियांना शुद्ध लेखून तिचे स्थान दुय्यम केले. मध्ययुगीन काळातही बाहेरील मुस्लिम आक्रमणामुळे हिंदू धर्माचे रक्षण करण्यासाठी स्त्रियांचे सतीत्व व रक्ताची शुद्धता राखण्यासाठी संबंधी नियम

अधिक कठोर केले. या काळामध्ये पडदा पद्धत, विधवाविवाह बंदी, बालविवाह, केशवपन, जरठकुमारी विवाह, सतीप्रथा, देवदासी इत्यादी सामाजिक प्रथा सुरू झाल्या. १९ व्या शतकात महात्मा फुले व सावित्रीबाई फुले यांनी सर्वप्रथम स्त्रियांना शिक्षणाची दारे खुली केली. महात्मा फुलेंचा आदर्श घेऊन डॉ. आंबेडकरांनी स्त्रियांच्या हक्काचा जाहीरनामाच राज्यघटनेच्या माध्यमातून तयार केला. त्याआधी त्यांनी 1948 मध्ये 'हिंदू कोड बिल' तयार केलेले दिसून येते.

हिंदू कोड बिल :

डॉ. आंबेडकर हे लिंगभाव समानतेचे कट्टर पुरस्कर्ते होते. म्हणूनच त्यांनी हिंदू धर्मातील स्त्री-पुरुष विषमता समाप्त करण्यासाठी हिंदू कोड बिल तयार केले. डॉ. आंबेडकरांनी सर्व वर्गातील स्त्रियांसाठी हक्क अधिकाराच्या समान तत्वांची मांडणी हिंदू कोड बिलाच्या रूपाने केली होती. हिंदू कोड बिलात विवाह, घटस्फोट, वारसा इ. संदर्भात नव्या सुधारणा करण्यात आल्या होत्या. कारण या बिलाद्वारे यांच्या स्थान व प्रश्नांना धर्म संस्थेच्या चौकटीतून बाहेर काढून त्यांना सार्वजनिक स्वरूप दिले होते. डॉ. आंबेडकरांनी जात व स्त्री प्रश्न यांचा अन्योन्य संबंध लक्षात घेऊन हिंदू कोड बिलाच्या आग्रह धरला 1955 मध्ये मध्ये हिंदू विवाह अधिनियम व हिंदू उत्तराधिकार अधिनियम पोटगीचा व दत्तक ग्रहण यांचे अधिनियम नंतर संमत करण्यात आले.

भारतीय राज्यघटनेतील स्त्रियांचे हक्क व अधिकार :

भारतीय राज्यघटनेने स्त्री-पुरुष श्रीमंत-गरीब, साक्षर-निरक्षर या सर्वांना समान संरक्षण देण्याचा प्रयत्न केला. भारतातील स्त्री-पुरुष या दोन्ही प्रवर्गाला समान सामाजिक, आर्थिक, राजकीय, शैक्षणिक रूपात विकासाच्या समान संधी देण्यासाठी काही विशेष व्यवस्थाही करण्यात आल्या आहेत.

राज्यघटनेतील सर यांच्या हक्क - अधिकारांशी संबंधित असणाऱ्या महत्त्वपूर्ण तरतुदी-

1. कलम 14, कायद्यापुढे समानतेचा हक्क - या कलमानुसार स्त्री असो वा पुरुष कायद्यापुढे दोघेही समान असतील.
2. कलम 15, राज्य कोणत्याही नागरिकाला प्रतिकूल होईल अशा प्रकारे केवळ धर्म, वंश, जात, लिंग, जन्मस्थान व अथवा यापैकी कोणत्याही कारणास्तव भेदभाव करणार नाही.
3. कलम 15(3), स्त्रिया व लहान मुलांसाठी कोणतीही विशेष तरतूद करण्यास राज्याला प्रतिबंध होणार नाही.
4. कलम 16, कोणताही नागरिक केवळ धर्म, वंश, जात, लिंग, कुळ, जन्मस्थान, निवास या किंवा यापैकी कोणत्याही कारणावरून राज्याच्या नियंत्रणाखालील कोणतेही सेवायोजन किंवा पद यांच्याकरता अपात्र असणार नाही किंवा त्यांच्या बाबतीत कोणताही प्रतिकूल भेदभाव केला जाणार नाही.
5. कलम 23 व 24, कोणतेही मानव प्राण्याची मग ती स्त्री असो की पुरुष असो वा लहान मुले असो अपव्यवहार व अन्य स्वरूपातील वेढबिगारीस मनाई करण्यात आलेली आहे.
6. कलम 39 या कलमांतर्गत स्त्री-पुरुषांना उपजीविकेचे पुरेसे साधन मिळण्याचा हक्क सारखाच मिळाला. तसेच समान कार्यासाठी समान वेतन देण्याची तरतूदही करण्यात आली. स्त्रियांच्या आर्थिक विकासातील हा एक क्रांतिकारी निर्णय होता.

७. कलम 42, राज्य कामाबाबत न्याय व माननीय स्थिती निर्माण करण्यासाठी व स्त्रियांच्या प्रसूती विषयक साहाय्यासाठी तरतूद करेल.
८. कलम 45, राज्य सर्व बालकांसाठी मग ते कोणत्याही प्रवर्गातील असो त्यांच्या वयाची सहा वर्षे पूर्ण होईपर्यंत प्रारंभिक बाल्यावस्थेतील देखभाल आणि शिक्षण यांची तरतूद करेल.
९. कलम 46, राज्य जनतेतील दुर्बल घटक म्हणजेच लहान मुले आणि विशेषत अनुसुचित जाती अनुसुचित जमाती यांचे शैक्षणिक व आर्थिक हितसंबंध विशेष काळजीपूर्वक करेल आणि सामाजिक अन्याय व सर्व प्रकारचे शोषण यांच्यापासून त्यांचे रक्षण करेल.
- १० कलम 47, समाजातील दुर्बल घटकांसाठी पोषक आहार व नोकऱ्यांमध्ये सुधारणा करणे सरकारचे कर्तव्य राहिल.
- ११ कलम 51 नुसार, महिलांबाबत अपमानजनक प्रथा, रूढी परंपरा यांचा त्याग करण्याची तरतूद करण्यात आली आहे
- १२ कलम 253, पंचायतराज मधील एक तृतीयांश जागा महिलांसाठी राखीव ठेवण्यात आलेल्या आहेत.

स्त्रियांच्या संदर्भातील कायदे कायदे विषयक तरतुदी :

१. विशेष विवाह कायदा 1954
२. हिंदू विवाह कायदा 1955
३. हिंदू वारसा हक्क 1955
४. अनैतिक व्यापार प्रतिबंध 1953
५. मातृत्व सुविधा कायदा 1961
६. हुंडा प्रतिबंधक कायदा 1961
७. समान वेतन कायदा 1976
८. गर्भपात कायदा 1972

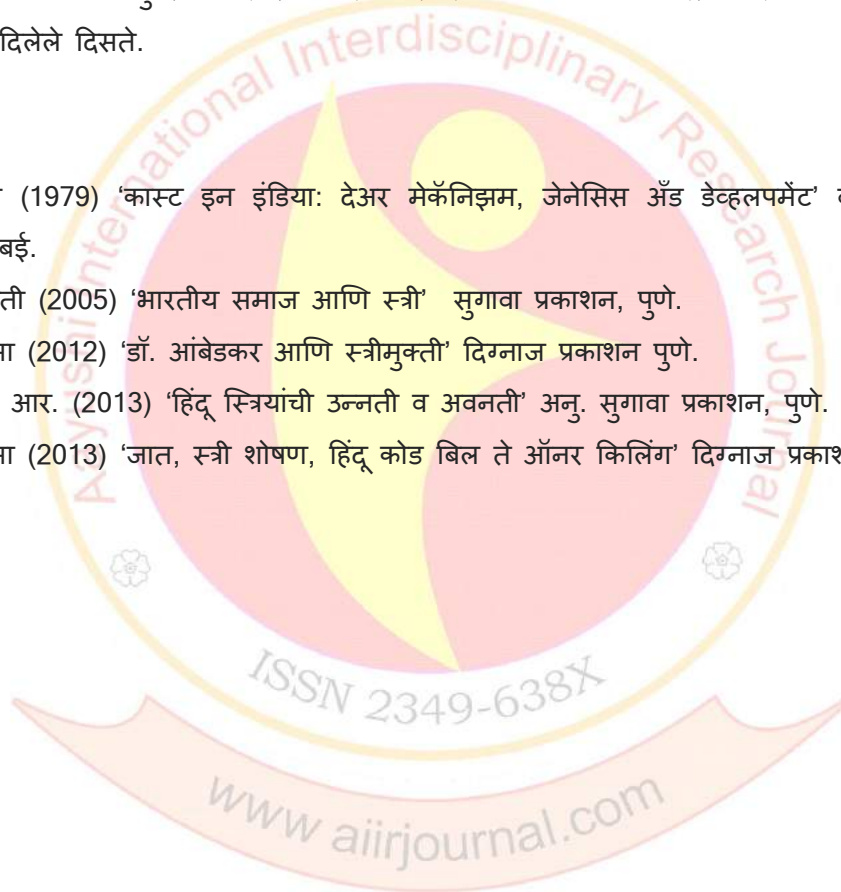
वरील सर्व प्रकारच्या हक्क विषयक तरतुदी आणि स्त्रियांच्या संरक्षणाच्या व विकासाच्या संदर्भातील कायदे डॉ. आंबेडकरांनी संविधानाच्या माध्यमातून स्त्रियांसाठी केलेले दिसून येतात. जातींतर्गत विवाहाच्या बंधनामुळे स्त्रियांना सती, सक्तीचे वैधव्य आणि बालविवाहासारख्या भयानक समस्यांना सामोरे जावे लागते. त्यातून त्यांचे मोठ्या प्रकारे शोषण होऊन त्या सर्वार्थाने दुय्यम होत जातात.जात-विवाह- लिंगभाव यांची गुंतागुंत त्यांनी निदर्शनास आणून देऊन विशेष विवाह कायद्याची तरतूद भारतीय राज्यघटनेत केली. भारताला स्वातंत्र्य मिळाल्यानंतर भारतीय स्त्रियांचे प्रश्न डॉ. आंबेडकरांच्या मुळे देशाच्या राजकारणाच्या अग्रक्रमावर आले. स्त्रियांचे विविध मार्गाने शोषण जात संस्था, पुरुषप्रधान व्यवस्था व वर्गव्यवस्था या तिन्ही व्यवस्थांची एकत्र गुंफण यातून होत असते हे डॉ. आंबेडकर यांनी निदर्शनास आणून दिले व त्या दृष्टिकोनातून त्या उणिवा भरून काढून त्यांना समपातळीवर आणण्याचे महत्त्वपूर्ण कार्य केले. त्यामुळे स्त्रिया या विकासाच्या मुख्य प्रवाहात येण्यास सुरुवात झाली.

निष्कर्ष-

१. जातीव्यवस्था हि स्त्रियांचे शोषण करणारी व्यवस्था आहे. तिच्या समूळ उच्चाटनाशिवाय सामाजिक न्याय अस्तित्वात येऊ शकत नाही. डॉ. आंबेडकरांनी स्त्रियांना मुक्त माणूस म्हणून जगण्यासाठी त्यांच्या हक्क आणि अधिकारांची सैद्धांतिक मांडणी त्यांच्या लेखनातून केलेली केलेली दिसून येते.
२. डॉ. आंबेडकरांनी स्त्रियांना पुरुषांच्या बरोबरीने सामाजिक, शैक्षणिक आणि आर्थिक हक्क अधिकार देऊन त्यांना सामान न्यायाच्या तत्वावर आणण्यासाठी तसेच त्यांचे सक्षमीकरण घडवून आणण्यासाठी धोरणात्मक उपाययोजनांचा अवलंब केला.
३. पंचायतराज संस्थांमध्ये ते ३० टक्के आरक्षण देऊन स्त्रियांचा राजकारणातील सहभाग वाढवून त्यांना राजकीय स्वातंत्र्य दिले.
४. स्त्रियांना खऱ्या अर्थाने मुक्त व स्वतंत्र असे आत्मसन्मानाचे जीवन भारतीय राज्यघटनेच्या माध्यमातून डॉ. आंबेडकरांनी दिलेले दिसते.

संदर्भ-

१. डॉ. आंबेडकर (१९७९) 'कास्ट इन इंडिया: देअर मेकॅनिझम, जेनेसिस अँड डेव्हलपमेंट' वोल्युम वन एज्युकेशन डिपार्टमेंट, मुंबई.
२. लांजेवार ज्योती (२००५) 'भारतीय समाज आणि स्त्री' सुगावा प्रकाशन, पुणे.
३. परदेशी प्रतिमा (२०१२) 'डॉ. आंबेडकर आणि स्त्रीमुक्ती' दिग्नाज प्रकाशन पुणे.
४. आंबेडकर बी. आर. (२०१३) 'हिंदू स्त्रियांची उन्नती व अवनती' अनु. सुगावा प्रकाशन, पुणे.
५. परदेशी प्रतिमा (२०१३) 'जात, स्त्री शोषण, हिंदू कोड बिल ते ऑनर किलिंग' दिग्नाज प्रकाशन, पुणे.



डॉ.बाबासाहेब आंबेडकर यांचे जातीव्यवस्थे संबंधी चिकित्सक विचार

प्रा.संतोष विश्वनाथ यादव

(विभाग प्रमुख- समाजशास्त्र विभाग)

सुवालाल पाटणी कला व वाणिज्य महाविद्यालय,पुलगाव जी.वर्धा

e-mail - svyadav10384@gmail.com

प्रस्तावना -

सर्वसाधारणपणे बऱ्याच वेळा टीका आणि चिकित्सा हे एकमेकाला पर्यायी शब्द वाटू शकतात.मात्र खऱ्या अर्थाने टीका आणि चिकित्सा यांच्यामध्ये मूलभूत असा सैद्धांतिक फरक आहे.टीका ही बहुतांश वेळा अभ्यासाएवजी द्वेष,पूर्वग्रह किंवा अज्ञानातून होताना दिसून येते.मात्र चिकित्सा ही प्रखर अभ्यास आणि सैद्धांतिक मांडनितूनच शक्य होऊ शकते.एक प्रामाणिक अभ्यासक जेव्हा एखाद्या घटकाची,संकल्पनेची अथवा पूर्वमान्यतेची चिकित्सा करू इच्छितो तेव्हा त्याला संबंधित अभ्यासविषयाचे सखोल ज्ञान मिळवणे अत्यावश्यक असते.अश्या सखोल अभ्यासाच्या आधारेच अभ्यासक सदरील घटकाच्या सकारात्मक आणि नकारात्मक अश्या दोन्ही बाजूंचे विश्लेषण करून चिकित्सक स्वरूपात निष्कर्षाची मांडणी करू शकतो.डॉ.बाबासाहेब आंबेडकरांचे जातीव्यवस्थेसंबंधी विचार अश्याच अर्थाने चिकित्सा या प्रकारात मोडतात.डॉ.आंबेडकर स्वतः तथाकथित जातीव्यवस्थेत सर्वात खालच्या समजल्या जाणाऱ्या जातीत जन्माला आलेले असल्याने जातीव्यवस्थेच्या दाहकतेचे चटके त्यांनी स्वतः भोगले होते.असे असले तरी आंबेडकरांनी जातीव्यवस्थेची केलेली चिकित्सा त्यांना स्वतःहला जातीव्यवस्थेच्या आलेल्या अनुभवाची प्रतिक्रिया होती असे कदापि म्हणता येणार नाही.कारण आंबेडकरांनी जातीव्यवस्थेच्या उत्पत्ति पासून ते जातीव्यवस्थेच्या कार्यपद्धतीपर्यंत सखोल असे अध्ययन केले आणि त्याआधारेच आपले जातिसंबंधी विश्लेषण स्पष्ट केले.सादर शोध निबंधात याच चिकित्सक अध्ययनाचा परिचय करून घ्यावयाचा आहे.

सदर विषयावर भाष्य करताना आंबेडकर जातीव्यवस्थेच्या परिणामांची,खऱ्या अर्थाने भारतीय समाजावर झालेल्या दूरगामी स्वरूपाच्या दुष्परिणामांची चर्चा प्रामुख्याने करताना दिसून येतात.याच दुष्परिणामांची आणि त्यातून उधभवलेल्या प्रश्नांची चर्चा आपण सदर शोधनिबंधात काही मुद्द्यांच्या आधारे सविस्तर करणार आहोत.

1.जात श्रमिकांचे विभाजन -

श्रमविभाजन म्हणजे श्रमचे किंवा कामाचे विभाजन.जगाच्या पाठीवर जिथे कुठे मानवी समाजाचे अस्तित्व दिसून येते तिथे तिथे श्रमविभाजन हे तत्व असणारच हे निश्चित.कारण विगवेगळ्या क्षमतेच्या लोकांना वेगवेगळी कामे वाटून देणे कोणत्याही समाजाच्या हिताचेच असते.त्यानुसार कामाची वाटणी करून समाज व्यवस्था सुरुळीत चालू राहिल हे पाहणे गैर नाही.भारतात मात्र जाती व्यवस्थेच्या उत्पत्ति नंतर श्रमविभाजन या

तत्वाचे स्वरूपच बदलून टाकले गेले.जातीव्यवस्थेने भारतीय समाजात केवळ श्रमाचे नाही तर श्रमिकांचेही विभाजन करून टाकले.जातीव्यवस्थेमध्ये मानवी समूहाचे सर्व प्रथम छोटे छोटे गट बनवले गेले.त्या प्रत्येक गटाला म्हणजे जातीला स्वतंत्र असा व्यवसाय दिला गेला किंवा लट्टा गेला.आणि याच जातींची एक जात दुसरीच्या सामाजिक दृष्ट्या खालची दुसरी तिसऱ्या जातीच्या सामाजिक दृष्ट्या खालची अशी जातवार रचना केली गेली.ही प्रतवारी किंवा रचना म्हणजे केवळ श्रमाचे विभाजन नसून सरळ सरळ पणे श्रमिकांचेही विभाजन होते.अश्या प्रकारच्या विभाजणामुळे श्रमिक म्हणून ते कधी एकदुसऱ्यांच्या जवळ जाऊच शकले नाहीत.जातीच्या प्रतवारीने भारतात केवळ श्रमाचे नाही तर श्रमिकांचेही विभाजन करून टाकले.

2. वर्ग संघर्षातील अडथळा -

आपल्यावरील अन्यायाला विरोध करणे ही कोणत्याही जिवाची त्यातल्या त्यात मानवाची सहज प्रवृत्ती.परंतु असे असतांनाही जातीव्यवस्थेमध्ये शूद्र,अतिशुद्र आणि विशेषत अस्पृश्य जातीसमुहांनी त्यांचे प्रचंड शोषण होऊन हजारो वर्षे अन्याय सहन करूनही जातीव्यवस्थेला विरोध करून तिला संपूष्ठात आणण्यासाठी प्रयत्न का केले नाहीत.वास्तविक असा संघर्ष किंवा विरोध न होण्याचे कारण की जातीव्यवस्थेचा आवाका आणि व्याप्ती खूप मोठी होती आणि कोणतीही एक जात या व्यवस्थेला आव्हान देऊ शकत नव्हती.हा संघर्ष तेंव्हाच शक्य होता जेव्हा या सर्व शोषित जाती जात ही ओळख सोडून एक शोषित कामगार किंवा श्रमिक वर्ग म्हणून एक येतील.आपण सर्व सारख्याच सामाजिक आर्थिक स्थितीत आहोत आणि म्हणूनच जाती एवेजी एक शोषित वर्ग म्हणून एकत्र एक वर्ग म्हणूनच आपण अन्यायाला विरोध करू शकतो याची त्यांना जाणीव व्हायला हवी होती.या जाणिवेच वर्ग जाणीव किंवा वर्ग चेतना म्हटले जाते.असा वर्ग किंवा वर्ग चेतना निर्माण झाल्याशिवाय कोणताही समाज अन्यायाविरुद्ध उभाच राहू शकत नाही.भारतात मात्र जात जाणिवे जातीव्यवस्थेने एवढ्या मजबूत करून ठेवल्या होत्या की लोक आपापल्या जात जाणिवेच्या पुढे जाऊन विचार करूच शकत नव्हते.त्यामुळे येथे वर्ग आणि वर्ग संघर्ष आणि त्यातून जातीव्यवस्था निर्मूलनाची चळवळ उभी राहू शकली नाही.

3. श्रमच्या आनंदापासून अलिप्तता -

व्यक्ति जे कोणते काम करतो ते काम त्याच्या क्षमतेला अनुसरून असेल त्याच्या आवडीचे असेल तर ते काम तो स्वेच्छेने करण्यास तयार तर होईलच,सोबतच त्या कामातून काहीतरी नवनिर्मिती केल्याचा किंवा त्या कामाचा आनंदहीन त्या व्यक्तिला मिळू शकेल.शिवाय अश्या प्रकारच्या कामातून दर्जेदार उत्पन्न किंवा दर्जेदार सेवाही मिळतील.परंतु डॉ.आंबेडकर म्हणतात की भारतातील जातीव्यवस्थेत जति जातींना जी कामे दिली गेली किंवा ती त्यांच्यावर लादली गेली त्यामध्ये त्यांच्या व्ययक्तिक आवडी अथवा क्षमतांचा विचार केला गेलाच नव्हता.केवळ जातीव्यवस्थेतील तथाकथित उच्च जातींच्या सोई नुसार आणि जातीव्यवस्था टिकून राहिल यानुसार जातींना कामाचे वाटप केलेले होते.सर्वात महत्वाचे म्हणजे या व्यवस्थेत शूद्र अस्पृश्य जे काम करत होते त्याचा योग्य मोबदलाही त्यांना मिळत नव्हता.ज्यामुळे ते आपल्या आणि आपल्या कुटुंबियांच्या मूलभूत

गरजही पूर्ण करू शकत नव्हते.परिणामी त्यांचे काम हे यंत्रवत झाले आणि ते कामाच्या किंवा कामपासून मिळणाऱ्या आंनदापासून अलिप्त होत गेले.

4. शूद्र अतिशुद्रांचे निर्धनिकरण -

कोणत्याही समाज व्यवस्थेत सर्वच बाबतीती त्यातल्या त्यात आर्थिक बाबतीत तरी समानता असणे शक्य नाही.ज्यांच्या क्षमता जास्त असतील जे जास्त मेहनत आणि महत्वपूर्ण कामे करतील त्यांची आर्थिक स्थिति इतरांच्या तुलनेत सक्षमच असेल.परंतु डॉ.आंबेडकर म्हणतात त्याप्रमाणे भारतीय समजतील जातीव्यवस्थेने निर्माण केलेली आर्थिक विषमता किंवा आर्थिक दरी अत्यंत टोकाची होती.या व्यवस्थेत शूद्र अतिशुद्र केवळ निर्धन होतील याचीच नाही तर ते कायम पिढ्यान् पिढ्या त्याच निर्धन अवस्थेत राहण्यास भाग होतील अशी व्यवस्था निर्माण करून ठेवलेली होती.शूद्र आणि अस्पृश्य जातींना जी कामे दिली होती त्या कामांचा मोबदला त्यांना नगदी चलनाच्या रूपात दिला जात नसे.ही कामे त्यांच्या कडून केवळ सेवा म्हणूनच करून घेतली जात.आणि या सेवांच्या बदल्यात त्यांना जगण्यापुरते धान्य किंवा शिळे अन्न पुरवले जाई.परिणामी शूद्र आणि अस्पृश्य जातींना कधीच आपला आर्थिक स्तर उंचवण्याची संधीच मिळाली नाही आणि ते कायम निर्धन राहण्यास बाध्य झाले.

5. भारताचा पराभवाचा इतिहास -

भारताच्या इतिहासाचे अवलोकन केले तर असे लक्षात येते की भारतातील बौद्ध काल सोडला तर त्यानंतर भारताचा इतिहास हा कायम परकीय आक्रमणे आणि पराभव आणि गुलामीचा इतिहास राहिला आहे.आणि याचे प्रमुख कारण म्हणजे लढण्याच्या अधिकारांवर आणलेली मर्यादा.हिंदू धर्मग्रंथांनुसार सर्व वर्गांचे काम निश्चित केलेले होते.त्यामध्ये लढण्याचे काम किंवा शस्त्र बाळगण्याचा अधिकार केवळ क्षत्रीय आणि ब्राम्हण वर्णाला बहाल केलेला होता.बहुसंख्य असलेल्या शूद्र,अतिशुद्र अस्पृश्य समूहाला न लढण्याचा अधिकार होता न हाती शस्त्र धारण करण्याचा.परिणामी शक,कुशन,हून,मुस्लिम,ब्रिटिश अश्या कित्येक आक्रमकांनी वेळोवेळी भारतावर आक्रमणे केली.आक्रमक संखेने कमी असूनही सतत भारतीयांचा पराभव करत राहिले.कारण इथल्या बहुसंख्य समाजाला लढण्याचा अधिकार नव्हता.हा अधिकार जाती व्यवस्थेच्या नियमांचा एक महत्वाचा भाग असल्याने जाती व्यवस्थाच खऱ्या अर्थाने या सततच्या पराभवचे प्रमुख कारण आहे.

6. हिंदू धर्माच्या प्रसार क्षमतेवर मर्यादा -

जाती व्यवस्थेच्या चिकित्सेत आंबेडकर या एका महत्वपूर्ण मुद्द्यावर प्रकाश टाकतात.वास्तविक पाहता हिंदू धर्माचा कालखंड पाहता काही हजार वर्षे मागे जावे लागेल.पण असे असले तरी केवळ भारत देश सोडता जगाच्या पाठीवर कोणत्याही देशात हिंदू धर्म इतर धर्मांच्या तुलनेत पोहचू शकला नाही हे वास्तव आहे.आणि त्याचे कारण हिंदू धर्मातील जातीव्यवस्था.हिंदू धर्मात जातीव्यवस्थेचा उदय झाला त्याच वेळी हिंदू धर्म कायम बंदिस्त असा धर्म झाला.कारण हिंदू धर्मातील जात ही केवळ जन्माने मिळते.त्यामुळे बाहेरून कोणाला धर्म प्रवेश करणे अशक्य होऊन बसले.परिणामी हिंदू धर्माचा प्रसार थांबला.

7. आधुनिक लोकशाही विकासाला घातक -

आंबेडकरांच्या मते जाती व्यवस्था भारतीय समजच्या इतिहासातच त्रासदायक राहिली आहे असे नव्हे तर आधुनिक काळातील लोकशाहीच्या विकासातही जाती व्यवस्थेने अडथळे निर्माण करून ठेवले आहेत. स्वातंत्र्योत्तर भारतात लोकशाही शसन पद्धती स्वीकारली गेली. प्रौढ मतदान पद्धतीच्या माध्यमातून निवडणुका घेऊन सर्वाना न्याय देण्याची प्रक्रिया स्वीकारली गेली. मात्र असे असले तरीही भारतातील जाती व्यवस्था सुदृढ लोकशाही निर्मितीच्या प्रक्रियेतील खूप मोठा अडथळा बनलेली दिसून येत आहे. प्रमुख राजीकीय पक्ष निवडणुकीत उमेदवारी देताना उमेदवाराची जात पाहूनच उमेदवारी देण्यास प्राधान्य देताना दिसून येत आहेत. तीच बाब सामान्य जनतेच्याही बाबतीत पाहायला मिळत आहे. सामान्य जनताही निवडणुकीत योग्य उमेदवारला मत देण्या एवेजी आपल्या जातीच्या उमेदवारला मतदान करणे पसंत करताना दिसून येत आहेत. परिणामी लोकशाही व्यवस्थेच्या उभारणीचे जे स्वप्न स्वतंत्र भारतात पहिले गेले ते जाती व्यवस्थेच्या अस्तित्वामुळे धुळीस मिळते असे चित्र निर्माण झालेले पाहावयास मिळत आहे.

समरोप -

एकूणच सर्वांगीण दृष्टिकोणातून विचार करता वरील चर्चे मध्ये आणखी बऱ्याच मुद्द्यांचा समावेश करून चर्चा आणखी व्यापक करता येऊ शकेल. मात्र चर्चा व्यापक होण्या पेक्षा सखोल आणि नेमकी व्हावी याकरिता काही प्रमुख मुद्द्यांवरच आपण येथे भर दिलेला आहे. प्रस्तुत मुद्द्यांच्या चर्चेतून एक गोष्ट स्पष्ट होते ती ही की हजारो वर्षा पासून जाती व्यवस्थेने भारतीय समाजाचे, भारतीय समजतील बहुसंख्य लोकांचे अतोनात असे नुकसान केलेले आहे. आज एकविसाव्या शतकात जग कुठल्या कुठे चालले असताना अजूनही भारतीय जनमानस पुर्णपणे जातीय अस्मितांच्या बाहेर येण्यास तयार होत नाही ही शोकांतिकाच म्हणावी लागेल. या एकूण चर्चेचा समारोप करताना एकाच समर्पक गोष्ट म्हणावी लागेल की जाती व्यवस्था ही भारतीय समाजाला लागलेला एक कलंक आहे. आणि जोपर्यंत भारतीय समाजमन या जाती व्यवस्थेला मूळापासून उखडून फेकून देणार नाही तोपर्यंत या देशात अधुनिकतेची पहाट होणे नाही.

संदर्भ

1. मूलभूत समाजशास्त्रीय विचार - डॉ. प्रदीप आगलावे
2. भारतातील समाजशास्त्रीय परंपरा - डॉ. रा.ज.लोटे
3. जातिसंस्थेचे उच्चाटन - डॉ. बाबासाहेब आंबेडकर
4. शूद्र पूर्वी कोण होते - डॉ. बाबासाहेब आंबेडकर

डॉ. बाबासाहेब आणि आजचा बौद्ध समाज-एक दृष्टिकोण

प्रा.अर्जून वामणराव कांबळे

सहायक प्राध्यापक
मनोहरराव नाईक महाविद्यालय कोंढाळा (महाली)
वाशिम

सार

प्रस्तुत संशोधन लेखात आजच्या बौद्ध समाजाचे काही अंश चित्र कशा प्रकारे दिसून येत आहे. या संबंधी विविध घटकांद्वारे संशोधन करून महिती देण्यात आली असून त्यात निर्माण झालेल्या अडचणी वर उपाय योजना सुचविण्यांत आल्या आहेत.

प्रस्तावना—

कश्तिया उन्ही की डूबती है।
जिन के ईमान डग मगाते है।
जिन के दिल में, ने की होती है।
उनके आगे मंजिले भी, सर झुकाती है।

असे व्यक्तिमत्व स्वतंत्र भारताचे पहिले कायदेमंत्री, संविधानाचे शिल्पकार न्यायशास्त्र, अर्थशास्त्र, राजनितिज्ञ, तत्वज्ञ, समाज सुधारक, पत्रकार, वकील, दलित बौद्ध वळवीचे प्रेणस्थान आणि भारतीय बौद्ध धर्माचे पुनरुज्ज्वलक महामानव भारतरत्न डॉ. बाबा साहेब आंबेडकर यांच्या 14 एप्रिल या सोनेरी दिवासाचे समाजाच्या, देशाच्या नव्हे तर जगाच्या दृष्टिने अत्यंत महत्त्व आहे. देशातील कोटयावधी दीन दुबळ्या, सुस्कृत, सुसंघटीत प्रगतीपथाकडे वाटचाल करणार्या बौद्ध, दलित सर्वच स्तरातील लोकांसाठी, देशासाठी हा दिवस फार आनंदायायी आहे.

या दिवशी दिवसभर उत्सवाची पर्वणी म्हणून मोठ्या उत्साहाने खेडयापाडया पासून दिल्ली ते ब्रिटेन-अमेरिके पर्यंत डॉ. बाबासाहेबांची जयंती साजरी केली जाते. याच दृष्टिने आजचा बौद्ध समाज खरोखर डॉ. बाबासाहेबांचे स्वप्न साकार करत आहेत का ते बाबासाहेबांच्या कार्याचे पालन करतात का तसेच कशा प्रकारे कार्य चालू आहेत या विषयी माहिती मिळवून बौद्ध समाजाच्या कार्याच्या प्रगतीचा आढावा घेण्यात आला आहे.

१) बौद्ध समाज निर्मिती; भारतातील जाती व्यवस्थेने शोषण केलेल्या तसेच त्यावेळी सवर्णा कडून अस्पृश्य मानल्या जाणार्या दलित जातीला समाजिक न्याय मिळवून देण्यासाठी दिवसरात्र बाबासाहेब झटत होते. हिंदु धर्मात आपल्याला समतेची वागणूक मिळावी म्हणून आतोनानात परिश्रम, लढा दिला आणि हिंदु धर्माचा त्याग करणे म्हणजेच धर्मातराचा निर्णय घेवून लाखो लोकांच्या अनुयायांच्या उपस्थित बौद्ध धर्माचा स्वीकार केला. डॉ. बाबासाहेब आंबेडकर यांनीच भारतात पहिली बुद्ध जयंती ०2 म 1950 ला दिल्ली येथे साजरी केली.

डॉ. बाबासाहेबांची आदर्श समाज रचनारू डॉ. बाबासाहेबांनी लोकशाही शासन व्यवस्थेचा स्विकार केला. या करीता एक व्यक्ती एक मत, एक मूल्य या सर्वांची एकच किंमत हा सिध्दांत देवून त्यांनी भारत देश जगापूढे टिकून राहावा म्हणून भारताला आधुनिक काळात सर्वच स्तरातील अडचणी, सुधारणा व सर्वांगीण विकास होण्यासाठी आदर्श राष्ट्राला आदर्श राज्यघटना दिली.

३) डॉ. बाबासाहेब गाढे अभ्यासक; बाबासाहेबांनी जगातील समाजिक शास्त्रांचा (अर्शा, राज्य, मानवंश, धर्म, नीती, शिक्षण, इतिहास, कायदा, इत्यादिंचा सखोल अभ्यास केला. तसेच जगातील साम्राज्याशाही, भांडवाशाही, जगातील युद्ध, स्वारथा, लढया क्रांत्यां, वंशवाद, गुलामांच्या जिवनांचा पण अभ्यास केला. डॉ. बाबासाहेब यांच्या वाचन, चिंतन लेखनात प्रचंड शक्ती होती. ज्ञानसंपन्नतेच्या शक्ती मुळेच व्यक्ति, समाज, राज्य आणि राष्ट्र महान बनत असते याची पुरेपुर जाणीव असल्याने 18-18 तास अभ्यास करत असत म्हणुनच त्यांनी सर्वांना एकच वाक्यात वाचनाचे महत्व सांगितले आहे. "वाचाल तर वाचाल".

४) आजचा बौध्द समाजरू डॉ. बाबासाहेबानी एक स्वप्न पाहीले होते की, सारा भारत बौध्दमय करेण आणि या दृष्टीने विचार केल्यास आपल्याला जे बौध्द धर्मिय आहेत ते बौध्द धर्माच्या सर्वच चालीरीती परंपरा कार्य इत्यादींचे खरोखर बाबासाहेबांनी दिलेल्या दिक्षांता नंतर जे सांगितले होते त्यानुसार अनुसरण करत आहेत का याची पडताळणी करित असतांना असे दिसून येत आहे कि, बाबासाहेबांनी शिका, संघटीत व्हा, संघर्ष करा हे जे विधान मांडले होते ते समाजाच्या प्रगतीसाठी लोकांचे राहणीमान उच्च विचार सुशिक्षितपण इत्यादी व्दारे बौध्दधर्मिय म्हणून समाजात मानाने जगण्यास जो हक्क मिळवून दिला आहे त्याचे कितपात लोक समाज सर्वच दृष्टिने पालन करीत आहेत का. असे पाहता खालील प्रमुख घटकांचा विचार करण्यांत आला.

१) शिक्षण ; शिक्षण हे वाघीणीचे दुध होय हे विधान बाबासाहेबानी दलित समाजाच्या प्रगती करीता, आत्मनिर्भर, स्वाभिमानाने जगण्यासाठी केले होते. कारण जो शिक्षण घेईल तो नक्कीच स्वतारूचा स्वभिमान जिवंत ठेवून समाजात जगणार, जगावे यासाठी प्रत्येकाने शिक्षण घेतले पाहिजे हे त्यांनी सांगितले आणि त्या दृष्टिने आज बौध्द समाजाची शिक्षणातील प्रगती पाहता खरोखर बाबासाहेबां मुळेच आज आपण आहोत असा अभिमान प्रत्येक बौध्दात असलाच पहिजे पण जेव्हा बौध्द धर्मिय काही प्रमाण म्हणजे 50 % लोक हे उच्च विद्याभुषित पदावर जातात, राहणीमान सुधारणा होते तेव्हा ते मी बौध्द धर्मिय आहे म्हणून सांगण्यास लाज वाटते ते ज्या बाबासाहेबा मुळे मोठे झाले त्यांचीच प्रतिमा घरात ठेवण्यास लाजतात असे होणे म्हणजे खरोखर बाबासाहेबांच्या कृपेने मिळालेल्या शिक्षणांचा अपमान होय. म्हणून शिका स्वभिमानाने जगता आले तरच तो समाज, व्यक्ति प्रगती करू शकतो म्हणुनच शिका असे बाबांनी सांगितले होते.

२) संघटीत व्हा; बौध्द समाजाला जर स्वातारूची प्रगती करावयाची असेल तर प्रत्येकामध्ये एकोपा असला पाहिजे एकत्र राहाणी मान, एकत्र कुटुंब पध्दाती या द्वारे एक संघ म्हणून समाज जगला तर जे श्रम बाबासाहेबांनी लहान पणा पासून उच्च विद्याभूषित होई पर्यंत जी वागणुक त्यांना मिळाली तशा स्वरूपाची रित पुन्हा माझ्या समाजावर येऊ नये व त्यांनी एकत्र संघस्वरूपात आपले जीवनमान जगले तर ज्या यातना बाबाना मिळाल्या त्या माझ्या लोकांना मिळू नये या दृष्टिने त्यांनी संघटित राहुन कार्य करण्याचे सुचविले होते. पण आज बौध्द धार्मिय लोक संघटित आहेत फक्त राजकिय दृष्टिया आणी राजकिय दृष्टिया जर संघटित होत आहेत. तर त्यामध्ये एकत्र विचार सरणींचा आभाव दिसून येत आहे. जो बौध्द धर्माच्या कार्यच्या दृष्टिने दिसु येत नाही. बौध्द समाज म्हणून सर्वांनी सर्वप्रथम मी बौध्द असा अभिमान बाळगुन बौध्द धर्माचेकार्य एकत्रीत करावे. ना कि राजकिया दृष्टिकोनातून त्यामुळे संघ भावनेचा आभाव दिसून येतो ही खेदाची बाब होय. सर्वच बौध्दांनी धर्मासाठी तरी एकत्रीत संघाटित होऊन कार्य करणे ही काळा ची गरज झाली आहे. याचे भान ठेवावे बाबासाहेबानी सांगितलेल्या संघटित व्हा याचे पालन केल्यास नक्कीच समाजोन्नाती घडुन येईल.

३) संघर्ष; बाबानी आपल्या स्वतारूच्या हक्कांचे स्वरक्षण करण्यासाठी संघर्ष करा, अभिमानाने, स्वभिमानाने, आत्मसम्मानाने जगण्यासाठी संघर्ष करण्यास सांगितले पण आजचा बौध्द समाज हा फक्त जातीच्या नावाने संघर्ष करण्यास पुढे येत आहे. त्यात तो इतर धर्मिय लोकांशी संघर्ष करित असतांना जी वागणूक किंवा जी विचार शैली

ने वागत आहे तो बुध्दांच्या शांतीच्या मार्गाने नसून बाबासाहेबांनी ही शिकवण दिली नाही तर सवाच्या भावनाचा आदर ठेवून स्वतरुच्या हक्कासाठी लढा असे होते.

या तिन्ही गोष्टींचा विचार व त्यांचे पालन प्रत्येक बौद्ध धर्मिया करित आहे यात शंका नाही पण बौद्ध धर्माचे पालन आचरणांत आणित असतांना बाबासाहेबांनी सांगितले होते की "मी हिंदु म्हणून जरी जन्माला आलो आहे पण हिंदु म्हणून मरणार नाही" . मी फक्त बौद्ध आहे असा विचार समाजाने केल्यास इतर धर्मिया गोष्टींचे पालन, पुजन करणे म्हणजे बाबासाहेबांच्या विचारांचा त्यांनी दिलेल्या लढ्याचा एक प्रकार अपमान, अवमान, करण्यासारखे आहे. याकरीता बाबांच्या मी संपूर्ण भारत बौद्धमय करण यांची जाणिव ठेवून त्या प्रमाणे समाजाचा रथ ओढत नेणे गरजेचे, म्हत्वाचे झाले आहे. यात प्रत्येक लहान मोठ्यानी सहभाग घ्यावा.

बौद्ध धर्माच्या विकासात निर्माण होणार्या अडचणी

- १) प. पु. गौतम बुध्द व डॉ बाबासाहेब आंबेडकर यांनी बौद्ध धर्मासाठी सांगितलेल्या गोष्टींचे अनुसरण पालन न होणे.
- २) सरकारी कामकाजात, शैक्षणिक ठिकाणी महार म्हणून नोंद करणे.
- ३) बौद्ध धर्मानुसार आचरण न ठेवणे.
- ४) हिंदु इतर धर्मिय प्रार्थना पुजा पाठ करणे.
- ५) बौद्ध धर्मानुसार कुटुंबावर संस्कार दिसून येत नाही.
- ६) बुध्द आणि त्यांचा धम्म याग्रंथाची वारंवार वाचन अनुसरण केल्याचे दिसून येत नाही.
- ७) बौद्ध धर्मिय वंदना-परंपरा या बौद्ध धर्मानुसार घेण्यात येत नाही. एक संघपना नाही.
- ८) बौद्ध विहारात जाऊन चिंतन, मनन, वंदन, करण्यात येत नाही.
- ९) बौद्ध साहित्याचे सामुहिक रित्या वाचन करण्यात येत नाही.
- १०) बौद्ध धर्माचे संस्कार लहान पणापासून सक्तीने दिले जात नाही. इत्यादी.

बौद्ध धर्माच्या विकासा साठी उपक्रम

आजच्या एकविसावा शतकात तंत्रज्ञानाच्या युगात प्रगत, अप्रगत, प्रगतशील राष्ट्रा मध्ये विविध क्षेत्रात निर्माण झालेल्या स्पर्धेमुळे औद्योगिकरण, शहरीकरण, यांत्रिकीकरण, समाजिकिकरण संगणकिकरण, वैज्ञानिक प्रगती या सर्वांचा सातत्याने माणवावर परिणाम होत आहे. अनेक समस्यांना तोंड द्यावे लागत आहे. माणसा माणसातील प्रेम-जिव्हाळा आपुलकी माया, ममता या गोष्टी कमी होत चालल्या आहेत. म्हणून जागरुक राहणे गरजेचे झाले आहे त्यासाठी बौद्ध धर्मिया पुढील उपक्रमांचा आपल्या दैनंदिन जिवनात सहभाग करणे आत्यंत आवश्यक आहे.

बौद्ध उपक्रम:

- १) बौद्ध वंदना घरीधविहारत सकाळ-संध्याकाळ संपूर्ण कुटुंबाने सामुहिकरित्या घेणे.
- २) बौद्ध आणि त्यांचा धम्म या ग्रंथाचे दररोज कुटुंबात वाचन करणे
- ३) गौतम बौद्ध, डॉ बाबासाहेब आंबेडकर यांच्या चरित्राचे वाचन घरी, विहारात करणे.
- ४) बौद्ध सुविचार संग्राह, वाचन, लिखान, पाठांतर वेळोवेळी लहान-मोठे सर्वांनी करणे.
- ५) लहान मुलांन करीता बौद्ध गोष्टीचे मंडळ स्थापन करणे. त्यात मुले बौद्ध गोष्टी सांगतील.
- ६) आठवड्याला वरील गोष्टी नुसार विविध स्पर्धांचे आयोजन करणे जसे सुविचारा नुसार पोस्टर, चित्र बनवून विहारात सस्नेह भेट देणे.

७) बौद्ध सण उत्सवा निमित्त या सर्वांचे प्रदर्शन करणे असे विविध उपक्रमाद्वारे बौद्धांचे विचार बाबासाहेबांचे विचार समाजात दिल्यास नक्कीच उपयुक्त ठरेल.

बौद्ध समाजातील लोकांच्या आचरणांचे केलेले संशोधन पुढील प्रमाणे;

- १) बोली भाषेत टपोरी भाषेचा वापर अति प्रमाणात करणे.
- २) सोज्वळ भाषेचा वापर अल्पस्वरूपात आहे.
- ३) निळा फेटा बाधणे, कार्यक्रमात, राजकीय, समाजिक इ.
- ४) निळा टिळा लावणे
- ५) निळा भडक जयभीम
- ६) निळवादळ— भिमाचा वाघ, निळरक्त, निळवाघ, कडक जयभीम, जयभीमची पोर—महार असल्याचा अभिमान असेशब्द वापरणे चुकिचे आहेत.
- ७) बाबसाहेबांना वाघाचे तोंड दाखणे वगैरे इत्यादी

या वरील सर्व बाबी नुसार बौद्ध समाजातील लोक बाबासाहेबांचे दौवतीकरण करत आहेत का ? असा प्रश्न निर्माण होत आहे . विचार करण्या सारख्या असून बौद्ध म्हणून प्रत्येकाने हे योग्य अयोग्य ठरवणे गरजेचे आहे.

सारांश

या शतकात देशाला विकासाच्या दिशेने जावयाचे असेल तर बाबासाहेबांच्या विचाराशिवाय पर्याय नाही असे दिसून येते. त्यांनी सर्व सामान्या माणसाला सर्व शक्ती निशी जागा केला, सामर्थ्याची जाणीव करून दिली, मानसिक गुलामगिरितुन मुक्त केले, हक्काने जगण्यास शिकवले, समाजातील प्रत्येक जातीच्या व्यक्तीचा प्रमुखाने विचार करून शिक्षणासाठी समाजाच्या कल्याणासाठी संघर्ष केला. शिक्षा संघटीत व्हा, संघर्ष करा हा गुरु मंत्र देवून. ते नेहमीच मानविमुल्यांच्या प्रतिस्थापनेसाठी संघर्ष करित राहिले म्हणून या महामानवांच्या विचार—आचाराचे पालन करणे प्रत्येक बौद्ध धर्मियाचे आघकर्तव्य होय.

संदर्भ-

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डॉ. बाबासाहेब आंबेडकर आणि समाजसुधारणा : एक समाजशास्त्रीय अभ्यास

डॉ. अनिल म्हाळाप्या गाडेकर

साहाय्यक प्राध्यापक, समाजशास्त्र विभाग
श्री. छत्रपती शिवाजी महाविद्यालय, उमरगा
Email ID anilgadekar111@gmail.com

गोषवारा

डॉ. बाबासाहेब आंबेडकर हे केवळ दलितांचे नेते नव्हते, तर ते सबंध भारतीय समाजाचे व राष्ट्राचे नेते होते. त्यांचा लढा हा विशिष्ट जाती किंवा धर्मापुरते मर्यादित नव्हता तर समाजात सुधारणा करण्यासाठी जात आणि जातिप्रथेचे उच्चाटन होणे गरजेचे आहे, असे आंबेडकर म्हणत होते. त्यासाठी तिचे समर्थन करणारे धर्मग्रंथ नाकरावे लागेल, आंतरजातीय विवाह समाजाची पुनर्रचना करायची होती. स्वातंत्र्य, समता, बंधुता आणि न्याय या चार तत्वांचा भारतीय समाजव्यवस्थेत अभाव होता, म्हणून ती रुजण्यासाठी आंबेडकरांनी आपले संपूर्ण आयुष्य खर्ची लावले आहे. म्हणून त्यांच्या सामाजिक सुधारणा विषयक दृष्टिकोनाचा आणि कार्याचा प्रस्तुत लेखामध्ये अभ्यास करण्याचा प्रयत्न केला आहे.

प्रस्तावना

आधुनिक भारताची जडणघडण अनेक समाजसुधारकांच्या प्रयत्नामुळे झाली आहे. या समाजसुधारकांमध्ये डॉ. बाबासाहेब आंबेडकर यांचे नाव अत्यंत आदराने व अग्रक्रमाने घेतले जाते. 'एक थोर शिक्षण तज्ञ, पददलित व अबला स्त्रियांचे कैवारी, अर्थशास्त्रज्ञ, थोर समाज सुधारक व समाजशास्त्रज्ञ, सामाजिक चळवळीचे सर्वश्रेष्ठ नेतृत्व, अलौकिक बुद्धिमतेचे स्वामी, लोकशाहीचे पुरस्कर्ते, भारतीय राज्यघटनेचे शिल्पकार इत्यादी अनेक नामाभिधान डॉ. बाबासाहेब आंबेडकर यांना त्यांच्या कार्यकर्तृत्वामुळेच लाभले आहे'.² आधुनिक भारताच्या इतिहासात डॉ. बाबासाहेब आंबेडकरांचे सामाजिक सुधारणा विषयक कार्य व कर्तृत्व अलौकिक व अनन्यसाधारण आहे. म्हणूनच त्यांच्या समाजकार्याचा व विचारांचा आजच्या काळातही अध्ययन व चिंतन करण्यास प्रवृत्त करत आहे. जे एका विशाल व्यक्तिमत्त्वामध्ये अपेक्षित सर्व लक्षणे असतात ते सर्व लक्षणे खऱ्या अर्थाने डॉ. बाबासाहेब आंबेडकर यांच्या व्यक्तिमत्त्वामध्ये पाहिले जाऊ शकते.

सर्वसामान्य जनतेमध्ये स्वाभिमानाची ज्योत व मानवतेची विचारसरणी तेवत ठेवण्याचे काम डॉ. बाबासाहेब आंबेडकरांनी निरंतर केले आहे. एका हरिजन अस्पृश्य कुटुंबामध्ये जन्म घेऊन, अनेक यातना, कष्ट, अपमान सहन करून भारतीय समाजाचे पुनर्रचित समाज निर्माण करण्याचे स्वप्न पाहणारा एक आदर्श दृष्टा. डॉ. बाबासाहेबांनी अत्यंत उच्च दर्जाचे शिक्षण घेऊन एक नवा इतिहास घडविला आहे. 'त्यांच्या जीवनात प्रमुख तीन प्रेरणा संत कबीर यांच्या पासून त्यांनी मानव भक्तीची प्रेरणा घेतली, दुसरे म्हणजे महात्मा फुले यांच्याकडून त्यांनी ब्राह्मण विरोध आणि शिक्षण व आर्थिक उत्थानाची प्रेरणा घेतली तर तिसरे म्हणजे भगवान गौतम बुद्ध यांच्यापासून अस्पृश्योद्धाराचे ज्ञान प्राप्त करून घेतले.

डॉ बाबासाहेब आंबेडकरांचे जीवन चरित्र या तीन व्यक्तीनेच प्रभावित केले होते. म्हणून त्यांनी आपल्या जीवनात महात्मा गौतम बुद्ध, संत कबीर व महात्मा ज्योतिबा फुले यांनाच गुरु मानले आहे. म्हणजे वरील तीन गुरु कडूनच त्यांनी मानवतेची प्रेरणा घेतली आहे.³

याच प्रेरणेतून डॉ. आंबेडकरांनी समाजातील सर्व स्तरांमध्ये जी सामाजिक विषमतेचे उच्चाटन केले. संपूर्ण भारतीय समाजात स्वातंत्र्य, समता, बंधुता, न्याय, स्वाभिमान व शील यांची रुजवणूक करण्याचे कार्य केले आहे.

उद्दिष्टे :-

1) डॉ बाबासाहेब आंबेडकर यांचे समाज सुधारणा विषयक कार्य अभ्यासणे.

गृहीत कृत्ये :-

1) डॉ बाबासाहेब आंबेडकर यांचे समाज सुधारणा विषयक कार्य अतुलनीय स्वरूपाची आहे.

संशोधन पद्धती : - प्रस्तुत शोधनिबंधाचे वर्णनात्मक विश्लेषण करण्यात आले आहे.

डॉ बाबासाहेब आंबेडकर आणि समाज सुधारणा

भारतीय समाज व्यवस्थेत सुधारणा करण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी अनेक प्रयत्न केले आहेत. त्यात काही प्रमाणात त्यांना यश आले आहे, तर काही ठिकाणी अपयश सुद्धा आले आहे. असे असले तरीही त्यांचे प्रयत्न अत्यंत प्रामाणिक व निस्वार्थी स्वरूपाचे होते. जातिभेदांमुळे हिंदू धर्माचा व समाजाचा नाश होत असल्याचे खंत त्यांनी व्यक्त केली होती. म्हणून त्यांनी हिंदू समाज व धर्माची सुधारणा करण्यासाठी स्वातंत्र्य, समता, बंधुता, नाय इत्यादीशी संबंधित तत्वांचा स्वीकार करणे गरजेचे आहे. यास उद्देशाने त्यांनी पुढील सामाजिक कार्य व सुधारणा करण्याचा प्रयत्न केला आहे.

1) अस्पृश्योद्धाराचे कार्य :-⁴ हिंदू धर्म व समाज व्यवस्थेत असलेल्या विषमतेमुळे अस्पृश्य समाजाच्या वाट्याला, मानहानी कर्जबाजारीपणा आला आहे अशी मी मासा डॉ बाबासाहेब आंबेडकरांनी केली होती. म्हणून त्यांनी अस्पृश्यता निवारण हेच आपले जीवित कार्य मानले होते. अस्पृश्यांच्या उधारसाठी आंबेडकरांनी सभा, संमेलने, परिषदा, चर्चासत्रे इत्यादीचे आयोजन केले होते. खऱ्या अर्थाने याच कार्यामुळे अस्पृश्य समाजाच्या समस्येकडे संपूर्ण जगाचे लक्ष वेधणे शक्य झाले. मूकनायक, बहिष्कृत भार यातून अस्पृश्य समाजाच्या समस्या संदर्भात वाचा फोडण्याचे कार्य केले. यामुळेच उद्धार होण्यास मदत झाली.

2) महाडच्या चवदार तळ्याचा सत्याग्रह :-डॉ. बाबासाहेब आंबेडकर लिहितात "आजवर गांधी प्रमाणे अस्पृश्यता हा हिंदू धर्मावरील कलंक आहे असे म्हणत होतो, पण आता आमची दृष्टी फिरली आहे व तो आमच्या नर देहावरील कलंक आहे असे आम्ही समजतो." हा कलंक धुऊन काढण्यासाठी 25 डिसेंबर 1927 रोजी आपल्या अनुयायासोबत चवदार तळ्याचा सत्याग्रह केले⁵. त्यामुळे हे तळे अस्पृश्य व दलित समाजाला खुले करण्याचे ऐतिहासिक कार्य केले.

3) **मनुस्मृतीचे दहन** :सर्वसामान्य, शोषित, पीडित व दलित समाजाचा आत्मसन्मान नष्ट करणारी तसेच आर्थिक, सामाजिक व राजकीय गुलामगिरी कायम ठेवणाऱ्या मनुस्मृती या धर्मग्रंथाचे परिषदेच्या मंडपाच्या दारातच 26 डिसेंबर 1927 रोजी दहन करण्यात आले.⁶ म्हणजेच डॉ. बाबासाहेबांनी हिंदू धर्माच्या चुकीच्या व विषमता पूर्ण ग्रंथाचे दहन करून सर्वसामान्य माणसाचे जीवन बंधन मुक्त करून असामान्य समाजकार्य केले.

4) **मंदिर प्रवेशाची चळवळ** :- भारतीय समाजव्यवस्थेत धार्मिक, श्रद्धा ईश्वरभक्ती, मंदिरे व पूजास्थान इत्यादी ला खूपच महत्त्व प्राप्त झाले होते. पण यात ही वर्णव्यवस्था व ब्राह्मण वादामुळे अस्पृश्य आणि वंचित समाजाला देवदर्शन, मंदिरप्रवेश इत्यादी पासून वंचित ठेवले जात होते. या अस्पृश्य व मागास लोकांच्या स्पर्शामुळे मंदिर व त्यातील देवदेवतांची- मूर्ती अपवित्र होतात ही धारणा त्या काळात उच्चवर्णीय लोकांमध्ये होती. 'हिंदू धर्मातील हा गैरसमज दूर करण्याच्या हेतूने त्यांनी त्या काळात मंदिर प्रवेश करण्याचा सत्याग्रह साठी रीतसर परवानगी घेऊन 2 मार्च 1930 ला सत्याग्रह करण्याचे ठरले. या मंदिर प्रवेशासाठी महाराष्ट्र, कर्नाटक आणि गुजरात इत्यादी प्रदेशातून जवळपास 15000 व्यक्ती एकत्र जमले होते. पण त्यावेळी मंदिराचे दरवाजे बंद केल्यामुळे प्रवेश करण्यात आला नाही. पुढे हा लढा मार्च 1930 पासून ते ऑक्टोबर 1935 पर्यंत चालू होता. शेवटी या लढ्याला सफलता मिळाली आणि मंदिराचे सर्व दरवाजे खुले केले.⁷ या लढ्यातून अस्पृश्य व वंचित समाजाला त्यांच्या हक्क व अधिकाराची जाणीव करून देण्यामध्ये डॉ. बाबासाहेब आंबेडकर यांना यश आले होते.

5) **स्त्री विषयक सुधारणा** :- डॉ. बाबासाहेब आंबेडकरांनी उपेक्षित घटकातील अस्पृश्य, शेतकरी, श्रमिक इत्यादी बरोबरच अबला स्त्रियांच्या बाबतीतही अनेक सुधारणात्मक कार्य केले आहे. भारतीय राज्यघटनेचे कलम 14 नुसार पुरुषांप्रमाणेच स्त्रियांनाही समान अधिकार प्राप्त करून दिला. स्त्री स्वातंत्र्य आणि अधिकाराचा जाहीरनामा असलेले हिंदू कोड बिल 5 फेब्रुवारी 1951 मध्ये संसदेत सादर केले. यात स्त्री पुरुष समानता, स्त्रियांना शिक्षणाचा अधिकार, वडिलोपार्जित संपत्तीचा अधिकार, घटस्फोट देण्याचा व घेण्याचा अधिकार, पोटगी मिळण्याचा अधिकार, मूल दत्तक घेण्याचा अधिकार व पुनर्विवाहाचा अधिकार इत्यादी अधिकार प्राप्त करून देण्याचे महान कार्य डॉ. बाबासाहेब आंबेडकर यांनीच केले आहे. वरील विधेयक मंजूर होत नाही म्हणून कायदेमंत्री पदाचा राजीनामा देणारे ते भारतातील पहिले नेते होते. पुढे नंतरच्या काळात याच बिलातील वेगळ्या रूपामध्ये अनेक कायदे मंजूर करण्यात आले.

6) **शैक्षणिक कार्य व सुधारणा** :- डॉ. बाबासाहेब आंबेडकर यांनी शिक्षणाला अत्यंत महत्त्वाचे स्थान दिले आहे. डॉ. बाबासाहेब आंबेडकर म्हणतात शिक्षण हे वाघिणीचे दूध आहे आणि तो प्राशन करणारा गुरगुरल्याशिवाय राहणार नाही. म्हणजेच शिक्षण हे आपल्यावर अत्याचार झाला असेल तर त्याची जाणीव करून देण्याचे कार्य करते आणि त्याच्या विरोधात लढण्याची क्षमता प्राप्त करून देते. म्हणून शिका संघटित व्हा आणि संघर्ष करा असा महामंत्र भारतीय समाजातील सर्वसामान्य दीनदलित व उपेक्षित समाजाला दिला आहे. या स्वप्नपूर्तीसाठी आपल्या सहकार्यांशी विचारविनिमय करून 8 जुलै 1945 रोजी त्यांनी पीपल्स एज्युकेशन सोसायटीची स्थापना केली. याचवर्षी प्रज्ञा व करुणा या जीवनमूल्यांचे उद्गाते भगवान गौतम बुद्ध यांच्या नावाने मुंबई येथे सिद्धार्थ

महाविद्यालय सुरु केले. 1 सप्टेंबर 1951 रोजी मिलिंद महाविद्यालयाची कोनशीला तत्कालीन भारताचे राष्ट्रपती राजेंद्रप्रसाद यांच्या हस्ते बसविण्यात आली. डॉ. बाबासाहेब आंबेडकरांनी अनेक महाविद्यालये, उच्च व माध्यमिक विद्यालये, प्राथमिक विद्यालये इंग्रजी शाळा, रात्र शाळा, वस्तीग्रह ,छात्रालय अशा एकूण 34 संकुल निर्माण केले. यातूनच सर्वसामान्य लोकांना शिक्षणाची गंगा खुली करून महान शैक्षणिक कार्य केले.

7) शेतकरी व शेती विषयक सुधारणा :- 'डॉ. बाबासाहेब आंबेडकरांनी लिहिलेला " स्मॉल होल्डिंग्स इन इंडिया अँड देयर रेमेडीज"हा लेख 1918 साली 'जर्नल ऑफ इंडियन इकॉनॉमिक सोसायटी' मध्ये प्रकाशित झाला. या लेखात त्यांनी भारतीय शेतकरी आणि शेती विषयक समस्या वर सुधारणात्मक विचार मांडले आहेत. त्यांच्या मते शेतीचे उत्पादकतेवर जमिनीच्या आकाराचा परिणाम होते. भारतीय कृषि चा आकार तुकडी करणामुळे लहान झाला आहे. त्यामुळे कृषी उत्पादकता कमी आहे असे मत स्पष्ट केले. शेतकऱ्यांच्या प्रश्नावर डॉक्टर बाबासाहेब आंबेडकर यांच्या नेतृत्वाखाली मुंबई प्रांतिक असेंबली वर मोर्चा 10 जानेवारी 1938 रोजी काढण्यात आला.⁸ त्यात पुढील मागण्या करण्यात आल्या. शेतकरी वर्गाला स्वतंत्रपणे व सुखासमाधानाने राहता यावे म्हणून जमिनीची प्रत्यक्ष मशागत करण्यात आला त्याच्या आर्थिक हिताचे व्यवस्था करायचे असेल तर खोत इनामदार के मध्यस्थी नष्ट केले पाहिजे, जमीन कसणाऱ्या शेतकऱ्यावर कर बसण्यापूर्वी त्याला उदरनिर्वाह पुरते योग्य ती सोय करून देणे सरकारची कर्तव्य असले पाहिजे, शेतकऱ्यांना किमान मजुरी देण्याची कायद्याने सोय करून त्यांचे हित जपणे शही लोकमत वादी सरकारचे कर्तव्य आहे.याशिवाय काही तातडीच्या मागण्या करण्यात आल्या होत्या त्यामध्ये कर्ज माफ करणे शेतकऱ्याला किमान भाव मिळावे, पडीत जमिनी शेतकऱ्यांना वाटून देणे इत्यादी मागण्या करण्यात आल्या. त्यानंतरच्या काळात भारतीय शेतीची दशा व दिशा बदलण्यासाठी भारतात अनेक कायदे व सुधारणा विधेयक पारित करण्यात आले.यात प्रामुख्याने म्हणजे भारतातील शेती क्षेत्रात अत्यंत महत्त्वपूर्ण गुणात्मक बदल म्हणून केल्या गेलेले जमीन सुधारणा विषयक कायदे साली 1950, 1951 ला विनोबा भावे यांनी सुरु केलेले विधान किंवा ग्रामदान चळवळ हा कृषी क्षेत्रात एक मोठा बदल म्हणता येईल.त्याचप्रमाणे लच्या दरम्यान शेती क्षेत्रात झालेली हरितक्रांती इत्यादी प्रामुख्याने उल्लेख करावा लागे 68ते 1967

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डॉ. बाबासाहेब आंबेडकर यांनी आपल्या संपूर्ण आयुष्यात समाज सुधारणेच्या दृष्टिकोनातून महत्त्वपूर्ण कार्य केलेले आहे. त्यांचे धर्मविषयक विचार, स्त्रियांच्या हक्क-अधिकार संदर्भात केलेले विचार, शिक्षण आणि शैक्षणिक कार्य, शेतकरी आणि शेतकऱ्यांच्या समस्या विविध मोर्चे व आंदोलने यातून समाजामध्ये समता, स्वातंत्र्य, न्याय या मानवी मूल्यांची रुजवणूक करण्याचे कार्य डॉ. बाबासाहेब आंबेडकर यांनी केल्याचे दिसून येते. डॉ. बाबासाहेब आंबेडकरांच्या विचारांची व समाज कार्याची आवश्यकता प्रत्येक युगात प्रासंगिक असल्याचे दिसून येते.

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पत्रकारिता आणि डॉ.बाबासाहेब आंबेडकर

विकास गवई

संशोधक विद्यार्थी (इतिहास विभाग),
डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद

प्रस्तावना :

१ जानेवारी १८१८ ला भिमा कोरेगाव येथे इंग्रज-मराठा युद्धात दुसऱ्या बाजीरावाने षरणागती पत्कारली व ब्रिटिशांच्या अटी मान्य केल्या. छत्रपती शिवाजी महाराजांनी स्थापन केलेल्या व अनेकांनी आपल्या पराक्रमाने त्यांचे मराठी साम्राज्यात रूपांतर केलेल्या मराठी राज्याचा षेवट झाला. संबंध भारतभर ब्रिटिशांचे एकछत्री अमल हा सुरू झाला. ब्रिटिष भारतात आले तेव्हापासून त्यांनी स्वतःच्या भौतिक सुविधाकडे कटाक्षाने लक्ष दिले व विशेषता प्रसंगाअनुरूप भारतामध्ये सुधारणा घडवून आणल्या.

भारतामध्ये वृत्तपत्र सुरू करण्याच्या दुष्टीने पुढचा प्रयत्न म्हणजे जेम्स ऑगस्टस् हिकी यांनी सुरू केला. भारतातील पहिले वृत्तपत्र जन्मास घालण्याचे श्रेय हे त्यांना जाते. २९ जानेवारी १७८० रोजी बेंगाल गॅझेट ;ठमदहंस ळंमजजमद्ध कलकत्ता जनरल अॅडव्हर्टायझर ;बंसबनजजं ळमदमतंस ळकअमतजपेमतद्ध या नावाने हिकीने इंगजी साप्ताहिक सुरू केले. 'हिकीज गॅझेट म्हणूनच ते प्रसिध्द आहे. मराठीतील पहिले वृत्तपत्र म्हणून बाळशास्त्री नोभेक 'दर्पण' पत्राला मान दिला जातो. ते खरे म्हणजे आंग्ल-मराठी पत्र होते. मराठी वृत्तपत्र म्हणून मानल्या जाणाऱ्या 'दर्पणा' च्या अगोदर एक मराठी वृत्तपत्र अस्तित्वात असल्याचा पुरावा मिळतो. त्या वृत्तपत्रांचे नाव 'मुंबापूर वर्तमान' असे असून २० जुलै १८२८ रोजी रविवारी त्यांचा पहिला अंक प्रसिध्द झाला ही पार्श्वभूमी पाहता मराठीत अनेक वृत्तपत्रे उदयास आली त्यापैकी काही निवडक नावे मातृभूमी, कैवारी, तेज दुसरे नवयुग झकार, वैनतेय, जागरूक जागृती प्रबोधन विजयी मराठा, समता मजूर, संग्राम, गरूड दलितबंधू पतितपावन दिनबंधू दलित निनाद ही मराठीतील काही निवडक मराठी वृत्तपत्रे उदयास आली होती.

मुंबई अखबार, प्रभाकर ज्ञानसिंधू ज्ञानोदय ज्ञानप्रकाष, विचार लहरी, वर्तमान दीपिका इंदुप्रकाष, नेटीव ओपिनियन, सुबोध पत्रिका, किरण दीनबंधू केसरी, मराठा इत्यादी १९ व्या विसाव्या षतकातील आघाडीची वृत्तपत्रे प्रबोधनाचे कार्य हे करत होती. वरील वृत्तपत्रांची उदिष्टे पाहता डॉ. बाबासाहेबांच्या, वृत्तपत्रांची उदिष्टे ही निराळी होती.

डॉ. बाबासाहेब आंबेडकरांच्या वृत्तपत्रांची उदिष्टे:

- १) मूकनायकाची उदिष्टे अस्पृश्य समाजाला माणूस बनविणे आणि त्यांना मानवी अधिकार प्राप्त व्हावा या भोवती विणले गेले आहे.
- २) वृत्तपत्रे हे विचार आणि लेखनी याद्वारे संघर्ष करणारे माध्यम असावे. हे डॉ. बाबासाहेब आंबेडकरांना अभिप्रेत होते.
- ३) स्वातंत्र्य, समता, सामाजिक, न्याय समानसंधी बंधुता आणि बुध्दीवादी विचारसरणीची रूजवणूक ही उदिष्टे निष्चित केली होती.
- ४) अस्पृष्यांच्या भावी उन्नती व तिचे मार्ग यांच्या खऱ्या स्वरूपाची चर्चा होण्यास वर्तमान पत्रासारखी अन्य भूमीच नाही, ही डॉ. बाबासाहेबांच्या मनातील उदिष्टे होती.

शोधनिबंधाचा उद्देश :

- 1) डॉ. बाबासाहेब आंबेडकरांचा पत्रकार हा एक पैलू अभ्यासने
- 2) डॉ. बाबासाहेब आंबेडकर पुर्व अस्पृश्य पत्रकार, संपादक कोण? यांचा आढावा घेणे.
- 3) बाबासाहेबांच्या पत्रकारितेतील एक सच्चा पत्रकार निर्भिड, एक झज्ञांवात व लेखनाचे स्वरूप या गुणाचा अभ्यास करणे.
- 4) डॉ. बाबासाहेबांच्या वृत्तपत्रांचा आढावा घेणे.

संशोधन पध्दती: सदर षोध निबंधासाठी ऐतिहासिक वर्णनात्मक व विष्लेषणात्मक पध्दतीचा वापर हा केला जाईल.

गृहितकृत्य :

- 1) डॉ. बाबासाहेबांच्या वृत्तपत्रातून प्रामुखाने अस्पृष्यांचा उध्दार हा मुख्य उद्देश दिसून येतो.
- 2) डॉ. बाबासाहेब आंबेडकरांनी षास्त्रीय विष्लेषण करून आणि बुध्दी प्रामाण्य वादाच्या आधारे समाज हिताला प्राधान्य देऊन समाज जागृती केली आहे.
- 3) सामाजिक विषमतेचा मुळ्य त्यांनी उखडून फेकल्या व त्यावर कडाडून हल्ला चढविला.

डॉ. बाबासाहेब आंबेडकर पुर्व अस्पृश्य पत्रकारिता :

अस्पृश्यता हा मानवतेवरील कलंक आहे अस्पृश्यता ही भारतीय समाजाला लागलेली कीड आहे अस्पृश्यतेमुळे कोटयावधी लोकांना माणसासारखे माणसे असून देखील त्यांना षुपेक्षा ही हीन वागणूक दिली जाते अस्पृश्यतेचा भयंकर गुलामगिरीत जीवन जगल्याने 'अस्पृश्यवर्गाचे' अखंड जीवनच मृतव्रत झाले होते. पिढ्या न पिढ्या या अस्पृश्यतेला इथल्या प्रस्थापित हिंदू समाजाने जीवनदान दिले आहे.

महात्मा जोतीराव गोविंदराव फुले यांचा अस्पृश्यतेवर प्रहार करतांना माणसाला माणूस म्हटले पाहिजे. माणसाला माणसासारखे वागविले पाहिजे, या विचार सरणीला महात्मा जोतीराव फुले यांनी आपल्या विचार व कृतीची जोड दिली आणि अस्पृश्यतेवर प्रहार करायला नवी दृष्टी दिली. गोपाल बाबा व लंगकर, शिवराम जानबा कांबळे कर्मवीर विठठल रामजी षिंदे, कोल्हापुरचे राजे छत्रपती षाहु महाराज, बडोद्याचे राजे सयाजीराव गायकवाड यांचे कार्य हे अस्पृश्यता निवारण्यांचे आपआपल्या परीने योग्यच होते.

गोपाळबाबा वलंगकर हेच पहिले विचारवंत पहिले अस्पृश्य पत्रकार म्हणून त्यांच्याकडे पाहिले जाते. गोपाळबाबाची महात्मा फुले यांच्या घरी सन्मानाची वागणूक मिळत असे. गोपाळ बाबा हे महात्मा फुले यांच्या विचाराने प्रभावित झाले होते. 'विटाळ विध्वंसन' या ग्रंथातून एका महार जातीच्या घरी एका ब्राम्हण गृहस्थाने त्यांच्या घराची वास्तुषांती केल्याने इतर ब्राम्हणांनी त्याला कसा त्रास दिला यांचे ही विवेचन त्यांनी सदर ग्रंथात मांडले आहे.

अनार्य दोष परिहारक मंडळाची स्थापना:

या माध्यमातून महाराष्ट्रात अस्पृश्यता निर्मुलनांची मुहूर्तमेढ प्रथम रोवली. २७ डिसेबर १८९५ रोजी काँग्रेसच्या अधिवेषनात प्रचंड निर्दषने केली. विटाळ विध्वंसन हा ग्रंथ लिहून तो १ ऑगस्ट १८८९ ला प्रकाषित करण्यात आला. तत्कालीन समाज व्यवस्थेला २६ मूलभूत प्रष त्यांनी सदर ग्रंथात उपस्थित केले. अस्पृश्यतेचा कहर व विटाळ कसा पाळला जातो. याचे विवेचन त्यांनी दिले आहे. अस्पृष्यांचे पहिले पत्रकार

म्हणून घेण्याचा मान हा गोपाळबाबांना जातो. शिवराय जानबा कांबळे, गणेश आकाजी गवई, किसन फागू बनतोडे यांनी अस्पृश्यांच्या प्रश्नांला वाचा फोडण्याची पत्रकारिता व अन्य माध्यमे ही आंबेडकर पुर्व काळात केल्यांचे प्रकर्षाने जाणवते. शिवराम जानबा कांबळे यांचा जन्म पुण्यातील एका अस्पृश्य १८७५ साली झाला. समाजाची उन्नती करावयाची असेल तर समाज बांधवात संघटना घडून आणली पाहिजे. १ ऑगस्ट १९०४ रोजी श्रीषंकर प्राप्तदिक सोमवंशीय हिम चिंतकू मित्र समाज' या संस्थेची स्थापना केली. तसेच १ जुलै १९०८ रोजी 'सोमवंशीय मित्र' या मासिक काचा पहिला अंक प्रसिध्द केला. 'सोमवंशीय मित्र चे एकूण चोवीस अंक प्रसिध्द झाले. आपल्या बांधवांतील दुर्गुणांच्या नायनाट करून त्यांच्या मनावर तदगुणांचे संस्कार व्हावेत ही प्रमुख भूमिका त्यांची होती. सोमवंशी मित्र चालवतांना आपल्या बांधवांमध्ये वाचण्याची—लेखनाची आवड निर्माण व्हावी ही प्रमुख प्रेरणा होती. अस्पृश्य समाजातील व्यथा—प्रश्न यांनी जाणले होते. विठोबा, किसन फागू बनसोडे, कालीचरण नंदा गवळी या महार मंडळी ने सुरुवातीला आपल्या समाज बांधवांमध्ये सामाजिक चळवळीला प्रारंभ केल्याचे दिसते.

अस्पृश्यांच्या प्रश्नांला यांनी वाचा फोडली अस्पृश्यांच्या प्रश्नांला मांडण्याची वृत्तपत्राचे महत्व शिवराम जानबा कांबळे यांनी जाणले होते. त्यांनी वृत्तपत्रे चालविली पण ती अल्पआयुषी का ठरली या बाबीची कारण मिमांसा करणे गरजेचं आहे.

डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता:

डॉ. बाबासाहेब आंबेडकर उच्च शिक्षण घेऊन भारतात आल्या नंतर १९२० साला पासून त्यांचा सार्वजनिक कार्यास सुरुवात झालेली दिसते. अस्पृश्यांच्या प्रश्नांना वाचा फोडण्यासाठी वृत्तपत्रे ही उत्तम माध्यम आहे हे त्यांनी जाणले होते. अस्पृश्यांच्या दृष्टीने ते दोन अंगाने विचार करतात एक अस्पृश्यांमध्ये आत्मस्थितीची जाणीव निर्माण व्हायला हवी आणि दोन आत्मोद्धारासाठी विविध माध्यमांचा उपयोग करायला हवा. वरील विवेचन पाहता पहिली बाब अतिषय अवघड व दुसरी बाब ही तत्कालीन परिस्थिती मध्ये आव्हानास्पद होती. निद्रित्त अज्ञानी दारिद्री आणि वर्णन वर्ष गुलामाची सवय झालेल्या समाजाला त्यांच्या अस्तित्वाची स्वतःची ओळख पुन्हा—पुन्हा करून देणे अपरिहार्य असेच होते. या परिस्थितीला शह देण्यासाठी ३१ जानेवारी १९२० रोजी डॉ. बाबासाहेब आंबेडकरांनी 'मूकनायक' नावाचे पाक्षिक वृत्तपत्र सुरू केले. सदर वृत्तपत्रांच्या शिर्षक स्थानी संत तुकाराम महाराज यांच्या ओळ्या हा छापलेल्या आहेत.

काय करूं आतां धरूनियां भीड

निःशंक हे तोंड वाजविले ॥

नव्हे जगी कोणी मुकियांचा जाण

सार्थक लाजून नव्हे हित ॥

मुक्यांना बोलके करण्यासाठी त्यांचा अव्यक्त आवाजाला, अन्यायाला वाचा फोडण्यासाठी मूकनायक हे वृत्तपत्र त्यांनी सुरू केले. अस्पृश्य पत्रकारांच्या दृष्टीने पाहता डॉ. बाबासाहेबांच्या कार्यकाळात बहुतांश सर्वच अस्पृश्य पत्रकारितेचे भोगदान राहिले १९२० ते १९५६ या ३६ वर्षांच्या कालखंडामध्ये बाबासाहेबांनी स्वतःला मूकनायक, बहिष्कृत भारत जनता, पुणे जनताचे नामकरण करून प्रबुध्द भारत इत्यादी वृत्तपत्रे चालविली. जनता हे दीर्घकाळ चाललेल्या वृत्तपत्र होय. गुलामाला तू गुलाम आहेस असे सांगा म्हणजे तो बंड करून उठेल हे जनता वृत्तपत्राच्या शिर्षक भागी झालेले असे. सदर पत्रामध्ये अस्पृश्यांच्या प्रश्नांसह तत्कालीन राजकीय, सामाजिक आर्थिक बाबीवर प्रखरपणे समीक्षा ही होत असे त्यांचे मूकनायक बहिष्कृत

भारत, जनता यामध्ये त्यांनी प्रखरपणे आपले मते मांडली आहेत. बहिष्कृत भारतातील अग्रलेखामधून परखडपणे ते आपली भूमिका मांडतांना दिसतात.

सारांश:

प्रास्तविकता, सहजता, आणि ताजेपणा हे गुण बाबासाहेबांच्या लेखन पैलीत विशेष तत्वाने जाणवतात. डॉ. बाबासाहेबांच्या वृत्तपत्रांची ऐतिहासिक चिकित्सा केली. असता आपणास त्यांनी पत्रकारितेचा प्रपंच का केला? त्याच बरोबर त्यांनी मूकनायक, बहिष्कृत भारत, जनता, प्रबुध्द भारत या वृत्तपत्रांमधील त्यांची तळमळ, विचारांची प्रखरता, झंझावात, लक्षात येतो. त्यांचे अग्रलेखन—भाषणे, सर्वच वृत्तपत्रांचे अवलोकन केले असतांना अस्पृष्यांच्या न्याय हक्कासाठी ते अहोरात्र झटले. सामाजिक आर्थिक, राजकीय, शैक्षणिक, बाबतीत सातत्यांचे ते आपली भूमिका मांडतांना दिसतात. सामाजिक आर्थिक, राजकीय बाबतीत सातत्यांचे आपली भूमिका ते स्पष्ट पणे मांडतांना दिसतात. डॉ. बाबासाहेब आंबेडकरांचे विविध पैलू आहेत. धर्म—राजकारण, समाजकारण, कायदा स्त्री—स्वातंत्र्य, तत्वज्ञान, भाषावार प्रांत रचना राज्यघटना, शिक्षण, प्रणाली, न्याय व्यवस्था, अर्थशास्त्र नीती साहित्य कला लोकषाही समाजवाद, राष्ट्रीय एकात्मता आणि एक राष्ट्रीयता अशा विविध पैलूवती त्याची प्रचार पणे वृत्तपत्राला माध्यमातून व भाषणातून विचार हे मांडले आहेत

संदर्भ ग्रंथ

- १) पानतावणे गंगाधर, पत्रकार डॉ. बाबासाहेब आंबेडकर — अभिजीत प्रकाशन, नागपूर — १९८७
- २) गवळी पी.ए., मराठ्यांचा इतिहास
- ३) निर्मळे हरीचंद्र, दलितांची नियतकालिके, सुगावा प्रकाशन पुणे — १९८७
- ४) लेले रा. के., मराठी वृत्तपत्रांचा इतिहास कॅन्टिनेटल प्रकाशन, पुणे — ३० प्रथम आवृत्ती १९८४
- ५) गणविर रतनाकर, बहिष्कृत भारतातील अग्रलेख, रत्नमित्रा प्रकाशन नागपूर — १९८५
- ६) खरात शंकरराव, संपादक डॉ. बाबासाहेब आंबेडकरांची पत्रे प्रकाशक मालती माटे, विश्वकर्मा साहित्यालय, सदाशिव पेठ, टिळक पथ पुणे — ३०
- ७) खैरमोडे चांगदेव, डॉ. भीमराव रामजी आंबेडकर चरित्र खंड —१ सुगावा प्रकाशन, पुणे — २०१०
- ८) मुन वसंत, संपादक बहिष्कृत भारत आणि मुकनायक, महाराष्ट्र शासन, प्रकाशन मुंबई — १९९०
- ९) पानतावणे गंगाधर, डॉ. बाबासाहेब आंबेडकर यांचे निवडक लेख प्रकाशक, अरूण पारगावकर — २००९
- १०) निकुंभे सी. एच., समाज प्रबोधनकार डॉ. बाबासाहेब आंबेडकर, सुगावा प्रकाशन पुणे — ३०
- ११) खंडाळे — इंगोले विजया, डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता एक समाजशास्त्रीय विश्लेषण, स्वरूप प्रकाशन औरंगाबाद
- १२) निंबाळकर वामन, संपादक डॉ. बाबासाहेब आंबेडकर विचारधारा, प्रबोधन प्रकाशन, नागपूर
- १३) रघुवंशी रमेश, डॉ. बाबासाहेब आंबेडकरांचे प्रासंगिक विचार, रघुवंशी प्रकाशन पुणे
- १४) विमलकीर्ती, डॉ. बाबासाहेब आंबेडकर आणि आधुनिकता, प्रगतीवादी प्रकाशन, नागपूर — पहिली आवृत्ती १९९२

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार : एक चिकित्सक अभ्यास

डॉ. विनोद संभाजी सोनवणे

इतिहास विभाग प्रमुख,
कला, वाणिज्य व विज्ञान महाविद्यालय,
औंदे, ता. विक्रमगड, जि. पालघर.

vinod.s.s.sonavane@gmail.com

प्रस्तावना :

प्रस्तुत संशोधनाची व्याप्ती मध्ये 'डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार' यावर प्रकाश टाकण्यात आला आहे. तसेच प्रस्तुत संशोधनाच्या गुहीतके मध्ये डॉ. बाबासाहेब आंबेडकरांनी दलित समाजाला सतत शिकण्याची हाकाटी दिली. कारण शिक्षणामुळेच आपल्या जगण्यात आमूलाग्र बदल होऊ शकतो, हे त्यांनी जाणलं होतं. बाबासाहेबांचा शिक्षणविषयक दृष्टिकोन किती प्रगल्भ आणि आधुनिक होता, ही गोष्ट सिद्ध झाली आहे. प्रस्तुत संशोधनासाठी सामाजिकशास्त्रीय संशोधन पद्धतीचा वापर करण्यात आला आहे आणि प्राथमिक व दुय्यम संदर्भ साधनांचा वापर करण्यात आला आहे.

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार :

डॉ. बाबासाहेब आंबेडकरांनी शिक्षणाच्या बळावर संपूर्ण विश्वात ओळख निर्माण केली. भारतीय समाजव्यवस्थेत अस्पृश्य समजल्या गेलेल्या समाजाला सन्मानाचा दर्जा प्राप्त करून दिला. शिक्षणाशिवाय तरणोपाय नाही ही त्यांची कायम भूमिका राहिली आहे. डॉ. आंबेडकरांनी अशिक्षित, दुर्लक्षित, दलित अस्पृश्य समाजाला शिक्षणाचे महत्त्व पटवून सांगितले. शिक्षणाच्या अभावामुळे आपला दर्जा कसा खालावला आहे, याचे भान करून दिले. गरीब-पद्धतिल समाजातील मुलांनी-मुलींनी उच्च शिक्षण घ्यावे यासाठी त्यांनी आयुष्यभर धडपड केली. मुंबईत सिद्धार्थ तर औरंगाबाद येथे मिलिंद महाविद्यालयाची स्थापना पीपल्स एज्युकेशन सोसायटी अंतर्गत केली. प्राथमिक शिक्षण सक्तीचे व मोफत मिळावे यासाठी भारतीय राज्यघटनेत कायदा केला. शिक्षणाप्रती त्यांच्या प्राणांतिक लढा होता. शिक्षण व विद्या या गोष्टींशिवाय आपला उध्दार होणार नाही असे त्यांचे स्पष्ट मत होते.

न्यूनगंड नाहीसा करणे, हे खरे शिक्षणाचे ध्येय आहे :

डॉ. बाबासाहेब आंबेडकरांनी शिक्षणवंचित दलित समाजाच्या शिक्षणासाठी पीपल्स एज्युकेशन सोसायटीची स्थापना करून दलित समाजाला जे शिक्षणाचे दान दिले ते जेवढे क्रांतिकारी आहे, तेवढेच मागासवर्गीयांच्या शिक्षणासंदर्भात बाबासाहेबांनी जे चिंतन केले तेही तितकेच मूलगामी स्वरूपाचे आहे. ज्ञानाअभावी व्यक्ती आणि समाजाचे नुकसान जसे होते, तसेच एखादी व्यक्ती वा समूहाला शिक्षण नाकारणे म्हणजे माणूस म्हणून त्याचे

अस्तित्व नाकारून त्याच्या क्षमता मारून टाकणे होय; अशी बाबासाहेबांची शिक्षणविषयक धारणा होती. मिलिंद महाविद्यालयाच्या शिलान्यास प्रकरणी बोलताना बाबासाहेब म्हणूनच म्हणतात, 'हिंदू समाजाच्या अगदी खालच्या थरातून आल्यामुळे शिक्षणाचे महत्त्व किती आहे हे मी जाणतो. खालच्या समाजाची उन्नती करण्याचा प्रश्न आर्थिक असल्याचे मानण्यात येते. पण हे चूक आहे. कारण हिंदुस्तानातील दलित समाजाची उन्नती करणे म्हणजे त्यांच्या अन्न, वस्त्र, निवाऱ्याची सोय करून पूर्वीप्रमाणे त्यांना उच्चवर्गाची सेवा करण्यास भाग पाडणे नव्हे. खालच्या वर्गाची प्रगती मारून त्यांना दुसऱ्याचे गुलाम व्हावे लागत असल्यामुळे त्यांच्यात निर्माण होणारा न्यूनगंड नाहीसा करणे, हे खरे शिक्षणाचे ध्येय आहे. आमच्या सर्व सामाजिक दुखण्यावर उच्चशिक्षण हेच एकमेव औषध आहे.' तात्पर्य बाबासाहेबांना उच्चशिक्षणाद्वारे समता, स्वातंत्र्य, बंधुभाव ही मानवी मूल्ये स्वीकारलेला एक स्वाभिमानी आधुनिक समाज निर्माण करायचा होता. बाबासाहेबांच्या शैक्षणिक चळवळीचा हाच खरा मूलाधार होता.

मुंबई प्रांतिक विधीमंडळातील भाषणे (इ.स. १९२७) :

बाबासाहेब मागासवर्गीयांच्या शैक्षणिक हक्काचा आग्रह धरताना म्हणतात, 'विद्यापीठाच्या प्रतिनिधीसभेत मागासवर्गीय सदस्यांना स्थान मिळाले पाहिजे. प्रतिनिधीसभा ही कायदे बनविणारी संस्था आहे व सर्व वर्गाच्या प्रतिनिधींना त्यात स्थान मिळून प्रत्येक वर्गाच्या समस्येवर तोडगा काढला गेला पाहिजे.' ते पुढे म्हणतात, 'समाजातील बहुसंख्याक घटक मागे राहिला याचा अर्थ उच्चवर्गातील लोकांनी या मागासवर्गाप्रती चांगुलपणा दाखविलेला नाही. तेव्हा शैक्षणिक विषयातील तज्ञ मंडळी जी मोठ्या प्रमाणात उच्चवर्णीय आहेत, ती मागासवर्गीयांच्या समस्या सोडवतील यावर माझा विश्वास नाही. मागासवर्गीयांना म्हणूनच उच्चवर्णीयांच्या दयेच्या भरवशावर न सोडता, त्यांना प्रतिनिधीसभेत स्थान मिळाले पाहिजे.'

जातिव्यवस्थेच्या संदर्भात उच्चशिक्षणाचे महत्त्व :

जातिव्यवस्थेच्या संदर्भात उच्चशिक्षणाचे महत्त्व प्रतिपादन करताना बाबासाहेब म्हणतात, 'समाजातील उच्चनीचता दृढमूल होण्यासाठी जातिव्यवस्था तर जबाबदारच आहे. पण जातीच्या गुणवैशिष्ट्यामुळेही तीस चिरस्थायीत्व मिळते. उदा. सरकारी नोकऱ्या, मामलतदारी किंवा पोलिस अधिकारी वगैरे सारख्या जागी अस्पृश्य समाजास मज्जाव आहे. अस्पृश्य समाजाची यामुळे अवहेलना होते. ही स्थिती बदलावयाची तर आपण मान्याच्या जागा मिळविल्या पाहिजेत व शिक्षणाशिवाय हे होणार नाही हे स्पष्ट आहे.'

सक्तीचा कायदा, वसतिगृहे व शिष्यवृत्तीचा पुरस्कार :

बासाहेबांनी शिक्षणाचा पायाभूत विचार करताना ज्यांना शिक्षणाचे महत्त्व कळत नाही त्यांच्यासाठी सक्तीचा कायदा असावा असे म्हटले. शिवाय शिक्षण सरसकट सर्वांसाठी मोफत न करता जे फी देऊ शकतात त्यांच्याकडून ती घ्यावी म्हणजे सक्तीच्या शिक्षणाचा खर्च भागविण्यास मदत होईल, असेही त्यांचे मत होते. मागासवर्गीय विद्यार्थ्यांना मदत म्हणून शिष्यवृत्ती देण्यात यावी असे सांगताना बाबासाहेबांनी म्हटले आहे- 'मागासवर्गीय विद्यार्थ्यांचे पालक इतके गरीब असतात की, स्कॉलरशीप ही विद्यार्थ्यांच्या शिक्षणाला केलेली

मदत आहे, कुटुंबाला दिलेली देणगी नव्हे, हे विसरून विद्यार्थ्यांना मिळणाऱ्या शिष्यवृत्तीचा ते दुरुपयोग करतात. म्हणून या पैशातून सरकारने किंवा खासगी संस्थांनी वसतिगृहे चालविणे विद्यार्थीहिताचे होईल'. केवळ बाराखड्या शिकविणे म्हणजे शिक्षण नव्हे तर मुलांची मने सुसंस्कृत करणारे दर्जेदार शिक्षणही शाळांनी दिले पाहिजे, इतका सूक्ष्म विचार बाबासाहेबांनी प्राथमिक शिक्षणाच्याबाबत केला हे विशेष!

“शिक्षण” हाच जीवनाच्या प्रगतीचा मार्ग आहे :

बाबासाहेबांनी स्वातंत्र्यपूर्व हिंदुस्थान सरकारकडून मागासवर्गीय विद्यार्थ्यांसाठी ३ लाख रुपयांचा निधी मिळविला होता. परिणामी बऱ्याच विद्यार्थ्यांना शिष्यवृत्ती मिळू लागली होती. पण तरीही आपलेच विद्यार्थी मोठ्या प्रमाणात नापास होतात, याविषयी नाराजी व्यक्त करताना बाबासाहेब म्हणतात, ‘मी लहानशा खोलीत राहत होतो. या खोलीत माझे कुटुंब, बहिणीची दोन मुले, एक बकरी, जाते, पाटा होता. मिणमिणत्या दिव्याखाली मी अभ्यास करीत होतो. आता विद्यार्थ्यांना चांगली वसतिगृहे असताना त्यांनी अभ्यास का करू नये’ असा प्रश्न उपस्थित करून बाबासाहेब म्हणतात, ‘आपल्या देशात रानडे, गोखले, टिळक, सर फिरोजशाहा मेहता व त्यांच्यासारखे कितीतरी आस्थेवाईक विद्यार्थी निर्माण झाले. त्यांच्यामध्ये एक ऊर्मी, शिस्त होती. जबाबदारीची जाणीव होती, पण अशी जाणीव आजच्या विद्यार्थ्यांत नाही असे सांगून ‘शिक्षण हाच जीवनाच्या प्रगतीचा मार्ग आहे हे जाणून विद्यार्थ्यांनी भरपूर अभ्यास करावा आणि समाजाचे विश्वासू नेते बनावे’ असे त्यांनी नमूद करून ठेवले.’

खासगी शाळा जास्त निर्माण झाल्या पाहिजे :

निजामाच्या हैदराबाद संस्थानात शिक्षणाची प्रचंड आबाळ होत होती. उदा. १९३१ मध्ये हैदराबाद संस्थानात साक्षरतेचे प्रमाण अवघे ५ टक्के, तर १९४१ मध्ये ९.३ टक्के होते. १९४८-५०च्या दरम्यान हैदराबाद संस्थानात १७ महाविद्यालये व ७६१५ विद्यार्थी होते. तर याच काळात मुंबई राज्यात ५० महाविद्यालयांतून ५० हजार ३५९ विद्यार्थी शिक्षण घेत होते. संस्थानात माध्यमिक शिक्षणाचा प्रसार मंद होता. शिक्षणाचे माध्यम उर्दू होते. प्रत्येक जिल्ह्यात एक सरकारी हायस्कूल होते. एखाद-दुसरा अपवाद वगळता खासगी शाळा नव्हत्या. औरंगाबादला इंटरपर्यंतचे शिक्षण देणारे एक शासकीय महाविद्यालय होते. १९३८ मध्ये हैदराबाद संस्थानात मॅट्रिकच्या विद्यार्थ्यांची संख्या अवघी ७० होती. बाबासाहेबांनी अशा प्रतिकूल स्थितीत औरंगाबादेत मिलिंद महाविद्यालयाची उभारणी करून मराठवाड्याच्या शैक्षणिक, सामाजिक, सांस्कृतिक जीवनात परिवर्तन घडविणारा एक देदीप्यमान इतिहास निर्माण केला हे विसरता येत नाही.

‘शिक्षक’ हा बहुश्रुत असला पाहिजे :

बाबासाहेब हे विद्वतेचे, ज्ञानाचे भोक्ते होते. त्यांनी म्हणूनच असे सांगून ठेवले की- ‘शिक्षक हा शालेय असो, महाविद्यालयीन असो की विद्यापीठीय असो त्याचे कर्तृत्व उत्तुंग आणि विद्यार्थ्यांना अनुकरणीय वाटले पाहिजे.

बाबासाहेब असेही म्हणतात की, 'प्राध्यापकांनी अध्यापन आणि अध्ययनात स्वतःला इतके गुंतवून घ्यावे की, आपल्या घराकडेही बघण्याची सवड त्यांना मिळू नये. ते काम त्यांनी त्यांच्या पत्नीकडे सोपवावे. संशोधन करावे. त्याचप्रमाणे प्राध्यापक हा नुसताच विद्वान असून चालत नाही, तर तो बहुश्रुत असला पाहिजे. तो उत्साही असला पाहिजे. आपला विषय अधिकाधिक माहितीपूर्ण आणि मनोरंजक करू अशी धमक त्याच्यात असली पाहिजे.'

मूल्यमापन :

बाबासाहेबांची अजून एक विशेषता अशी की, अलीकडील शिक्षणसम्राटांप्रमाणे त्यांनी आपल्या शैक्षणिक संस्थेस स्वतःचे नाव दिले नाही. त्यांचे वडील सुभेदार रामजी आंबेडकर वा त्यांच्या आई भीमाई यांचे नावही ते आपल्या संस्थेस देऊ शकले असते. पण त्यांनी असे केले नाही. तर संस्थेस पीपल्स एज्युकेशन सोसायटी व महाविद्यालयांना सिद्धार्थ, मिलिंद ही नावे दिली. औरंगाबादच्या १५० एकर विस्तीर्ण परिसरास नागसेनवन नाव दिले. पीपल्स, सिद्धार्थ, मिलिंद, नागसेन ही नावे लोकशाही, विचारस्वातंत्र्य, चिकित्सा व प्रामाणिक बौद्धिक वादविवादाची प्रतीके आहेत.

बाबासाहेबांचे शैक्षणिक कार्य-कर्तृत्व पाहता शिक्षण क्षेत्रात आज जी अराजकसदृश स्थिती निर्माण होऊन गुणवत्तेची घसरण होत आहे आणि शैक्षणिक संस्था सामाजिक बांधिलकीच्या जाणिवेतून नव्हे तर नफेखोरीच्या दृष्टिकोनातून उभारण्यात येत आहेत, ते पाहता बाबासाहेबांच्या मूल्यगर्भ शैक्षणिक विचारांचे सदोदित मनन-चिंतन होणे गरजेचे आहे.

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डॉ.बाबासाहेब आंबेडकर आणि भाषावार प्रांतरचना

डॉ. मृदुला निळकंठ रायपुरे

सहाय्यक प्राध्यापक (मराठी विभाग)

डॉ. आंबेडकर महाविद्यालय, चंद्रपूर

ईमेल – mrudulajanglekar@gmail.com

सारांश -

मानवी व्यवहारात भाषेला खूप महत्त्व आहे. भारतासारख्या विविध संस्कृती आणि भाषा असलेल्या देशातील एकसंधता टिकवून ठेवण्यासाठी भाषेवर आधारित राज्ये अस्तित्वात येणे आवश्यक होते. मात्र अखंड भारतासाठी राजभाषा वेगळी असावी आणि प्रांतीय भाषा या गैरसरकारी असाव्या अशी डॉ. बाबासाहेब आंबेडकर यांची भूमिका होती. स्वातंत्र्यप्राप्तीनंतर भारताच्या सुरळीत राज्यकारभारासाठी प्रांतरचना करायच्या होत्या. राज्यांची विभागणी त्या राज्यांत बोलल्या जाणाऱ्या भाषांवरून व्हावी हे अपेक्षितच होते. इंग्रजांनीही भारत सोडायच्या अगोदर बिहार, ओरिसा व बंगाल या राज्यांची भाषावर आधारित विभागणी केली होती. प्रस्तुत प्रबंधामध्ये भाषावार प्रांतरचेविषयी डॉ. बाबासाहेब आंबेडकर यांचे कोणते विचार होते, ते जाणून घेण्याचा प्रयत्न केला आहे.

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प्रस्तावना -

बायबलच्या जुन्या टेस्टामेंटमध्ये भाषेविषयी एक कथा अशी आहे की, ईश्वराने पृथ्वीवरील सर्व मानवांच्या तोंडी एकच भाषा दिली होती. त्यामुळे त्यांच्यात सुसंवाद होता. एकदा सर्व मानवांनी स्वर्गापर्यंत पोहोचणाऱ्या मनोऱ्याची निर्मिती करायचे ठरविले. त्यामुळे स्वर्गातील देवता भयभीत झाल्या. आपल्या अस्तित्वाला धोका निर्माण होत आहे, हे पाहून स्वर्गस्थ देवतांनी मानवाच्या तोंडी वेगवेगळ्या भाषा दिल्या. आता झाले असे की, एका मानवाचे बोललेले दुसऱ्या मानवाला कळनासे झाले आणि मनोरा बांधण्याचे काम ठप्प झाले. स्वर्गातील देवता निश्चित झाल्या. या कथेवरून भाषेचे महत्त्व आपल्याला कळते. मानवा-मानवातील सुसंवाद हा एक भाषेमुळेच चांगला घडू शकतो. हे तत्त्व भाषावार प्रांतरचना करताना लागू पडते. मात्र प्रत्यक्षात झाले वेगळेच.

भाषावार प्रांतरचना - भारतामध्ये अनेक भाषा आहेत. अशा अनेक भाषी देशातील राज्यांचे विभाजन करताना ते भाषेच्या आधारावर व्हावे, हे अपेक्षितच आहे. भारतातील देशांतर्गत परस्पर विरोध आल्यामुळे भाषावार प्रांतरचना होणे आवश्यकच होते. त्यासाठीच सुरुवातीला इंग्रजांनी जरी या गोष्टीकडे लक्ष दिले नसले तरी भारताला सोडून जाण्याअगोदर त्यांनी भाषेवर आधारित बंगाल, बिहार व ओरिसा या तीन राज्यांची स्थापना केली. काँग्रेसने १९२० मध्ये भारतासाठी बनविलेले संविधान हे भाषावार प्रांतरचनेवर आधारित होते. मात्र १९४५ पर्यंत त्यांनी या बाबीकडे लक्ष दिले नाही. कारण वरीष्ठ काँग्रेसी नेते भाषावार प्रांतरचनेच्या विरुद्ध होते. धार समितीने अशी शिफारस केली की, भाषेच्या आधारावर महाराष्ट्राला राज्याचा दर्जा दिला जाऊ शकतो परंतु मुंबईचा समावेश कुठल्याही परिस्थितीत महाराष्ट्रात केला जाऊ शकत नाही. अशीच परिस्थिती आंध्रप्रदेश बाबतीतही घडली. भाषावार प्रांतरचना होण्याविषयी डॉ. बाबासाहेब आंबेडकरांचे असे मत होते की, भाषावार प्रांतरचना जरी झाली तरी प्रांतीय भाषांना राजभाषा बऱ्याच नये. कारण त्यामुळे एकसंध भारत बनण्यास बाधा येईल. राजभाषा या सरकारी आणि प्रांतीय भाषा या गैरसरकारी असाव्यात, ओ त्यांना अपेक्षित होते.

प्रांतरचनेविषयी डॉ. बाबासाहेब आंबेडकरांची भूमिका - काँग्रेसी नेते भाषावार प्रांतरचनेच्या विरुद्धात होते. तत्कालीन प्रधानमंत्र्यांनी या प्रश्नावर कुठलेही भाष्य केले नाही. संविधानाच्या मसुदा समितीचे अध्यक्ष या नात्याने डॉ. बाबासाहेब आंबेडकरांनी प्रधानमंत्र्यांना पत्र लिहून भाषावार प्रांतरचनेविषयी विचारणा केली होती. मात्र त्याचे काहीही प्रत्युत्तर मिळाले नव्हते. या अनुषंगाने डॉ. बाबासाहेब

आंबेडकरांनी भाषेवर आधारित राज्याच्या निर्मितीकरिता काही अटीच्या पुर्ततेची आवश्यकता विशद केली होती. त्या अटी अशा होत्या की, भाषावार राज्याची निर्मिती करण्याअगोदर ते राज्य आर्थिकदृष्ट्या सक्षम असावे. संविधानामध्येही नंतर त्याची तरतूद करण्यात आली. केवळ आर्थिकदृष्ट्या सक्षम असलेल्या देशी संस्थानांनाच स्वतंत्र राज्याचा दर्जा दिला गेला. त्याची नंतर अंमलबजावणी होताना बऱ्याच राजकीय अडचणी निर्माण झाल्या.

दुसरी अट सांगताना डॉ. बाबासाहेब आंबेडकर म्हणतात की, भाषावार राज्यामध्ये घडणाऱ्या गोष्टीचे पूर्वानुमान लावणे आवश्यक ठरते. उदाहरण द्यायचे झाल्यास भारतात होणाऱ्या जनगणनेत केवळ धार्मिक लोकसंख्याच मोजल्या जाते. मुसलमानांची संख्या किती, ख्रिश्चनांची संख्या किती, बौद्धांची संख्या किती, हिंदुंची संख्या किती, याचीच माहिती मिळते. मात्र याव्यतिरिक्त वेगवेगळ्या भाषिक क्षेत्रामध्ये जाती कशा विखुरल्या आहेत याची माहिती अजिबात मिळत नाही. डॉ. बाबासाहेब आंबेडकरांच्या मते, कोणत्याही भाषिक प्रदेशामध्ये जातीचे विभाजन हे दोन बहुसंख्यांक गटांमध्ये झालेले असते. त्यांच्या प्रभावाखाली इतर अल्पसंख्यक जाती आश्रित जीवन जगत असतात. उदाहरण द्यायचे झाल्यास महाराष्ट्रामध्ये प्रत्येक गावात मराठे संख्येने जास्त असतात. तेथे कोळी, अस्पृश्य अशांची स्थिती दयनीय असते. गांधीहत्येनंतर ब्राम्हण गावांमधून पळून शहरात स्थायी झाले. कारण तेथे त्यांना अधिक सुरक्षित वाटू लागले होते. गावामध्ये कोळी, अस्पृश्य, माळी अशा अनेक मागास जातींना मराठ्यांच्या अत्याचारांना बळी पडावे लागले. या जातीय संरचनेकडे लक्ष देणे फार गरजेचे ठरते. मग भाषावार प्रांतात या अल्पसंख्यक जातींचे भविष्य अंधारात राहणार. डॉ. बाबासाहेब आंबेडकर यावर प्रश्न उपस्थित करतात की, या जाती विधीमंडळात निवडून येतील का ? राज्यात या जातींना काही पदे मिळू शकतील काय ? त्यांच्या आर्थिक उन्नतीकडे कोणी लक्ष देईल काय ? या सर्व प्रश्नांची उत्तरे नकारार्थीच राहतील हे निश्चित आहे. अशा परिस्थितीत भाषावार प्रांतांची निर्मिती अर्थात स्वराज्य म्हणजे बहुसंख्य जातींच्या वर्चस्वाखाली अल्पसंख्यक जातींना कायमचे गुलामगिरीत टाकणे होय. याचा सरळ अर्थ असा होतो की, भाषावार राज्य बनविणे म्हणजे जाट राज्य, मराठा राज्य अस्तित्वात आणणे होय, जे गुलामगिरीचे व अन्यायकारक राहिल. असे स्वतंत्र राज्य बनूनही काही उपयोगाचे राहणार नाही, हे डॉ. बाबासाहेब आंबेडकरांना ठाऊक होते.

भाषिक भिन्नता टिकवून प्रांतरचना केली तर येणाऱ्या काळात भारत विघटनाच्या दिशेने वाटचाल करेल ही भिती डॉ. बाबासाहेब आंबेडकरांनी व्यक्त केली. इतिहासात मौर्य साम्राज्य समाप्त झाल्यानंतर शुंग घराण्यामुळे एकसंध भारताचे कसे तुकडे तुकडे झाले, ही याची साक्ष ठरते. म्हणून एक भाषा बोलणाऱ्या सर्व लोकांचे एक राज्य बनविले जावे का ? हा प्रश्न उपस्थित होतो. कारण हे करत असताना इतर राज्यांशी संघर्ष हा अटळच राहिल. त्यामुळे भारत आपोआप कालांतराने विघटित होत जाईल. भाषिक अस्मिता जपण्याच्या नावाखाली दोन शेजारील राज्यांमध्ये बेबनाव निर्माण होण्याची शक्यता बळावत जाईल, हे महाराष्ट्र-कर्नाटकच्या सिमारेषेवर असणाऱ्या बेळगाव वादाच्या उदाहरणावरून सहज कळून येईल. म्हणून प्रांतीय भाषांना गैरसरकारी ठेवून राजभाषेला सरकारी करण्याचे डॉ. बाबासाहेब आंबेडकरांनी सुचविले होते. डॉ. बाबासाहेब आंबेडकरांचे असे म्हणणे होते की, भाषावार प्रांताच्या नावाखाली बहुसंख्य समुदाय शक्तीचा दुरुपयोग करून अल्पसंख्यक जातींना दाबून टाकेल. म्हणून भाषावार प्रांतरचना करताना त्याचे निरीक्षण करण्यासाठी व त्यावर नियंत्रण ठेवण्यासाठी योग्य उपाययोजनाही कराव्या लागतील. भाषावार राज्यांची निर्मिती ही कितीही महत्त्वपूर्ण असली तरी जोर-जबरीने किंवा एखाद्या राजकीय पक्षाच्या फायद्यासाठी करू नये, असे त्यांना वाटत होते.

एक राज्य एक भाषा हे सर्वच राज्यांचे सार्वभौम लक्षण असते. जगातील सर्वच छोट्या-मोठ्या राष्ट्रांचा 'एक राष्ट्र एक भाषा' हा नियम आहे. या नियमाला जिथे बाधा आली तिथे राष्ट्राला किंवा राज्याला धोका निर्माण झाला आहे. अनेकभाषी राज्ये असल्यामुळे ऑस्ट्रियन साम्राज्य आणि प्राचीन तुर्की साम्राज्य लयाला गेले. हीच गत भारताची होऊ शकते. कुठलेही राज्य बंधुत्वाच्या आधारावर कायम असते. लोकशाही टिकवण्याचा तो मार्ग आहे; नाहीतर संघर्ष अटळ. मिश्रित भाषेवर आधारित राज्यात लोकशाही नांदू शकत नाही. मुंबई प्रांतात महाराष्ट्रीय आणि गुजराथी यांच्यामध्ये हाडवैर आहे. भारत-पाकिस्तान ही फाळणीसुद्धा याच कारणामुळे घडून आली. त्यामुळे लोकशाही टिकवून ठेवण्यासाठी व राज्याची एकसंधता टिकवून ठेवण्यासाठी एकच भाषा आवश्यक आहे.

जातीय आणि सांस्कृतिक विरोध नष्ट करण्यासाठी 'एक राज्य एक भाषा' असणे आवश्यक आहे. हैद्राबादेतील लोक महाराष्ट्रीयनांची व महाराष्ट्रीय लोक हैद्राबादेतील लोकांची घृणा याचसाठी करतात की त्यांना जबरीने एकत्र ठेवण्यात आले आहे. म्हणून दोघांत सौहार्द उत्पन्न होऊ शकत नाही. आतापर्यंत भारतातील राज्ये एकत्रित राहिलीत याला कारण म्हणजे या राज्यांची काँग्रेसशी बांधिलकी होती. ही बांधिलकी कालौघात संपणार. त्यानंतर राज्यांत गृहयुद्ध माजेल आणि प्रशासन चालविणे कठीण जाईल, हा डॉ. बाबासाहेब आंबेडकरांचा इशारा किती महत्त्वपूर्ण होता याची आज प्रचिती येते. म्हणून लाकेशाहीच्या स्थापनेकरिता आणि जातीय व सांस्कृतिक तणाव दूर करण्याकरिता भाषावार प्रांतरचनेची गरज डॉ. बाबासाहेब आंबेडकर यांनी व्यक्त केली. यावर उपायही त्यांनी सुचविला आहे. तो असा की, क्षेत्रीय भाषा ही एखाद्या राज्याची राजभाषा होता कामा नये. अशी व्यवस्था संविधानामध्ये व्हायला पाहिजे. राज्याची राजभाषा ही हिंदीच असायला पाहिजे आणि जोपर्यंत संपूर्ण देशात हिंदी लागू होत नाही तोपर्यंत इंग्रजी भाषेचा वापर केला पाहिजे. आजच्या घडीला डॉ. बाबासाहेब आंबेडकरांचा प्रस्ताव मान्य केला गेला नाही. त्यामुळे एकसंघ भारताला धोका निर्माण झाला आहे. स्वतंत्र राष्ट्र आणि एखादे राज्य यामध्ये फारच अंतर असते. त्यामुळे येत्या काळात भारताची शकले पडायला वेळ लागणार नाही. एक भाषा लोकांना एका सूत्रात बांधते. पण दोन भाषा फूट पाडते, हा सर्वसाधारण नियम आहे. भाषा हाच सांस्कृतिक जीवनाचा पाया आहे. जर भारतीय लोकांना एकता हवी असेल तर 'हिंदी' या भाषेचा राष्ट्रीय भाषा म्हणून स्वीकार करणे हे भारतीय लोकांचे प्रथम कर्तव्य आहे. एखादी व्यक्ती स्वतःला शंभर टक्के महाराष्ट्रीय किंवा तामिळी म्हणवून घेऊ शकेल पण शंभर टक्के भारतीय म्हणवून घेऊ शकणार नाही. प्रादेशिक भाषा या राजभाषा बनल्या तर भारताला एकसंघ भारत आणि भारतीयांना पूर्णपणे भारतीय बनण्याचा मार्गच बंद होईल, असे मत डॉ. बाबासाहेब आंबेडकर यांनी व्यक्त केले आहे.

निष्कर्ष -

- भाषावार राज्याची निर्मिती करण्याआधी ते राज्य आर्थिकदृष्ट्या सक्षम असावे.
- भाषिक क्षेत्रामध्ये जातीय संरचनेकडे लक्ष देणे फारच गरजेचे आहे. कारण तसे न केल्यास अल्पसंख्यक व समाजातील कनिष्ठ वर्गाचे अस्तित्व धोक्यात येऊ शकते.
- भाषावार प्रांतरचना करताना त्या राज्यांचे निरीक्षण व त्यावर नियंत्रण ठेवण्याची उपाययोजना करावी लागेल.
- राज्याची एकसंघता टिकविण्यासाठी, लोकशाही अबाधित ठेवण्यासाठी तसेच जातीय व सांस्कृतिक एकात्मतेसाठी 'एक राज्य एक भाषा' हा नियम असावा.
- क्षेत्रीय भाषा राजभाषा होता कामा नये. त्यामुळे भारताचे विघटन होऊ शकते.

संदर्भ -

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डॉ. सीमा लालचंद गोलाईत

महानाग शाक्यमुनी विज्ञासन

इंटरनेशनल बुद्धिस्ट सेंटर, नागपूर

पाली व प्राकृत विभाग

प्रस्तावना

मानवी हक्कासाठी मानवाचा संघर्ष शतकानुशतके चालू होता. लोकतंत्र पध्दतीच्या उदयानंतर मानवाला अधिकार प्राप्ती होण्याची चिन्हे दिसू लागली. संयुक्त राष्ट्रांच्या महासभेने १० डिसेंबर १९४८ रोजी मानवी अधिकाराच्या संदर्भात 'मानवी हक्काच्या जाहीरनामा' प्रसिध्द केला.^१ व त्या अधिकारानुसारच स्त्रीला देखील पुरुषाबरोबर जीविताचा, संपत्तीचा, स्वातंत्र्याचा अधिकार प्राप्त आहे.

भारतीय समाजात स्वातंत्र्यप्राप्तीनंतर स्त्रियांचा स्थितीत उल्लेखनीय परिवर्तन झाले. तरीही जगातील सर्व देशातील महिलांचा विचार केला तर भारतीय महिलासारखी दयनीय अवस्था दुसऱ्या कोणत्याही देशातील स्त्रीची नाही. डॉ. आंबेडकरांसारख्या समाजसुधारकाने स्त्रियांवर अन्याय करणाऱ्या, त्यांना त्यांच्या न्यायहक्कापासून वंचित करणाऱ्या व परिणामी निम्न आर्थिक दर्जा देण्यास कारणीभूत ठरणाऱ्या परंपरागत धार्मिक व सामाजिक रूढीविरुद्धचे आंदोलन स्वातंत्र्ययुद्धाबरोबरच सुरू केले होते. दीर्घकालीन परंपरांनी बधिर झालेल्या स्त्रीमनाला चेतन करण्याचे सामर्थ्य शिक्षणातच आहे हे फुले, कर्वे आणि डॉ. आंबेडकरांनी हेरले होते. पुरुषांच्या खांदयाला खांदा लावून स्त्री स्वातंत्र्यलढा लढली. याचा एक सुप्त परिणाम असा झाला की, स्त्रियांतील हीनत्वाची भावना कमी झाली व आत्मविश्वास वाढला.

स्वातंत्र्यप्राप्तीनंतर आपण प्रौढ मतदान पध्दती स्विकारली. भारतीय राज्यघटनेने स्त्रियांना पुरुषांबरोबरचा सामाजिक दर्जा दिला. असा पुरुषांबरोबरच्या समान दर्जा भगवान बुद्धांच्या काळातही होता. हे बुद्ध धर्माचे साहित्य म्हणजे पाली साहित्य यामध्ये आलेले आहे. भगवान बुद्धांनी संघामध्ये प्रवेश देण्यासाठी पुरुषांबरोबरच स्त्रियांना देखील परवानगी दिली होती. तेव्हापासून भिक्खुनी संघ अस्तित्वात आला होता. याचे प्रमाण पाली साहित्यामध्ये थेरीगाथा या ग्रंथातून येते. त्यामध्ये भिक्खुणी संघ हा नीतिनियमाप्रमाणे वागत असे. त्यातून एक नैतिकतेचा संदेश आपणा सर्वांना मिळतो. स्त्रियांचा सामाजिक व आर्थिक दर्जा उंचावण्याच्या दृष्टिने विविध योजना आखण्यात आल्या. मुख्य म्हणजे हिंदू कोड बिलाच्या माध्यमातून स्त्रीचे कुटुंबातील स्थान, तिचा वैवाहिक दर्जा यासारख्या बाबींच्या संदर्भात स्पष्ट व पुरोगामी धोरणाचा स्विकार केला गेला. डॉ. रूपा कुलकर्णी म्हणतात, "भारतात महिलांचे उध्दारक अनेक झालेत, पण कैवारी मात्र एकच झाला. तो म्हणजे बोधीसत्व परम पूज्य डॉ. बाबासाहेब आंबेडकर"^२. डॉ. बाबासाहेब आंबेडकरांनी एक हातात कायद्याचे शस्त्र तर दुसऱ्या हातात चळवळीचे अस्त्र घेवून स्त्रीमुक्तीची लढाई लढली. त्यांनी सामाजिक, राजकीय, आर्थिक व धार्मिक अशी चारही श्रेते पादाक्रांत केली. या पराक्रमाला करुणेची जोड दिली. आजच्या बदलत्या परिस्थितीत स्त्री स्वातंत्र्याची चर्चा, विज्ञान, तंत्रज्ञान, पोलीस, शिक्षण, इत्यादी क्षेत्रात स्त्रियांचा जो सहभाग आहे त्यामागे डॉ. आंबेडकरांची विचार व कर्तृत्वाची संपदा आहे. मातोश्री रमाईना पाठविलेल्या एका पत्रात त्यांनी म्हटले आहे "स्त्रियांच्या उन्नती आणि मुक्तीसाठी लढणारा मी एक योद्धा आहे. स्त्रियांची प्रतिष्ठा वाढविण्यासाठी आवश्यक जो संघर्ष केला त्याचा मला सार्थ अभिमान आहे"^३ यावरून डॉ. आंबेडकरांची स्त्री विषयक भूमिका स्पष्ट होते. त्यांनी या देशात सामाजिक क्रांती केली.

स्त्रीमुक्तीचे सुरक्षाकवच - हिंदू कोड बिल

स्त्री स्वातंत्र्याचा जाहिरनामा असेलेल हिंदू कोड बिल डॉ. बाबासाहेब आंबेडकरांनी केवळ एका जातीसाठीच नव्हे तर संपूर्ण हिंदू स्त्रियांच्या हक्कासाठी, उन्नतीसाठी, विकासासाठी, अत्यंत परिश्रमपूर्वक हिंदू कोड बिल १९४८ मध्ये संसदेत मांडले. हिंदू कोड बिलाची कायदे माहिती करून घेण्याआधी कोड म्हणजे काय? हे माहिती करून घेवू या. कोड शब्दाचा अर्थ 'कोणत्याही कायद्याचा किंवा नियमाचा योग्यतऱ्हेने संग्रह करणे किंवा एकीकरण करणे होय.'^४ स्त्री वर्गाला नुसता उपदेश करून भागणार नाही, तर त्यासाठी प्रत्यक्ष कायद्यातच तरतूद करावी लागेल हे लक्षात घेवून हिंदू कोड बिल तयार केले होते. या बिलाच्या रूपाने प्रथमच स्त्रीला १) घटस्फोट देण्याचा अधिकार २) नवऱ्याने घटस्फोट दिल्यास पोटगी मिळण्याचा अधिकार ३) पहिली पत्नी असतांना पतीला दुसरा विवाह करण्यास बंदी येवून स्त्रियांना जीवनात स्थैर्य मिळणे ४) स्त्रियांना दत्तक घेण्याचा ५) मुलाप्रमाणेच मुलीला दत्तक जाण्याचा अधिकार ६) स्त्रियांचा स्वतःच्या मिळकतीवरचा अधिकार ७) वडिलांचा मिळकतीवर मुलींना मुलाइतकाच अधिकार ८) मुलीला वारसा होण्याचा अधिकार ९) आंतरजातीय विवाहास मान्यता १०) स्त्रीला स्वतःचे वारस निश्चित करण्याचा अधिकार इत्यादी अधिकार मिळणार होते. हे बिल म्हणजे डॉ. बाबासाहेबांच्या जीवनाचेचे ध्येय झाले होते. यांचे अंतिम उद्दिष्ट स्त्रियांना कायद्याने हक्क, दर्जा, आणि प्रतिष्ठा प्राप्त व्हावे हेच होते. हे स्त्री स्वातंत्र्याला जाहिरनामा असेलेले हिंदू संहिता विधेयक संविधान सभेत मंजूर होवू शकले नाही. घटस्फोट, द्विभार्या प्रतिबंध यासारखी कलमे विरोधकांकडून विवाद्य बनविण्यात आली. हिंदू कोड बिलाची केवळ चार कलमे मंजूर झाली. त्यामुळे अत्यंत दुःखी व निराश होवून डॉ. बाबासाहेबांनी आपल्या कायदेमंत्रीपदाचा २७ सप्टेंबर १९५१ रोजी राजीनामा दिला. पुढे १९५२ नंतर केंद्र सरकारने डॉ. बाबासाहेबांच्या मसुद्यातून चार स्वतंत्र कायदे बनविली.

आधुनिक काळात महिलांच्या चळवळी वाढल्या स्त्रीमुक्तीसाठी विविध कायदे करण्यात आले. परंतु ते सर्वार्थाने परिपूर्ण आहेत असे कोणीही म्हणून शकणार नाहीत. कारण त्यातही त्रुटी आहेत. त्यासाठी चळवळीद्वारे प्रयत्न होत आहेत. असे कायदे झाले तरी तेवढ्यानेच स्त्रीजीवन सुकर होणार नाही. या कायद्यामुळे काही प्रमाणात का होईना, संरक्षण मिळाले, निदान न्याय मागण्याचा मार्ग तरी कायद्याने खुला झाला. या कायद्यात पूर्णतः यावी व अंमलबजावणी सक्षमपणे व्हावी, यासाठी महिला संघटना चळवळीद्वारे प्रयत्नशील आहेत. स्त्री अधिकारांचा विचार करतांना त्याचाच एक भाग म्हणून एक स्त्रीमुक्ती कायद्यांचा आढावा घेणे संयुक्तिक ठरेल.

स्त्रीमुक्ती संदर्भातील कायदे :- स्त्रियांसंबंधीचे काही कायदे पुढीलप्रमाणे आहेत

१) विधवा विवाह कायदा (१८५६)

भारतीय समाजात पूर्वी मुलींची फार लवकरच लग्न होत असत. साधारणतः १० व्या शतकानंतर विधवांकडे पाहतांना त्यांना अशुभ मानले जाई. त्यांच्यावर अत्याचार होत. महाराष्ट्र आणि बंगालमध्ये समाजसुधारकांनी विधवांच्या पुनर्विवाहाचा प्रश्न धुडास लावला. महर्षि धोंडो केशव कर्वे तसेच ईश्वरचंद्र विद्यासागर यांनी विधवेशी लग्न केले. इ.स. १८५६ साली विधवा पुनर्विवाह कायदा पास झाला.

२) सतीबंदी कायदा (१८२९) -

सन १८२९ मध्ये राजा राममोहन रॉय यांच्या प्रयत्नांमुळे सतीप्रथा बंद करण्याचा कायदा लार्ड बेंटिकच्या काळात पास झाला. पूर्वी स्त्रिया पतीच्या निधनानंतर सती जात होत्या. ही वाईट प्रथा दूर करण्यासाठी राजा राममोहन रॉय यांनी फार परिश्रम घेतले, आंदोलन छेडले. सतीची सक्ती होत होती. त्या दृढ रूढीला कायद्याने आळा बसला.

३) बालविवाह प्रतिबंधक कायदा -

बालविवाहाचे दुष्परिणाम लक्षात आल्याने विवाहाकरिता वयोमर्यादा असावी ही बाब लक्षात आली व त्या दृष्टिने जो कायदा पास झाला. त्याला बालविवाह प्रतिबंधक कायदा म्हणतात. या कायदयानुसार मुलींचे लग्नाचे वय आता १८ वर्षे व मुलांचे लग्नाचे वय २१ वर्षे ठरविण्यात आलेले आहे.

४) हिंदू विवाह कायदा (१९५६) -

हिंदू कोड बिलातील एक तरतूद असलेला हिंदू विवाह कायदा अस्तित्वात आला. हिंदू कायदा व हिंदू धर्म मानणाऱ्या व्यक्तीला लागू आहे. वीरशैव, लिंगायत, बौद्ध, जैन, शीख, ब्राम्हण व आर्य समाज या अनुयायांना लागू आहे. ज्या हिंदूचे विवाह हे स्पेशल मॅरेज ॲक्टनुसार केले जात नाही, त्या सर्वांना हा कायदा लागू होतो.

५) द्विभार्या प्रतिबंधक कायदा (१९५५)-

हया कायदयाअंतर्गत प्रथम पत्नी जिवंत असतांना एखादया पुरुषाने दुसरे लग्न केले तर ते लग्न म्हणून समजले जात नाही. इंडियन पिनल कोडखाली तो शिक्षापत्र गुन्हा ठरतो. दुसऱ्या व्यक्तीला पत्नीचा दर्जा प्राप्त होत नाही. त्यामूळे त्या स्त्रीला पतीच्या संपत्तीत कोणताही वाटा मिळत नाही व अशा विवाहापासून होणारी मुले ही अनौरस समजली जातात. प्रथम पत्नी व तीची औरस मुले ही पतीच्या संपत्तीची वारसदार ठरतात.

६) नोंदणी विवाह कायदा (१८७२), सुधारित (१९५४) -

या कायदयानुसार विवाह नोंदविले गेले पाहिजे. १८७२ च्या या कायदयात सुधारणा होवून सन १९५४ साली नोंदणी विवाहाचा नवीन कायदा पास झाला. या कायदयानुसार मुलींच्या विवाहाची मर्यादा १८ वर्षे केली आहे.

७) घटस्फोटाचा कायदा (१९५५) - १९५५ च्या हिंदू विवाह कायदयाप्रमाणे कायदेशीर विभक्तपणा व घटस्फोट या दोन गोष्टी मान्य केल्या आहेत. त्यानंतर १९७६ मध्ये हिंदू कायदयात दुरुस्ती करण्यात आली.

८) पोटगी कायदा (१९४६) : सुधारित (१९५६) -

सन १९४६ मध्ये हिंदू विवाहित स्त्रियांना विभक्त राहून पोटगी मागण्याचा हक्क हा कायदा पास झाला. त्यानंतर १९५६ साली पोटगीचा कायदयात आणखी काही तरतूदी सुचविण्यात आल्या. १९४६ चा कायदा रद्द झाला आणि १९५६ चा कायदा योग्य मानल्या जातो.

९) हुंडा प्रतिबंधका कायदा (१९६१), सुधारित (१९८४) -

भा.द.वि. ४९८ अ हया कलमात महिलांवर होणाऱ्या छळाची व्याख्या दिली आहे. या कायद्यान्वये हुंडा देणे व घेणे कायद्याने गुन्हा आहे. एखाद्या विवाहित महिलेने तिच्या नवऱ्याने अथवा नवऱ्याच्या नातेवाईकांने मुद्दाम जाणीवपूर्वक अशी वागणूक दिली अथवा छळवणूक दिली तर या छळात शारिरीक व मानसिक छळाचा समावेश होतो.

१०) मुलींचा अनैतिक व्यापारविरोधी कायदा (१९५६) -

भारताचे सन १९५६ साली स्त्रिया व मुलींच्या अनैतिक व्यापाराला आळा घालण्यासाठी हा कायदा लागू केला.

११) दत्तक घेण्याचा कायदा (१९५६) -

पूर्वी भारतात स्त्रियांना दत्तक घेण्याचा अधिकार नव्हता, पण आता दत्तक घेण्याचे दार स्त्रीलाही कायदयाने मोकळे झाले आहे. कोणताही पुरुषसुद्धा आपल्या पत्नीच्या संमतीशिवाय बाळ दत्तक घेवू शकत नाही.

१२) वैश्याव्यवसाय प्रतिबंधक कायदा (१९५६) - या कायदयानुसार कोणत्याही स्त्रीची या व्यवसायात राहण्याची इच्छा नसेल तर तिची त्वरीत सुटका होवून तिला तात्पुरत आश्रम मिळू शकतो. अल्पवयीन मुलींचा वैश्यांचा धंदयात येणाऱ्या नवीन भरतीला या कायदयाने पुष्कळ आळा बसला आहे.

१३) गर्भपाताचा कायदा (१९७२) -

हया कायदयामुळे भारतातील सर्वधर्मीय स्त्रियांना प्रथमच काही विशिष्ट परिस्थितीत गर्भपात करून घेण्याचा हक्क प्राप्त झाला आहे. त्यामुळे अडचणीत सापडलेल्या महिलांना मुक्तता मिळाली.

१४) गर्भजल परिक्षण विरोधी कायदा (१९८८) -

या कायदयानुसार गर्भ हा स्त्री अथवा पुरुषाचा आहे याचे निदान करणे हे बेकायदेशीर आहे. स्त्रीचे आरोग्य चांगले राहण्यासाठी हा कायदा करणे आवश्यक होते.

१५) मुंबई देवदासी संरक्षण कायदा -

देवदासी प्रथेचे निर्मूलन करण्यासाठी हा कायदा पास करण्यात आला.

१६) बलात्कारासंबंधीचा कायदा -

बलात्कार या गुन्ह्याला कायदयाने शिक्षा देण्यात आली आहे. १) स्त्रीचा संमतीशिवाय २) स्त्रीच्या इच्छेविरुद्ध ३) स्त्रीचे वय १८ वर्षांच्या आत असेल ४) अर्धवट मनःस्थिती असेल आणि ५) भीती दाखवून, इजा करून संभोग केल्यास कायदयाने तो गुन्हा ठरतो.

१७) औद्योगिक व श्रमशक्तीविषयक कायदे (१९७६) -

पाळणाघर, डॉक्टरी, ॲक्टनुसार कामाचे तास, राज्य कर्मचारी विमा नियम, भविष्य निर्वाह निधी, समान वेतन कायदा.

१८) फौजदारी कायदा ४६८ - अ (१९८३) -

यानुसार विवाहित स्त्रीशी क्रौर्याने वागणे, पतीचा नातेवाईक त्यांच्या पत्नीशी अधिक क्रूरतेने वागला तर, तसेच पती, सासू इत्यादीकडून केला जाणारा अत्याचार हा दखलपत्र गुन्हा आहे. या कलमाचा उद्देश विवाहअंतर्गत व स्त्रियांचा जीव वाचविणे हा आहे.

१९) कौटुंबिक छळापासून महिलांचे संरक्षण कायदा (२००५) -

हा कायदा अशा सर्व महिलांसाठी आहे, ज्या प्रतिवादीशी कोणत्याही प्रकारचे कौटुंबिक नातेसंबंध ठेवतात व जी कौटुंबिक छळाची शिकार आहे. मग ती विवाहीत असो वा नसो व त्याचा पुरावा नसला तरी कायदा लागू आहे.

२०) स्त्रियांचे विभत्स प्रदर्शन विरोधी कायदा (१९८२)**२१) कामाचा ठिकाणी होणारा लैंगिक छळ विरोधी कायदा (१९९४)^६**

या शिवाय अनेक कायदे स्त्रियांसाठी करण्यात आले आहेत.

निष्कर्ष

आज संविधानाने आपल्याला जे अधिकार दिलेले आहेत त्याचा आधार घेवूनच आपण एकेविसाव्या शतकात जगत आहोत. ज्या तऱ्हेने डॉ. बाबासाहेब आंबेडकरांनी स्त्री मुक्तीसाठी 'हिंदू कोड बिल' यांची मांडणी केली असता त्यावेळच्या दूरदृष्टीकोन त्यांनी या संविधानामध्ये मांडला. स्त्रीला देखील पुरुषांप्रमाणे स्वतंत्र जीवन जगण्याचा अधिकार आहे. व जेव्हा तिच्या स्वातंत्र्यावर गदा येथे तेव्हा तिला त्याचा विरोध करण्याचा अधिकार हा कायदयाने मिळालेला आहे. म्हणून आज स्त्री आज समाजात प्रत्येक क्षेत्रात प्रगती करण्यास मागे राहिलेली नाही. अशीच स्त्रीची प्रगती होत राहोत व स्त्रीला देखील जगात सन्मानाचे स्थान मिळावे हाच आपला देश प्रगतीप्रथावर नेण्याचा मार्ग आहे. यासाठी प्रत्येकाने स्त्रीला सन्मान द्यावा.

संदर्भ ग्रंथसूची

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डॉ. बाबासाहेब आंबेडकरांचे महिलांसाठी कार्य

डॉ. अनिता ए. सार्वे

समाजशास्त्र विभाग
द्वारा आर.डी. बाभरे, संत तुकडोजी वार्ड,
एल.आय.सी. ऑफीस जवळ, भंडारा.

भारतीय घटनेचे शिल्पकार आणि दलित साहित्यांचे प्रेरणास्थान असे ज्यांचे वर्णन केले जाते. ते भारतरत्न डॉ. बाबासाहेब आंबेडकर हे भारत मातेचे थोर सुपुत्र होते. ते जसे दलितांचे नेते, भारताच्या राज्यघटनेचे शिल्पकार, तसेच स्त्रियांचे कैवारी होते. तसेच एक अर्थशास्त्रज्ञ होते. डॉ. बाबासाहेब स्वतः दलित असल्यामुळे दलितांप्रमाणेच समाजात हीन वागणूक देण्यात येणाऱ्या स्त्रियांबद्दल बाबासाहेबांना अपार सहानुभूती होती. कुटुंबातील स्त्रियांचे हाल कमी व्हावेत म्हणून, त्यांनी स्त्रियांना घटस्फोट, पोटगी, पुनर्विवाह, वडिलोपार्जित संपत्ती वारसा, दत्तक घेणे वगैरे हक्क देणाऱ्या हिंदु कोड बिलाचा आग्रह धरला. तर स्त्रियांना ज्ञानसाधनेचा हक्क नाकारून अज्ञानाचा अंधःकारात खितपत ठेवणाऱ्या हिंदू धर्माचा त्याग करून प्रौढ, कुमारिका, विधवा, परित्यक्ता, पतिता आणि इतर स्त्रियांना ज्ञानसाधनेचा मार्ग उपलब्ध करून देणारा बौद्ध धर्म त्यांनी स्वीकारला. लोकसंख्या नियंत्रणासाठी संततिनियमन हाच प्रभावी उपाय आहे असे मत त्यांनी मांडले. संततिनियमन हा एकच उपाय लोकसंख्या नियंत्रित करण्यासाठी उपयुक्त आहे असा त्यांचा ठाम विश्वास होता. कुटुंब, कुटुंबातील मुलांचा विकास, स्त्रियांचे आरोग्य देशाची आर्थिक उन्नती, दारिद्र्य निवारण अन्नपुरवठा अशा विविध दृष्टीकोनातून त्यांनी या प्रश्नाचा विचार केला. दरिद्री दलित समाजात जन्माला आलेल्या बाबासाहेबांना स्वतःला दारिद्र्याचे चटके बसलेले असल्यामुळे दरिद्री माणसांना संततिनियमन हे वरदान ठरेल असे त्यांचे मत होते. त्याचप्रमाणे त्यांच्या मते - जो धर्म अशिक्षितांना अशिक्षित रहा, निर्धनांना निर्धन रहा अशी शिकवण देते तो धर्म नसून शिक्षा आहे.

बाबासाहेबांच्या मते, कोणत्याही समाजाचे मूल्यमापन त्या समाजातल्या स्त्रियांची परिस्थिती कशी आहे. यावरून करता येते. समाजाने स्त्रियांच्या विकासाकडे लक्ष केंद्रित करणे आवश्यक आहे. ते स्त्री शिक्षणाचे कट्टर पुरस्कर्ते होते. प्रत्येकाने आपल्या घरातल्या मुलींना शिक्षणाची संधी दिली पाहिजे. ब्राम्हणाच्या मूली जितक्या शिकतील तितक्याच दलितांच्या मुलींनी शिकाव अस त्यांचे मत होते, त्यांनी केवळ विचारच मांडले नाही तर औरंगाबादला महाविद्यालयाची स्थापना केली. भारतीय समाजव्यवस्थेत घट्ट रूजलेली विषमता नष्ट करण्यासाठी, स्त्रियांवर होणारे अन्याय, अत्याचार, पितृसत्ताक संस्कृतीचा पगडा, स्त्रियांचे मनाविरुद्ध झालेले विवाह, लादली जाणारी बाळंतपणे यावर उपाययोजना म्हणजेच किंवा ही परिस्थिती बदलण्याचे एकमेव साधन म्हणजे शिक्षण होय.

स्वतंत्र भारताचे पहिले मजूरमंत्री म्हणून बाबासाहेबांनी स्त्रियांच्या सक्षमीकरणाचे अनेक निर्णय घेऊन त्यांची अंमलबजावणी केली. १९४२ ते १९४६ मध्ये लेबर मिनीस्टर म्हणून काम करित असतांना, “Equal pay for equal work irrespective of sex” ही क्रांतीकारी कल्पना राबविण्याचे श्रेय सुद्धा बाबासाहेबांना जाते. याच प्रतिबंध सुद्धा आपल्या संविधानात राज्याने पाळावयाची मार्गदर्शक तत्वे मधील आर्टिकल (३९-ड) मध्ये दिसून येते. यामध्ये राज्यांमध्ये स्त्री आणि पुरुष यांनी केलेल्या कामाला समान मोबदला मिळावा अस नमूद केले आहे.

भारतीय संविधानामध्ये आर्टिकल ३२६ नुसार वयाची १८ वर्ष पूर्ण झालेल्या प्रत्येक स्त्री-पुरुष नागरिकांना मतदानाचा अधिकार आहे. त्यांनी स्त्रियांना मतदानाचा अधिकार मिळवून दिला. स्त्रियांचे शिक्षण, आर्थिक स्वावलंबन,

संपत्तीवरील समान मालकी हक्क, स्वतःचा विकास करण्याचे, निर्णय, घेण्याचे स्वातंत्र्य, भारतीय पुरुषसत्ताक व्यवस्थेच्या जोखडीतून फेकून देऊन तिला कायदेशीररित्या समाजात अग्रेसर होता यावे यासाठी बाबासाहेबांचे अतुल्य योगदान आहे. हिंदू कोड बिल हा देशातील विधानमंडळाद्वारे घेतलेला सर्वात मोठा सामाजिक सुधारणेचा निर्णय आहे. यामध्ये वर्गावर्गात असलेली विषमता आणि वर्गांतर्गत सुद्धा स्त्री-पुरुष असणारा भेद हा हिंदू समाजाचा आत्मा राहिलेला आहे. हा भेद ही विषमता मिटविण्याशिवाय आर्थिक सुधारणेबाबत कायदे करणे म्हणजे. शेणाच्या ढिगाच्यावर भारतीय संविधानाचा अवाढव्य महल बांधण्याचा खोटा दिखावा करण्याइतका दांभिक प्रकार आहे असे डॉ. बाबासाहेब आंबेडकरांचे मत होते.

हिंदू कोड बिलामध्ये बाबासाहेबांनी भारतीय स्त्रीला सर्वोच्च महत्व दिले होते. या कोडबिलाद्वारे स्त्रीला पहिल्यांदा एक माणूस म्हणून जगण्याचा समान अधिकार मिळाला. भारतीय स्त्रीला मिळालेला घटस्फोटाचा अधिकार, वडिलोपार्जित इस्टेटीमध्ये मुलाबरोबर मुलीला मिळालेला वाटणीचा अधिकार आणि आंतरजातीय विवाहांना कायदेशीर दर्जा हे हिंदू कोड बिलाचे मुद्दे होते. वर्षानुवर्षे ज्या समाजाने स्त्रीला हवे तसे वापरणे वाटेल तेव्हा बाजूला फेकून दुसरा विवाह करणे, स्त्री ही भोगवस्तू आहे. तिचे काम उत्तम संतती निर्माण करणे आणि घर सांभाळणे अशा मानसिकतेतून स्वतःची अय्याशी करून घेणारा भारतीय समाज हिंदू कोड बिलामधील प्रतिबंधक कलमा बघून खवळून उठला.

बाबासाहेब आपल्या चळवळीत स्त्रियांना आवर्जून सहभागी करून घेत. १९२७ चा महाडचा चवदार तळ्याचा सत्याग्रह, १९३० चा नाशिकचा काळीराम मंदिर सत्याग्रह व १९४२ च्या नागपुरातल्या महिला परिषदेत स्त्रिया मोठ्या संख्येने सहभागी होत्या. लग्न ही मुलीचा प्रगतीमधली अडचण असून मुलीवर ते लादले जाऊ नये, लग्नानंतर पत्नी ही नवऱ्याची मैत्रीण व समान अधिकार असलेली सहचारीणी असायला हवी. ती नवऱ्याची गुलाम व्हायला नको असे ते म्हणत.

डॉ. बाबासाहेब आंबेडकरांच्या जीवनकार्याचे प्रमुख सूत्र म्हणजे त्यांनी सिद्ध केलेले स्त्री-पुरुष समानतेवर आधारलेल्या नव्या समाजाच्या दिशेने स्वतंत्र भारताने टाकलेले महत्वाचे पाऊल होय.

महिलांमध्ये राष्ट्रीय, सामाजिक, राजकीय हक्क आणि कर्तव्ये तसेच नागरिकतत्वांची जाणीव निर्माण करणे आणि त्यांना लोकशाही, समाजवादी, दृष्टिकोण देणे यासाठी बाबासाहेबांनी प्रथम कायद्यामध्ये आणि नंतर भारतीय राज्यघटनेमध्ये संरक्षक अशा तरतुदी सामविष्ट करून घेण्याचा सदैव प्रयत्न केला. या तरतुदीबाबत बहुसंख्याकांच्या विरोधामुळे त्यांना मंत्रिपदाची किंमतही मोजावी लागली. हिंदू कायद्याच्या संहितेसंबंधीचे विधेयक म्हणजे भारताच्या कायदेमंडळाच्या इतिहासातील समाजसुधारणा घडवून आणण्याच्या सर्वात मोठा प्रयत्न होता. या विधेयकामुळे भारताला घटनेपेक्षाही शतपटीने अधिक लाभ होईल आणि समग्र महिला समाजाचे कल्याण होईल.

डॉ. आंबेडकर म्हणतात, “सर्वांची किंमत देऊन कोणताही माणूस कृतज्ञ राहू शकत नाही. कोणताही देश स्वातंत्र्याची किंमत देऊन कृतज्ञ असू शकत नाही. तर कोणतीही स्त्री आपल्या अब्रूची किंमत देऊन कृतज्ञ असू शकत नाही.” अस स्पष्ट मत व्यक्त करणारे आणि महिला उन्नतीसाठी महिला - मुक्तीसाठी लढणारे ते एक योद्धे होते. स्त्रियांची प्रतिष्ठा वाढविण्यासाठी त्यांनी अभिमानाने आवश्यक तो संघर्ष केला. कोणाच्याही विरोधाला न जुमानता समर्थपणे आव्हानांचा सामना करून, त्यांनी हिंदू कोड बिलाची रचना केली. त्यांच्या सामाजिक, समतेच्या आंदोलनात स्त्री शक्तीला त्यांनी प्राधान्य दिले होते.

विविधतेतून एकता साधण्याचे स्वप्न पाहणाऱ्या भारताला महिलांचे प्रश्न दुय्यम तसेच अर्थहीन स्वरूपाचे वाटत होते. त्याचबरोबर जोडीला सनातनी हिंदू धर्म प्रवृत्ती होती. इतर संप्रदायांनी सुद्धा स्त्री सामानतेला कुठलेच स्थान दिले नाही. स्त्रीचा मुक्तीमार्ग हा केवळ स्त्री द्वेषापासून, स्त्री निंदेपासून तयार झालेला होता स्वातंत्र्यपूर्व काळात रझिया सुलताना, राणी लक्ष्मीबाई, चांदबीबी, ताराबाई, अहिल्याबाई इत्यादींनी आपले असामान्य व्यक्तिमत्व सिद्ध करून दाखविले, मात्र नंतरच्या

काळात स्त्रीचे असामान्यत्व दाखविले, मात्र नंतरच्या काळात स्त्रीचे असामान्यत्व पुरुषप्रधान संस्कृतीने नाकारले आणि तिला अधिकाधिक दास्यत्वाच्या बंधनात जखडण्यासाठीच प्रयत्न होत गेले. एकोणिसाव्या शतकात स्त्रीच्या अधिकारांची पहिली सनद स्त्रियांना जर कोणी बहाल केली असेल तर ती महंमद तुघलकाने त्याने मौलवी पंडितांचा विरोध पत्करून सकतीने स्त्री सती जाण्याच्या प्रथेला बंदी घातली. अकराव्या स्त्रीमुक्ती आणि स्त्री हक्काची प्रथम संहिता तयार केली पण हिंदू-मुसलमान कारकिर्दीत स्त्री संदर्भात कोणीही विचार केलेला नाही.

महात्मा फुलेंच्या काळात फुल्यांनी स्त्री समानतेच्या लढयाला प्रथम स्थान दिले. गांधींच्या काळात व्यापारी, भांडवलदार कुटुंबातील स्त्रिया गांधी चळवळीत उतरल्या आणि त्यातून अखिल भारतीय महिला परिषदेचा जन्म झाला. डॉ. आंबेडकरांनी समाज परिवर्तनाच्या उद्देशाने अस्पृश्यांना जागविले. आत्मनिरीक्षण करावयास लावले आणि स्वावलंबनाबरोबरच आत्मोद्धाराची शिकवण देऊन सामाजिक क्रांती घडवून आणण्याचा प्रयत्न केला. आत्मोद्धार हेच जीवनाचे अंतिम सामर्थ्य असे ते मानत असत.

‘भारतीय अस्पृश्यांचे पुढारी’ असल्याचा त्यांना खरोखर अभिमान होता तर देशभक्त, घटनाशिल्पकार ह्या भूमिका ज्यांना तितक्याशा अभिमानास्पद वाटल्या नाहीत. डॉ. आंबेडकरांनी आजच्या स्त्रीला आचरणाची एक नवी दिशा दाखविली. स्त्रीचा न्यूनगंड नेमका दूर करून स्त्री फक्त चूल-मूल सांभाळणारी पुरुषांची दासी एवढीच तिची भूमिका नसून ती एक शक्ती आहे. तिच्या सृजनशक्तीची ओळख पुरुष संस्कृतीला नाही. ती धैर्याचे महामेळ जन्माला घातले. सुख-दुखाच्या पलिकडची वेदना घेऊन ती पुरुषांना घडवते. तिच्या सुप्त गुणांची पारख करून विकासाच्या नवनव्या दिशा जर तिला प्राप्त झाल्या तर प्रत्येक क्षेत्रात तिची आगेकूच राहिल, असे बाबासाहेबांचे स्पष्ट मत होते. त्यासाठी स्त्रियांना उद्देशून बोलतांना ते सतत त्यांना स्वतःला बदलण्याचा उपदेश करीत. सामाजिक समतेच्या आंदोलनात स्त्री-पुरुष समानतेवर फुले-आगरकरांनी स्त्री मुक्तीच्या संदर्भात दिलेल्या होता. त्यांच्या चळवळीत त्यांनी स्त्रियांना प्रमुख स्थान दिले होते. स्त्रीच या समाजाचा उद्धार करेल, कर्मकांड आंधविश्वास दूर सारील या अनुषंगाने महिलांमध्ये क्रांतीची भावना जागृत व्हावी. त्यांच्यात आमुलाग्र बदल व्हावा आणि नवचैतन्य निर्माण करण्यासाठीही त्यांनी सतत प्रयत्न केले. स्त्रियांना पुरुषांप्रमाणे प्रत्येक क्षेत्रात समान हक्क व दर्जा मिळण्यासाठी हिंदू कोड बिलाच्या रूपाने कायद्याच्या तरतुदीनुसार स्त्रीदास्य विमोचन केले.

डॉ. बाबासाहेब आंबेडकरांचे स्त्रीविषयक कार्य हे देशातील सर्व महिलांच्या उद्दाराचे कार्य ठरते. आजच्या स्त्री समानतेवर गदा आणून त्यांना सतत मातृत्व बहाल करणाऱ्या पुरुषांना घोडी समज यावी आणि या देशाच्या प्रगतीस बाधा ठरणारी लोकसंख्या वाढू नये, स्त्रीचे आनंदी आणि, निरोगी रहावी यासाठी देशाला ‘कुटुंब नियोजनाची’ अत्यंत गरज आहे हे सांगणारे डॉ. बाबासाहेब आंबेडकर पहिले एकमेव राजकीय पुरुष होते. संपूर्ण स्त्रीवर्गाबद्दल त्यांच्या मनात आदराची भावना होती. समाजउन्नतीसाठी स्त्रिया फार मोलाची कामगिरी करू शकतात.

डॉ. बाबासाहेब आंबेडकर यांनी १९४२ च्या महिला परिषदेतील आपल्या भाषणात म्हणतात - की ‘मुलामुलींची विवाह लवकर करू नका. निदान त्यांना स्वतःच्या पायावर उभे राहू द्या. जास्त मूले होण्याचे दुष्परिणाम त्यांच्या लक्षात आणून द्या. विवाह हा मुलीच्या विकासातील अडसर आहे. विवाह मुलींवर लादू नका. पत्नी ही पतीशी समान अधिकार असलेली गृहिणी असली पाहिजे. नवऱ्याची ती गुलाम होता कामा नये. तसेच कुटुंब नियोजनाची जबाबदारी स्त्री-पुरुष या दोघांची आहे. आपल्या दारिद्र्यासंबंधी बोलतांना ते म्हणतात, ‘एका मुलाचे संगोपन आपण चांगल्या प्रकारे काम शकतो आणि कमी मूल्ये झाल्यामुळे स्त्रियांची जीवघेण्या बाळंतपणातून सुटका होईल. आणि त्यांची शक्ती इतर कामांकडे वळवता येईल. घटना समितीचे अध्यक्ष व नंतर कायदामंत्री ह्या नात्याने स्त्रियांना समान हक्क मिळवून देण्यात त्यांचा महत्वपूर्ण वाटा होता.

अनेक देशात स्त्रियांना कायदेशीर हक्क मिळवण्यासाठी खूप झुंजावे लागले. परंतु भारतात मात्र हे हक्क तत्त्वतः तरी स्त्रियांना घटनेद्वारे मिळाले.

डॉ. आंबेडकरांनी संसदेत हिंदू कोड बिल सादर करून स्त्रियांच्या हक्काचा जाहीरनामा देशापुढे मांडला स्त्रियांच्या संरक्षणासाठी आपले राजकीय अस्तित्व पणाला लावण्याचे भारताच्या संसदीय इतिहासातील हे एकमेव उदाहरण म्हणजे डॉ. बाबासाहेब आंबेडकर.

आजची महिला ही आंबेडकरप्रणित विचारांचा वारसा घेऊन स्वतःची वाटचाल करतांना दिसते. राजकारण, समाजकारण औद्योगिक क्षेत्रे, साहित्य इत्यादी सर्व क्षेत्रे तिने आपल्या बुद्धीचातुर्याने, चिकाटीने काबीज केली आहेत. त्या स्वाभिमानी आणि आत्मनिर्भर बनल्या आहेत. स्त्रियांना माणूस म्हणून जगण्याचा नवा मंत्र प्राप्त करून, त्यांना मुक्त करणारा, तलाक, विवाह संपत्ती, उत्तराधिकारी पोटगी, स्वातंत्र्य इत्यादीविषयी स्वयंनिर्णयशक्ती बहाल करणाऱ्या डॉ. बाबासाहेब आंबेडकरांचे स्त्री जातीला लाभलेले योगदान अतिशय मौलिक आहे.

आज स्त्रियांनी गाजविलेली सभा संमेलने आणि त्यानुसार घडत असलेले सामाजिक परिवर्तन हा बाबासाहेब आंबेडकरांकडून मिळालेला वारसा या देशातील महिला कधीही विसरू शकत नाही.

आजची स्त्री सुशिक्षित आहे. स्वतंत्र आहे, कमावती आहे. याचे श्रेय फुले दापत्यांना जसे जाते. तसेच आजची स्त्री स्वतःच्या हक्काबद्दल सजग आहे. तिच्या हक्कासाठी तिला लढता येते. तिला सामाजिक, राजकीय गाठत समजतात. तिच्याविरुद्ध झालेल्या अन्यायाविरुद्ध तिला दाद मागता येते. या अनेक गोष्टींचे श्रेय डॉ. बाबासाहेब आंबेडकरांना जाते.

भारतीय स्त्रीला कायदेशीरदृष्ट्या साक्षर आणि सक्षम बनविणारे डॉ. बाबासाहेब आंबेडकर आज प्रत्येक भारतीय स्त्रीसाठी पितृतुल्य आहेत.

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डॉ. रागिणी मोटधरे
आठवले समाजकार्य महाविद्यालय,
चिमूर, जि.चंद्रपूर

प्रस्तावना :-

डॉ. बाबासाहेब आंबेडकरांनी स्त्री मुक्तीसाठी केलेले कार्य हे ऐतिहासिक ठरले आहे. विचार आणि प्रत्यक्ष कृती यांचा सुंदर संगम म्हणजे बाबासाहेबांचे कार्य होय. बाबासाहेब स्त्रीयांच्या प्रगतीसाठी अगदी लहानसहान गोष्टींचाही विचार करीत असत. स्त्रियांच्या प्रगतीवरून मी त्या समाजाच्या प्रगतीचे मोजमाप करतो असे बाबासाहेब म्हणत. अस्पृश्यांमध्ये ज्या ज्या ठिकाणी बाबासाहेब भाषण करीत त्या त्या ठिकाणी ते स्त्री शिक्षणाचा आग्रह करीत. वेल जशी आपले जीवन जगण्यासाठी झाडाचा आधार घेते त्याचप्रमाणे स्त्रीला आपले जीवन जगण्याकरीता पुरुषाचा आधार घ्यावा लागतो अशी परंपरा रूढ होती. परंतु आज ही रूढी, परंपरा मोडीसकाढून स्त्रीला पुरुषाच्या आधाराशिवाय जीवन जगता येते. हे भारतीय राज्यघटनेद्वारे मिळालेल्या स्त्री-पुरुष समानतेच्या मुलभूत हक्काद्वारे बाबासाहेबांनी सिद्ध केले. स्त्री-पुरुष समाज रथाचे दोन चाक आहेत. महिला सक्षमीकरणासाठी भारतीय राज्यघटनेमध्ये अनेक कायदे व तरतुदी केलेल्या आहेत.

मिलींद महाविद्यालयात मुलींना प्रवेश देऊन जास्त प्रमाणात शाळेत येता यावे म्हणून महाविद्यालय ते शहर अशी बससेवा सुरू करून दिली. आपल्या आयुष्याचा जोडीदार निवडण्याबाबत मुलींना अधिकार असावा याबाबतही ते आग्रही होते. स्त्री ही एक व्यक्ती आहे व तीला व्यक्तीस्वातंत्र्य असावयास हवे. विवाहानंतर पत्नी ही पुरुषाची समान अधिकार असलेली गृहिणी असली पाहिजे ती नवऱ्याची गुलाम असता कामा नये असे बाबासाहेब परखडपणे म्हणत. मेलेल्या जनावाराचे मास खाऊ नका, स्वच्छता पाळा, दारूबाज पुरुषांना घरात घेऊ नका असे महिलांना त्यांना आवाहन केले.

जीवनात नितिमततेचे शाळेचे महत्व फार मोठे आहे. देवदासी, मुरळ्या, वेश्याच्या सभेतून वेश्या व्यवसाय सोडून लग्न करून प्रतिष्ठेने जगा असा उपदेश करून बाबासाहेब थांबले नाहीत तर ज्या वेश्या लग्न करू इच्छित होत्या त्यांची लग्ने बाबासाहेबांनी लावून दिली. बाबासाहेबांनी स्त्रीयांना सार्वजनिक जीवनात येण्यासाठी स्वतंत्र व्यावपीठ उपलब्ध करून दिले. कुटूंब नियोजन स्त्री-पुरुषांची समान जबाबदारी आहे असे सांगून कमी मुले झाल्यामुळे स्त्रियांची जीवघेण्या बाळंतपणापासून सुटका होऊन त्यांची शक्ती इतर कामाकडे वळवता येईल. जनता वृत्तपत्राच्या कार्यकारीणीत सावित्रीबाई बोराडे व अबुबाई गायकवाड यांचा समावेश केला होता.

बाबासाहेब मजुरीमंत्री असतांना गिरण्या कारखान्यात काम करणाऱ्या स्त्रियांना पुरुषांच्या बरोबरीने वेतन, बाळंतपणाची रजा, महिलांच्या मुलांसाठी कामाच्या ठिकाणी पाळणाघरे व वयात आलेल्या पुरुषाबरोबर स्त्रियांनाही मताधिकार असावेत अशा मागण्या मंजूर करून घेतल्या.

१९ व २० जुलै १९४२ रोजी नागपूर येथे अखिल भारतीय महिला परिषदेत श्रीमती सुलोचनाबाई डोंगरे यांच्या अध्यक्षतेखाली झालेल्या कार्यक्रमातून स्त्रियांच्या अनेक समस्यांवर प्रकाश टाकल्या गेला. यामध्ये समाजातील कुप्रथा विरुद्ध अनेक ठराव महिलांनी मांडले व पारीत केले. यामध्ये अखिल भारतीय दलीतवर्ग परिषदेला पाठींबा, घटस्फोटाचा कायदा, बहुपत्नीत्वाची प्रथा, कामगार स्त्रियांच्या आर्थिक परिस्थितीत सुधारणा, शिक्षण, गिरण्यामध्ये स्त्री पर्यवेक्षिका नेमण्याचा कायदा, कायदे मंडळात दलित महिलांचे प्रतिनिधित्व व अखिल भारतीय दलित महिला वर्ग फेडरेशनची स्थापना यांचा समावेश होता. या परिषदेला मार्गदर्शन करताना डॉ. बाबासाहेब आंबेडकरांनी महिलांच्या या संघटन शक्तीचा गौरव करीत स्त्रियांच्या

प्रगतीवरून समाजाची प्रगती मोजता येते या त्यांच्या विचारांची प्रत्यक्षात अनुभूती आल्याचे कबुल केले. पुरुषाबरोबर स्त्रियांचा सहभाग सामाजिक प्रगतीसाठी अत्यंत परिणामकारक ठरतो असे मत त्यांनी याप्रसंगी व्यक्त केले होते.

डॉ. बाबासाहेबांनी महाड समता संग्रामाच्या वेळी दिनांक २७ डिसेंबर १९२७ रोजी स्त्रियांना उद्देशून जे भाषण केले त्यात स्त्री शिक्षणाचे महत्व विशद केले. तुम्ही आपल्या मुलींनाही शिक्षण दिले पाहिजे. ज्ञान आणि विद्या या गोष्टी काही पुरुषासाठीच नाहीत त्या स्त्रियांनाही आवश्यक आहेत. अस्पृश्य समाजाच्या प्रगतीसाठी शिक्षण महत्वाचे आहे. अस्पृश्य स्त्रियांची प्रगती होणे आवश्यक आहे. प्रगतीसाठी शिक्षण कसे महत्वाचे आहे हा विचार बाबासाहेबांनी मांडला. आपली पुढील पिढी जर सुधारावयाची असेल तर मुलींना शिक्षण दिल्याशिवाय राहू नका. हा स्त्री शिक्षणाचा सल्ला त्यांनी दिला.

शिक्षणाची आवश्यकता प्रतिपादन करतांना बाबासाहेब म्हणतात, “उपासमारीने शरीराचे पोषण कमी झाल्यास माणुस हिनबल होऊन अल्पायुषी होतो तसेच शिक्षणाच्या अभावी तो निर्बुद्ध झाल्यास तो दुसऱ्याचा गुलाम बनेल.” तेव्हा दलित स्त्रिया दलित पुरुषांप्रमाणे प्रस्थापित समाजाच्या गुलामीत धार्मिक बंधन व रूढी आणि परंपरा व खुळ्या समजुतीमुळे जगत होत्या अशा समाजातील स्त्रियांना शिक्षणाशिवाय तरणोपाय नाही. ही त्यांची पक्की खात्री झाल्यामुळेच असे तळमळीचे उद्गार बाबासाहेबांनी काढले.

महिलांच्या संघटीत शक्तीवर त्यांचा विश्वास होता. स्त्रीवर्ग जागृत झाला तर समाजाची फार मोठी प्रगती घडवून येते याची जाणीव होती. संघटीत होण्यासाठी संघटीत होऊन समाजातेले दुर्गुण नष्ट करण्यासाठी शिक्षण हा एकमेव मार्ग आहे ही बाबासाहेबांची स्त्री शिक्षण विषयक भुमिका होती. बाबासाहेबांचा शैक्षणिक सुधारणे विषयीचा आदेश प्रमाण माणून अनेक स्त्रिया स्वतः शिकल्या. माता जाईबाई चौधरी या स्त्रीने १९२४ साली मुलींची संत चोखामेळा शाळा काढून बाबासाहेबांची दलितोद्धार विषयक आव्हाने स्विकारून शैक्षणिक जागृती निर्माण केली. तर अंजनाबाई देशभ्रतार यांनी आपल्या पतीबरोबर मुलींच्या वसतीगृहाची धुरा सांभाळून काम केले. शांताबाई दारणींनी तर प्रत्यक्ष राजकारणात भाग घेऊन बाबासाहेबांच्या स्त्री शिक्षण विषयक कार्याला गतीमान केले. बाबासाहेबांचे स्त्री शिक्षण विषयक स्वप्न व अस्पृश्योद्धाराच्या कार्यात स्त्री शिक्षणाने निर्माण केलेला आशावाद लक्षात येतो. एक भारतीय नागरीक म्हणून स्त्रीला सर्व हक्क असावेत, स्त्रीला मतदानाचा हक्क असावा. तिला खऱ्या अर्थाने एक नागरिक, एक स्वतंत्र व्यक्ती म्हणून जगता यावे यासाठीचा ठोस विचार व भक्कम भुमिका घेऊन बाबासाहेबांनी हिंदू कोड बिलाचा मसुदा मांडला होता. सवर्ण घरातल्या स्त्रीची दयनीय अवस्था होती. तर दलित अस्पृश्य स्त्रीची काय अवस्था असेल याची कल्पना करवता येत नाही.

बाबासाहेबांनी ओळखालेच होते की, ज्ञानाची दरवाजे उघडली की आपोआपच तिला चांगले वाईट काय कळेल व ती मग कुणाची गुलाम असणार नाही. स्त्री शिक्षणाचे महत्व जसे फुले दांपत्यांनी जाणले होते.

हिंदू कोड बिलाद्वारे बाबासाहेबांनी खऱ्या अर्थाने महिलांना भाऊबिजेची ओवाळणी घातली. २६ नोव्हेंबर १९४९ ला भारतीय राज्यघटनेमुळे न्याय, स्वातंत्र्य, बंधुता या तत्वांची ओळख महिलांना झाली. जागतिक स्तरावर प्रथमच १९४८ मध्ये श्रीमती एलीनॉर रूझवेल्ट यांनी मानवी अधिकाराची सनद घोषित करून स्त्री-पुरुष समानतेची मुहूर्तमेढ रोवली. भारतीय राज्यघटना अंमलात आणल्यानंतर संसदेत अनेक प्रकारचे उन्नती विषयक, वारसाहक्क, विवाह विषयक कायदे तयार करून महिलांना मिळणाऱ्या वागणुकीत क्रांतीकारक बदल घडवून आणला. महिलांच्या कल्याणाकरीता जे कायदे आहेत त्याचा मुख्य पाया म्हणजे भारतीय राज्यघटनेने ओळख करून दिलेल्या स्वातंत्र्य, समता, बंधुता यात अभिप्रेत आहे.

भारतीय संविधानाच्या उद्देशपत्रिकेत संविधानाची मुलभूत उद्दिष्ट व साध्य यात समाविष्ट केलेली आहेत. भारतीय नागरिकांना न्याय, सामाजिक, आर्थिक व राजकीय, स्वातंत्र्य, समता व बंधुभाव आणि संधीची हमी दिलेली आहे. ही उद्दिष्टे संविधानात समाविष्ट करण्यामागे मुख्य हेतू म्हणजे महिलांना पुरुषांप्रमाणे समान संधी व समान हक्क मिळावे हा आहे.

भारतीय संविधानात महिलांना समान संधी, समान वागणुक व समान दर्जा पुरुषाप्रमाणे मिळणार अशी तरतुद केली आहे. त्याचप्रमाणे सामाजिक, आर्थिक व राजकीय असे न्यायधिष्ठ तीन प्रकार नमुद केलेले आहे. संविधानाने महिलांना समान संधी दिल्यामुळे रोजगाराच्या संधी उपलब्ध आहेत. स्त्रिया शिक्षित होऊन अनेक क्षेत्रात उच्च पदावर असून स्वावलंबी आहेत. संविधानाने महिलांना राजकीय क्षेत्रात सक्रीय सहभाग व न्याय संधी तसेच मतदानाचा अधिकार बहाल केलेला आहे. आर्थिक न्याय व समान कार्यात समान वेतन इत्यादी संधी उपलब्ध करून दिलेली आहे. विचार करण्याचे, आपले विचार मांडण्याचे स्वातंत्र्य दिलेले आहे. भारतीय राज्यघटनेने महिलांना स्वाभिमान, आत्माभिधानाचे संरक्षण दिलेले आहे.

महाराष्ट्र शासनाने हिंदू वारसा कायद्यात २२ जून १९९४ ला दुरुस्ती करून महिलांना वडिलोपार्जित संपत्तीत जन्मताच व वारसाहक्क प्राप्त करून देणारी तरतुद केलेली आहे. संविधानाने स्त्रियांच्या सक्षमीकरणासाठी अतिशय महत्वाचे कायदे करून महिलांना स्वावलंबी करण्याचे सर्व कायदे केलेले आहे.

स्त्री सक्षमीकरण म्हणजेच स्त्रियांना स्वावलंबी बनविणे असा अर्थ होतो. केवळ कायदे करून चालणार नाही तर शासनाने अधिक प्रमाणात प्रयत्न करणे आवश्यक आहे. ज्यात स्त्री शिक्षणाचे प्रमाण वाढविणे, पुरुषाप्रमाणे स्त्रियांना निर्णय प्रक्रियेत सहभागी करणे, आर्थिक व्यवहार व संपत्तीमध्ये अधिकार देणे, आर्थिकदृष्ट्या निर्भर करणे, अधिकाराची जाणीव करून देणे, पुरुषांच्या मानसिकतेत बदल करणे.

अशाप्रकारे शासनाने स्त्री सक्षमीकरणासाठी प्रयत्न करणे आवश्यक आहे. तरच देशाचा विकास साधता येतो. डॉ. बाबासाहेब आंबेडकर म्हणतात, “ज्या देशातील शिक्षित स्त्रियांचे प्रमाण अधिक तो देश विकसीत” शिक्षणामुळे स्त्री सक्षम होण्यास मदत होते, अधिकाराची जाणीव निर्माण होते. आज अनेक देशात स्त्रियांची कामगिरी दिसून येते तर दुसऱ्या बाजूला स्त्रियांवरती बलात्कार, हुंडाबळी, विनयभंग, स्त्रियांची विक्री, लहान मुलींचे शोषण, स्त्री भ्रूणहत्या अशा अनेक अमानुष अत्याचाराला विरोध करण्यासाठी स्त्री सक्षम होण्याचे प्रयत्न दिसून येत नाही. त्याकरीता स्वतः स्त्री सक्षम होणे, मानसिकता बदलविणे आवश्यक आहे, तरच खऱ्या अर्थाने स्त्री सक्षमीकरण होईल.

राज्यघटनेतील अधिकार व हक्काच्या माध्यमातून कलम १४, १५, १६, १९, २३ व २४, ३१, ४२, ४७, २४३, ३३० व ३३२ यामध्ये महिलांचे विशेष अधिकार आहेत. असे विशेष कायदे असूनही महिलांवर सामाजिक व आर्थिकदृष्ट्या अत्याचार सुरूच आहेत.

महिलांवर अत्याचार थांबवायचे असेल तर कायद्याची काटेकोरपणे अंमलबजावणी करणे आवश्यक आहे. राज्यघटनेनी स्त्रियांना मुलभूत अधिकार देऊन संपूर्ण भारतीय स्त्रियांचा विकासाचा, प्रगतीचा मार्ग मोकळा करून दिलेला आहे.

संदर्भ ग्रंथसूची :-

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२. सवाने अरूणा - डॉ. आंबेडकर आणि स्त्री, आकांक्षा प्रकाशन, नागपूर
३. प्रा. संजीव निंबाळकर - समाज
४. प. रा. आपटे, पुष्पा रोडे - भारतातील महिला विकासाची वाटचाल
५. अरुंधती पाटील - स्त्री : आत्मभान ते सक्षमीकरण - एक प्रवास, अरूणा प्रकाशन, लातूर

कामगारांचे कैवारी : डॉ बाबासाहेब आंबेडकर

डॉ. एम.के. कन्नाडे

सहाय्यक प्राध्यपिका

(समाजशास्त्र विभागप्रमुख)

राजर्षी छत्रपती शाहू कॉलेज, कोल्हापूर

Email- swamimamata@gmail.com

गोषवारा:

आज प्रत्येकजण हा एक प्रकारचा कामगारच आहे. काही लोक स्वतःचा व्यवसाय सुरू करून काम करतात तर काही इतरांच्या व्यवसाय, कारखाना किंवा शेतीवर काम करतात. देशातील प्रत्येक नागरिक स्वतःचा व कुटुंबाचा उदरनिर्वाह करण्यासाठी काहीना काही काम करीत असतो. एक कामगार म्हणून आज आपल्याला भरपूर सोयी सवलती मिळत असतात. हे मिळण्यामध्ये डॉ. आंबेडकरांचे योगदान विसरून चालणार नाही. ज्याने कामगारांचे प्रश्न, त्यांची परिस्थिती, समस्या, व्यथा जवळून बघितल्या होत्या. आणि हे प्रश्न किंवा समस्या सोडवण्यासाठी आणि कामगारांच्या अन्यायाला वाचा फोडण्यासाठी नेहमी लढा दिला व कामगारांना न्याय मिळवून दिला. आणि ती व्यक्ती आहे, डॉ.बाबासाहेब आंबेडकर. डॉ.बाबासाहेब आंबेडकरांची कामगारांविषयी भूमिका, त्यांचे कामगारांसाठी योगदान फार महत्त्वपूर्ण होते. डॉ आंबेडकर हे शेतकरी कामगार आणि भूमीहीनांचे एक प्रभावी पुढारी म्हणून कार्य केले.

बाबासाहेब आंबेडकरांवर देशाची राज्यघटना लिहिण्याची जबाबदारी आली होती. तेव्हा कामगारांच्या अनेक प्रश्नांचा खोलवर अभ्यास करून कामगारांसाठी समान संधीचा आणि समानतेचा विचार संविधानात मांडला

समग्र भारतातील कामगार आणि कामगार चळवळ, कामगार कायदे, स्त्री कामगारा बद्दलची आत्मीयता, त्यांच्या कौटुंबिक संसाराविषयी चिंता, त्यांच्या जीवनातील उन्नतीचा मार्ग केवळ डॉ. बाबासाहेब आंबेडकरांमुळेच सुकर झाला असे म्हणता येईल. भारताच्या राजकीय क्षितीजावर डॉ. बाबासाहेब आंबेडकर नसते तर दलित, शोषित, कामगारांची आणि पीडितांचे भवितव्य अंधकारमय झाले असते. डॉ.बाबासाहेब आंबेडकरांनी कामगार कल्याणाचा मार्ग खऱ्या अर्थाने मोकळा केला असे म्हणता येईल कारण कामगारांच्या अन्याय अत्याचाराविरुद्ध लढा देऊन अन्यायाला वाचा फोडली आणि आजच्या कामगाराला खरा न्याय मिळवून देऊन त्यांना सशक्त बनवले. डॉ. आंबेडकर सर्व देशाचे नेते होते. त्यांच्या विचारानुसार अनुकरण करणे महत्त्वाचे आहे.

प्रस्तावना:

डॉ. बाबासाहेब आंबेडकर हे मध्य प्रांतातील महू येथील लष्करी छावणीत सुभेदार रामजी मालोजी सकपाळ (अंबावडेकर) व भिमाबाई यांच्या पोटी जन्मलेले त्यांचे चौदावे अपत्य होते. अस्पृश्य समाजातील मॅट्रिक उत्तीर्ण झालेले ते पहिले विद्यार्थी होते नंतर मात्र ते भारतरत्न झाले. भारतरत्न डॉ. बाबासाहेब आंबेडकर हे एक थोर समाजसुधारक, विचारवंत, अर्थतज्ञ, शिक्षणतज्ञ, कायदेपंडित, घटनाकार, नामवंत संसदपटू, संपादक, लेखक,

नामवंत वकील, प्राध्यापक, एक अभ्यासू आमदार, खासदार अशी किती तरी पदे भूषविलेली एक व्यक्तिमत्व आहे.

आज प्रत्येकजण हा एक प्रकारचा कामगारच आहे. काही लोक स्वतःचा व्यवसाय सुरू करून काम करतात तर काही इतरांच्या व्यवसाय, कारखाना किंवा शेतीवर काम करतात. देशातील प्रत्येक नागरिक स्वतःचा व कुटुंबाचा उदरनिर्वाह करण्यासाठी काहीना काही काम करीत असतो. एक कामगार म्हणून आज आपल्याला भरपूर सोयी सवलती मिळत असतात. हे मिळण्यामध्ये डॉ. आंबेडकरांचे योगदान विसरून चालणार नाही.

उद्दिष्टे:

- कामगारांच्या सामाजिक स्थितीचा अभ्यास करणे
- डॉ. आंबेडकरांनी कामगारासाठी केलेल्या योगदानाचा व योजनांचा अभ्यास करणे

डॉ. आंबेडकर कामगार, शेतकरी, शेतमजूर, दलित, महिला यांच्या हक्कासाठी लढले. डॉ. आंबेडकरांच्या काळात कामगारांची स्थिती अतिशय दयनीय होती. मालक वर्ग दुर्बल आणि असंघटीत कामगारांना गुलामासारखे वागवित असत आणि मोबदला मात्र कमी देत असत. त्याचबरोबर चातुर्वर्ण व्यवस्था देखील तीव्र स्वरूपाची होती. जाती पद्धती हे केवळ श्रमाचे विभाजन नाही, ते श्रमिकांचे देखील विभाजन आहे. हे श्रमिकांचे विभाजन नैसर्गिक नाही. बाबासाहेब आंबेडकर म्हणतात की दुसऱ्या कोणत्याही देशाने श्रम विभाजनाला अशा तऱ्हेचा श्रमिकांचा दर्जा चिकटवून दिलेला नाही. जातिव्यवस्थेमुळे निर्माण झालेली उद्योगाची प्रतवारी विघातक आहे. उद्योगधंदे कधीच स्थिर नसतात त्यामध्ये बदल घडून येत असतात. म्हणून उद्योग बदलण्याची परवानगी व्यक्तीला हवी असते. परंतु अशी परवानगी जातीसंस्था देत नाही म्हणजेच जातिव्यवस्थेने निर्माण केलेले श्रमविभाजन हे आवडीनिवडीनुसार विभाजन नाही तर ते दैववादाच्या तत्वावर आधारलेले आहे.

ज्याने कामगारांचे प्रश्न, त्यांची परिस्थिती, समस्या, व्यथा जवळून बघितल्या होत्या. आणि हे प्रश्न किंवा समस्या सोडवण्यासाठी आणि कामगारांच्या अन्यायाला वाचा फोडण्यासाठी नेहमी लढा दिला व कामगारांना न्याय मिळवून दिला. आणि ती व्यक्ती आहे, डॉ.बाबासाहेब आंबेडकर. डॉ.बाबासाहेब आंबेडकरांची कामगारांविषयी भूमिका, त्यांचे कामगारांसाठी योगदान फार महत्त्वपूर्ण होते. डॉ आंबेडकर हे शेतकरी कामगार आणि भूमीहीनांचे एक प्रभावी पुढारी म्हणून कार्य केले.

१९ व्या शतकाच्या उत्तरार्धात आधुनिक कामगार वर्ग उदयास आला.भारतामध्ये जसजसा औद्योगिक विकास होत गेला तसतसे नवीन नवीन यंत्रांचा वापर सुद्धा वाढू लागला. त्याचप्रमाणे कामगार संख्या सुद्धा वाढू लागली, खेडेगावातून शहरात येणाऱ्या कामगारांची संख्या वाढत होती यामध्ये दलित, आदिवासी आणि मागास समाजातील लोक होते. त्यातही कारखान्यात कामगाराला कामावर घेताना स्पृश्य-अस्पृश्य भेदभाव तर होताच, जरी कामावर घेतले तरी अन्यायकारक वागणूक कामगाराला दिली जात होती. त्या काळात पाहिजे तेवढे

प्रभावी कामगार कायदे अस्तित्वात नव्हते. त्यामुळे कामगार आणि मालक, भांडवलदार यांच्याकडून कामगारांचे शोषण होऊ लागले.

तेव्हा कामगारांच्या अन्यायाला वाचा फोडण्यासाठी एखादी कामगारांची संघटना असावी असे बाबासाहेबांना वाटत होते १९३४ सालापासून बाबासाहेब म्यूनिसिपल कामगार संघात सामील झाले. आणि मुंबई महापालिकेच्या कामगारांच्या प्रश्नांत त्यांनी स्वतः लक्ष घातले. आंबेडकरांना कामगारांविषयी आपुलकी व तळमळ होतीच. म्हणून कामगारांच्या प्रश्नांना वाचा फोडण्यासाठी व अन्यायाविरुद्ध लढा देण्यासाठी बाबासाहेबांनी दिनांक १५ ऑगस्ट १९३६ ला स्वतंत्र मजूर पक्षाची स्थापना केली. बाबासाहेबांनी हा पक्ष केवळ मजूर कामगार कष्टकरी वर्गाच्या कल्याणासाठीच स्थापन केला होता म्हणून त्यांनी पक्षाच्या नावातच 'मजूर' हा शब्द वापरला. या पक्षाचा जाहीरनामा गरीब व दलित वर्ग यांच्या उत्कर्षाच्या आणि उद्धाराच्या ध्येयाने प्रेरित झालेला होता. यामध्ये कामगारांच्या हिताच्या दृष्टीने कायदे करण्यात येणार होते. नोकऱ्या देणे, बडतर्फ करणे, कारखान्यात बढती देणे, कामाच्या तासांची कमाल मर्यादा व वेतन श्रेणी, भरपगारी रजा देणे, कामगारांना स्वस्त तसेच आरोग्यदायक वसितस्थानाची तरतुद करणे इत्यादी. तसेच बेकारी पासून मुक्तता व्हावी म्हणून भूमिहीनांना जमिनी देऊन त्यांच्या वसाहती स्थापण्यात येतील, जनहिताची कामे सुरु करण्यात येतील, औद्योगिक धंद्याची केंद्रे, मोठी नगरे यातून कनिष्ठ मध्यम वर्गाला घरभाडे कमी पडावे म्हणून तरतुद करण्यात येईल असे जाहीरनामा काढून आश्वासन दिले. यामध्ये असेही म्हटले होते की स्वतंत्र मजूर पक्ष समाजसुधारकांना सहाय्य करील. निवडणूक झाली आणि नवीन राज्यघटनेप्रमाणे झालेल्या ह्या पहिल्या सार्वत्रिक निवडणूक आंबेडकरांच्या स्वतंत्र मजूर पक्षाने दणदणीत यश मिळवले.

निवडणुकीत घवघवीत विजयाचा आनंद त्यांनी मिळविलेल्या दुसऱ्या एका विजयाने द्विगुणित झाला. महाड येथील चवदार तळ्यासंबंधी प्रतिवादांनी यांनी मुंबई येथील उच्च न्यायालयात आलेल्या दाव्याचा निर्णय दिनांक 16 मार्च 1937 ला लागला. ठाणे येथील सहाय्यक न्यायाधीशाने दिलेला निर्णय कायम झाला. आंबेडकरांनी आपले बोल खरे केले. तळ्याचा लढा जिंकला. चवदार तळ्याचे पाणी पिण्याचा अस्पृश्यांना हक्क मिळाला.

डॉ.आंबेडकर ब्रिटिश मंत्रिमंडळात 1942 ते 1946 त्या कालावधीत मजूर मंत्री होते तेव्हा त्यांनी सेवायोजन कार्यालयाची स्थापना केली. त्याकाळी अनुभवी अर्धशिक्षित यांना नोकरीसाठी भटकावे लागू नये, त्यांना नोकरी मिळावी हा त्यामागे उद्देश होता. भारतीय खाणीमध्ये भारतातील कामगारांना काम करण्यासाठी फारशी संधी दिली जात नसे. इंग्लंड मधून कामगार आयात केले जात होते. डॉ आंबेडकरांनी या आयातीवर प्रतिबंध लावला. भारतातील कामगारांना खाणीमध्ये कामावर घेतले जाऊ लागले. डॉ आंबेडकरांच्या कायद्यामुळे त्यांनाही खालील काम करता येऊ लागले. काही स्त्रिया ही यामध्ये पुरुषाच्या खांद्याला खांदा लावून काम करू लागले.

1938 मध्ये जे औद्योगिक कलहाचे विधेयक मुंबई विधिमंडळात विचारासाठी मांडले गेले त्यावर डॉ. आंबेडकर आणि जमनादास मेथा यांनी या विधेयकाला कडकडून विरोध केला. कारण या विधेयकानुसार कामगारांच्या संप करण्याच्या हक्काला विरोध करण्यात आला होता, मात्र मालकांना आपला अर्थसंकल्प उघड करण्यास भाग पाडत नव्हता. शिवाय पोलीस दलाचा उपयोग कामगार विरुद्ध करण्याची मुभा त्यामध्ये होती. त्यावर डॉ आंबेडकर म्हणाले संप करणे हा दिवाणी अपराध आहे, फौजदारी गुन्हा नाही. मानवाच्या इच्छेविरुद्ध त्याला काम करण्यास भाग पाडणे, त्याला शिक्षा करणे याचा अर्थ त्याला गुलाब बनविणे होय. आणि युनायटेड स्टेट्सच्या घटनेत म्हटल्याप्रमाणे गुलामगिरी म्हणजे इच्छा विरुद्ध लादलेले दास्य आहे. संप म्हणजे कामगारांना आपण कोणत्या अटीवर नोकरी करण्यास तयार आहोत हे सांगावयाचे स्वातंत्र्य असलेला हक्क होय. डॉ आंबेडकरांनी या विधेयकाला कामगारांच्या नागरिक स्वातंत्र्याच्या गळचेपीचा कायदा असे म्हटले. म्हणूनच या विधेयकाचा जनक हा 1929 च्या औद्योगिक कलहाचा कायदा करणाऱ्या पेक्षाही अधिक प्रगती विरोधी आहे असे त्यांनी म्हटले. तरीही शेवटी काँग्रेस मंत्रिमंडळाने ते विधेयक विधिमंडळाकडून मंजूर करून घेतले.

7 नोव्हेंबर 1938 चा संप फार महत्त्वाचा ठरला. या संपामुळे संयुक्त प्रांतातले नावाजलेले किसान पुढारी स्वामी सहजानंद आंबेडकर यांना मुंबईत त्यांच्या निवासस्थानी येऊन भेटले. मुंबईतील कामगारांचे प्रश्न आणि सर्वसाधारण भारतातील शेतकऱ्यांचे प्रश्न यावर त्यांनी आंबेडकरांशी चर्चा केली. ब्रिटिश साम्राज्यवादविरुद्ध एकजूट करण्यासाठी आंबेडकरांनी काँग्रेसला मिळावे असा त्यांनी आंबेडकरांची आग्रह धरला. तेव्हा काँग्रेस पक्षाने शेतकरी व कामगार यांच्या हिताचा विचार न करता त्यांच्या हिताचा बळी दिल्यामुळे त्यांनी काँग्रेसमध्ये जाण्यास नकार दिला.

बाबासाहेब आंबेडकरांवर देशाची राज्यघटना लिहिण्याची जबाबदारी आली होती. तेव्हा कामगारांच्या अनेक प्रश्नांचा खोलवर अभ्यास करून कामगारांसाठी समान संधीचा आणि समानतेचा विचार संविधानात मांडला डॉ. आंबेडकरांनी शेतकऱ्यांसाठीही महत्त्वाचे कार्य केले. अनेक अडचणीमध्ये जीवन जगणाऱ्या शेतकऱ्यांचे हित करण्यासाठी आंबेडकरांनी पाणी, वीज व शेतीचा सूक्ष्म विचार केला. त्यांना ग्रामीण समाजव्यवस्थेची जाण होती. शेतीचे रूप बदलले पाहिजे याबाबद ते आग्रही होते. अवघे २७ वर्षे वयात डॉ. आंबेडकरांनी देशातील शेती आणि शेतकरी यांचे संशोधन करून 'लहान शेतकऱ्यांच्या समस्या आणि उपाय' हा शोधनिबंध लिहिला. शेतीसाठी जमीन व पाणी हे मुख्य घटक आहेत. पाण्याशिवाय शेतीचा विकास अशक्य आहे. शेतकऱ्याला शाश्वत पाणी मिळणे गरजेचे आहे. पाण्याशिवाय उत्पादकता वाढणे आणि शेतकऱ्यांचा आर्थिक स्तर उंचावणे शक्य नाही हे त्यांनी ब्रिटिश सरकारच्या निदर्शनास आणून दिले होते. शेतीला उद्योग मानून पायाभूत सुविधा पुरवून शेतकऱ्यांचा आर्थिक विकास झाला पाहिजे. शेतकरी समृद्ध झाला तरच शेतीशी निगडित सर्व घटकांच्या आर्थिक सक्षमतेचा फायदा होईल, असे त्यांचे मत होते.

शेतकऱ्यांच्या प्रश्नावर चिंतन करणाऱ्या, विचार मांडणाऱ्या आणि त्यांच्यासाठी चळवळी उभ्या करून या देशातील शेती, शेतकऱ्यांचे प्रश्न डॉ. आंबेडकरांना संपवायचे होते. यासाठी त्यांनी २५ हजार शेतकऱ्यांचा देशातील

पहिला मोर्चा काढला. एवढेच नाहीतर त्यांच्या नेतृत्वात ७ वर्षे दीर्घकाळ शेतकऱ्यांचा संप झाला. जाती विसरून सर्व जण एकत्र आल्यास देश तुमच्या हातात येईल, असे ते सांगत. खोती पद्धतीच्या विरोधात त्यांनी लढा दिला. देशाचे पहिले पाटबंधारेमंत्री झाल्यानंतर डॉ. आंबेडकरांनी शेती आणि शेतकरी यांच्यासाठी अनेक महत्वाचे निर्णय घेतले, तसेच देशाचे पहिले ऊर्जामंत्री झाल्यानंतर त्यांनी पहिला ऊर्जा आयोग स्थापन करित वीज आणि पाण्याचे नियोजन केले. उद्योगांना वीज देताना कृषी उद्योगांना प्राधान्य दिले.

कोकणातील गुलामगिरी नष्ट करण्यासाठी त्यांनी मुंबई विधिमंडळासमोर 17 सप्टेंबर 1937 रोजी विधेयक मांडले. अशा तऱ्हेचे विधेयक मांडणारे विधिमंडळाचे ते पहिले सदस्य होते. आंबेडकर यांनी वेळोवेळी कामगार व शेतकऱ्यांच्या हिताच्या संदर्भात शासनाकडे मागणी केली. शेतावर काम करणाऱ्या मजुरांचे किमान वेतन ठरवावे, ज्याप्रमाणे महसूल करात सूट देण्यात येते त्याप्रमाणे थकलेल्या भाड्याच्या पैशात सूट द्यावी, गुलामगिरी पद्धत नष्ट करण्यासाठी कायदा करावा, सामाजिक दृष्ट्या जुलमी, आर्थिक दृष्ट्या कुचकामी ठरलेली जमीनदारी संपुष्टात आणली पाहिजे. लहान शेतकऱ्यांना कालव्याच्या पाण्याचे दर निम्मे करावेत इ.

डॉ आंबेडकरांनी त्याकाळी शेतकऱ्यांच्या दारिद्र्याचे कारणे सांगून त्यावर उपाय सांगितले होते, ते आजही समाजाला लागू होतात. ते असे की, शेत जमिनीचे झालेले तुकडे आणि तिच्यावर लोकसंख्येचा पडलेला भार ही शेतकऱ्यांच्या दारिद्र्याची कारणे आहेत. याला उपाय म्हणून जुने धंदे पुन्हा जोराने चालविणे आणि नवीन सुरू करणे, जनतेची उत्पादन शक्ती व तिची कार्यक्षमता यांची वाढ व्हावी म्हणून तांत्रिक शिक्षणाचे धडे देणे इत्यादी उपाययोजना करणे आवश्यक आहे. डॉ. आंबेडकर म्हणतात जगामध्ये दोन वर्ग आहेत गरीब व श्रीमंत. तिसरा वर्ग मध्यम वर्ग तो वर्ग अगदी लहान आहे. शेतकरी व कामगारांच्या दुःखाची कारणे त्यांचा छळ करणाऱ्यांच्या श्रीमंतीत आहे असे दिसून येईल. शेतकरी व कामगारांचे कल्याण करायचे असेल तर मजूर वर्गांनी एकत्र येऊन त्यांचे प्रतिनिधी विधिमंडळावर निवडून देणे आवश्यक आहे.

शेतकऱ्यांप्रमाणे रेल्वे कामगारांचीही संघटना करण्याचे काम डॉ.आंबेडकरांनी केले. आंबेडकरांनी कामगारासमोरच्या भाषणात कामगारांना सांगितले की, ब्राह्मणशाही आणि भांडवलशाही हे दोन कामगारांचे खरे शत्रू आहेत. डॉ आंबेडकरांच्या मते ब्राह्मणशाही म्हणजे स्वातंत्र्य, समता आणि बंधुभाव यांचा अभाव होय. ब्राह्मण शाहीचे दुष्परिणाम केवळ सामाजिक हक्क, आंतरजातीय विवाह, सहभोजने यावर होत नाहीत तर त्यामुळे नागरिक हक्क सुद्धा नाकारले आहेत. त्यांचा आर्थिक क्षेत्रातील संधी वरही परिणाम झाले आहेत.

आंबेडकर म्हणतात स्पृश्यांच्या तुलनेत अस्पृश्य कामगारांना काम मिळण्याची, नोकरी मिळण्याची व मिळालेल्या नोकरीमध्ये प्रगती करण्याची संधी फार कमी मिळते. अशा अनेक नोकऱ्या असतात की जेथे अस्पृश्य कामगारांना त्यातून वगळण्यात येते. कापड गिरण्यातील काही विभागात अस्पृश्य कामगार घेत नाहीत. रेल्वेमध्ये तर गॅंगमेनच्या नोकरीतच अस्पृश्य कामगारांना कुजत राहावे लागते. त्यांना अस्पृश्यतेमुळे हमाल म्हणून सुद्धा नेमण्यात येत नाही. कारण हमालांना स्टेशन मास्तरांच्या घरी घर कामासाठी नोकर म्हणून राबविण्यात येते.

तीच परिस्थिती रेल्वे कारखान्यात देखील पहावयास मिळते. तेव्हा कामगारांनी एकत्र येणे आवश्यक आहे. असा उपदेश डॉ आंबेडकरांनी कामगारांना केला.

कामगार आणि शेतकऱ्यांच्या हिताच्या संदर्भात ते नेहमीच भाषणामध्ये त्याचा उल्लेख करीत असत. शेतकऱ्यांच्या परिषदेच्या अध्यक्षीय भाषणात डॉ आंबेडकर म्हणाले, माझा जन्म सर्वसाधारण जनतेची जबाबदारी घेण्यासाठी असावा. मी गरीब कुटुंबात जन्माला आलो त्यामुळे मला गरिबाच्या अडचणी माहित आहेत. गुलामगिरी पद्धत (खोती) तुमच्या रक्ताचे शोषण करीत आहे ही पद्धत नष्ट केली पाहिजे. ही पद्धत नष्ट झाल्या शिवाय तुम्हाला शांतता व समृद्धी लाभणार नाही. कामगार युनियन ने सुरू केलेल्या कापड गिरण्यांतील कामगार चळवळीच्या पहिल्या संपास अपयश आले तरी दुसऱ्या चळवळीला डॉ आंबेडकरांनी पुन्हा चालना दिली. पूर्वीच्या संपात भाग घेतलेल्या काही कामगारांना कामावरून कमी केले होते. हेच या असंतोषाचे कारण होते. संपावर जाण्याचा कामगारांना अधिकार आहे हे तत्त्व आंबेडकरांना मान्य होते. पण त्याचा जपूनच व क्वचित प्रसंगी ते ही केवळ कामगारांच्या हितासाठीच वापरावे असे त्यांचे म्हणणे होते.

डॉ. बाबासाहेब आंबेडकरांनी पुरुषा प्रमाणेच स्त्री कामगारांच्या न्याय हक्कासाठीही लढा दिला. 13 मार्च 1954 ला कोळसा उत्पादन आणि स्त्री खाण कामगार या दोन्हीचा विचार मांडून, कामगारांना महागाई भत्ता, नुकसानभरपाई, बेकारीच्या काळातील नुकसानभरपाईची पद्धत, कामगारांचा राजीनामा, खाण कामगारांचे वेतन व सवलती, कोळशाच्या उत्पादनाचा प्रश्न, खाण कामगार आणि महिला परिषद यावर डॉ आंबेडकरांनी पहिल्यांदा विचार मांडला. ज्याप्रमाणे पुरुष खाण कामगाराबद्दल डॉ आंबेडकर यांनी विचार व्यक्त केले त्या प्रमाणे स्त्रीयाबाबतही 29 मार्च 1945 ला विधेयक आणून चर्चा केली आणि स्त्री कामगारांचे हित जोपासले. प्रसूतीच्या काळात विश्रांतीची तरतूद, रोख मदत, किमान चार आठवडे प्रसूती भत्ता मिळावा, तसेच कामगार गैरहजर असताना त्यांना पगारी सुट्ट्या मिळाव्यात यासाठी त्यांनी प्रयत्न केले. डॉ. आंबेडकरांमुळे देशातील स्त्रियांना मताचा व समतेचा अधिकार मिळाला. डॉ आंबेडकर खाण मजुरांसाठी त्यांच्या भाषणातून पोटतिडकीने बोलत असत. कामगार आणि शेतकऱ्यांच्या उद्धारासाठी चळवळ करीत असताना अस्पृश्यांच्या दृष्टीने महत्त्वाच्या प्रश्नाकडेही डॉ. आंबेडकरांनी लक्ष वेधले.

भारत स्वतंत्र झाल्यानंतर बाबासाहेब कायदेमंत्री झाले होते तेव्हा कामगारांच्या कल्याणासाठी अनेक कायदे त्यांनी केले संप, टाळेबंदी, भांडण, कोर्टकचेऱ्या या कोणत्याही मार्गातून कामगार व मालक यांच्यातील वाद संपणार नाही.तेव्हा यासाठी १९४७ मध्ये औद्योगिक कलह कायदा आणला.या कायद्याचा मुख्य उद्देशच हा होता की कामगार व मालक यांच्यातील वाद शांततेने व विचारविनिमय करून सोडवता यावा.

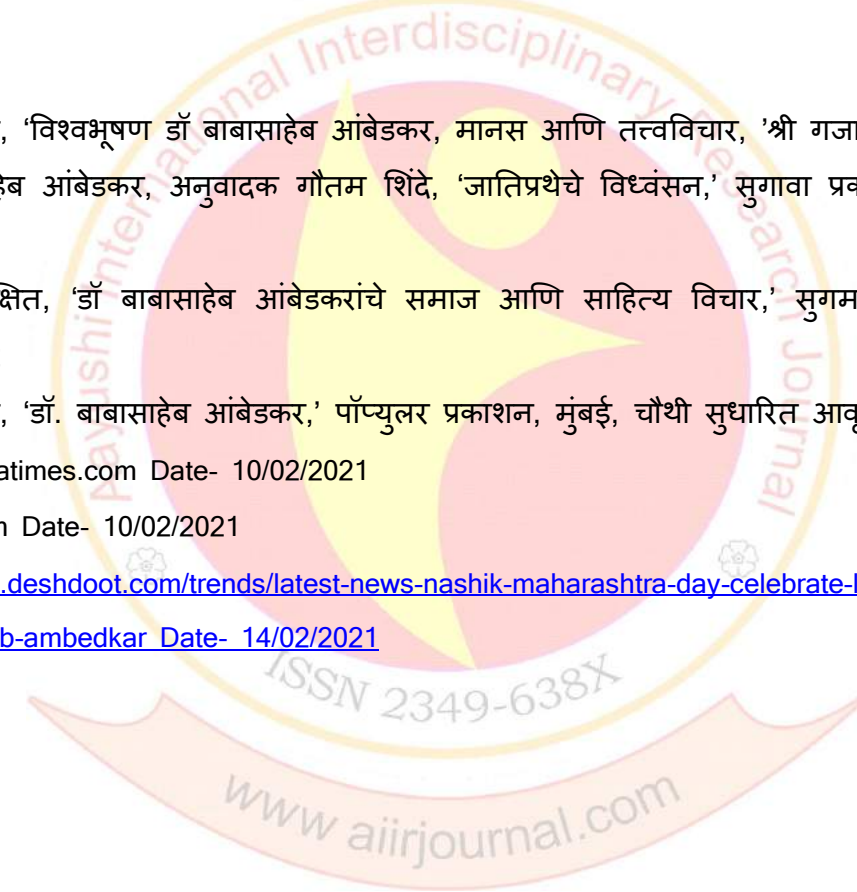
डॉ.बाबासाहेब आंबेडकरांनी कामगारांना जागृत करण्यासाठी आपल्या भाषणात म्हणाले आपल्या ध्येयातील व मार्गातील अडचणी स्वतःच दूर करून आपल्यावरील कलंक तुम्ही स्वतःच धुऊन टाकले पाहिजे. आजचे कामगार विषयक व शेतीविषयक कायद्यांमध्ये बदल होत आहेत ते कामगारांच्या व शेतकऱ्यांच्या हिताचे दिसत नाहीत, त्यामुळेच तर ते काही महिन्यांपासून रस्त्यावर येऊन आंदोलने करीत असलेले पहावयास मिळते. या सर्व

बदलत्या धोरणामुळे कामगारांच्या आणि शेतकऱ्यांच्या कष्टाला किंमत राहिलेली नाही. यामुळे गरीब हा दिवसेंदिवस गरीब श्रीमंत हा अधिकाधिक श्रीमंत होताना दिसतो आहे.

समग्र भारतातील कामगार आणि कामगार चळवळ, कामगार कायदे, स्त्री कामगारा बद्दलची आत्मीयता, त्यांच्या कौटुंबिक संसाराविषयी चिंता, त्यांच्या जीवनातील उन्नतीचा मार्ग केवळ डॉ. बाबासाहेब आंबेडकरांमुळेच सुकर झाला असे म्हणता येईल. भारताच्या राजकीय क्षितीजावर डॉ. बाबासाहेब आंबेडकर नसते तर दलित, शोषित, कामगारांची आणि पीडितांचे भवितव्य अंधकारमय झाले असते. डॉ.बाबासाहेब आंबेडकरांनी कामगार कल्याणाचा मार्ग खऱ्या अर्थाने मोकळा केला असे म्हणता येईल कारण कामगारांच्या अन्याय अत्याचाराविरुद्ध लढा देऊन अन्यायाला वाचा फोडली आणि आजच्या कामगाराला खरा न्याय मिळवून देऊन त्यांना सशक्त बनवले. डॉ. आंबेडकर सर्व देशाचे नेते होते. त्यांच्या विचारानुसार अनुकरण करणे महत्त्वाचे आहे.

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डॉ. लक्ष्मीकांत चोपकर

सहाय्यक प्राध्यापक,

कुंभलकर समाजकार्य सांध्यकालीन महाविद्यालय, नागपूर

ई-मेल : lchopkar@gmail.com

सारांश

भारतीय कामगार कायदे म्हणजे भारतातील कामगारांचे नियमन करणारे कायदे आहेत. भारतीय कामगार कायदे केन्द्रीय व राज्य पातळीवर सरकारांनी यासाठी उच्च पातळीचे संरक्षण सुनिश्चित केले आहे. परंतु प्रत्यक्ष व्यवहारात कायद्याचे हक्क केवळ अल्प संघटीत कामगारनांच मिळत आहेत. केन्द्र व राज्य सरकार दोन्ही अधिकार क्षेत्रात आहेत. राज्यघटनामध्ये कामगारविषयक बाबी, कामगार संबंध आणि रोजगाराबाबत कायदे केले आहे. त्यामध्ये कामगारांचे आरोग्य, सुरक्षा व कल्याण सुरक्षित ठेवण्यासाठी कारखाना अधिनियमात तरतुदी करण्यात आल्या आहेत. कामगारांचे सामाजिक सुरक्षा धोरण निर्देशित केले आहे. श्रमिक व मालक वर्ग (नियोजक) यांच्यात संघर्ष व विवाद सुरु असतात. याकरिता औद्योगिक विवाद कायदा करण्यात आलेला आहे. डॉ. बाबासाहेब आंबेडकर यांनी कामगार चळवळीला सहकार्य व मान्यता मिळून दिल्या गेली असून समाजातील अन्याय, अत्याचार व शोषणापासून संरक्षण करण्याच्या दृष्टिकोनातून कामगार संघटना कायदा अस्तित्वात आल्या. कामगारांचे हक्क व अधिकार याबाबत जागृती करण्यात आले तसेच पुरुष, स्त्रिया आणि मुले कामगारांबाबतचे वय, गैरवर्तन, शोषण केले जाणार नाही याकरिता कायदे तयार करण्यात आले. कामगारांचे आर्थिक, सामाजिक, आरोग्यसुरक्षा व कल्याण तसेच शैक्षणिक विकास साधण्याच्या दृष्टिकोनातून अनेक कामगार कल्याण योजना तयार करण्यात आले.

डॉ. बाबासाहेब आंबेडकर हे विसाव्या शतकातील जगाचे महान योद्धा होते. प्रस्थापित भेदभावाच्या विरोधात त्यांनी लढा दिला. ते खरा नेता होते. सामान्य आणि कामगार वर्गाने मोकळा श्वास घ्यावा अशी त्यांची नेहमी इच्छा होती.

प्रस्तावना :

भारतामध्ये डॉ. बाबासाहेब आंबेडकर या एक मानवतावादी नेत्यांचा उदय झाला. त्यांचा वैश्विक दृष्टिकोन भिन्न होता. व्हाईसरायच्या Executive Council मध्ये डॉ. बाबासाहेब आंबेडकर श्रम सदस्य म्हणून कार्यरत होते. त्यांनी दामोदर व्हॅली डॅम, सोनव्हॅली डॅम, हिराकुंड डॅम असे 8 डॅमचे निर्माण केवळ चार वर्षांमध्ये पूर्ण केले. तसेच तुंगभद्र डॅम, भांगडा डॅम त्यामध्ये समाविष्ट आहे. श्रम विभागांतर्गत एक केन्द्रीय उर्जा आयोगाचे गठन करण्यात आले. त्यांचे ते अध्यक्ष होते. ज्यामध्ये नदी, बांध, सिंचाई आणि विज निर्मिती उत्पादन करण असून त्याला मल्टीपरपज व्हॅली प्रोजेक्ट म्हणून ओळखला जातो. मिनरल डेव्हलपमेंट पॉलिसी ही डॉ. बाबासाहेब आंबेडकरांची देण आहे.

एक श्रम मंत्री म्हणून डॉ. बाबासाहेबांची भुमिका मोठी असून रोजगार कार्यालय निर्माण, कामाचे तास, महिलांचे कल्याण निधी, विमा, साप्ताहिक रजा, प्रसव काळातील सुट्टी, भुमीगत खाणीमध्ये महिला कामगारांना प्रतिबंध, विमा, आरोग्य सेवा, महागाई भत्ता, औद्योगिक विवाद आणि तंटे सोडविण्याकरिता त्रिपक्षीय श्रम परिषद इत्यादी डॉ. आंबेडकरांची भारतीय श्रमिकांना देण आहे. ते दुरदृष्टी, बुद्धिवादी, कर्तव्यपूर्ण व निष्ठापूर्ण केले आहे. डॉ. बाबासाहेबांचे 70 वर्षांपूर्वीचे दुरदृष्टी विचार आजही लागू होतात.

त्यांनी दलितांच्या उत्थानाकरिता कार्य केले असून त्यांचे श्रमकल्याण सुधारणामध्ये योगदान आहे ते संविधान निर्माते होते.

डॉ. बाबासाहेब यांचा परिचय व कामगार समस्या जाणीव :

डॉ. बाबासाहेबांचा जन्म 14 एप्रिल 1891 मध्ये म्हू, मध्यप्रदेश येथे झाला. त्यांचे वडील रामजी मालोजी सतपाल सुभेदार होते. ब्रिटीश सेनामध्ये सुभेदार होते. त्यांचे आई भिमाबाई होत्या. डॉ. आंबेडकरांचे मुळ नांव आंबेडकर होते. त्यांचे गुरुजी (ब्राम्हण) होत त्यांनी त्यांचे नांव आंबेडकर केले. रमाबाई त्यांच्या पत्नी होत्या. त्यांच्या मृत्यूनंतर डॉ. सविता आंबेडकर हया दुसरी पत्नी होत्या. डॉ. बाबासाहेब आंबेडकरांनी मुंबई विद्यापीठातून बी.ए. ची डिग्री 1912 मध्ये घेतली. त्यांनी कोलंबिया विद्यापीठातून पदव्युत्तर डिग्री घेतली. London School of Economics मधून Ph.D. (अर्थशास्त्र) विषयात पदवी घेतली.

डॉ. बाबासाहेब हे मुंबई विद्यापीठामध्ये प्राध्यापक म्हणून 10 वर्षे कार्यरत होते. ते चाळमध्ये राहत होते. त्यांच्या अस्पृश्यतेमुळे त्यांना चांगल्या वस्तीत घर किरायाने मिळत नव्हते. त्या चाळमध्ये गरिब, मजूर वर्ग, दलित समाजाचे लोक, गरीब शेतकरी इत्यादी राहत होते. चाळेमध्ये जास्तीत जास्त मजूर (श्रमिक) राहत असून ते मुंबईमध्ये काम करीत होते. त्यामुळे त्यांनी श्रमिकांचे राहणे, खाणे, पिणे, श्रमिकांच्या कामाचे तास, मालकांचे वर्तन, मालकांप्रती कामगारांचे मत तसेच उद्योगाबाबत मत, श्रमिकांच्या समस्या जवळून पाहिले व अनुभवले होते.

डॉ. बाबासाहेब हे भारताचे संविधान निर्माते होते. स्वतंत्र भारताचे ते पहिले कानून (कायदा) मंत्री होते. त्यांनी हिन्दी, इंग्रजी, संस्कृत, पाली, जर्मन, मराठी, पर्शियन व गुजराती अ” ११ भाषा येत होत्या. त्यांच्या राजगृहामध्ये 80,000 पुस्तके होते. डॉ. आंबेडकरांना 1990 मध्ये भारत सरकारने त्यांना मरणोत्तर सर्वोच्च नागरिक पुरस्काराने सन्मानित केले होते.

कामगार जीवन सुधार करण्याचे प्रावधान/महिला कामगार सुधारणा व कामगार कल्याण :

डॉ. आंबेडकरांनी समाज सुधारणांचा एक अभिमत एक अंग समजून कामगारांच्या समस्या सोडविण्याचा प्रयत्न केला. कामगारांवर होणारे अन्याय व अत्याचारांचा सामना करण्यासाठी प्रयत्न केले. त्यांनी मुंबईमध्ये म्युनिसिपल कर्मचारी संघटन स्थापन केले व आंदोलन सुरु केले व कामगारांना न्याय मिळवून दिला. 1930 मध्ये नागपूर जिल्हयातील कामठी, मध्यप्रदेश मधील बिडी कामगार संघटना स्थापन केली. त्यांनी सांगितले की कामगारांमध्ये दलित व शोषित वर्ग आहे. त्याकरिता त्यांनी एक पक्ष स्थापन केला व त्याला 'स्वतंत्र मजदूर पक्ष' हे नाव दिले.

डॉ. बाबासाहेब आंबेडकर हे 1942 मध्ये व्हाईसरायच्या मंत्रीमंडळात सामील झाले. त्यावेळेसचे कायदे होते ते सरकार व मालकांच्या हिताची रक्षणाकरिता तयार करण्यात आले होते. त्यावेळी डॉ. आंबेडकरांनी कामगार संदर्भात कायदे तयार केले. कायदयामध्ये बरेच सुधारणा करण्याचा प्रयत्न केला. त्यावेळी कारखान्यामधील कामगार सकाळी सुर्योदयापूर्वी कामावर जात असे व सुर्यास्तानंतर आपल्या घरी येत असे. यामुळे डॉ. आंबेडकरांनी कारखाना अधिनियमामध्ये सुधारणा केली. ब्रिटीश काळात कामगार व मालकांच्या प्रश्नावर विचार करण्याकरिता अनेक विभाग तयार केले. कामगारांकडे कोणी लक्ष देत नव्हते. त्यांच्या प्रयत्नामुळे कामगार कायद्यात सुधारणा करण्यात आली.

कामगारांच्या कामाच्या तासात सुधारणा 8 तास करण्यात आली. ते पहिले 10 ते 12 तास होते. किरकोळ रजा, अर्जित रजा, विशेष रजा, इत्यादी रजेचे प्रावधान करण्यात आले. 1943 मध्ये औद्योगिक

कामगारांकरिता विमा योजना तयार केली. त्यामुळे कामगारांना विमा बंधनकारक झाले. न्युनतम वेतन आणि कामगारांची सामाजिक सुरक्षेकरिता प्रयत्न केले.

डॉ. आंबेडकर कामगार मंत्री झाल्यानंतर कामगार व मालकांच्या समस्यावर अधिक विचार करण्याची व्यवस्था केली. कामगार, सरकार, व मालक यांचे प्रतिनिधी एका टेबलावर बसून विचारविनिमय दिशानिर्देशन करून त्यांची समस्या सोडविण्याकरिता त्यांनी प्रयत्न केले. त्याला त्रिपक्षीय समिती म्हणून नाव दिले. तसेच जमिनदारी पध्दतीमध्ये शेतीमध्ये भूमिहिन कामगार होते. त्यांनी शेतीला एक उद्योग समजले पाहिजे त्यासाठी शेतीचे राष्ट्रीयकरण करण्याचे ठरविले. तसेच कामगारांच्या सामाजिक, आर्थिक, शैक्षणिक समस्याकडे लक्ष दिले. त्यांनी त्याकरिता कामगार आयोगाची स्थापना केली. त्यांनी सफाई कामगारांना अनेक सुविधा दिल्या. डॉ. आंबेडकरांनी गलिच्छ काम व गलिच्छ प्रथा न करण्याचा आग्रह केला आणि समाजाला सांगितले की, "शिका आणि संघटीत रहा" व जीवनात संघर्ष करा. सफाई कामगारांचा संघटन दिल्ली येथे त्यांच्या नेतृत्वात स्थापित झाले.

डॉ. आंबेडकरांनी 1942-1946 पर्यंत कामगार मंत्री असतांना 4 वर्षांमध्ये कामगारांकरिता अनेक कार्य केले. 6 ऑगस्ट 1942 रोजी त्रिपक्षीय परिषद दिल्लीला बोलविले. देशात पहिली बैठक आयोजित केली होती. त्यात मालक, कामगार आणि सरकारने प्रतिनिधी म्हणून बैठक घेतली. कामगार संघटनेला मान्यता देण्यात आली. 13 नोव्हेंबर 1942 मध्ये विधेयक काढला. Trade Union Amendment Act त्यात संघटनेला मान्यता देणे, गुन्हा ठरविणे याकरिता कायद्याचा आधार मिळाला. श्रम (कामगार) हा घटकेचा समवर्ती सूचीमध्ये समाविष्ट केला. लेबर कमिशनची निर्मिती केली. कामगार प्रश्न सोडविण्याकरिता पद निर्मिती केली. आज सुध्दा कामगाराला पहिला न्याय मागायचा असेल तर तो कमिशनरकडे जाते.

2 सप्टेंबर 1945 मध्ये "लेबर चार्टर" च्या नावाने या योजना सरकारच्या समोर ठेवली होती. कामगार मंत्री बनण्यापुर्वी कामगार संघटनांना महत्त्व दिल्या जात नव्हते. त्याकरिता 'कामगार संघटना' कायदा तयार करण्यात आला. कामगार संघटन बनण्याकरिता मान्यता न दिल्या गेली तर मालकांना दंड देण्याची व्यवस्था केली गेली. त्यामुळे कामगार संघटनेला महत्त्व प्राप्त झाले आहे. कामगार संघटनेच्या अनुमतीशिवाय कोणतेही बदल करू शकत नाही.

कामगारांचे जीवनमान सुधारणा व कामगार भत्ते प्रावधान याकरिता डॉ. बाबासाहेब यांनी 1937 मध्ये "स्वतंत्र श्रमिक दल" पार्टीची निर्मिती केली. मुंबई विधान परिषदेमध्ये 17 उमेदवार उभे करून 15 उमेदवार विजयी झाले. 1942-1943 पर्यंत व्हाइसरॉय कार्यकारी परिषद श्रम मंत्री होते. त्यांनी मजुरी केलेले कामगार कायदे आजपर्यंत चालू आहेत.

1942 मध्ये त्रिपक्षीय भारतीय श्रमसंमेलन हे पहिले भारतीय संमेलन होते. यात मालक, कामगार सरकारचे प्रतिनिधी होते. त्यामध्ये न्युनतम मजुरी कायदा मसुदा तयार करण्यात आला व 1948 मध्ये आझादीनंतर लागू झाले. 1944 मध्ये वेतन भुगतान (संशोधन विधेयक) मसुदा तसेच सल्लागार समिती मजुरांच्या कल्याणाकरिता, जे योजना तयार करणे (कायदे) याकरिता बी. पी. आगरकर समिती तयार करण्यात आली.

1945 साली भारतात नोकऱ्यांचा विनिमय करणाऱ्या (Employment Exchange) संस्था निघाल्या ज्यांना रोजगार हवा आहे त्यांची नोंद करून घेवून त्यांना नोकरी मिळवून देण्यासाठी मदत करणे हे या संस्थेचे कार्य आहे. 1959 च्या 'रोजगार विनिमय कायद्यानुसार' 25 किंवा त्यापेक्षा अधिक लोकांना कामावर

ठेवणाऱ्या मालकांना त्यांच्याकडील जागांची जाहिरात रोजगार विनिमय संस्थेकडे देणे बंधनकारक करण्यात आले आहे. AITUC ऑल इंडिया ट्रेड युनियन काँग्रेस तत्कालीन संघटनेचे सदस्य व्ही. व्ही. गिरी, बेगार श्रमिक आयोगाचे प्रमुख होते. बेगार प्रथा, कायदे अवैध घोषित केले.

कर्मचारी कल्याण हेतु राज्य विमा अधिनियम सादर केले. पूर्व एशियाई देशात भारत एक पहिला देश होता ज्यांनी राज्य विमा कर्मचारी अधिनियम तयार केला हे एक डॉ. आंबेडकरांची दूरदृष्टी होती. 1948 मध्ये कर्मचारी राज्य विमा अधिनियम लागू केला.

डॉ. बाबासाहेब व कामगार कार्य व कायदे :

डॉ. बाबासाहेबांनी गिरणी कामगारांचा संप पुकारला. जवळपास तासभर कामगारांची सभा झाली. ही सभा मोडू काढावा यासाठी गिरणी मालकाने पोलीस बळाचा वापर केला. 72 कामगार जखमी झाले. 25 कामगारांना अटक झाली. संप यशस्वी झाला, त्यामुळे कामगार पक्षाला बळकटी मिळाली. कामगार नेते, नेतृत्व सिध्द झाले. कामगार, शेतकरी, महिला कामगार यांच्याकरिता कायदे केले.

तत्कालीन व्हाईसरॉय लेनीन जो 12 जुलै 1942 रोजी आपल्या कार्यकारी मंडळामध्ये 'श्रम' मंत्री म्हणून डॉ. बाबासाहेबांना समविष्ट केले. कामगार मंत्री होण्यापूर्वी कामगारांचे कामाचे तास 14 होते. त्या कारखाना अधिनियमामध्ये Amendment केला. कामाचे तास 8 तास केले. भविष्य निर्वाह निधीची कल्पना मांडली. इएसआय चा कायदा आणला. रात्रीच्या पाळीमध्ये महिला कामगारांना सेवाबाबत प्रतिबंधित कायदा आणला. खान कामगार संरक्षण त्यांच्याकरिता विशेष कल्याण फंड कायदा केला. तसेच कामगार संघटनांना मान्यता दिली पाहिजे. याकरिता प्रयत्न केले. जेव्हा संघर्ष दलित आदिवासी अस्पृश्यकरिता जातीव्यवस्थेबात केला तेव्हाच संघर्ष डॉ. आंबेडकरांनी कामगारांकरिता केला. महिला व शेतकऱ्यांना प्रवाहात आणण्याचे काम केले.

1 नोव्हेंबर 1944 रोजी दुसरा कारखाना विधेयक मांडले. त्यामध्ये सुट्टीच्या दिवशी काम केल्यास त्या बदल्यात अन्य दिवसांची रजा बदली देण्याची तरतूद तसेच पगारी रजा मिळण्यात यावी तसेच कामगारांचे कामाचे तास कमी करणे, ज्यादा काम केल्यास ओव्हरटाईमचे पैसे मिळणे हे अधिकार कामगारांना मिळाले. 21.2.1946 रोजी कारखाना दुरुस्ती विधेयक आणले. यामध्ये कामगारांना सामाजिक सुरक्षा, महागाई भत्त्यामध्ये वेळोवेळी वाढ व्हावी, बेकारीच्या काळात काही आधार मिळाला यासाठी नव्या सुधारणा केल्या गेल्यात. आज सुशिक्षित बेरोजगारांना नोकऱ्याची संधी याकरिता सरकारद्वारे Employment Exchange निर्माण अशी कल्पना 9/9/1944 रोजी श्रम मंत्री म्हणून Employment Exchange ला मंजूरी प्रदान केली.

कामगार कल्याण :

कामगार कल्याणाची विकसीत संकल्पना जी आपल्याला दिसते आहे "महाराष्ट्र कामगार कल्याण मंडळ" स्थापन झाले. कामगारांचे आर्थिक, सामाजिक, सांस्कृतिक स्तर उंचावला पाहिजे याकरिता कामगारांचे आयोजन केल्या जाते. 1942 मध्ये त्रिपक्षीय सरकार, मालक व कामगार यांच्या एकत्रित प्रयत्नामधील कामगार कल्याण केल्या गेले पाहिजे हे डॉ. बाबासाहेबांनी म्हटले होते. 1953 साली Bombay Labour Welfare Fund Act, Mumbai अस्तित्वात आला. कल्याण निधी मंडळ तयार करण्यात आले.

इ.स. 1981 च्या जनगणनेनुसार भारतातील कार्यशील लोकसंख्या 24.46 कोटी म्हणजेच एकूण लोकसंख्येच्या 36.66 टक्के होती. भारतात श्रमकल्याण कार्य तीन भागात केले आहे. सर्वात पहिले श्रम कल्याण राज्याद्वारे कायद्याच्या आधारावर केल्या जातो. त्यांना संवैधानिक कार्य म्हणतात. दुसरे श्रम

कल्याण समर्थ आणि प्रगतशील मालकाद्वारे केल्या जातात. असे कार्य ऐच्छिक स्तरावर उद्योगामध्ये एक आवश्यक गुंतवणूक समजून केल्या जाते. तिसरे श्रम कल्याण संघटनेद्वारे पारस्परिक सहकार्य म्हणून केल्या जाते. असे श्रम कल्याण कार्य राज्य व मालकाद्वारे कधी कधी आंशिक अनुदानाद्वारे केल्या जाते. भारतामध्ये श्रम कल्याणाचे कार्य राजकीय प्रयत्नाद्वारे सामान्यतः दुसऱ्या महायुद्धानंतर झाले. त्यापूर्वी इ.स. 1922 मध्ये मुंबई येथे आयोजित श्रमकल्याण सम्मेलनामध्ये कल्याणकार्याचे समन्वय करण्याचे सूचना देण्यात आली आणि इ.स. 1926 मध्ये आंतरराष्ट्रीय श्रमसम्मेलनात राज्यसरकार आणि कल्याणकार्यसंबंधी आवश्यक माहिती गोळा करण्याचे ठरविण्यात आले.

दुसऱ्या महायुद्धानंतर श्रमकल्याण हे रुढीवादी असून त्यामध्ये बदल करणे आवश्यक झाले होते. कारखान्यामध्ये, बागायती व खाणीमध्ये काम करणाऱ्या कामगारांकरिता, त्यांच्या कल्याणाकरिता अनेक वैधानिक उपाय केले गेले. सन 1944 मध्ये कोयला खाण श्रमकल्याण निधीची स्थापना केली गेली. त्यामध्ये कामगारांकरिता आरोग्य, आवास, शिक्षण व मनोरंजनाच्या सुविधा केल्या गेल्या. कारखाना अधिनियमात संशोधन करून सर्व कारखान्यांमध्ये कॅटीन, पिण्याचे पाणी, आरामगृह, आरोग्य व मनोरंजनाची सुविधा आवश्यक केल्या गेली तसेच ज्या कारखान्यामध्ये 250 श्रमिक काम करतात त्यांच्या श्रमकल्याणाकरिता उद्योगामध्ये कार्यस्थितीबाबत नियमन श्रम कल्याण निधी बागायती कार्यस्थितीचे नियमन, कोळशा खाणी कल्याण निधी, व्यापारी जहाज कार्यस्थितीबाबत नियमन, अन्नकखाणीमध्ये कल्याण निधी, मजुरी नियमन, कमीत कमी मजुरी अधिनियम, समान वेतन अधिनियम व बोनस इत्यादी क्षेत्रात श्रमकल्याण कार्य केले गेले.

खाण कामगार कल्याण :

खाणीमध्ये काम करण्याकरिता इंग्लंडमधून कामगार आयात केले जात होते. त्यावर प्रतिबंध लावला. त्यांच्यामध्ये अस्पृश्यता होती. बाबासाहेबांनी कायदा केल्यामुळे नाहीशी झाली. खाणीमध्ये महिला कामगारांकरिता विशेष तरतुदी करण्यात आल्या. मजुरीचा दर पुरुषापेक्षा कमी होता तो मजुरी दर बरोबरीने आणला. डॉ. बाबासाहेब मजुर मंत्री झाल्यानंतर खान कामगारांकरिता सावर, न्हाणीघरची मागणी केली व महिला कामगारांकरिता विशेष सवलती देण्यात यावे असे सांगितले.

महिला कामगार कल्याण :

खान मातृत्व लाभ अधिनियम, स्त्री कामगार मातृत्व व खाणीमध्ये भूमीगत काम प्रतिबंधित केले. स्त्री कामगार कल्याण निधी, खान कामगार मातृत्व अवकाश (रजा) लाभ, डॉ. आंबेडकरांनी म्हटले होते की, "मेरा मानना है की यह राष्ट्र के हित में है कि मां के प्रसवपूर्व और बाद की अवधी के दौरान एक निश्चित राशी मिलनी चाहिए ओर यह विधेयक पुरी तरह इसी सिध्दांत पर आधारित है।

समान काम समान वेतन परिकल्पना :

24 अगस्त 1944 को कलकत्ता में उन्होंने कहा था "यह मशीन का युग है और वही देश आगे बढ़ सकता है जो तकनीकी और विज्ञान परीक्षण के पैमाने पर उच्चतम स्तर पर पहुँच चुके हैं। हा त्यांच्या दृष्टिकोन होता.

स्वातंत्र्यानंतर काळातील कामगार चळवळीचा विकास :

भारतातील कामगार संघटनेच्या चळवळीचा प्रारंभ 1875 मध्ये झाला. तेव्हापासून तो भारत स्वतंत्र होईपर्यंतच्या काळात म्हणजेच स्वातंत्र्यपूर्व काळात ह्या चळवळीवर प्रामुख्याने कम्युनिस्टांचे वर्चस्व असल्याचे आढळून येते. काँग्रेसचे लक्ष राजकीय स्वातंत्र्यावर केंद्रित झाल्यामुळे कामगार चळवळीकडे तिचे दुर्लक्ष झाले परंतु स्वातंत्र्यप्राप्तीनंतर इंडियन नॅशनल ट्रेड युनियन काँग्रेसची स्थापना करण्यात आली व भारतीय

कामगारांचे जागतिक प्रतिनिधित्व करण्याचा अधिकार INTUC ला मिळाला. हिंदू मजूर सभा 1948 ला स्थापन केली. हिंदू मजदूर संघ व ऑल इंडिया ट्रेड युनियन काँग्रेसमधून बाहेर पडलेल्या कार्यकर्त्यांने 1949 मध्ये युनायटेड ट्रेड युनियन काँग्रेस ही वेगळी संस्था स्थापन केली. 1955 मध्ये जनसंघप्रणित काही नेत्यांनी कामगार चळवळीत भाग घेण्याच्या उद्देशाने भारतीय मजदूर संघ स्थापन केला.

कामगारांचे आंतरराष्ट्रीय पातळीवर एकीकरण घडवून आणण्यासाठी दुसऱ्या महायुद्धाच्या काळात वर्ल्ड फेडरेशन ऑफ युनियन ही आंतरराष्ट्रीय कामगार संघटना स्थापन झाली. भारतातील AITUC ही केंद्रीय कामगार संस्था वरील आंतरराष्ट्रीय कामगार संघटनेशी संबंधित आहे. 1949 मध्ये इंटरनॅशनल कॉन्फेडरेशन ऑफ फ्री ट्रेड युनियन (ICFTU) ही दुसरी आंतरराष्ट्रीय संघटना स्थापन करण्यात आली. 31 डिसेंबर 1984 ला i) INTUC ii) UTUC iii) BMS व iv) HMS हया चार संघटनांची सभासद संख्या 48,31,000 होती म्हणजेच हया चार संघटनाकडे एकूण सदस्यांपैकी 78.8 टक्के सभासद होते.

कामगार कायद्यावर कोव्हिड-19 चा प्रभाव: काही राज्य सरकारांनी अलीकडेच कोरोना व्हायरस (साथीचा रोग) साथीच्या आजारामुळे रखडलेली आर्थिक व्यवस्था पुन्हा सुरु करण्यासाठी कामगार कल्याणाचा उपयोग करण्यास शिथिल करण्याचा निर्णय घेतला आहे. तथापि अशी हालचाल अल्प मुदतीसाठी दिली गेली असली तरी अद्वृत आणि गंभीर स्वरूपातील असंवैधानिक आहे.

कामगार कायद्याच्या रचनेत बदल करतांना टिका व युक्तिवाद करण्यात येते की एक संरचनात्मक असमानता आहे ज्यामुळे भांडवलदारांना कामगारांसाठी "नियम बनविण्यास" सक्षम करते जे खाजगी सरकारच्या स्वरूपात आहे. GIG अर्थव्यवस्था म्हणजे कायमस्वरूपी नोकरीच्या विरोधात अल्पकालीन करार किंवा स्वतंत्ररित्या काम करण्याच्या प्रचारासह दर्शविलेले कामगार बाजार असून उदयास सक्तीची ही असमानता उशिरा सुरुवात झाली आहे तसेच भ्रष्टाचाराला कामगार नेते बळी पडत आहे. असा युक्तिवाद केला जातो. कार्यालयीन यंत्रणा अकार्यक्षम आहे. कंत्राटी कामगार किंवा अनौपचारिक रोजगारांमध्ये बहुतेक कामगारांना खूप कमी हक्क आहेत. कामगार कायदे कर्मचाऱ्यांच्या हिताचे प्रतिनिधी करीत नसून बरेच कामगार संघटनांचे प्रमुख संघटनेच्या हिताचे प्रतिनिधीत्व करण्याऐवजी व्यवस्थापनासोबत व्यवहार करतात.

डॉ. बाबासाहेब आंबेडकरांनी कामगार कायदे करिता दीर्घ काळापासून संघर्ष केला. स्वातंत्र्यपूर्व कामगार चळवळ 1931 कराराची जाहिरनामा आणि हक्काचे बिल यामध्ये स्पष्टपणे कामगारांना भाषण व अभिव्यक्ती स्वातंत्र्य हक्काला स्वतंत्रपणे सामान्य नागरिकाबरोबर हक्क दिले तसेच कराराच्या घोषणापत्रात हक्काच्या विधेयकाला प्रावधानाने जाहिर केले की, "राजकीय स्वातंत्र्यात.....लाखो लोकांचे खरे आर्थिक स्वातंत्र्य समाविष्ट असले पाहिजे."

डॉ. आंबेडकरांनी 8 तासांच्या कामाकरिता कामगारांच्या अधिकाराकरिता दीर्घ काळ वकीली केली होती तसेच कामगारांना कमीत कमी वेतन मिळण्याचा अधिकार मिळाला आहे. कामगार कायद्याचा हेतू भांडवलदार आणि कामगार यांच्यातील सक्तीचे असून कमी करणे हा आहे. सार्वजनिक आणि खाजगी क्षेत्रात जीवन स्वतंत्र आणि आनंद मिळण्याचा हक्क आहे असे लक्षात ठेवले पाहिजे असे मत डॉ. आंबेडकरांचे होते.

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डॉ. बाबासाहेब आंबेडकरांचे कृषीविषयक कार्य आणि भारतीय अर्थव्यवस्था

प्रा डॉ. के पी देशमुख

राजा शिवछत्रपती कला व वाणिज्य महाविद्यालय महागांव
ता. गडहिंग्लज जि. कोल्हापुर

प्रस्तावना -

शेती हा मानवाच्या जिवनातील महत्वाचा व्यवसाय असून तो अत्यंत प्राचीन काळापासून केला जातो. डॉ. बाबासाहेब आंबेडकर शेतीकडे अत्यंत वास्तववादी व व्यवहारीक दृष्टीकोनातून बघायचे. शेती हे केवळ उदरनिवार्हाचे साधन नसून, उदरनिवार्हाबरोबरच रोजगार निर्मिती व कृषीप्रधान देशाच्या भांडवल निर्मितीचा महत्वपूर्ण स्रोत आहे असे त्यांचे मत होते. त्यामुळे शेतीला उद्योगाचा दर्जा देऊन शेती व उद्योग यांना समान पध्दतीने चालना द्यावी असे ते म्हणत. देशाचा विकास साधण्यासाठी ते आजही गरजेचे आहे याबाबत ते आग्रही होते.

डॉ. बाबासाहेब आंबेडकरांनी शेतीचा सर्वांगीण विकास व्हावा यासाठी सातत्याने प्रयत्न केल्याचे दिसून येते. तत्कालीन राज्यकर्त्यांचा शेतीकडे बघण्याचा दृष्टीकोन अत्यंत सापत्न होता, याचे चित्र आजही दिसून येते (उदा. उद्योगाकडून मोठ्या प्रमाणात कर्ज घेऊन ते बुडवले जाते, मात्र शेतकरी कर्जाबाबत बोलत असतांना शेतकरी कर्ज बुडवतो असा कांगावा केला जातो.) डॉ. आंबेडकर यांनी तत्कालीन शेती व शेतकऱ्यासमोरील असलेले प्रश्न सोडविण्यासाठी तसेच शेतीच्या दीर्घकालीन विकासासाठी त्या प्रश्नांची अत्यंत शास्त्रशुद्ध मांडणी करून ते सोडवण्याचे प्रयत्न केले असल्याचे दिसून येते. यामध्ये जमीन सुधारणा, सिंचन व पाणी, शेतकरी व कामगार चळवळी या संबंधी विचार, समुहशेतीबाबतचे विचार. याबाबत सविस्तर विवेचन व यांची सद्यःस्थितीत उपयुक्तता याबाबत विश्लेषण पुढीलप्रमाणे करण्यात आलेले आहे.

शोध निबंधाची उद्दिष्ट्ये :-

- डॉ. बाबासाहेब आंबेडकर यांच्या शेतीविषयक विचाराचा अभ्यास करणे.
- डॉ. बाबासाहेब आंबेडकर यांच्या शेतीविषयक विचारांची सद्यःस्थिती अभ्यासणे.

संशोधन पध्दती :-

शोध निबंध पूर्ण करण्यासाठी दुय्यम साधनांचा वापर करण्यात आला आहे. ज्यामध्ये संदर्भ ग्रंथ, पुस्तके, साप्ताहिके, मासिके, वर्तमानपत्रे, इंटरनेट यासारख्या प्रभावी साधनांचा आधार घेण्यात आला आहे. तसेच या शोध निबंधासाठी ऐतिहासिक, तुलनात्मक व विश्लेषणात्मक पध्दतीचा अवलंब करण्यात आला आहे.

डॉ. बाबासाहेब आंबेडकर यांचे कृषीविषयक विचार :-

डॉ. बाबासाहेब आंबेडकर यांनी शेती व शेतकऱ्यांच्या दीर्घकालीन विकासासाठी व यातून देशाच्या विकासासाठी पूरक असे विचार मांडले आहेत.

जमीन सुधारणा विषयक विचार :-

शेती क्षेत्रातील शोषण कमी होऊन आर्थिक समता प्रस्थापित झाली तरच सामाजिक न्याय प्रस्थापित होईल म्हणून आर्थिक समतेसाठी त्यांनी शासनाचा हस्तक्षेप अपरिहार्य मानला. त्यासाठी त्यांनी सामुदायिक शेतीची संकल्पना मांडली.

सामुदायिक शेती म्हणजे शेतीचे राष्ट्रीयीकरण - शासनाने शेतजमीनी ताब्यात घेऊन त्या विकसीत कराव्यात अशा शेतजमीनी शेतकऱ्यांना कांही अटीवर कसण्यासाठी द्याव्यात. यामुळे सामाजिक अन्याय व शोषण दूर होईल. शेती आदानांचा पुरवठा शासनामार्फत शेतकऱ्यांना योग्य किंमतीत केला जाईल. त्यामुळे शेतीतून उत्पादित होणारे उत्पन्न हे सर्व शेतकऱ्यांना सारखेच मिळेल.

डॉ. आंबेडकरांचे सामुदायिक शेतीबाबतचे विचार अतिशयोक्ती वाटत असली तरी मोठ्या प्रमाणात असलेली आर्थिक विषमता, दारिद्र्य, वाढत्या शेतकरी आत्महत्या, बेकारी यासारख्या समस्यांवर सामुदायिक शेती हा उपाय ठरू शकतो. आज भांडवलदाराकडून मोठ्या प्रमाणावर शेतजमिनीची खरेदी केली जात आहे. या जमिनीतील कांही शेतजमिनी उपजावू असून देखील पडीक ठेवल्या जातात. तर कांही शेतजमिनी या लोकांनी शेतकऱ्यांना बटाईने (५० - ५० टक्याने) कसलास दिल्या आहेत. ही शेती करतांना शेतकऱ्यांना नैसर्गिक आपत्ती व बाजारातील धोक्यांचा सामना करावा लागतो. येथे या बटाईदार शेतकऱ्यांना कोणत्याही प्रकारचे विमा संरक्षण मिळत नाही. त्यामुळे अशा परिस्थितीत एखादेवेळी या शेतकऱ्यांना पोटापुरते अन्नही मुश्किलीनेच हाती लागते. या परिस्थितीतून मुक्ततेसाठी सामुदायिक शेती हाच एकमेव पर्याय ठरतो.

देशाची वाढती लोकसंख्या व घटत जाणारे धारणक्षेत्र याचा आढावा घेतल्यास मागील ५० वर्षांच्या काळात सरासरी धारण क्षेत्र हे निम्हापेक्षा कमी झाले आहे. देशातील सीमांत व लहान शेतकऱ्यांचे प्रमाण एकूण शेतकऱ्यांच्या ८५ टक्के इतके मोठे आहे. १९७०—७१ मध्ये जमीनीचे सरासरी धारणक्षेत्र २.३ हेक्टर इतके होते ते कमी होऊन २०१५ — २०१६ मध्ये १—०.८ हेक्टर इतके झाले आहे. या प्रश्नावर डॉ.आंबेडकरांनी “स्मॉल होल्डिंग इन इंडिया अँड दिअर रेमीडीज ” या शोधनिबंधात वाढती लोकसंख्या आणि औद्योगिकरणाची मंद गती याचा परिणाम शेतीवरील अवलंबित लोकसंख्येत वाढ याकारणामुळे शेतीचे तुकडीकरण होऊन धारणक्षेत्र लहान बनले आहे. यातून अकिफायतशिर धारणक्षेत्र बनून जमिनी पडीक बनल्या आहेत. यामुळे राष्ट्रीय कृषी उत्पादन घटले आहे व त्यातून दारिद्र्य वाढले आहे. यावर उपाय सांगताना डॉ. बाबासाहेब आंबेडकर सांगतात देशातील औद्योगिकरणाचा विकास करावा. यामुळे शेतीवर अवलंबून असलेल्या लोकसंख्येचा बोझा कमी होईल व उद्योगांचा ही विकास होईल. प्रा.लेव्हीस यांच्या प्रतिमानाच्या अगोदर बाबासाहेबांनी त्यापध्दतीचे मॉडल आपल्या विचारातून मांडले व ते भारतीय अर्थव्यवस्थेला तंतोतंत लागू होते. यातून शेतीतील कच्चा माल उद्योगाला मिळून उद्योगाचा ही चांगला विकास होईल व आधुनिक पध्दतीने शेती कसण्यास चालना मिळेल. यासाठी शासनाने प्रयत्न केल्यास शेती उत्पादन वाढून शेती विकसीत होईल.

शेतकरी संघटन विषयक कार्य :-

मुंबई इलाख्यातील कांही भागात “खोती” ही भूधारणा पध्दती प्रचलीत होती. या पध्दतीत शेत सारा गोळा करण्यासाठी शासनाने खोतांची नियुक्ती केली होती. यात जमिनीतील उत्पन्नाचा अर्धा भाग आणि वरकस जमिनीतील पिकांचा एक तृतिअंश भाग खोतांनी कुळाकडून वसूल करावा अशी ही पध्दती होती. याशिवाय शेतसारा वसूल करण्याचा अधिकार ही सरकारने त्यांनाच दिला. त्यामुळे शेतकऱ्यांचे परमोच्च शोषण करण्याचा परवानाच खोतांना मिळाला होता. येथे शेतकऱ्यांनी प्रचंड कष्ट करायचे आणि खोतांनी फुकटच खायचे अशी ही पध्दती होती. डॉ.बाबासाहेबांना ही पध्दती मान्य नव्हती. त्यामुळे त्यांनी या पध्दतीच्या विरोधात आवाज उठविला. शेतकऱ्यांना या विरोधात संघटीत आवाज उठविण्यासाठी प्रेरित केले. त्याचा परिणाम म्हणून १८९३—९७ या कालखंडात शेतकऱ्यांनी खोती पध्दतीविरोधात आंदोलन उभे केले. बाबासाहेबांनी खोतांना ‘आयत्या बिळात नागोबा’ असे संबोधन दिले. हे खोती पध्दतीच्या विरोधातील आंदोलन म्हणजेच शेतकरी संघटनेची मुहूर्तमेढ होय. सन १९३७ मध्ये खोती पध्दतीने शेतकऱ्यांचे होणारे शोषण थांबवून शेतकरी हिताचे संरक्षण व्हावे यासंबंधी विधेयक डॉ.आंबेडकरांनी आणले. हे खोती अंताचे विधेयक म्हणजेच जमीन सुधारणांची व शेतकरी चळवळीच्या यशाची नांदी होय.

डॉ. आंबेडकरांनी शेतकरी व कामगारांच्या हितासाठी मजूर पक्षाची स्थापना केली. पक्षाचा शेतकरी व कामगारांची काळजी वाहणारा जाहिरनामा प्रसिध्द केला. पक्षाच्यावतीने १९३८मध्ये शेतकऱ्यांचा असेंब्लीवर मोर्चा काढला. त्यात शेतकऱ्यांच्या विविध मागण्या सादर करून त्या तातडीने सोडविण्याची मागणी केली.

आजच्या भांडवलशाही अर्थव्यवस्था व जागतिकीकरणाच्या युगात शेतकऱ्यांची आर्थिक परिस्थिती अधिक बिकट बनत चालली आहे. त्यांचे चोहोबाजूने शोषण होत आहे. या स्पर्धेच्या युगात त्यांना आपले अस्तित्व टिकवावयाचे असेल तर बाबासाहेबांच्या स्वप्नातील शेतकरी संघटना व त्यांच्या शेतीविषयक विचारांची आवश्यकता आहे. आज देश पातळीवरील शेतीविषयक कांही कायदे व जागतिक परिस्थिती ही शेतकरी हिताला बाधा आणणारी आहे. याची पुर्नमांडणी करण्याची आवश्यकता आहे. तसेच सद्या येऊ घातलेले तीन शेती विधेयक -२०२०, कृषी उत्पन्न , व्यापार व वाणिज्य विधेयक, शेतमाल हमीभाव आणि शेती सेवा करार विधेयक आणि अत्यावश्यक वस्तू विधेयक, या विधेयकाबाबतही शेतकरी वर्गामध्ये भिती व संभ्रम अवस्था निर्माण झाली आहे. आजच्या शेतकऱ्यांची दैन्य अवस्था , वाढत्या शेतकरी आत्महत्या, दारिद्र्य यामुळे शेतकऱ्यांचा सरकारवरील विश्वास उडाला असल्याचे दिसणे, सरकारने शेतकऱ्यांची बाजू विचारात घ्यावी यासाठी शेतकरी वर्गात एकीची अत्यंत आवश्यकता आहे. त्यातून येणारे कायदे हे शेतकऱ्यांच्या फायद्याचा विचार करू लागतील. येथे डॉ. आंबेडकरांच्या विचारातील प्रबळ असा शेतकरी संघटनेची गरज असल्याचे दिसून येते. वरील कृषी विधेयक -२०२० ला शेतकऱ्यांचा विरोध असून देखील सरकार कायद्यात बदल करायला तयार होत नाही. त्यामुळे हे कायदे शेतकऱ्यांचे हिताचे होणार का भांडवलदारांच्या हिताचे होणार अशी शंका उपस्थित होते. त्यामुळे येथे डॉ.बाबासाहेब आंबेडकरांच्या शेतकरी चळवळ व शेती विषयक विचारांची आज देशाला गरज असल्याचे दिसून येते.

सिंचन व पाणी विषयक कार्य :-

देशाच्या सर्वांगीण विकासात नद्या, पाण्याचे नियोजन, पाण्याचा वापर आणि वीज निर्मिती याचे मोलाचे योगदान आहे हे बाबासाहेबांनी ओळखले होते. त्यांनी देशाचा दीर्घकालीन विकास डोळ्यासमोर ठेऊन उपलब्ध पाण्याचे नियोजन करण्याचा प्रयत्न केला. स्वातंत्र्यप्राप्तीच्या पूर्वी देशात पाण्याची उपलब्धता व वापर याबाबत मतभिन्नता होती. नद्यांचे पाणी व पूर ही एक गंभीर समस्या म्हणून पाण्याकडे पाहिले जायचे. त्यामुळे देशात पाण्याच्या नियोजनाबाबत कोणतीही संस्था कार्यरत नव्हती. पाणी हा विषय केवळ राज्य सरकारच्याच अखत्यारीत होता. त्यामुळे पाण्याच्या नियोजनाबाबत सर्व गोंधळच होता. डॉ.बाबासाहेब आंबेडकरांनी याबाबत नियोजन करतांना सर्वप्रथम त्यांनी पाणी व्यवस्थापनाचा विषय राज्यघटनेच्या ५६व्या समवृत्ती सूचित अंतर्भूत केला. पाण्याच्या व्यवस्थापनासाठी केंद्रीय पातळीवर एखादी संस्था असावी यासाठी केंद्रीय विद्युत व जलआयोगाची स्थापना सन १९४५ मध्ये केली. एकंदरीत देशातील पाण्याचे नियोजन करून त्याचा वापर देशाच्या सर्वांगीण विकासासाठी करणेची जबाबदारीच डॉ. आंबेडकरांनी घेतलेली दिसून येते.

देशातील कांही भागात भरमसाठ पडणारा पाऊस, यातून निर्माण होणारे पुराचे संकट, यामुळे मोठयाप्रमाणात मनुष्य व वित्तीय हानी व्हायची. हे संकट दूर करण्यासाठी या नद्यावर धरणांची निर्मिती करून ते पाणी नंतरच्या काळात वापरण्यासाठीचे धोरण त्यांनी ठरविले. यासाठी नदी खोरे विकास प्राधिकरणाची स्थापना केली व या माध्यमातून नदी खोऱ्यांचा व धरणांचा विकास करून त्या पाण्याचा वापर सिंचन, विद्युतनिर्मिती, औद्योगिकरण, देशांतर्गत जलवाहतूक करण्याबाबतचे नियोजन आखले गेले. सन १९४४ ते १९४६ या कालखंडात त्यांनी दामोदर खोरे प्राधिकरण, सोननदी विकास प्राधिकरण, महानदी, कोसी,चंबळ तसेच दक्षिणेतील नद्या प्राधिकरणाची स्थापना केली. सन १९४४मध्ये केंद्रीय जल आयोग तसेच पाटबंधारे व नौकानयन आयोगाची स्थापना केली. सन १९४३मध्ये विद्युत निर्मितीला चालना देण्यासाठी केंद्रीय तांत्रिक मंडळाची स्थापना केली. राष्ट्रीय पॉवर ग्रीडची संकल्पना मांडली. देशभरातील पाण्याचे नियोजन करण्याचा एक प्लॅनच डॉ.

आंबेडकरांनी १९४२ ते १९४६ या अल्पकाळात केलेला दिसून येतो. शेती व्यवस्थापनासाठी पाणी आणि वीज हे मुख्य घटक आहेत. पाण्याशिवाय शेतीचा विकास अशक्य आहे. हे त्यांनी वेळोवेळी तत्कालीन सरकारच्या निदर्शनास आणून दिले.

आधुनिक भारताच्या निर्मितीसाठी मुलभूत घटकांच्या विकासाच्या दीर्घकालीन योजना त्यांनी विकासीत केल्या. धरणे, विद्युतनिर्मिती क्षेत्रात जे यश आपल्याला आज दिसते त्याची पायाभरणी डॉ.आंबेडकरांनी केली होती. जास्त लोकसंख्येच्या आपल्या देशात एकमेव शेती क्षेत्र हे मोठ्या रोजगाराला सामावू शकते. तसेच उत्पादीत शेतमालावर आधारीत उद्योगांची निर्मिती करून औद्योगिकरणाला चालना देता येते. यातून शेती व उद्योग या दोन्ही क्षेत्रात रोजगाराच्या संधी निर्माण होतात. यासाठी त्यांनी कृषीविषयक धोरणाला विशेष महत्व दिले जात असल्याचे दिसून येते. आजची परिस्थिती पाहता शेतीक्षेत्रात निर्माण झालेले अरिष्टे, हवामानातील बदल, देशातील रोजगाराचे घटते प्रमाण, दारिद्र्य, गुन्हेगारी या समस्यांवर उपाय म्हणून डॉ.बाबासाहेब आंबेडकरांचे विचार अनंत उपयोगी असल्याचे दिसतात. कारण शेतीतील सिंचनात वाढ करावी त्यासाठी नदयाजोड योजना वॉटर ग्रीड योजनांची प्रभावी अंमलबजावणी करावी त्यातून सिंचन वाढेल. शासनाने कृषी धोरणाला प्राधान्य द्यावे, शेती आधारीत उद्योगाला चालना द्यावी. म्हणजेच शेतीला प्राधान्य देवून देशाचा विकास साधण्याचा प्रयत्न केल्यास देशात मोठ्या प्रमाणात रोजगार निर्मिती होईल. त्यातून लोकांची खरेदी शक्ती वाढून औद्योगिक विकासाला चालना मिळेल व यासर्वांचे परिणाम देशाचा सर्वांगीण विकास होईल.

निष्कर्ष :-

डॉ. बाबासाहेब आंबेडकर यांनी आजच्या ७५ वर्षापूर्वी शेती व शेतकऱ्याविषयी मांडलेले विचार व केलेले कार्य हे आजही तेवढेच उपयोगी असलेले दिसतात. यामध्ये जमीन सुधारणा व जमिनीच्या पुर्नवाटपाविषयी विचार - कसणाऱ्याच्याच मालकीची जमिन असेल तर तो अत्यंत कष्टाने उत्पन्न काढतो. शेतकरी विरोधी खोती व जमीनदारी पध्दतीत शेतकऱ्यांचे शोषण होते व करूनही हाती काहीच लागत नसेल तर उत्पादन करण्याचा उत्साह राहात नाही. त्यामुळे खोती पध्दती नष्ट करणे, सरकार कडील अतिरिक्त जमिनी भूमिहीनांना वाटप करणे यासंबंधी कार्य देशाच्या शेती व्यवस्थेवर दुरगामी परिणाम करणारे व शेती व शेतकऱ्यांच्या विकासाला अनुकूल ठरले. आजच्या घडीलाही जो शेतीत राबतो, कष्ट करतो त्यालाच शेतीतील उत्पन्नाचा मोबदला मिळाला पाहिजे.

कोणत्याही शोषित घटकांचे शोषण होत असल्यास त्या घटकांचे शोषण रोजगारासाठी संघटन असले पाहिजे, असे बाबासाहेबांना वाटायचे. संघटनेचे महत्व त्यांनी जाणले होते. 'शिका संघटीत व्हा, संघर्ष करा' हे त्यांचे ब्रीद वाक्य होते. शेतकरी व कामगार वर्गाचे शोषण त्यांनी जवळून पाहिले होते.. या घटकांची शोषणापासून मुक्ती व्हावी म्हणून त्यांनी शेतकरी व कामगारांच्या संघटनाची पायाभरणी केली. त्यांच्या प्रश्नांची सोडवणूक करण्यासाठी शेतकरी व कामगार पक्षाची स्थापना केली. जागतिकीकरणाच्या काळात शेतकरी व कामगार चळवळी मोडीत काढण्यासाठी सर्वतोपरी प्रयत्न चालू आहेत. त्यातून या चळवळी/संघटना आज कमकूवत होऊन शेतकरी व कामगार वर्गाचे शोषण वाढले आहे. तेंव्हा डॉ. बाबासाहेब आंबेडकरांच्या विचारातील शेतकरी संघटना पुन्हा नव्याने निर्माण होणे गरजेचे आहे.

आधुनिक पध्दतीने शेती कसण्यासाठी पाण्याची आवश्यकता आहे. त्याशिवाय शेती करणे म्हणजे निसर्गासोबत जुगार खेळणेच आहे आणि जागतिक तापमान वाढीमुळे निसर्गाचे संतुलन मोठ्या प्रमाणात बिघडले आहे. अशा परिस्थितीत शेतकऱ्यांचे उत्पन्न वाढून शेती संपन्न व्हावी. त्यातून उद्योग व्यापार वाढावा, पाण्यापासून वीजनिर्मिती, नौकानयन करून देशाचा सार्वभौम विकास व्हावा याहेतूने डॉ. बाबासाहेब आंबेडकरांनी १९४२ ते १९४६ या काळात देशाच्या सिंचन धोरणाची मुहूर्तमेढ रोवली. त्या काळातील त्यांचे सिंचन विषयक कार्य देशाच्या आजपर्यंतच्या सिंचनाच्या विकासाला अत्यंत

उपयुक्त ठरले. यापुढे ही बाबासाहेबांच्या सिंचन विषयक यामध्ये वॉटर ग्रीड योजना, नदयाजोड योजना यासारख्या विचारांची गरज असल्याचे दिसून येते.

आजच्या घडीला भारताचे शेतीक्षेत्र अनेक पातळ्यावर संकटात सापडलेले दिसत आहे. ज्या समस्या स्वातंत्र्याच्यावेळी शेतीक्षेत्रापुढे होत्या त्या आजही दिसतात. जागतिकीकरणानंतरच्या काळात तर शेती व्यवसायाकडे शासनाचे दुर्लक्ष व पर्यावरण असमतोल यामुळे शेती व्यवसाय नकोसा झाला आहे. शेतीला अनेक संकटाला सामोरे जावे लागत आहे. या समस्यांचा अभ्यास करताना डॉ.बाबासाहेबांचे शेतीविषयक विचार व कार्य आजही भारतीय शेतीला दिशादर्शक ठरतील हे नक्की...

उपाययोजना :-

जमीनीचे विषम वाटप, सिंचनाचे क्षेत्र कमी यामुळे सिंचनाखालील शेती असणारा शेतकरी , जमिनदार या वर्गालाच बँका कृषी कर्ज देण्यास प्राधान्य देत आहेत व अल्पभूधारक व कोरडवाहू शेतकऱ्यांकडे दुर्लक्ष केले जात आहे. शासकीय योजनांचा लाभ ही सिंचनाखालील बागायतदार शेतकरी मोठ्या प्रमाणात होत असल्याचे दिसतात. यामुळे डॉ.बाबासाहेब आंबेडकर यांच्या स्वप्नातील नदया जोड प्रकल्प ग्रीड योजना यासारखे प्रकल्प राबवून देशातील सिंचनाचे क्षेत्र वाढवावे. जमीनदार व उद्योजकाकडील अतिरिक्त जमिनी शासनाने खरेदी करून अन्य शेतकऱ्यांत वाटप कराव्यात. शेतकऱ्यांचे शोषण टाळण्यासाठी शासनाने शेतकऱ्यांना उत्पादन खर्चावर आधारित किंमती द्याव्यात.

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डॉ.बाबासाहेब आंबेडकर यांच्या आर्थिक विचारांचे अध्ययन

प्रा.शशिकांत दिवाण भामरे
अर्थशास्त्र विभाग प्रमुख
बी.पी.आर्ट्स, एस.एम.सायन्स अँड
के.के.सी.कॉमर्स कॉलेज, चाळीसगाव

प्रस्तावना

डॉ. बाबासाहेब आंबेडकर हे एक अर्थतज्ञ म्हणून ओळखले जातात. त्यांचा मुख्य विषय अर्थशास्त्र हाच होता. या विषयात त्यांनी विपुल असे लेखन केले आहे. त्यांनी कृषी, उद्योग, आदर्श चलन पद्धती. खाजगी सावकारी प्रतिबंधक विधेयक तसेच आर्थिक पायाभरणी यावर आंबेडकर यांनी आपले विचार मांडले आहे. भारताच्या किर्तीवंत अर्थतज्ञांमध्ये डॉ. बाबासाहेब आंबेडकर यांचे नाव अग्रस्थानी आहे. भारत देशाच्या इतिहासातील पहिले सर्वश्रेष्ठ अर्थशास्त्रज्ञ म्हणून डॉ.बाबासाहेब आंबेडकर ओळखले जातात. त्यांनी आपल्या विचारात अगदी तळागाळातील समाजाचा विचार केलेला आपल्याला दिसून येतो. त्यांनी अगदी तळातील वर्गाच्या पुनरुत्थानासाठी सामाजिक, आर्थिक, राजकीय आणि धार्मिक पातळीवर त्यांनी संघर्ष केलेला दिसतो. बाबासाहेब हे एक थोर विचारवंत होते आणि त्यांनी अर्थशास्त्रज्ञ, समाज शास्त्रज्ञ शिक्षण तज्ञ, विधी तज्ञ आणि या सर्वांच्या पलीकडे जाऊन समाज सुधारक, मानवाधिकार रक्षक या नात्याने केलेले कार्य अतुलनीय आहे. अशा या महामानवाचा जन्म 14 एप्रिल 1891 साली मध्यप्रदेशातील म्हू या गावी एका गरीब कुटुंबात झाला. डॉ. बाबासाहेब आंबेडकर हे भारतीय घटनेचे शिल्पकार, आर्थिक, सामाजिक, राजकीय आणि धर्म व्यवस्थेवर कायमचे ठसा उमटविणारे एक कृतिशील विचारवंत, सामाजिक, आर्थिक, लोकशाही भारतात यावी यासाठी सतत धडपडणारे आणि विचार मांडणारे व्यक्तिमत्व होय. अशा या महान पुरुषाच्या आर्थिक विचारांचे अध्ययन आपण करणार आहोत.

डॉ. बाबासाहेब आंबेडकर यांचे आर्थिक विचार

डॉ. बाबासाहेब आंबेडकर यांच्या आर्थिक विचारांचे अध्ययन करताना त्यांनी पीएचडी साठीचे संशोधन केले. त्या संशोधनातून त्यांचे आर्थिक विचार स्पष्ट होतात. तसेच बहिष्कृत भारत मूकनायक यातील लिखाणातून त्यांचे अर्थशास्त्रीय चिंतन दिसून येते. त्यांच्या विचारात शेतीविषयक विचार, कामगार विषयक विचार, औद्योगीकरण विषयक विचार, चलन विषयक विचार, कामगारांचे प्रश्न दिसून येतात. यावरून भारतीय अर्थकारण व समाज व्यवस्था हा त्यांच्या आर्थिक विचारांचा मुख्य आधार होता.

संशोधनाची उद्दिष्टे:

1. डॉ. बाबासाहेब आंबेडकर यांच्या कृषी विचारांचा आढावा घेणे.

2. चलन विषयक विचारांचा आढावा घेणे.
3. कामगार विषयक विचारांचा आढावा घेणे.
4. औद्योगीकरण विषयक विचारांचा आढावा घेणे.

अभ्यास पद्धत :

या शोधनिबंधासाठी दुय्यम साधनसामग्रीचा वापर करण्यात आला आहे. यात शोध निबंध, संदर्भ ग्रंथ, वर्तमान पत्रे, मासिके आणि इंटरनेट याचा आधार घेतला आहे.

गृहितके :

डॉ. बाबासाहेब आंबेडकर यांच्या आर्थिक विचारांकडे दुर्लक्ष करण्यात आले आहे.

डॉ. बाबासाहेब आंबेडकर यांच्या विचारांकडे दुर्लक्ष केल्यामुळे भारतात वेगवेगळ्या प्रकारची आव्हाने निर्माण होत आहे.

भारतीय शेती विषयक विचार :

भारतीय लोकांचा शेती हा प्रमुख व्यवसाय आहे. या शेतीवर अवलंबून असणाऱ्यांचे प्रमाण भारतात खूप जास्त आहेत. यासाठी डॉ. बाबासाहेब आंबेडकर यांनी 1918 मध्ये जर्नल ऑफ इंडियन इकॉनॉमिक सोसायटी या नियतकालिकातील स्मॉल होल्डिंग इन इंडिया या लेखात तसेच 1947 मध्ये स्टेट ऑफ मायनॉरिटी या लेखात भारतीय शेतीच्या समस्येविषयी मौलिक विचार मांडले आहेत.

डॉ. बाबासाहेब आंबेडकर यांनी कृषी क्षेत्राला खूप महत्त्व दिले आहे. भारतीय कृषी क्षेत्रासमोर असणाऱ्या अनेक समस्यांचा त्यांनी विचार केला आहे. त्यांनी या समस्यांमध्ये लहान होत जाणारा शेतजमिनीचा आकार, कमी कृषी उत्पादन, धारण क्षेत्राचे होणारे लहान आकारमान, कमाल जमीन धारणा मर्यादा यावर विचार करून भारतात धारण क्षेत्राचे आकारमान कसे कमी कमी होत चालले आहे. यावर अभ्यास करून त्याची कारणे सांगताना त्यांनी वारसा हक्क कायदा आणि भारतीय शेतकऱ्यांचा उपजीविकेचा प्रमुख व्यवसाय कृषी म्हणून नमूद केलेला आहे. डॉ. बाबासाहेब आंबेडकर यांनी असेही सांगितले आहे कि भारतातील वेगवेगळ्या घटक राज्यातील शेतीचे धारण क्षेत्र सरासरीने घटत चालले आहे आणि जर असेच राहिले तर “भारत हा अल्पभूधारक शेतकऱ्यांचा देश” म्हणून ओळखला जाईल. त्यांचे हे विचार आजही खरे ठरत आहे.

कामगार विषयक विचार :

कोणत्याही समाजात त्या देशातील जनतेच्या जीवन मार्गात मालक वर्ग आणि कामगार वर्ग यांच्यात मोठ्या प्रमाणात आर्थिक विषमता असते आणि अशी असमानता ही अर्थव्यवस्थेच्या आर्थिक विकासात अडथळा ठरते. यासाठी डॉ. बाबासाहेब आंबेडकर यांनी कामगारांच्या हिताचे कायदे करण्यात यावे असे सांगितले. ते मजूर मंत्री असताना वेगवेगळ्या उद्योगातील कामगार चळवळीचे त्यांनी नेतृत्व केले आणि कामगारांचे शोषण थांबवावे, त्यांची संघटना असावी याबाबत महत्त्वाची भूमिका मांडली. डॉ. बाबासाहेब आंबेडकर म्हणतात की, जर कामगारांनी

राजकीय सत्ता हातात घेतली तर कामगार हिताचे कायदे करता येतील. तसेच ते कामगार मंत्री असताना कामगार हिताचे अनेक निर्णय घेऊन त्यांची अंमलबजावणीही केली.

औद्योगीकरण विषयक विचार:

मूलभूत उद्योग हे सरकारच्या मालकीचे असावेत असा मोलाचा आर्थिक विचार डॉ. बाबासाहेब आंबेडकरांनी तब्बल 61 वर्षांपूर्वी मांडला. आज या विचारांची प्रचिती सर्वच भारतीयांना येत आहे. खाजगीकरण, जागतिकीकरण आणि सबलीकरणाच्या नावाखाली सरकार आपली कल्याणकारी राज्य चालवण्याची जबाबदारी वेगाने कमी करत आहे. सरकारने वेगवेगळ्या क्षेत्रातील खाजगी कंपन्यांना मोठमोठे कंत्राट दिले आहे. या कंत्राट मधील विविध अटीवरून आज आरोप-प्रत्यारोप होतांना दिसत आहे जर हे मूलभूत उद्योग, सेवा आणि वस्तूंचे उत्पादन सरकारी नियंत्रणात असेल तरच भारतातील गरीब वर्गाला या वस्तू माफक किमतीमध्ये मिळू शकतील. यावरून डॉ. बाबासाहेब आंबेडकर यांनी जे विचार सांगितले त्या विचारांची योग्य अंमलबजावणी होताना दिसत नाही.

चलन विषयक विचार :

1923 मध्ये डॉ. आंबेडकर यांनी इंग्लंडमध्ये डी.एससी परीक्षेसाठी “द प्रॉब्लेम ऑफ द रुपी इट्स ओरिजिन अंड इट्स सोलुशन” हा प्रबंध डॉ. कॅनन यांच्या अध्यक्षतेखाली सादर केला होता. याच प्रबंधात त्यांचे चलन विषयक विचार आढळतात.

भारतामध्ये कोणत्या प्रकारचे चलन परिमाण अमलात आणावे यासाठी ब्रिटिश सरकारने एक कमिटी स्थापन केली. या कमिटीने अशी शिफारस केली की भारतात सोन्याच्या नाणी चलनात आणाव्यात आणि त्यांना कायदेशीर चलन म्हणून मान्यता द्यावी. पण सरकारने ही शिफारस अमलात आणली नाही. त्याऐवजी सुवर्ण विनिमय परिमाण चलन अमलात आणली. याला डॉ. बाबासाहेब आंबेडकर यांनी विरोध केला. त्यांनी भारतीय रुपयाचे मूल्य स्थिर ठेवण्यासाठी सुवर्ण विनिमय प्रमाण पद्धती उपयुक्त ठरणार नाही असे स्पष्ट केले. डॉ. बाबासाहेब यांनी पुरावा सादर करून असे दाखवून दिले की, सुवर्ण परीमाणामध्ये भारतातील वस्तूच्या किमती कशा स्थिर होत्या आणि सुवर्ण विनिमय परीमानाचा अवलंब केल्यामुळे वस्तूच्या किमतीमध्ये कशी वाढ झाली. म्हणून त्यांनी सुवर्ण विनिमय परिमाण चलन पद्धती भारतासाठी उपयुक्त आहे. असे मत मांडले. तसेच त्यांनी कागदी चलन पद्धतीचा पुरस्कार मर्यादित चलन निर्मितीसह केला.

निष्कर्ष:

- ✓ आज कृषी क्षेत्रात निर्माण झालेली आर्थिक विषमता, कर्जबाजारीपणा, शेतकरी आत्महत्या इत्यादी कमी करण्यासाठी आणि शेतकरी वर्गाला योग्य न्याय मिळवून देण्यासाठी डॉ. बाबासाहेब आंबेडकर यांचे विचार आजही उपयुक्त ठरतात.

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- ✓ भारतात कामगार दिन साजरा केला जातो. कामगारांना कामाच्या ठिकाणी विविध हक्क, लाभ मिळाले. त्यांनी विविध कायदे करून कामगारांच्या हितासाठी प्रयत्न केले. त्यामुळे डॉ. बाबासाहेबांच्या विचारांकडे दुर्लक्ष करता येणार नाही.
- ✓ डॉ. बाबासाहेब आंबेडकर यांनी चलन विषयक विचार मांडून चलनाचे मूल्य स्थिर ठेवण्यासाठी प्रयत्न केले आहे.

संदर्भ

1. प्रा. ए.आर रायखेलकर - आर्थिक विचारांचा इतिहास
2. धनंजय कीर - डॉ. बाबासाहेब आंबेडकर, पाप्युलर प्रकाशन, मुंबई
3. अर्थसंवाद एप्रिल/जून 2016 खंड, 40 अंक
4. डॉ. बी.आर.आंबेडकर, गौरव ग्रंथ, महाराष्ट्र राज्य साहित्य संस्कृती मंडळ, मुंबई
5. डॉ. बाबासाहेब आंबेडकर आर्थिक चिंतन विजय कविमंडन श्री मंगेश प्रकाशन नागपूर



डॉ. बाबासाहेब आंबेडकरांचे राजकीय विचार

प्रा. लोमेश झा. बावनकुळे

राज्यशास्त्र विभागप्रमुख
नूतन आदर्श कला, वाणिज्य आणि
श्रीमती म.ह. वेगड विज्ञान
महाविद्यालय, उमरेड, जि. नागपुर

आधुनिक भारतीय विचारांच्या जळनघडणीत डॉ. बाबासाहेब आंबेडकरांचा वाटा मोठा आणि महत्वपूर्ण आहे. देशातील अस्पृश्यांना समान माणवी प्रतिष्ठा मिळाली पाहिजे हा आग्रह त्यांच्या व्यक्तित्वातून मुर्तिमंतपणे साकार झाला. त्यांच्यापुर्वी याच प्रकारचा आग्रह महात्मा ज्योतिबा फुले त्यांच्या विचारातून आला होता. परंतु बाबासाहेबांचे वैशिष्ट्ये असे की, त्यांनी हिंदु समाजातील सामाजिक श्रेणीतील सर्वात कनिष्ठ अशा एकाच स्तरावर आपले लक्ष केंद्रीत केले आणि त्याच्या हक्कांसाठी प्रस्तापितांविरुद्ध सर्वच पातळ्यावर लढा दिला. अर्थशास्त्र, समाजशास्त्र, इतिहास या विषयांचा त्यांचा व्यासंग दांडगा होता. तसेच एक श्रेष्ठ न्यायपंडीत, कुशल कायदेपंडीत आणि धडाडीचे व बुद्धीमान राजकीय नेते म्हणूनही ते लौकीक आहेत. ते एक चांगले घटनातज्ञही होते. या संदर्भातील त्यांच्या कुशाग्र बुद्धीची छाप भारतीय राज्यघटनेत स्पष्टपणे दिसते.

बाबासाहेबांचे राजकीय विचार :-

बाबासाहेबांवर टीका करणाऱ्या काही टिकाकारांना ते राष्ट्रविरोधी वाटतात. कित्येकदा बाबासाहेबांनी काँग्रेसविषयी व पाश्चात्य राज्यकर्त्यांविषयी व्यक्त केलेली भावना अशा टिकेला जन्म देत असते. पण त्यांच्या विचारांचे जरा बारकाईने परिशीलन केले असता होणाऱ्या टीकेचा फोलपणा आपल्याला दिसून येतो.

काँग्रेसच्या कोणत्याही नेत्याइतकेच आंबेडकरही राष्ट्रभक्त, राष्ट्रवादी होते. फरक फक्त एवढाच होता की, त्यांची राष्ट्रसंकल्पना ही, त्यांच्याहून वेगळी होती. देशाचे स्वातंत्र्य त्यांनाही हवेच होते. पण ते केवळ परकीय राजवटीपासून नव्हे तर स्वकीय सत्ताधारी वर्गाकडूनही हवे होते. स्वातंत्र्यानंतरही वरिष्ठ सवर्णवर्गच समाजावर राज्य करणार असेल तर ते पारतंत्र्यच असेल. सामान्य माणून त्यात स्वतंत्र असणार नाही सामाजिक समता व सामाजिक न्याय यांवर आधारलेल्या लोकांच्या व लोकांसाठी असणाऱ्या लोकशाहीची संकल्पनाही आंबेडकरांनी आपल्या लेखातून मांडली आहे.

बाबासाहेबांच्या राजकीय विचारांना मानवतावादी तत्वज्ञानाची उब मिळाली आहे. शतकोनिशतके या समाजाच्या तळाशी सडत पडलेल्या अस्पृश्यांचे मन्वंतर घडवून आणणे हा त्यांच्या प्रत्येक विचारांचा व कार्याचा कणा असल्यामुळे अस्पृश्यांच्या दुखाचे हुंकार त्यांच्या शब्दाशब्दातून कानी येतात. सनातन रूढीच्या कचाट्यातून भारतीयांचे मन मुक्त करणे, सामाजिक संबंधाची माणवी मुल्यांच्या आधारे पुनरुभारणी करणे, मानवी प्रतिष्ठेवर अटळ निष्ठा ठेवून मानवी कल्याण हे एकमेव साध्य समोर ठेवणे, मानवाच्या सामाजिक, राजकीय व आर्थिक समस्यांची उकल शोधणे या आंबेडकरांच्या राजकीय विचारांच्या प्रमुख प्रेरणा होत्या. सामाजिक वास्तव आणि तत्वज्ञान यांचा संयोग त्यांना करायचा होता. सामाजिक सत्याचे अधिष्ठान प्राप्त झाल्यामुळे त्यांचा राजकीय विचार अत्यंत सम्पन्न झाला आहे. आदर्शवाद आणि वास्तववाद, प्रत्यक्षवाद आणि बुद्धीप्रामाण्यवाद, निसर्गवाद आणि मानवतावाद, भौतिकवाद आणि आध्यात्मवाद, व्यक्तिवाद आणि समाजवाद, राष्ट्रवाद आणि आंतरराष्ट्रवाद या सर्वांचा संयोग त्यांच्या तत्वज्ञानात झाला आहे.

राष्ट्र, राष्ट्रक, राष्ट्रीय एकात्मता आणि राष्ट्रवाद या विषयावरील बाबासाहेबांचे विचार हे त्यांच्या भारतीय राजकीय परिस्थितीच्या एकूण विचारांच्या आकलनाच्या दृष्टिने अत्यंत महत्वपूर्ण ठरतात. ते लिहतात, “राष्ट्रक ही एक सामाजिक भावना आहे, ही एक एकत्वाची अशी भावना आहे की, जिच्यामुळे त्या मानवी समुहास आपण परस्परांचे रक्त संबंधी आहोत असे वाटते”. ही भावना दुधारी आहे कारण “हीच्यामुळे एका समुहातील लोकांत परस्पर एकात्मता स्थापन होते तर दुसरीकडे अन्य समुहातील लोकांबद्दल परकेपणाची जाणीव पण होते..... ही भावना एका समुहातील स्तरीकरण यासारख्या गोष्टीवर मात करते आणि त्या समुहास दुसऱ्या समुहापासून वेगळे करते.” राष्ट्र या संकल्पनेत मात्र दोन गोष्टी येतात. त्यातील एक गोष्ट भुतकाळाशी तर वर्तमानाशी आणि भविष्याशी निगडित आहे. “पहिली निगडित गोष्ट म्हणजे गतकालातील समृद्ध स्मृतींचा वारसा तर दुसरी गोष्ट म्हणजे भविष्यकाळातही एकत्र राहण्याची व आपला अभिव्यक्त वारसा सांभाळण्याची इच्छा”. राष्ट्रवादात राष्ट्रक आणि राष्ट्र हे दोन्ही घटक असु शकतात परंतु राष्ट्रकांत मात्र इतर घटक असणे आवश्यक नाही. राष्ट्रवादात परकीय सत्तेपासून स्वतंत्र होण्याची इच्छा अंतर्भूत असते.

बाबासाहेब भारतास एक राष्ट्र मानण्यास तयार नव्हते. ते म्हणतात, ‘भारत एक राष्ट्र आहे असे मानणे हे आपण एका मोठ्या भ्रमात असल्याचे लक्षण आहे. हजारो जातीत विभागलेला जनसमूह एक राष्ट्र कसा बनू शकेल?, सामाजिक व मानसिकदृष्ट्या आम्ही एक राष्ट्र नाही हे आमच्या जेव्हा लवकर लक्षात येईल तेव्हा बरे कारण तेव्हाच आम्हाला राष्ट्र बणण्याची उत्कंठा निर्माण होईल आणि ते कसे बनवता येईल याचा आम्ही गंभीरपणे विचार करू लागू’.

बाबासाहेबांना हिंदु जातीवाद आणि ब्रिटीश सरकार या दोन्ही सरकारांविरुद्ध लढण्याची इच्छा होती एवढेच नव्हे तर त्यांना देशाच्या बाहेर फेकून द्यायचे होते. देशाला स्वातंत्र्य मिळवून देणे आणि दशातील जातीवाद समाप्त करण्यासाठी संपूर्ण देश एका सुत्रात बांधायला पाहिजे देशाची एकता ही केवळ राजकीय असूनच चालणार नाही तर सामाजिकसुद्धा असायला पाहिजे असे त्यांचे मत होते. बाबासाहेब हे मराठी भाषिक होते परंतु ते भाषावादाला कुठेही महत्व देत नव्हते. भाषिक विविधता राष्ट्रवादाचा विकास अडवून ठेवू शकत नाही हे गृहीत धरूनही त्यांना असे वाटते की, एक समान भाषा असणे राष्ट्रनिर्मातीस उपकारक ठरत असते ‘म्हणूनच, सर्व भारतीयांना जर एकत्रीत होवून एक समान संस्कृती उभारावयाची असेल तर त्यांनी हिंदी ही भाषा आपली भाषा म्हणून अंगीकारणे हे त्यांचे कर्तव्यकर्म आहे.’ असे ते म्हणतात. भाषा ही संस्कृतीचे वाहन असते समान भाषेतून समान संस्कृती निर्माण झाल्यास या देशातील सांस्कृतिक व वांशिक संघर्षही विलय पावू शकतील असा त्यांच्या विश्वास होता.

भारताच्या सांस्कृतिक एकतेवर बाबासाहेबांचा विश्वास होता वर्तमान सामाजिक, राजकीय व आर्थिक परिस्थिती फारसी समाधानकारक नव्हती हा समाज सर्वच क्षेत्रात गटागटात विभागल्या गेला होता. तरीपण योग्य त्या काळानंतर व उचित प्रयत्नानंतर ही परिस्थिती पालटु शकेल अशी त्यांची खात्री होती. त्यांच्या मते राष्ट्राच्या एकात्मतेत जातीयता हा सर्वात मोठा अडथळा आहे. कारण संकुचितपणा व समाज विघातक वृत्ती यांची जोपासना ती करते. एखाद्या गटाचे संरक्षण बेकायदेशिर व बळजबरीच्या मार्गाने करणे एवढेच तिचे प्रयोजन असते. सामाजिक प्रगती, राजकीय स्थैर्य जातीयतेमुळे धोक्यात येवू शकतात. जातीयतेने हा देश सामाजिक व राजकीयदृष्ट्या दुर्बल झाला आहे. ते म्हणतात “सार्वजनिक वृत्तीला जातीयतेने ठार मारले आहे सार्वजनिक सहृदयता तिने नष्ट केली आहे. लोकमत तिने अशक्य करून सोडले आहे. सद्गुण जातीला चिकटला असून नितीमत्ताही जातिभावनेने जखडून टाकले आहे. सत्पात्रांबद्दल सहानुभूती नाही, गुणवंताचे कौतुक नाही, गरजवंतांसाठी औदार्य नाही..... औदार्य आहे पण त्याचा प्रारंभ व शेवटही जातीयताच होतो. सहानुभूती आहे पण ती अन्यजातीयांसाठी नाही. “अशी ही जातीयता राष्ट्रवादाच्या विकासाआड येते. त्यांच्या मते “राष्ट्रीयत्व म्हणजे जातीय भावनेचा

अभाव..... जात, वर्ण आणि संप्रदाय यांच्याविना सामाजिक बंधुता प्रत्यक्षात आणणे, आणि समाजात सुसंवाद निर्माण करणे म्हणजे राष्ट्रवाद”!

हिंदु राष्ट्रवाद व मुस्लिम राष्ट्रवाद या संज्ञाच त्यांना मान्य नाहीत. बहुसंख्य असणाऱ्यांच्या धर्माशी राष्ट्रवादाची निरगाढ घालणे बाबासाहेबांना मान्य नव्हते. अल्पसंख्यांक वर्गाने सत्तेत भागीदारी मागितली की, त्याला जमातवाद मानायचे आणि बहुसंख्यांकानी सत्तेचा एकाधिकार चालविला की, त्याला मात्र राष्ट्रवाद म्हणायचे हे बाबासाहेबांना मान्य नव्हते. याला ते राष्ट्रवादी पिसाटपणा संबोधतात. त्यांच्या मते कोणत्याच धर्माला या राष्ट्राचे राष्ट्रवादी व धर्मनिरपेक्ष स्वरूप हिरावून घेण्याचा हक्क नाही. सर्व धर्मांना येथे समान स्थान आहे. राष्ट्रभक्तीच्या व राष्ट्रवादाच्या नावाने दहशतवादी हालचाली करणे व्यक्तिपुजेचे देव्हारे मागविणे, गुलामगिरीला या ना त्या प्रकारे टिकवून ठेवणे या गोष्टींना बाबासाहेबांनी विरोध केला होता.

भारताचा सांस्कृतिक एकतेवर बाबासाहेबांचा विश्वास होता वर्तमान सामाजिक, राजकीय व आर्थिक परिस्थिती फारसी समाधान कारक नव्हती. हा समाज सर्वच क्षेत्रात गटागटात विभागल्या गेला होता. तरीपण योग्य त्या काळानंतर व उचित प्रयत्नानंतर ही परिस्थिती पालटू शकेल अशी त्यांची खात्री होती. त्यांच्या मते राष्ट्राच्या एकात्मतेत जातीयता हा सर्वात मोठा अडथळा आहे. कारण संकुचितपणा व समाजविघातक वृत्ती यांची जोपासना ती करते. एखाद्या गटाचे संरक्षण बेकायदेशिर व बळजबरीच्या मार्गाने करणे एवढेच तिचे प्रयोजन असते सामाजिक प्रगती, राजकीय स्थैर्य जातीयतेमुळे धोक्यात येवू शकतात. जातीयतेने हा देश सामाजिक व राजकीयदृष्ट्या दुर्बल झाला आहे. ते म्हणतात “सार्वजनिक वृत्तीला जातीयतेने ठार मारले आहे. सार्वजनिक सहृदयता तिने नष्ट केली आहे. लोकमत तिने अशक्य करून सोडले आहे. सद्गुण जातीला चिकटला असून नितीमत्ताही जातिभावनेने जखडून टाळे आहे. सत्पात्रांबद्दल सहानुभूती नाही, गुणतांचे कौतुक नाही, गरजवंतांसाठी औदार्य नाही. आहे पण त्याचा प्रारंभ व शेवटही जातीयताच होतो. सहानुभूती आहे पण ती अन्यजातीयांसाठी नाही. “अशी ही जातीयता राष्ट्रवादाच विकासाआड येते. त्यांच्या मते “राष्ट्रियत्व म्हणजे जातीय भावनेचा अभाव..... जात, वर्ण आणि संप्रदाय यांच्या सामाजिक बंधुता प्रत्यक्षात आणणे, आणि समाजात सुव्यवस्था जतन करणे म्हणजे राष्ट्रवाद”! राष्ट्रवादाने धर्म आणि प्रादेशिक देशभक्तीच्या सीमेवर थांबू नये असे ते म्हणतात.

बाबासाहेबांनी द्विराष्ट्रवादाचे समर्थन केले आहे. भारतीय मुस्लिम ही हिंदुपेक्षा निराळी अशी स्वतंत्र जमात असून मुस्लिम लोक स्वतःस हिंदुपेक्षा निराळे मानतात. हिंदु मुस्लिम समाजातील पृथक्तेची भावना खोलवर रूजलेली असून या भावनेस पोशक अशी अनेक कारणे दोघांच्याही सामाजिक परंपरेत आहेत. “मुस्लिम पृथक्तेची भावना ब्रिटीशांनी निर्माण केली असून जीना हे ब्रिटीशांच्या हातातील खेळने बनले आहेत असे मानने चुकीचे आहे. “मुस्लीमांना खरे म्हणजे राजकारणात स्वास्थ्य नाही, त्यांचे सारे लक्ष धर्मावर केंद्रीत झालेले आहेत. “त्यांचे सारे राजकारण धार्मिक विचार आणि हिंदुच्या वर्चस्वाची भिती यांनी ग्रासलेले आहे. मुसलमान आर्थिक वास्तवास विसरतात आणि आपल्या ऐहिक गरजांकडे दुर्लक्ष करून हिंदु मुस्लिम पृथक्तेवर आपले सारे लक्ष केंद्रीत करतात. “हिंदु सर्वस्वाच्या भितीमुळे ते नेहमीच अवास्तव स्वरूपाच्या मागण्या करतात आणि हिंदुच्या दुबळेपणाचा फायदा घेत राहतात. आणि राजकारणात झुंडशाहीचा अवलंब करतात. यामुळे बाबासाहेब अशा निष्कर्षापर्यंत पोहचतात की, “मुसलमान हे एक स्वतंत्र राष्ट्र असून त्यांची स्वतंत्र पाकिस्तानची मागणी मान्य करावी. त्यांना स्वतंत्र राष्ट्र दिल्यावाचून भारत एकमेव होवू शकत नाही”. हिंदु, मुसलमान यांतील मतभेद मिळवण्यास शाश्वत असा आधार सापडणे कठीण आहे. जबरदस्तीने लादलेले राजकीय ऐक्य टिकत नसते. तसा प्रयत्न करू पाहिल्यास ब्रिटीश येथुन जाणार नाही. “परक्यांना घरात ठेवून दार बंद करायचे का? घराबाहेर घालवून ते बंद करायचे असा हा प्रश्न आहे. देशात राहिले तरी किंवा वेगळे राज्य देवून देशाबाहेर टाकले तरी ते हिंदुचा विरोध करणार आहेत. अशा स्थितीत त्यांनी बाहेर राहून केलेला विरोध परवडतो.

बाबासाहेब लोकशाहीवादी होते. लोकशाहीबद्दल त्यांच्या आकर्षणाची प्रमुख कारणे तीन. पहिले कारण म्हणजे पाश्चिमात्य उदारमतवादी विचारांचा त्यांच्या मनावरील प्रभाव. दुसरे कारण, लोकशाहीमध्ये शांततामय मार्गांनी प्रचंड क्रांतीकारी आर्थिक व सामाजिक बदल घडवून आणणे शक्य आहे यावरील बाबासाहेबांचा विश्वास. तिसरे कारण म्हणजे लोकशाहीत मानवी समानतेला मान्यता असते किंवा लोकशाहीचे अधिष्ठानच मानवी समता हे असते. समान मानवी प्रतिष्ठेसंबंधीचे आंबेडकरांचे प्रेम हे केवळ अप्रतिम होते. लोकशाहीत या समतेला मान्यता असते आणि लोकशाही प्रणाली अशा समतेस पोषक असते या विश्वासामुळे बाबासाहेबांची लोकशाही निष्ठा अटळ बनते.

या मानवी समतेच्या आणि लोकशाहीच्या आड ज्या ज्या गोष्टी येतात असे त्यांना वाटले त्या सर्व गोष्टींचा त्यांनी विरोध केला. व्यक्तिपुजा ही या पैकीच एक बाब. आंबेडकरांच्या मते व्यक्तिनिष्ठा आणि व्यक्तिपुजा या बाबी लोकशाहीस मारक ठरतात. अतिरेकी व्यक्तिनिष्ठेतून लोकशाहीचा लोप होऊन हुकुमशाहीचा मार्ग प्रशस्त होतो. १९३३ मध्येच आपल्या अनुयायांना ते म्हणाले, “व्यक्तिपुजा आणि व्यक्तिनिष्ठा या बाबी तुम्ही पुर्णतः गाडून टाकल्या नाही तर त्या तुमचा सर्वनाश करतील. तुमची सुरक्षितता आणि मुक्ती यासंबंधी तुम्ही एखाद्या व्यक्तीवर पुर्ण विश्वास टाकता असा व्यक्तिपुजेचा अर्थ होतो. यामुळे तुम्हास पुर्ण परावलंबित्वाची सवय लागते आणि तुम्ही स्वतःच्या कर्तव्याबाबतीत पुर्णतः उदासीन बनता. अशा विचारास तुम्ही जर बळी पडाला तर राष्ट्रीय जीवनात एखाद्या लाकडी ठोकळ्यापेक्षा वेगळे स्थान तुम्हास असणार नाही. तुमचा संघर्ष संपुष्टात येईल”.

लोकशाही म्हटल्यास राजकीय पक्ष आलेच, परंतु एकच पक्ष जरी अति बलवान होत असेल तर ते मात्र लोकशाहीस मारक आहे. लोकशाहीत तुल्यबळ असे किमान दोन पक्ष अणे आवश्यक आहे. एकच पक्ष फार सामर्थ्यवान झाल्यास सार्वजनिक हिताकडे दुर्लक्ष होण्याची व जुलुम वाढण्याची शक्यता नाकारता येत नाही, असे ते लिहीतात. स्वातंत्र्यापूर्वीच भारतात लोकशाहीची रूजुवात ब्रिटीश सुधारणा मार्फत होवू घातली होती. परंतु तेव्हा लोकमान्य असा एकच काँग्रेस पक्ष होता या स्थितीबद्दल आपली नापसंती व्यक्त करतांना ते लिहितात, “या देशात लोकशाही आहे, पण या लोकशाहीने बुद्धिनिष्ठा सोडली आहे. या लोकशाहीचे हातपाय एकच एक संघटनेला घट्ट जखडून टाकले आहेत. या संघटनेसंबंधी काही बोलण्यास ही लोकशाही असमर्थ आहे. मला वाटते ही एक दुःखदायक बाब आहे हा एक भयंकर रोग, एक बिमारी आहे.

लोकशाहीतच लोकांचे हक्क सुरक्षित राहतात आणि लोककल्याण साधता येते यावर बाबासाहेबांचा विश्वास होता. पण या गोष्टी साध्य होण्यासाठी शासन हे सामर्थ्यवान असले पाहिजे असेही त्यांना वाटे. संघात्मशासन दुबळे असते असे त्यांचे मत होते. आणि म्हणूनच त्यांनी १९३६ च्या इंडिया अॅक्टने निर्माण केलेल्या संघात्म प्रणालीमुळे देशातील लोकशाही विकासाच्या प्रक्रियेस खोळ बसेल, त्यामुळे भारतीय संस्थानांचे लोकशाहीकरण थांबेल आणि शेवटी मानवी स्वातंत्र्यास आणि दरिद्री माणसांच्या दारिद्र्य सुक्तीस तो एक भयंकर धोका ठरेल, अशी टीका केली. याउलट बाबासाहेबांना असे वाटते की एकात्म प्रणाली ही लोकांच्या संघटीत आकांक्षांचे प्रतिनिधीत्व करीत असल्यामुळे असे शासन सामर्थ्यवान आणि कार्यक्षम असते. भारतातील एकंदर परिस्थितीचा विचार करता येथे असेच शासन हवे असे त्यांना वाटे, प्रादेशीक स्वायत्तता हा एक अर्थहीन शब्दप्रयोग आहे असे ते म्हणत. प्रादेशीक स्वायत्तेची कल्पना त्यांना पसंत नव्हती.

आंबेडकर मुलतः संसदीय प्रणालीचे समर्थक, १९४७ पर्यंत ते या प्रणालीचे समर्थन राहिले. परंतु पुढे मात्र ते अध्यक्षीय प्रणालीचे समर्थन करू लागले. एखादे विशिष्ट तत्व एकदा स्विकारले म्हणजे कुठल्याही परिस्थितीत त्याचा पाठपुरावा करावा हे आंबेडकरांना मान्य नव्हते. १९३८ मध्येच ते म्हणाले होते की, कुठल्याही परिस्थितीत एखाद्या विशिष्ट तत्वाचा किंवा आदर्शाचा पाठपुरावा केलाच पाहिजे यावर माझा विश्वास नाही. परिस्थितीनुरूप तत्व आणि आदर्शांचे देखील आशय बदलले पाहिजेत. १९४७ नंतर त्यांना असे ठामपणे वाटू लागले की भारतीय परिस्थितीस संसदीय प्रणाली हितकारक ठरणार

नाही. काही विशिष्ट परिस्थितीतच संसदीय प्रणाली नव्हे लोकशाहीच कार्यक्षम ठरू शकते. शिक्षणाचा प्रसार, लोक जागृती, आणि सामाजिक व आर्थिक वर्गाचा अभाव या लोकशाहीच्या पुर्व अटी आहेत. भारतात अगदी या विरुद्ध परिस्थिती आहे त्यामुळे या देशात सर्वमान्य सिध्दान्तानुसार लोकशाही कार्यवाहित होऊ शकत नाही. युरोपियन लोकात धर्मनिरपेक्ष राजकारणाची परंपरा खोलवर रूजली आहे. परंतु तेथेसुद्धा प्रातिनिधी शासन पुर्णता सर्वमान्य सिध्दान्तानुसार कार्यान्वित होतांना दिसत नाही. तेव्हा जेथे राजकारण म्हणजे दुसरे तिसरे काही नसुन क्रियाशिल धर्मच आहे असे संस्कार बिंबवण्याचा प्रयत्न चालला आहे तेथे ही शासन प्रणाली कशी कार्यक्षम ठरू शकेल. या संस्कारापासूनच दलितांना संरक्षण मिळण्याची आवश्यकता आहे, असे ते म्हणतात. या परिस्थितीमुळेच आंबेडकरांना वाटते की या देशात बहुमताचा अर्थ जातीय धर्मीय बहुमत असा होणार आहे. परिणामी बहुसंख्य संप्रदायाचे लोक अल्पसंख्या संप्रदायाच्या लोकांवर सत्ता गाजवू लागतील. अशा स्थितीत अध्यक्षीय प्रणालीच बरी. कारण या प्रणालीत कार्यकारी प्रमुखाला मुदपुर्व सत्ताभ्रष्ट करता येत नसल्यामुळे तो निर्भयपणे आपल्या विवेकानुसार वागू शकेल. शिवाय कार्यकारी प्रमुखाचे इतर सहकारीही कायदेमंळावर विसंबून राहणार नाहीत.

भारतातील सामाजिक व आर्थिक विषमता लोकशाहीला पोषक नाही असे आंबेडकरांचे मत होते. विशेषतः येथील सामाजिक स्तरीकरण हे लोकशाहीला जास्त मारक ठरणार आहे असे ते म्हणत आणि म्हणूनच राजकीय सुधारणेपुर्वी सामाजिक सुधारणा व्हाव्यात असा त्यांचा आग्रह होता. राजकीय सत्तेची घडण नंतर होते. मानवी हक्क त्या अधी येतात. हा क्रम बदलण्याचा प्रयत्न केल्यास ती गंभर चुक होईल असा इशाराही ते देतात. केवळ कायदा मानवी हक्कांचे संरक्षण करू शकत नाही, तर त्यासाठी समाजामध्ये सामाजिक व नैतिक जागृती आवश्यक असते असेही ते म्हणतात. कायद्याद्वारे जे हक्क निर्माण केले जातात त्याबद्दल आधीच सामाजिक जागृती असल्यास त्या हक्कांचे संरक्षण सहजपणे होते. परंतु अशा हक्कांना समाजाचा विरोध असल्यास कसलाही कायदा कोणतीही संसद किंवा कोणतेही न्यायालय त्या हक्कांचे संरक्षण करू शकत नाही. अमेरिकेत निग्रोंना किंवा जर्मनीत ज्या लोकांना किंवा भारतात अस्पृश्यांना मुलभूत मानवी हक्कांचा काय व कसा फायदा होऊ शकेल आज राष्ट्रवादी स्वराज्याची मागणी करित आहेत. पण त्यांना त्या मागणीचा पुर्ण अर्थ कळलेला नाही. उदाहरणार्थ, लोकशाही शासनात लोकशाही समाज व्यवस्था पण गृहित असते. लोकशाही ही केवळ शासन प्रणाली नसून ती एक सामाजिक प्रणाली आहे, हे राजकीय पुढारी लक्षात घेत नाहीत. लोकशाही समाजात ऐक्य भावना, उद्दिष्टांची एकता, समान निष्ठा आणि परस्पर सहानुभुती या गोष्टी एकवेळ नकारल्या तरी चालतील, परंतु यात दोन गोष्टींचा अंतर्भाव मात्र आवश्यक असतो. पहिली गोष्ट म्हणजे एक प्रकारची मानसिकता असते जिच्यामुळे आपल्या सहप्रवासांबद्दलची समभावना आणि आदर मानवी मनात रूजत असतात. तर दुसरी गोष्ट म्हणजे अशी समाज व्यवस्था जिच्यामध्ये अपरिवर्तनीय सामाजिक प्रतिबंधाचा अभाव असेल, हक्कदार आणि हक्कविहीन अशा सामाजिक वर्गात ज्याचे अंतिमतः रूपांतर होते त्या परात्मवादास व वेगळीकतेस लोकशाही अनुकूल नसते.

बबासाहेब एकीकडे लोकशाहीवादी हेते तर दुसरीकडे स्वराज्यास विरोध करित होते. यात विरोधाभास असल्याचे वरवर पाहणाऱ्यास जाणवते. परंतु स्वराज्य विरोधाची ही पार्श्वभूमी लक्षात घेतल्यास त्यांच्या या दोन भूमिकेत फासरा अंतर विरोध असल्याचे जाणवत नाही. स्वातंत्र्य आणि समता ही लोकशाहीची मुल्ये आहेत. हेच स्वातंत्र्य आणि हीच समता सर्वांसाठी असावी हा आग्रह फक्त त्यांच्या स्वराज्य विरोधात अंतर्भूत होता. म्हणजेच त्यांचा स्वराज्य विरोध हा एका अर्थाने अस्सल आणि परिपूर्ण लोकशाहीचा आग्रह होता. एकीकडे तथाकथीत राष्ट्रवादाच्या लाटावर लाटा असळत असतांना हा शुर पुरुष प्रवाहपतित होण्याचे नाकारीत होता ते अस्सल आणि व्यापक राष्ट्रभक्ती पोटी त्यांचा संघर्ष राष्ट्रवादाविरुद्ध नव्हता, तो होता अस्सल व्यापक राष्ट्रवादने संकूचित राष्ट्रवादाविरुद्ध दिलेला संघर्ष.

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डॉ.साहेबराव दौलत निकम
बी.वाय.के.कॉलेज ऑफ कॉमर्स, नाशिक – 5.
ईमेल sdnikam1973@gmail.com

सारांश –

डॉ. बाबासाहेब आंबेडकरांच्या व्यक्तिमत्वाचे अनेक पैलू आहेत. अर्थात बहुआयामी व्यक्तीमत्त्व आहे. भारतीय राज्यघटनेचे शिल्पकार, प्रख्यात कायदेतज्ज्ञ, शिक्षणतज्ज्ञ, क्रांतीकारी समाजसुधारक, लोकशाहीचे पुरस्कर्ते, धुरंदर राजकारणी, झुंजार पत्रकार, प्रखर राष्ट्रवादी तसेच ते एक निष्णात अर्थशास्त्रज्ञ होते. डॉ.बाबासाहेब आंबेडकरांनी सैद्धांतिक व व्यावहारिक आर्थिक प्रश्नांवर अत्यंत दर्जेदार अर्थशास्त्रीय लिखान केले आहे. त्यांचे हे लिखान देशाच्या अनेक आर्थिक प्रश्नांवर आजदेखील प्रकाश पाडू शकते. डॉ.बाबासाहेब आंबेडकर विविध ज्ञानशाखांमध्ये पारंगत होते. जसे राज्यशास्त्र, इतिहास, धर्मशास्त्र, कायदा, समाजशास्त्र, तत्वज्ञान, मानववंशशास्त्र, अर्थशास्त्र इ. यातील त्यांची कामगिरी अतिशय अतुलनीय व प्रभावशाली आहे. परंतु अर्थशास्त्राला दिलेले योगदान हे प्रचंड आहे. त्यांचे आर्थिक विचार हे मुख्यतः- त्यांनी लिहिलेले विविध प्रबंध, विविध आर्थिक समित्यांसमोर दिलेल्या साक्षी, केलेली निवेदने, पुस्तके, वर्तमानपत्रे, नियतकालिके, केलेली विविध भाषणे यातून दिसून येतात. डॉ.बाबासाहेब आंबेडकरांच्या समकालीन विचारवंतांमध्ये त्यांच्याइतका दुसऱ्या कोणत्याही व्यक्तीने अथवा विचारवंताने अभ्यास केलेला दिसून येत नाही.

प्रस्तावना –

डॉ. बाबासाहेब आंबेडकरांनी जल व्यवस्थापन, धरणे, विद्युतनिर्मिती प्रकल्प, शेती विकास, औद्योगिकरण, रोजगार निर्मिती, लोकसंख्येची समस्या, शेतीवरील शेतकऱ्यांची उपजिवीका, त्याला असणारे पर्यायी उद्योग, भांडवलनिर्मिती, शिक्षण, स्थलांतर, आंतरराष्ट्रीय व्यापार, वित्तीय आणि द्रव्य विषयक अभ्यास, लेखन व पत्रकार आणि साहित्यिक म्हणून चांगले काम केले आहे. भारतातील महिलांच्या जीवनावर त्यांनी लक्ष वेधले व त्यासंबंधी कायदा केला. वंचित घटक व मागासवर्गीयांचा विकास आदि विषयांवर त्यांची विचार मांडले व त्या घटकावर वस्तुनिष्ठ काम करून त्या समाजाचे आर्थिक व सामाजिक परिवर्तन घडवून आणण्यात ते यशस्वी झाले.

संज्ञा – जल व्यवस्थापन, विद्युत निर्मिती, आर्थिक नियोजन, भांडवल निर्मिती, औद्योगिकरण, आंतरराष्ट्रीय व्यापार.

उद्देश –

1. डॉ.बाबासाहेबांचा चलन विषयक विचार अभ्यासणे.
2. डॉ.बाबासाहेबांच्या औद्योगिकरण विषयक विचारांचा अभ्यास करणे.
3. डॉ.बाबासाहेबांच्या आर्थिक विकासासंबंधीचे विचार व कार्य अभ्यासणे.
4. भारतातील जल व्यवस्थापन व जलविद्युत धोरणाचा अभ्यास करणे.

संशोधन पद्धती –

डॉ.बाबासाहेब आंबेडकरांच्या जलविद्युत धोरण, चलन विषयक विचार, औद्योगिकरण व आर्थिक विकास या संबंधीचे विचार व त्यांनी केलेले व्यवस्थापन यासंबंधीचा अभ्यास हा दुय्यम स्त्रोतांमार्फत केला आहे.

गृहितक –

डॉ.बाबासाहेब आंबेडकरांचे विविध क्षेत्रातील विचार, कार्य, व व्यवस्थापन यातून भारताचा आर्थिक विकास झालेला आढळून येतो.

आर्थिक नियोजन – 1942 ते 1946 या कालावधीत केंद्र सरकारने युद्धोत्तर आर्थिक पुनर्रचना योजना आमलात आणली. सरकारने या योजनेचे उद्दि व भूमिका ठरविण्यासाठी एक पाच सदस्यीय समिती तयार केली होती. या समितीचे एक सदस्य डॉ. बाबासाहेब आंबेडकर होते. तसेच श्रम, जल व विद्युत या विभागाचे बाबासाहेब आंबेडकर हे तत्कालीन सरकारमध्ये मंत्री होते. त्यामुळे आर्थिक नियोजनाचे उद्दि व भूमिका ठरविण्यामध्ये त्यांचा फार मोठा वाटा होता.

आर्थिक नियोजनाचे उद्दि व भूमिका ठरविण्यासाठी समितीच्या ज्या बैठका झाल्या त्या बैठकांमध्ये डॉ. बाबासाहेबांनी असे विचार मांडले की, शेती हा आजचा मुख्य व्यवसाय आहे व तो दीर्घकाळ चालू राहणार आहे. शेतीचे उत्पन्न वाढविण्यासाठी शेती फायदेशीर बनविण्यासाठी शेतीवरील लोकसंख्येचा भार कमी करून भांडवली गुंतवणूक वाढविणे आवश्यक आहे. शेतीवरील लोकसंख्येचा भार कमी झाल्यामुळे जमिनीचा आकार वाढेल त्यातून दरडोई उत्पन्न वाढेल, बचत वाढेल, गुंतवणूक वाढेल व शेवटी ग्रामीण भागातील लोकांचे दरडोई उत्पन्न वाढेल तसेच औद्योगिककरणासाठी विद्युतशक्ती, सिंचन, रस्ते, दळणवळण, वाहतूक आणि मनुष्यबळ या मूलभूत सेवासुविधांचा विकास आवश्यक असतो. म्हणून योजनेत त्याला उच्च प्राधान्य देण्यात आले. धोरण समितीत बाबासाहेबांनी स्वस्त आणि मुबलक विद्युत यावर भर दिला आणि स्प केले की त्याशिवाय औद्योगिककरण यशस्वी होणार नाही अशी भूमिका त्यांनी घेतली.

बाबासाहेबांचा चलनविषयक विचार –

बाबासाहेबांनी लिहिलेल्या "Problem of Rupee" ग्रंथात व हिल्टन यंग कमिशनपुढे दिलेली साक्ष यात देखील ही सविस्तर माहिती दिली आहे. 'रूपयाचा प्रश्न' या ग्रंथात त्यांनी भारताच्या रूपयाच्या उत्क्रांतीची ऐतिहासिक मीमांसा केली आहे. त्यावेळी भारतात सुवर्ण परिमाण स्वीकारावे की सुवर्ण विनिमय परिमाण स्विकारावे याबाबत अर्थतज्ज्ञांमध्ये वाद निर्माण झाला होता. तत्कालीन अर्थतज्ञ प्रा. केन्स यांनी सुवर्ण विनिमय परिमाणाचा पुरस्कार केला. त्यांच्या मते सुवर्ण विनिमय परिमाण हे लवचिक असल्याने भविष्यकालीन अर्थव्यवस्थेसाठी उपयुक्त ठरेल. तर डॉ. बाबासाहेबांनी याला विरोध केला व असा विचार मांडला की, सुवर्ण विनिमय परिमाणात स्थैर्य राहूच शकत नाही. ते म्हणाले होते की, या पद्धतीत लवचिकता हा गुण जरूरी आहे परंतु याच चलननिर्मितीवर कोणत्याही मर्यादा राहणार नाहीत. चलनात जर वाजवीपेक्षा जास्त वाढ झाली तर त्यामुळे भाववाढ होईल. परिणामी रूपयाची किंमत कमी होईल. परिणामी साधन म्हणून रूपयाचे स्थान अनिश्चित होईल. हे त्यांनी दाखवून दिले. आपले मत कसे योग्य आहे हे दाखवून देण्यासाठी डॉ. बाबासाहेबांनी काही ऐतिहासिक पुरावे दिले व हे स्प केले की सुवर्ण परिमाणांमध्ये भारतातील वस्तुंच्या किंमती कशा स्थिर होत्या. याउलट सुवर्णविनिमय परिमाण स्विकारल्यानंतर वस्तुंच्या किंमती कशा वाढल्या, याचे विवेचन त्यांनी केले. बाबासाहेबांनी सुवर्णविनिमय परिमाणाला विरोध केला आणि असे प्रतिपादन केले की, रूपयाच्या स्थैर्यासाठी रूपयाची सुवर्णात परिणामकारक परिवर्तनियता असणे आवश्यक आहे. हे तर खरेच पण खऱ्या अर्थाने रूपया स्थिर करावयाचा असेल तर निश्चित मर्यादा असलेला अपरिवर्तनीय रूपया हाच रूपया स्थिर करण्याचा सुरक्षित उपाय आहे असे त्यांचे मत होते.

डॉ. आंबेडकर व प्रा. केस यांच्यातील मतभिन्नतेतून असे दिसते की, डॉ. आंबेडकरांनी आधुनिक अर्थव्यवस्थेत पैशाचे महत्त्व प्रतिपादन केले. त्यांनी खाजगी व्यापारासाठी आणि श्रमविभागीद्वारे निर्माण होणाऱ्या वस्तुंच्या

विनिमयासाठी पैशाची आवश्यकता असते, वितरण हे वस्तूमध्ये होत असून ते वस्तु आणि पैशात देवाण-घेवाण होते. सर्व श्रमाचे फळ पैसा असतो. म्हणून अर्थव्यवस्थेतील व्यवहार पार पाडण्यासाठी पैसा महत्त्वाचा असतो. तसेच चलनाचे बहिर्गत मुल्य कसे ठरते. याबाबत डॉ. बाबासाहेब आंबेडकर म्हणतात की चलनाचा विनिमय दर चलनाच्या खरेदीशक्ती क्षमता सिद्धांतानुसार ठरतो. चलनाची खरेदी शक्ती कमी जास्त झाल्यास चलनदर बदलतो व त्यानुसार विनिमय दर ठरतो. अर्थव्यवस्थेचे आरोग्य अबाधित राहण्यासाठी पैसा हा अर्थव्यवस्थेत चक्राकार गतीने फिरत राहिला पाहिजे असे त्यांचे मत होते. चलन वाढीचे गंभीर धोके जवळपास शंभर वर्षांपूर्वी म्हणजे जेव्हा अर्थशास्त्र फारसे विकसित झालेले नव्हते त्यावेळी दाखवून दिले. हे त्यांच्या असामान्य अभ्यासाचे एक उत्कृष्ट उदाहरण म्हणून सांगता येईल.

हिल्टन यंग कमिशनपुढील साक्ष –

भारतीय चलन व्यवस्थेत सुधारणा घडवून आणण्याच्या दृष्टीने या कमिशनची स्थापना करण्यात आली होती. या कमिशनचे अध्यक्ष ई-हिल्टन यंग हे प्रसिद्ध अर्थतज्ञ होते. कमिशनने यासंदर्भात एक प्रश्नावली तयार केली होती. ती प्रश्नावली पाहिल्यावर या प्रश्नांची समर्पक उत्तरे देणारा विद्वान किती उच्च कोटीच्या दर्जाचा पाहिजे हे लक्षात येते. या कमिशन पुढे दि. 15 डिसेंबर 1925 रोजी डॉ. बाबासाहेब आंबेडकरांनी साक्ष दिली.

ती "मिनिटस् ऑफ इव्हीडन्स" म्हणून प्रसिद्ध करण्यात आली या कमिशनला अर्थतज्ञ डॉ.बाबासाहेब आंबेडकर यांनी अनेक मौलिक सूचना केल्या होत्या. त्या काळच्या प्रचलीत चलनपद्धतीत अनेक महत्त्वाचे व उपयुक्त असे बदल सुचवले होते. सदर प्रश्नावलीतील प्रश्न क्रमांक 4 हा अत्यंत महत्त्वाचा आहे. म्हणून बाबासाहेबांनी या चौथ्या प्रश्नाचे उत्तर देऊन इतर प्रश्नांची देखील समर्पक उत्तरे दिलेली आहेत. या प्रश्नातील सोन्याच्या साठ्याविषयी आपले मत मांडताना डॉ. आंबेडकर म्हणतात. सोन्याचा साठा कोठे करावा, त्या सोन्याच्या साठ्याचे स्वरूप कसे असावे इ. गोंचा विचार करण्यापूर्वी सोन्याचा साठा खरोखरच हवा काय? याचा निर्णय घेतला पाहिजे. परंतु या प्रश्नाचे उत्तर डॉ. आंबेडकरांच्या मते दुसऱ्या एका प्रश्नाच्या उत्तरावर अवलंबून आहे. तो प्रश्न म्हणजे सोन्याचे प्रमाण कोणत्या प्रकाराने प्रस्तुत करण्यात यावे? यासंबंधीचा आहे. यासंदर्भात बाबासाहेब म्हणतात. पुष्कळ लोकांचा असा समज आहे की, टाकसाळ सुरु केली व सोन्याची नाणी पडली की, सोन्याचे प्रमाण सुरु झाले असा समज करून घेणारे अनेक लोक आहेत. परंतु यापेक्षा चुकीचा दृष्टीकोण कोणताही असू शकत नाही. म्हणून सोन्याचे प्रमाण म्हणजे, सोन्याच्या नाण्याची टाकसाळ सुरु करणे एवढेच नव्हे तर, तेव्हा सोन्याचे प्रमाण सुरु करण्यात आले असे म्हणता येईल की जेव्हा अशी पुरेशी तरतूद करण्यात येईल, की त्यामुळे सोन्याचा प्रवाह वाहू लागेल. कारण सोने वापरात असणे हे त्याचे प्रमाण आहे. बाबासाहेबांच्या मते सोन्याची नाणी वापरात राहावयाची असेल तर इतर प्रकारचे चलन हे संख्येने मर्यादीत असले पाहिजे व नंबर दोनचे चलन किती काढावे याच्या जास्तीत जास्त संख्येवर मर्यादा टाकली पाहिजे. जर पहिला मार्ग चोखाळल्या तर चलन रूपांतरीत बनविले तर सोन्याचा साठा राखून ठेवता येईल, मात्र दुसरा मार्ग अवलंबिला तर सोन्याचा राखीव साठा ठेवण्याची आवश्यकता नाही असे म्हणता येईल.

प्रश्न क्रमांक 4 ला उत्तर देताना डॉ. बाबासाहेब आंबेडकरांनी सुवर्ण विनिमय पद्धत अर्थव्यवस्थेत पर्यायाने जनतेच्या भल्याला कशी बाधक आहे. तसेच ती कशी असुरक्षित व अस्थिर आहे, हे पटवून दिले.

प्रश्न क्रमांक सहाचे उत्तर देताना त्यांनी चार महत्त्वाचे विषय सुचविले आहे

1. रूपयाचे चलन छापणे बंद करावे,
2. योग्य अशा किंमतीचे सुवर्ण चलनी नाणे टाकसाळीत छापण्यात यावे.
3. सोन्याच नाणे आणि रूपया यातील प्रमाण ठरवावे,

4. रूपयाचे रूपांतर सोन्याचे, अगर सोन्याचे रूपांतर रूपयात करू नये. पण दोघांचे एकमेकांच्या किंमतीचे प्रमाण निश्चित करून त्यांना पूर्ण कायदेशीर चलन म्हणून मान्यता असावी.

मिनिट्स ऑफ ईव्हीडन्सच्या प्रश्नोत्तरात डॉ. आंबेडकरांना विचारण्यात आले की तुम्ही ज्या सूचना करत आहात त्या भारताच्या हिताच्या आहेत की इतर रा” ट्रांच्या हिताच्या आहेत. तेव्हा आंबेडकरांनी कमिशनला तात्काळ व सडेतोडपणे उत्तर दिले की, “माझ्या सूचना फक्त भारताच्या हिताच्या नाहीत तर पूर्ण जगाच्या हिताच्या दृष्टीने मांडलेल्या आहेत.” तसेच आपण सुवर्णविनिमय चलन पद्धतीला विरोध करत आहात. परंतु, जिनिव्हा येथे सर्व रा” ट्रांच्या परिषदेत सुवर्णविनिमय पद्धतीला मान्यता देण्यात आली. त्यावर डॉ. बाबासाहेब आंबेडकरांनी लगेच उत्तर दिले की ज्या रा” ट्रांनी सुवर्ण विनिमय पद्धतीला मान्यता दिली त्यांनी सोन्याच्या क्रयशक्तीत स्थिरता आणण्यापेक्षा आपल्या स्वतःच्या ढासळणाऱ्या चलनाची स्थिरता वाढवायची होती. तसेच त्यांची चलने इतर चलनात अपरिवर्तनीय होती व ही अपरिवर्तनीयता त्यांच्या आंतरराष्ट्रीय व्यापाराला मारक होती. म्हणून त्यांनी थोड्या प्रमाणात का होईना परिवर्तनीयता असलेल्या सुवर्णविनिमय पद्धतीला मान्यता दिली.

भारतात किंमती का वाढल्या हे स्प” ट करताना, कमिशनपुढे डॉ. बाबासाहेब आंबेडकर म्हणतात, 1910 साली जगात सुवर्णाचा साठा वाढला. त्यामुळे सोन्याची किंमत घसरू लागली. सुवर्ण विनिमय परिमान चालू ठेवून रूपयाचे असलेले मुल्य कधीच सावरता येणार नाही. चलनाचा पुरवठा मर्यादित ठेवून किंमतपातळी रोखता येईल असे त्याचे स्प मत होते. भारतात सुवर्ण परिमान स्विकारायचे असेल तर चलनातील सोन्याचा साठा वाढविला पाहिजे. परंतु याचा अर्थ असा नाही की दैनंदिन व्यवहारात सोन्याची नाणी वापरली जावी.

थोडक्यात डॉ.बाबासाहेब आंबेडकरांनी “हिल्टन यंग” कमिशनपुढे दिलेली साक्ष म्हणजे त्यांच्या अर्थशास्त्रीय विचारांची दुरुदृष्टी स्प करणारा दस्तऐवज आहे. केंद्रसरकारला केंद्रीय बँकेने केलेला पतपुरवठा आणि त्यावरील नियंत्रण याबाबत यावेळी डॉ. आंबेडकरांनी विवेचन केले. भारतीय रिझर्व्ह बँक निर्माण होण्यापुर्वी नऊ वर्षे आधी हे विवेचन केले आहे. हे लक्षात घेणे गरजेचे आहे. पूढे आर.बी.आय. बँक स्थापन होण्यासाठी या चर्चेचा खुप फायदा झाला.

औद्योगिकरण –

शेती हा भारतीय अर्थव्यवस्थेचा कणा आहे. परंतु त्यात बेकारीचे प्रचंड प्रमाण आहे. ही बेकारी कमी करावयाची असेल तर औद्योगिकरण आवश्यक आहे. असे डॉ.बाबासाहेबांचे मत होते. औद्योगिकरणामुळे ग्रामीण भागातील जनतेचे शहराकडे स्थलांतर होवून त्यांना रोजगाराच्या संधी निर्माण होतील व त्यांच्या आर्थिक व सामाजिक परिस्थितीमध्ये बदल होईल. तसेच आर्थिक लोकशाही निर्माण करण्यासाठी व मागासलेल्या जनतेची आर्थिक विवंचना कमी करण्यासाठी डॉ.आंबेडकरांनी औद्योगिकरणास प्राधान्य दिले. औद्योगिकरणाचा आकृतीबंध कसा असावा या संदर्भात त्यांनी आपले मत मांडले आहे. ते पुढीलप्रमाणे –

1. राष्ट्रीय दृष्ट्या महत्त्वपूर्ण असलेले मूलभूत उद्योग हे सरकारच्या मालकीचे असावेत व त्यांचे संचलन सरकारनीच करावे.
2. इतर उद्योग खाजगी क्षेत्राकडे सोपवावीत.

ही बाब विचारात घेवून भारत सरकारने 1956 च्या औद्योगिक धोरणात काही बदल केले आहेत. ते म्हणजे सरकारने महत्वाची व मुलभूत उद्योगधंदे स्वताच्या ताब्यात घेतले व कमी महत्वाचे उद्योग खाजगी क्षेत्राकडे सोपविण्यात आली होती.

जलविद्युत धोरण व व्यवस्थापन –

शेतकरी हा भारतीय अर्थव्यवस्था भक्कम करणारा मधला दुवा आहे. एकीकडे तो आपली अंग मेहनत जमीनीत पेरून स्वतःचा जीव जाळत असतो आणि अन्नधान्याच्या माध्यमातून नवीन जीवन अंकूर फूलवून देशाला सुजलाम-सुफलाम करीत असतो. आपल्याकडे पाऊस भरपूर पडतो. परंतू तो जिरवण्यासाठी अथवा त्या पाण्याचा वापर पुढच्या काही दिवसांसाठी करण्यासाठी आपल्याकडे काही उपाययोजना आहेत काय ? काय आपल्याकडे लोकसंख्येच्या मानाने धरणांची संख्या अपुरी नाही ? इ. यासारखे अनेक प्रश्न उपस्थित होत असतात. डॉ. बाबासाहेबांमुळे जल सिंचन, जलसंवर्धन आणि उर्जा क्षेत्रात मजबुत तांत्रिक व्यवस्थापन बनण्यास मोलाची मदत झाली. आज आपली घरे उजेडात आहेत. शेती हिरवीगार आहेत तर ती फक्त डॉ.बाबासाहेबांच्या मेहनतीची फलश्रुती आहे. बाबासाहेबांच्या या प्रकल्पामधील उत्तम नियोजनावर भारताची अर्धी अधिक अर्थव्यवस्था अवलंबून आहे आणि यशस्वी आहे. दामोदर नदी प्रकल्प हा डॉ.बाबासाहेबांच्या मार्गदर्शनाखाली बनलेला यशस्वी आणि पहिला प्रकल्प. त्यानंतर भाक्रा नांगल, महानदी, सोन आणि तुंगभद्रा नदीवरील प्रकल्प इ. बांधण्यात यश आले.

भारताने फक्त उर्जा निर्मीतीवर भर न देता स्वस्त उर्जा कशी बनवता येईल व जनतेला कशी पुरवता येईल याचे डॉ.बाबासाहेबांनी समर्थन केले.

निष्कर्ष –

डॉ.बाबासाहेब आंबेडकर हे बहुआयामी व्यक्तिमत्त्व होते. त्यांच्या विद्वत्तेच्या जोरावर त्यांनी विविध क्षेत्रात भरीव योगदान दिले आहेत. तसेच बाबासाहेबांचे जलविद्युत धोरण व व्यवस्थापन विषयक विचार अभ्यासले त्यातून असे लक्षात आले की डॉ.बाबासाहेब आंबेडकरांचा नद्याजोड प्रकल्प राबविला तर देश समृद्ध होण्यास नक्कीच मदत होईल. यातूनच डॉ. बाबासाहेब आंबेडकर – आर्थिक नियोजन व व्यवस्थापन, देशाच्या विकासातील योगदान हे मोठ्या प्रमाणात असल्याचे दिसून येते.

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डॉ.बाबासाहेब आंबेडकर आणि स्त्रियांचे हक्क

प्रा.डॉ.एस.जी. अन्सारी

समाजशास्त्र विभाग

महाराष्ट्र उदयगिरी महाविद्यालय,

उदगीर जि.लातूर

sgansari2010@gmail.com

सारांश

डॉ.बाबासाहेब आंबेडकर मानवजातीच्या स्वातंत्र्य मूल्याचे पाईक आहेत. शुद्रांबरोबर भारतीय स्त्रियांच्या गुलामगिरीकडे त्यांचे लक्ष गेले व त्यांनी स्त्रियांना त्यांचे हक्क बहाल करण्यासाठी हिंदू कोड बिल मांडले. तसेच राज्यघटनेद्वारा धर्मनियम मोडीत काढून स्त्रीला न्याय हक्क बहाल करण्याचे उदार मानवतावादी कार्य केले.डॉ.बाबासाहेब आंबेडकरांनी स्त्रियांसाठी केलेले कार्य व त्यांना मिळालेल्या हक्कांचे अध्ययन करणे हा प्रस्तुत शोधनिबंधाचा उद्देश आहे.

प्रस्तावना :

प्राचीन काळापासून पुरुषप्रधान समाजव्यवस्थेत स्त्रियांच्या विकासाचा विचार करण्यात आला नाही. स्त्रियांना बालविवाह, सतीप्रथा, देवदासी प्रथा, विधवा विवाहास विरोध यासारख्या प्रथा परंपरांच्या जोखडात बांधून ठेवले. ज्यामुळे कित्येक शतकापासून स्त्रिया पुरुषांची गुलाम म्हणून जीवन जगत आहेत. स्त्री एक मानव आहे व तिलाही सर्व हक्क आणि अधिकार मिळायला हवेत हा विचार प्रथम महात्मा फुले व राजर्षी शाहू महाराजांनी केला. त्यांचा वारसा पुढे डॉ.बाबासाहेब आंबेडकरांनी समर्थपणे चालविला. डॉ.बाबासाहेब आंबेडकर उच्च शिक्षण घेऊन मायदेशी परतले तेव्हा त्यांनी दलित वस्तीत जाऊन भाषणे दिली. तेव्हा त्यांना वाटत असे की, या भाषणाचा लाभ स्त्रियांना मिळावा. लहान लहान गोष्टीत स्त्रियांच्या प्रगतीचा विचार केला. स्त्रियांनी शिकावे, स्वाभिमानाने जगावे, राहणीमान व्यवस्थित असावे यासंदर्भात जागृती केली. आंबेडकर असेही म्हणत असत की, “स्त्रियांच्या प्रगतीवरून मी त्या समाजाच्या प्रगतीचे मोजमाप करतो.” त्यासाठी त्यांनी औरंगाबाद येथे मिलिंद महाविद्यालय स्थापन केले व जास्त संख्येने मुलींना प्रवेश दिला. मुलींना महाविद्यालयात येता यावे यासाठी बस सेवा उपलब्ध करून दिली.

संशोधन पद्धती :

प्रस्तुत शोधनिबंध दुय्यम तथ्य संकलनाच्या आधारे तयार करण्यात आले आहे. त्यासाठी विविध ग्रंथ, इंटरनेट, साप्ताहिके यांचा आधार घेण्यात आला आहे.

उद्देश :

- डॉ.बाबासाहेब आंबेडकरांनी स्त्रियांसंबंधी केलेले कार्य तपासणे.
- हिंदू कोड बिल द्वारे मिळालेले अधिकार याचे अध्ययन करणे.

स्त्रियांची दुय्यम स्थिती व त्यामुळे तिच्यावर होणारे अन्याय अत्याचार याची जाणीव आंबेडकरांना होती. चार भिंतीच्या आत बंदिस्त असणाऱ्या स्त्री जीवनात परिवर्तन घडवून आणण्यासाठी त्यांनी हिंदू कोड बिल तयार केले. स्त्रियांना

समाजात उच्च दर्जा मिळावा व त्यांना त्यांचे अधिकार मिळावेत प्रयत्न केले. यासाठी हिंदू कोड बिल तयार केले होते. हिंदू कोड बिल स्त्रियांना सक्षम करण्याचा परवाना आहे.

हिंदू कोड बिलाने स्त्रियांना

- १) स्त्रीला घटस्फोटाचा अधिकार दिला.
- २) पतीने घटस्फोट दिल्यास पोटगी मिळाली.
- ३) व्यक्तीचा एक विवाह कायदेशीर असल्यास व दुसरा विवाह योग्य कारण नसल्यास अवैध ठरवून स्त्रीला स्थैर्य दिले.
- ४) स्त्रियांना दत्तक घेण्याचा व दत्तक जाण्याचा अधिकार दिला.
- ५) स्वतःच्या मिळकतीवर स्त्रीला अधिकार असावा.
- ६) वडिलांच्या मिळकतीत मुलाच्या बरोबरीने मुलींना समान वाटा दिला.
- ७) मुलीला वारसा होण्याचा अधिकार मिळाला.
- ८) आंतरजातीय विवाहास मान्यता दिली.
- ९) स्त्रीला स्वतःचा वारसा निश्चित करण्याचाही अधिकार मिळाला.

हिंदू कोड बिलानुसार चार कायदे संमत करण्यात आले. हिंदू विवाह कायदा १९५५, हिंदू वारसा हक्क कायदा १९५६, अज्ञान पालक कायदा १९५६ व हिंदू दत्तक व पोटगी कायदा १९५६, हिंदू कोड बिलानुसार वारसा हक्क कायदा १९५६ करण्यात आला. हा कायदा अत्यंत क्रांतिकारक आहे. या कायद्याने स्त्री-पुरुष समानतेचे तत्त्व प्रत्यक्षात आणले आहे. आज कुटुंबाची एक घटक म्हणून हिंदू स्त्रीला कन्या, पत्नी, माता या विविध नात्यांनी वारसा हक्क या कायद्याने प्राप्त झाले. डॉ.बाबासाहेब आंबेडकर मजूर मंत्री होते तेव्हा त्यांनी स्त्रियांना पुरुषांच्या बरोबरीने वेतन मिळवून दिले. बाळंतपणाची रजा, मुलांसाठी कामाच्या ठिकाणी पाळणाघरे, स्त्रियांना मतदानाचा अधिकार मिळवून दिला.

व्यक्तीला जीवन जगत असताना नितिमत्ता व शीलाचे महत्त्व फार मोठे आहे. शीलवान व्यक्तीला समाजात ताठ मानेने जगता येते. प्रतिष्ठा प्राप्त होते हे पटवून देणारे त्यांचे देवदासी, मुरळ्या, वेश्यांच्या सभेतले भाषण उद्बोधक होते. आंबेडकरांनी अनेक वेश्यांचे विवाह करून दिले. चळवळीत सक्रिय असणाऱ्या स्त्रियांना स्वतंत्र व्यासपीठ मिळवून दिले. 'जनता' वृत्तपत्राच्या कार्यकारिणीत सावित्रीबाई बोराडे व अंबूताई गायकवाड यांना घेतले. ते बोलके समाजसुधारक नव्हे तर कर्ते समाजसुधारक होते. त्यांनी आपल्या कृतीतून ते सिद्ध केले. आंबेडकरांचा दृष्टिकोन स्त्री विकासाचा होता. त्यासाठी त्यांनी कुटुंब नियोजनाचा पुरस्कार केला. कुटुंब नियोजनाची जबाबदारी स्त्री-पुरुष दोघांची असते असे सांगितले. एवढेच नव्हे तर कुटुंब नियोजनामुळे अपत्य संख्या मर्यादित होईल व स्त्री स्वतःचा विकास करू शकेल असे आंबेडकरांना वाटत होते. त्यांनी स्त्रियांच्या भावनांचा सुक्ष्मपणे विचार केला. औरंगाबाद येथे अनाथाश्रम काढून अनाथ, गरीब, परित्यक्ता कुमारी माताची टाकलेली मुले सांभाळावीत असा संकल्प केला.

डॉ.बाबासाहेब आंबेडकर समतेचे पुरस्कर्ते होते. स्त्री-पुरुष, श्रेष्ठ-कनिष्ठ असा भेद न करता सर्व मानव जात समान आहेत. सर्वांना समान अधिकार मिळावेत यासाठी त्यांनी संविधानात तशा प्रकारची तरतूद करून ठेवली. समाजाने स्त्रियांना जे हक्क अधिकार नाकारलेले होते ते सर्व हक्क व अधिकार हिंदू कोड बिलाद्वारे आंबेडकरांनी स्त्रियांना मिळवून दिले. वारसा हक्काद्वारे पित्याच्या संपत्तीचा व विधवा असल्यास पतीच्या संपत्तीचा हक्क देण्यात आल्याने स्त्रियांना सुरक्षितता मिळाली. स्त्री विकासाचा पाया शिक्षण आहे त्यासाठी त्यांनी स्त्री शिक्षणावर भर दिला. स्त्रियांना शिक्षणाचे, स्वच्छतेचे महत्त्व पटवून दिले. कुटुंब नियोजनामुळे स्त्रिया स्वतःच्या विकासाकडे लक्ष देत आहेत. अनेकांना असे वाटते की, स्त्री स्वातंत्र्यामुळे

समाजात स्वैराचार, अनैतिकता वाढेल, कुटुंब उद्ध्वस्त होतील, समाज संतुलन नष्ट होईल म्हणून राज्यघटनेने दिलेल्या अनेक हक्कांचा उपयोग स्त्री घेऊ शकत नाही त्यात अडथळे निर्माण केले जातात. स्त्री स्वातंत्र्यामुळे समाजात समसत्ताक पद्धत अस्तित्वात येत आहे. स्त्रियांची गुणवत्ता वाढली तर समाजाला त्याचा फायदा होईल. मानव जातीचे कल्याण होईल. स्त्रियांची कार्यक्षमता, सर्जनशीलता मारून टाकण्यात स्त्रियांचीच हानी नसून संपूर्ण मानवजातीची हानी आहे.

संदर्भ सूची

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- ३) डॉ.बाबासाहेब आंबेडकर गौरवग्रंथ, महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, मुंबई, १९९३



डॉ. बाबासाहेब आंबेडकर : शेती व शेतकऱ्यांविषयी विचार

सहा. प्रा. प्रमोद पौनीकर

जोतीराव फुले समाजकार्य महाविद्यालय,
उमरेड, जि. नागपुर.

Email: pramodpaunikar0@gmail.com

सारांश:

भारतरत्न डॉ. बाबासाहेब आंबेडकरांचा महापरिनिर्वाणाला आज 53 वर्षांपेक्षा जास्त कालावधी लोटला तरीही त्यांचा वैशिष्टपूर्ण कामगिरिवर आज पावेतो पाहीजे तसा प्रकाश टाकण्यात आलेला नाही. डॉ. बाबासाहेब आंबेडकरांनी समाजातील प्रत्येक घटकांसाठी अतिशय प्रभावी आणि उल्लेखनिय कामगिरी केलेली आहे. शेतकऱ्यांवर होणाऱ्या अन्यायावर वाचा फोडण्यासाठी त्यांनी 1928 पासूनच शेतकऱ्यांचा विविध समस्या हाताळण्याचा त्यांनी प्रयत्न केला. आणि त्यांनी न्याय मिळवून देण्यासाठी आंदोलने सुध्दा केली. त्या काळात शेतकऱ्यांचा प्रश्नाविषयी/समस्येविषयी व्यापक दृष्टिकोन ठेवणारे डॉ. बाबासाहेब आंबेडकरहे एकमेव नेते होते. 1947 ला भारत स्वतंत्र झाल्यानंतर त्यांनी शेतकऱ्यांसाठी विविध प्रकारचे कायदे करून त्यांना न्याय मिळवून देण्याचा प्रयत्न केला. त्यांनी सर्व जाती धर्माचा शेतकऱ्यांसाठी आंदोलने उभी केली. शेतकऱ्यांना कोणत्या प्रत्येकाच्या सवलती द्याव्या. शेतकऱ्यांनी आधुनिक शेतीचा वापर करावा. शेतीवर अवलंबून असणाऱ्या लोकांची संख्या कमी व्हावी. या दृष्टिने त्यांनी विचार ही मांडले व काम सुध्दा केले.

प्रस्तावना:

भारत हा कृषी प्रधान देश असला तरी त्याकडे जाणुनबुजुन व मुद्दाम दुर्लक्ष केले जाते. आहे. भारतीय अर्थव्यवस्थेचा शेती हा कणा आहे. याची प्रचिती आपल्याला कोरोना काळात दिसुन आली. कोरोना काळात भारतीय अर्थव्यवस्था पुर्णपणे कोलमळुन पडलेली होती. पण शेतीमुळे भारतीय अर्थव्यवस्था काही प्रमाणात टिकुन राहिली. एवढेच नाही तर सर्व उद्योगधंदे बंद असतांना सुध्दा शेतीमुळे ती टिकुन राहिली वलोकांच्या गरजा पुर्ण करित होती. डॉ. बाबासाहेब आंबेडकर यांनी कृषीविषयी मांडलेले विचार देशाला आणि शेतकऱ्यांना आर्थिक दृष्ट्या सक्षम व लायक बनविणारा आहे. ग्रामिण भागात जिवन यापन करणाऱ्या लोकांचा जिवनस्तर उंचावण्यासाठी शासन किंवा सरकार जे काही प्रयत्न करतील त्यांचा पाया सामाजिक न्याय असला पाहीजे. म्हणुनच औद्योगिकरण व शेती यांचे अतुट नाते असणे आवश्यक आहे असे त्यांचे मत होते. शेतातुन निघणाऱ्या मालावर प्रक्रीया करुन त्याचा लाभ शेतकरी व शेतमजुर यांना होणे आवश्यक आहे. विकास कार्यक्रमातुन मिळणाऱ्या लाभाची न्याय तत्वावर समान वाटणी आणि आजवर जे वंचित म्हणुन जगत आले. त्यांना अग्रहक्क देण्याची गरज त्यांनी वारंवार प्रतिपादित केलेली आहे. युरोप, अमेरिकेत केवळ 4 ते 5 टक्के लोकसंख्या शेतीवर अवलंबुन आहे. भारतात हीच संख्या 69 टक्के आहे. डॉ. बाबासाहेब आंबेडकरांच्या मते, "भारतात ही संख्या कमी करणे गरजेचे आहे. कमीत कमी शेतकरी शेतीवर अवलंबुन राहायला पाहीजे. यासाठी देशात औद्योगिकरण लवकरात लवकर झाले पाहीजे, असे बाबासाहेबांचे मत होते.

भारतातील शेतीचा अवस्थेची जाणिव डॉ. बाबासाहेब आंबेडकर यांना होती. म्हणुनच 1947 मध्ये घटना समितीला सादर केलेल्या राज्य आणि अल्पसंख्याक त्यांचे अधिकार कोणते आणि स्वतंत्र भारताच्या घटनेत कसे

स्थान असावे. या निवेदन पत्रिकेत डॉ. बाबासाहेब आंबेडकरांनी सामुहिक शेती अंतर्भूत केली होती. शेती हा राज्य व्यवसाय असावा असे त्यांनी सांगितलेल्या योजनेनुसार राज्य स्वतः खाजगी जमीन मालकाकडून शेती संपादित करतील. मग ते जमीन मालक असो किंवा कुळ असो आणि जमीनीच्या मोबदल्यात त्यांना कर्जरोख्याचा स्वरूपात हे सर्व संमत राहिल. अशा प्रकारे संपादित केलेल्या जमीनीचे निश्चित आकारात तुकडे करून किंवा विभाजन करून त्या त्या गावातील शेतकऱ्यांना भाड्याने सामुहिक शेती करण्यासाठी दिली जाईल, शासन आदेशाप्रमाणे व नियमाप्रमाणे त्या त्या गावातील शेतकरी सामुहिक शेती करतील. तसेच शासनाने सुध्दा सामुहिक शेतीसाठी लागणारे संसाधने जसे, अर्थसहाय्य, सिंचनासाठी पाणी, अवजारे, खते, बि-बियाणे, जनावरे पुरविणे बंधनकारक राहिल. शेतातून निघणाऱ्या उत्पन्नाचा सामुहिक वाटा शेतकरी आपसात वाटून घेतील. त्यात त्यांना जमीनीचा महसुलाचा भाग, कर्जरोखे धारकांना द्यावयाचा रकमेचा भाग. अर्थ सहाय्याचा भाग सामुहिक उत्पन्नातून देणे बंधनकारक राहिल. जे शेतकरी सामुहिक शेतीचा विरोधात आहे. त्यांना दंड आकारणे व वसुली करण्याचे अधिकार राज्य भासनाला राहिल. तसेच शेतकऱ्यांना भाडे तत्वावर जमीन देतांना त्याची जात, धर्म, पंथ या वरून भेदभाव न करता. सर्व शेतकऱ्यांना शासनाने जमीनी द्याव्या. असे केल्यास न मोठे जमीनदार राहतील, न मोठे मालगुजार राहतील, न कुळे राहतील आणि न भुमिहीन मजूर राहतील. सर्व सामान्य लोकांना जमीनीची मशागत करता येईल. हा त्यामागचा उदात्त हेतू ठेवून डॉ. बाबासाहेब आंबेडकरांनी आपले मत मांडलेले होते.

वरिल गोष्टींवरून आपणास असे लक्षात येते कि, डॉ. बाबासाहेब आंबेडकरांनी त्या वेळेस मांडलेले विचार आजही तितकेच प्रासंगिक आहेत. त्यामुळे सर्वसामान्य मजुरांना शेती करण्याचे किंवा मिळण्याचे मानसिक व आर्थिक समाधान प्राप्त होईल. सोबत राष्ट्रीय एकात्मतेची भावना लोकांमध्ये वाढीस लागेल. आज सेज किंवा विविध प्रकल्पाचा माध्यमातून शासन एका व्यक्तिला किंवा कंपनीला शेती करण्याचे निमंत्रण देण्यात येत आहे. त्याचा परिणाम म्हणून आज दिल्लीत आज तिन महिन्यांपासून शेतकरी, शासनाने जे तिन कृषी बिल लोकसभा व राज्यसभेत पास केले. ते लागू करण्यात आले. त्याचा विरोध शेतकरी वर्ग करतांना आपणास दिसतो. कारण या कायदयामुळे शेती हि शेतकऱ्यांची राहणार नसून ति एखादया श्रीमंत व्यक्तीची व कंपनीची राहणार आहे. व शेतकरी भविष्यात भुमिहीन होणार आहे. त्यासाठी मोठया प्रमाणावर या कृषी विधेयकाचा विरोध होत आहे.

सहकारी शेती :

जमीनीचा विभाजनमुळे होणारे लहान लहान तुकडे यासाठी त्यावेळेस श्री. एफ.जी.एच. अँडरसन यांनी मुंबई कायदे मंडळात अल्पभधारक विधेयक ऑक्टोबर 1937 साली मांडले. व त्यानुसार जमीनीचे तुकडे पडणे बंद होणार होते. याच संदर्भात डॉ. बाबासाहेब आंबेडकरांनी विखुरलेल्या व धारण क्षेत्राच्या या समस्येवर त्यांनी सहकारी शेतीचा उपाय सुचविला आहे. ते म्हणतात कि, एका विशिष्ट प्रकारची शेती अस्तीत्वात आणल्यास आपल्याला डॉ. अँडरसन यांच्या विधेयकात अभिप्रेत असलेली उद्दिष्टे साध्य करता येतील. आणि मुख्यत्वे छोटया शेतकऱ्यांना बर्बाद होण्यापासून वाचविता येईल. सहकारी शेती केल्यामुळे शेतकऱ्यांचा शेतावरील हक्क कायम राहिल. अर्थात लागून असलेल्या धारण क्षेत्रांना जोडल्याशिवाय त्याला आपले धारण क्षेत्र करण्याची मुभा असणार नाही. अशा सहकारी शेती मुळे लागवडीखालील एकुण जमीन प्रमाणीत आकारमानाइतकी किंवा त्यातूनही जास्त होईल.

डॉ. बाबासाहेब आंबेडकर यांचे त्रिसुत्री शेतीविचार :

शेती हा बाबासाहेबांचा जिवाळयाचा विषय होता. साडेसात वर्ष त्यांनी कोकणात शेतकऱ्यांचे आंदोलन चालविले. त्यातून जमीनदारी, सावकारी पध्दत बंद होण्यास मदत झाली. शेतकऱ्यांनी पारंपारीक शेती करूनच त्यांचा उदरनिर्वाह होणार नाही. हे डॉ. बाबासाहेब आंबेडकरांना माहीत होते. लहान लहान तुकडे असणाऱ्या शेती वर फायदेशीर शेती करता येणार नाही. हे त्यांना माहीत होते. आणि हे आज आपल्याला दिसून येते. आज लहान

लहान तुकड्यातील शेती पडून असलेली दिसून येते. देशातील 83 टक्के शेतकरी हे अल्पभुधारक आहेत. त्यांचा जवळ सरासरी एक ते दोन एकर शेती आहे. डॉ. बाबासाहेब आंबेडकर म्हणतात, "शेतकरी गरीब असल्यामुळे या गरीबीमुळे शेतीमध्ये गुंतवणुक करण्यासाठी त्यांचा जवळ पैसा नाही. त्यासाठी पुरेशी अवजारे नाहीत, सिंचनासाठी पाणी विकत घेवू शकत नाही. महागडी बि-बियाणे विकत घेवू शकत नाही. या सर्व कारणामुळे शेतकरी शेतीची उत्पादकता वाढवू शकत नाही. यावर मात करण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी त्रिसुत्री सुचवली होती.

1. शेतीकरीता आवश्यक असणारी अवजारे आधुनिक असली पाहिजे. पारंपारीक पध्दतीने शेतीची उत्पादकता वाढवता येत नाही.
2. आधुनिक पध्दतीने शेती करण्यासाठी छोट्या छोट्या तुकड्यातील जमोनीचे एकत्रीकरण करणे आवश्यक आहे.
3. शेतीची उत्पादकता वाढवायची असेल तर दर्जेदार व उच्च प्रतिची बि-बियाणं वापरणे आवश्यक आहे.

वरिल तिन्ही प्रकारचा गोष्टीशेतकऱ्यांना पुरविण्याची जबाबदारी शासनाची असेल. अर्थात हा खर्च शासनाने करायला पाहिजे. हि सरकारची प्राथमिकता असावी असे सांगितले. दुसरी महत्वाची बाब म्हणजे शेतमालाला हमी भाव देण्यापेक्षा शेतीसाठी लागणारा खर्च अग्रिम रक्कम म्हणून द्यायला पाहिजे, अशी सुचना डॉ. बाबासाहेब आंबेडकरांनी 1944 साली केली होती. आजच्या काळात डॉ. बाबासाहेब आंबेडकरांचा या विचारांचे महत्त्व जाणवते. तेलंगणासारख्या राज्याने तब्बल 74 वर्षांनंतर बाबासाहेबांचा शेती विचार स्विकारला. केंद्र सरकारने उशीरा का होईना, मात्र शेतकऱ्यांना तुटपुंजी रक्कम देणे सुरू केले आहे. पाऊस चांगला आला तर शेती सुध्दा चांगल्या प्रकारे होते. भारतातील बहुतांश भागात पावसाच्या पाण्यावर शेती केली जाते. योग्य पावसाकरीता जंगल क्षेत्र निर्माण करणे गरजेचे आहे, असे बाबासाहेबांनी 7 दशकापूर्वी लिहून ठेवले होते. ते पुढे म्हणतात सरकारने वनीकरणाचा कार्यक्रम तातडीने हाती घेण्याची गरज आहे. अनेक राज्य सरकारांना दुष्काळी परिस्थितीनंतर याची जाणीव झाली. आज अने राज्यांनी वनीकरण, वृक्ष लागवळीचा मोहीमा हाती घेतल्याचे दिसते.

डॉ. बाबासाहेब आंबेडकरांकडून पाणी, विज व शेतीचा सुक्ष्म विचार

डॉ. बाबासाहेब आंबेडकर यांना ग्रामीण समाजव्यवस्थेची जाण होती. तितकेच शेतीबद्दलही भान होते. शेतीचा कायाकल्प झाला पाहिजे. याबाबत ते आग्रही असले पाहिजे, दलितांचे कैवारी, भारतीय राज्य घटनेचे शिल्पकार म्हणून डॉ. बाबासाहेब आंबेडकरांची एवढीच ओळख नाही तर डॉ. बाबासाहेब आंबेडकरांनीशेतकऱ्यांसाठी महत्वाचे कार्य केले. शेतकऱ्यांच्या समस्या सोडवून उपाययोजना करण्यासाठी पाणी, विज आणि शेतीचा सुक्ष्म विचार त्यांनी केला. डॉ. बाबासाहेब आंबेडकर यांना ग्रामीण समाज व्यवस्थेची जाण होती. तितकेच शेती बदल ही भान होते. शेतीचा कायाकल्प झाला पाहिजे. याबाबत ते आग्रही होते. देशात शेती, शेतकरी आणि शेतीशी संबंधित समुहाचा विचार छत्रपती शिवाजी महाराज, महात्मा फुले, शाहु महाराज आणि डॉ. बाबासाहेब आंबेडकरांनीच केला. अवघ्या 27 व्यावर्षी डॉ. बाबासाहेब आंबेडकरांनी देशातील शेती आणि शेतकरी यांचे संशोधन करून 'लहान शेतकऱ्यांच्या समस्या आणि उपाय' हा शोधनिबंधलिहिला. जमीन व पाणी हे शेतीचे दोन मुख्य घटक आहेत. शेती जर करायची असेल तर पाणी आवश्यक आहे. आणि शेती करिता पाणी मिळणे आवश्यक गरजेचे आहे. शेतीची उत्पादकता वाढणे आणि शेतकऱ्यांच्या आर्थिक स्तर उंचावणे पाण्याशिवाय शक्य नाही. हे त्यांनी ब्रिटिश सरकारचा निर्देशनास आणून दिले होते. शेतीला उद्योगाचा दर्जा देवून पायाभुत सुविधा पुरवून शेतकऱ्यांचा विकास झाला पाहिजे. शेतकरी समृद्ध झाला तरच शेतीशी निगडीत सर्व घटकाला या आर्थिक सक्षमतेला फायदा होईल. असे त्यांचे मत होते. शेतकऱ्यांच्या शेतीचा समस्या व प्रश्न डॉ. आंबेडकरांना संपवायच होते. यासाठी त्यांनी 25 हजार शेतकऱ्यांचा देशातील पहिला मोर्चा काढला. एवढेच नाही तर त्यांच्या नेतृत्वात 7 वर्षे असा दिर्घकाळ शेतकऱ्यांचा संप झाला. देशाचे पहिले पाठबंधारे मंत्री झाल्यानंतर डॉ. आंबेडकरांनी शेती आणि शेतकरी यांच्यासाठीबरेच महत्वाचे

निर्णय घेतले. तसेच उर्जामंत्री झाल्यानंतर पहिला उर्जा आयोग स्थापन करित विज व पाण्याचे नियोजन केले. उद्योगांना विज देतांना कृषी उद्योगांना प्राधान्य दिले.

शेतकऱ्यांचा मोर्चात सहभाग व खोती पध्दतीवर बंदी

डॉ. बाबासाहेब आंबेडकर यांच्या नेतृत्वाखाली शेतकऱ्यांचा पहिला संप घडून आलेला होता. रायगड जिल्हातील चरी या गावात हा संप 1928-1934 या दरम्यान तब्बल 7 वर्षे हा संप चालला. गरीब शेतकरी, भूमिहिन लोकांना न्याय मिळवून देण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी शेतकऱ्यांच्या प्रश्नास हात घातला होता. देशात समता प्रस्थापित व्हावी या दृष्टिने 1927 मध्ये महाळचे आंदोलन त्यांनी केले होते. व त्यानंतर लगेच दुसऱ्या वर्षी 1928 पासून कोकणातील शेतकऱ्यांची खोतांच्या दास्यातून मुक्तता व्हावी म्हणून फार मोठी चळवळ सुरू केली होती. जिल्हा शेतकरी परिषद 14 एप्रिल 1929 ला रत्नागिरी जिल्हयातील चिपळून येथे आयोजित केली होती. या परिषदेचे अध्यक्ष डॉ. बाबासाहेब आंबेडकर हे होते. त्यांनी कोकणातील खेतीदारी विरुद्ध आंदोलन पुकारले. डॉ. बाबासाहेब आंबेडकरांनी 17 सप्टेंबर 1937 ला खोती पध्दत बंद करण्याच्या दृष्टिने मुंबई विधी मंडळात कायद्याचे विधेयक मांडले होते. डा. बाबासाहेब आंबेडकर यांचा नेतृत्वात 10 जानेवारी 1938 ला 25000 शेतकऱ्यांचा मोर्चा विधिमंडळावर नेण्यात आला होता. या मोर्चाचा यशस्वीतेनंतर त्यांनी शेतकऱ्यांची परिस्थिती प्रत्यक्षात पाहण्यासाठी कोकणचा दौरा केला. शेतकऱ्यांचा प्रश्नांचा संदर्भात अनेक सभा आयोजित करून शेतकऱ्यांचा प्रश्नांना वाचा फोडली. विशेष म्हणजे हे शेतकरी कुणबी, मराठा आणि मुसलमान होते. त्यांनी शेतकऱ्यांचा जातीचा विचार न करता, सर्व जाती धर्माचा शेतकऱ्यांसाठी चळवळ उभारली होती.

कृषी व शेतकऱ्यांसाठी कार्य, कृषी व शेती संबंधीचे विचार

भारतीय कृषी व्यवस्थेची डॉ. बाबासाहेब आंबेडकरांना चांगली जाणीव होती. भारतीय शेतकऱ्यांनी सामुहिक शेती स्वीकारावी यासाठी ते प्रयत्नशील होते. भारतासारख्या कृषी प्रधान देशात पाणी आणि विज यांचा समान रित्या पुरवठा झाला तर भारत देश समृद्ध होण्यास वेळ लागणार नाही. ज्याप्रमाणे रेल्वे मार्गावर केंद्र शासनाचीच मालकी असते. त्याप्रमाणे जल मार्गावर देखील केंद्र शासनाचीच मालकी असावी. असे मत त्यांनी त्यावेळी मांडले होते. पण ईतरांनी याकडे दुर्लक्ष केले. त्यामुळे आज आपल्याला वाईट परिस्थिती दिसून येते. भारतात नदीजोड प्रकल्पाची संकल्पना सर्वप्रथम डॉ. बाबासाहेब आंबेडकर यांनीच मांडली होती.

डॉ. बाबासाहेब आंबेडकर हे शेतकऱ्यांचे कैवरी होते. बाबासाहेबांना ग्रामीण समाजव्यवस्थेची जाण होती. तितकेच शेती बदल भान ही होते. ग्रामीण भागातील विखुरलेला समाज एकसंघ करावयाचा असेल तर शेतीचे चित्र बदलायला हवे, याबाबत ते आग्रही होते. शेतीबाबत आपल्या देशातील शेतकरी आणि राजकर्ते यांचा उदरनिर्वाहाचे साधन अशी मानसीकता आहे. अशा मानसिकतेला डॉ. बाबासाहेब आंबेडकरांचा विरोध होता. शेती हे केवळ उपजिविकेचे साधन नसून राष्ट्रीय उत्पन्नाचे स्रोत आहे आणि ग्रामीण भागाचा आर्थिक विकासाचा केंद्रबिंदु आहे. शेतकऱ्यांसह अनेक शेतमजुरांना रोजगार देण्याचे माध्यम आहे. त्यामुळे शेतीकडे उद्योग म्हणून बघण्याचा दृष्टिकोन असला पाहिजे. याबाबत ते आग्रही होते. शेती विकसीत होवून शेतकरी आर्थिक दृष्ट्या सक्षम बनला तर ग्रामीण भागात आर्थिक परिवर्तन घडेल. त्यामुळे देशाची अर्थव्यवस्थाही मजबुत होईल. शेतकऱ्यांचे होणारे भाषण याबाबतही त्यांनी आपले विचार मांडले. शासना कडून आर्थिक पाठबळ न मिळाल्यामुळे शेतकरी सावकऱ्याकडून सहजपणे जास्त व्याजदराने पैसे उचलतात. त्यामुळे सावकरांच्या पाशातून त्यांची श्वेतपर्यंत सुटका होत नाही. शेतीला उद्योग मानून पायाभुत सुविधा पुरवून शेतकऱ्यांचा आर्थिक विकास झाला पाहिजे. शेतकरी आर्थिकदृष्ट्या समृद्ध झाला तर शेतमजुर आणि शेतीशी निगडित सर्वच घटकाला या आर्थिक सक्षमतेचा फायदा होईल. आर्थिक स्रोत तडागाळापर्यंत झिरपले पाहिजे, आर्थिक विषमता ही जातीय व्यवस्थेला पुरक व पोषक ठरते. आर्थिक विषमता जितकी कमी होईल तितकी जातीय भेदभावाची दरी कमी होईल. असे त्यांना वाटते.

शेती करण्यासाठी दोन मुख्य घटक जमीन व पाणी आवश्यक आहे. पाण्याशीवाय शेतीचा विकास अशक्य आहे. शेतकऱ्यांना शेती करण्यासाठी निरंतर पाणी पुरवठा होणे आवश्यक आहे. पाण्याशीवाय उत्पादकता वाढविणे आणि शेतकऱ्यांचा आर्थिक स्तर उंचावणे शक्य नाही. हे त्यांनी ब्रिटिश सरकारचा निदर्शनास आणून दिले. शेतीकरीता मुबलक पाणी आवश्यक असेल तर नदीच्या पाण्याचे नियोजन होणे आवश्यक आहे. देशात दुष्काळ पडतात पण हे दुष्काळ मानवनिर्मित असतात. जर दुष्काळ हटवायचा असेल तर दुष्काळात पाण्याचे नियोजन करणे आवश्यक आहे. जिरायती व बागायती शेती करण्याचे प्रयत्न वाढवावेत. जर शेती व शेतमजुर समृद्ध झाले तर देश समृद्ध होईल, असे मौलिक विचार त्यांनी मांडले. डॉ. बाबासाहेब आंबेडकरांनी पाण्यासंदर्भात विचार न करता त्यांनी नदीच्या खोऱ्यातील पाण्याच्या नियोजनाची योजना ब्रिटिश सरकारला सादर केली. हिच योजना दामोदर खोरे योजना म्हणून ओळखली जाते. भारत सरकारने 1996 मध्ये कृष्णा, गोदावरी, तापी, नर्मदा अशी खोऱ्यांची निर्मिती केली. यावरून डॉ. बाबासाहेब आंबेडकरांचा दुरदर्शीपणाची लांबी व खोली लक्षात येते.

डॉ. बाबासाहेब आंबेडकरांनी शेतीचे राष्ट्रीयकरण करण्याची संकल्पना मांडली. अशा विकसित शेतजमिनी ताब्यात घेवून, त्या विकसित कराव्यात अशा विकसित शेतजमिनी शेतकऱ्यांना काही अटिवर कसण्यासाठी द्याव्यात. हा एका अर्थाने सामुदायिक शेतीचाच प्रयोग होता. अशी शेती करण्यासाठी शासनाने अधिनियम बनवावेत. पीक पध्दती पाणी उपलब्धता, बांध बंधिस्ती, उत्पादकता वाढ, साठवन व्यवस्था, शेतमालाची विक्री, शेतमालाचे भाव, या संदर्भात स्पष्ट नियम करावेत. यामुळे कोणत्याही एकाच पिकाखाली मोठे क्षेत्र येवून, शेतमालाचा उपलब्धतेत विषमता येणार नाही, मागणी व पुरवठा या अर्थशास्त्रीय नियमानुसार शेतमालाला रास्त भाव मिळावा, यासाठी शासनाशी झगडावे लागते. या पार्श्वभुमिवर डॉ. बाबासाहेब आंबेडकर यांचे शेतीसाठी अधिनियम व कायदा असावा. ही संकल्पना शेतकऱ्यांसाठी किती मोलाची आहे. हे लक्षात येते.

डॉ. बाबासाहेब आंबेडकर यांचा काही संकल्पनेतुनच कमाल जमिन धारणा कायदा, सावकारी व खोती पध्दतींना प्रतिबंध करणारा कायदा, सामुहिक शेतीचे प्रणालीवर आधारीत शेती, महामंडळ, राज्यातील नदयांचा खोऱ्यातील विभागणी व विकास जलसंवर्धन योजना अमलात आल्या. शासनाने या बाबत कायदे व नियम बनविले. या मागे डॉ. बाबासाहेब यांचे शेतीबाबतचे विचारधन राज्यकर्ते नियोजनकार व शेती तज्ञांनी अभ्यासले पाहिजेत.

10 जानेवारी, 1938 रोजी डॉ. बाबासाहेब आंबेडकर यांनी सादर केलेल्या शेतकऱ्यांच्या मुलभुत मागण्या :

- शेतकरी वर्गाला स्वतंत्रपणे व सुखसमाधानाने राहता यावे म्हणून जमिनीची प्रत्यक्ष मशागत करणाऱ्यालाच त्याचा मेहनतीचे फळ मिळाले पाहिजे.
- शेती कसणाऱ्या व त्यावर जगणाऱ्या शेतकऱ्याला न्याय दयायचा असेल व त्यांच्या आर्थिक हिताची व्यवस्था पहायची असेल तर खोत इमानदारांसारखे मध्यस्थ नसले पाहिजे.
- शेती करणाऱ्या शेतकऱ्यांवर कर अथवा पट्टी त्याचा चरितार्थ चालेल यादृष्टिने सोय करून देण्याची व्यवस्था सरकारने करून दयायला पाहिजे.
- शेतीवर अवलंबून असणारे शेतमजुर यांना किमान मजुरी देण्याची कायद्याने सोय करून दयायला पाहिजे. हे जनमतवादी शासनाचे मत आहे.

निष्कर्ष :

उपरोक्त वरील लेखावरून असे निदर्शनास येते कि, डॉ. बाबासाहेब आंबेडकरांनी त्या काळात शेती व शेतकरी यांच्या संदर्भात जे विचार मांडले ते अतिशय योग्य होते. भारतात पुढिल काही काळानंतर शेतकऱ्यांचा संदर्भात कशी परिस्थिती निर्माण होवू शकते. याचा अंदाज त्यांनी 90 वर्षांपूर्वीच वर्तविला होता. त्या काळातील

शासनाने शेतकऱ्यांचा संदर्भात डॉ. बाबासाहेब आंबेडकरांनी जे विचार मांडले व आंदोलन केले तसेच संविधाना रूपाने कायदे केले त्याचे जर काटेकोरपणे पालन केले असते किंवा अंमलबजावणी केली असती तर आज शेतकऱ्यांना तिन कृषी कायद्याचा विरोधात मागील तिन महिन्यांपासून आंदोलन करावे लागले नसते. आज सरकार शेतकऱ्यांवर तिन कृषी कायदे लादण्याचा प्रयत्न करीत आहे. व त्यांना शेती पासून दुर करून त्यांची शेती धनाढय व कॉपोरेट घराण्यातील काही लोकांचा हातात देवु पाहत आहे. शेतकऱ्यांचा या कायद्याला विरोध असून सुध्दा शासन हा कायदा रद्द करण्यास तयार नाही.

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हिंदू कोड बिल व स्त्री कल्याण

प्रा. प्रज्ञा एस. वनामाली

सहायक प्राध्यापक

फुले – आंबेडकर कॉलेज ऑफ सोशल वर्क,
गडचिरोली

सारांश –

डॉ. बाबासाहेब आंबेडकरानी भारतात समाजिक क्रांती घडवून आणली डॉ. बाबासाहेबांचे असे म्हणणे होते कि हिंदू कोड बिलामुळे स्त्रियांसाठी जो भेदभाव होता. त्याला आळा बसेल व स्त्रिया सक्षम होतील. आणि स्त्रीयांना हिंदू कोड बिलामुळे वारसा हक्क मिळाला व त्यामुळे स्त्रीयाची कुटूंबामध्ये किंमत वाढलेली दिसुन येते. आणि स्त्रीया व होणारे अन्याय, अत्याचार याला आळा बसला खाली विवेचनात ते स्पष्ट केलेले आहे.

हिंदू कोड बिल व स्त्री कल्याण

डॉ. आंबेडकरानी भारतात सामाजिक क्रांती घडवून आणली. बुध्दानंतरची ही दुसरी क्रांती होय. हिंदू कोड बिल हे स्त्रियांसाठी एक सुरक्षा कवच आहे, असे आंबेडकरानी म्हटले होते. १९४७ ते १९५१ या काळात त्यांनी ४ वर्षे १ महिना व २६ दिवस सतत परिश्रम करून ते बिल तयार केले. हिंदू कोड बिलामुळे स्त्रियांबाबत जो भेदभाव होतो त्यास आळा बसेल व स्त्रिया अधिक सक्षम होतील अशी आंबेडकरांची धारणा होती. त्यांना हिंदू कोड बिलाविषयी किती आस्था होती हे त्यांच्याच शब्दातून आपणास समजते. ते म्हणतात, “मला वाटते हिंदू संहितेसाठी आपण आपल्या विधिमन्त्रीपदावर राहावे. कारण हिंदू सामाजिक सुधारणेचे ते मोठे पाऊल होय, जे भारतीय कायदेमंडळाने तहिल्यांदा उचलले.”

भारतीय स्त्री स्वातंत्र्याचा इतिहास जेव्हा लिहिला जाईल. तेव्हा राजा राममोहन राय, गोपाळ गणेश आगरकर, म. फुले, पंडित रमाबाई, महर्षी कर्वे यांच्या बरोबरीनेच डॉ. आंबेडकरांचे नावही सुवर्णाक्षरांनी लिहिले जाईल.

सर्व हिंदू जातीतील स्त्रियांची कुटूंबातील स्थिती व समाजात असणारी स्त्रियांची प्रतिष्ठा याबाबत आंबेडकरांनी बारकाईने निरीक्षण, चिंतन केले होते. भारतीय स्त्रिया या पिढयान्पिढया वधी वडील, कधी पती तर कधी मुलावर अवलंबून होते. आर्थिकदृष्ट्या तर भारतीय स्त्रिया फारच परवलंबी होत्या. पतीच्या मृत्युनंतर तर स्त्रियांची अवस्था फारच वाईट होई. सासऱ्यांचा तिला आधार घ्यावा लागे. पण तोही मिळेलच याची शाश्वती नव्हती. माहेरी भावजया तर सासरी नणंदा व जावांचा छळ तिला सहन करावा लागे. अत्यंत अपमानास्पद व परावलंबी जिणे स्त्रियांना जगावे लागे. या सर्व परिस्थितीमधून स्त्रियांना बाहेर काढण्याचे काम हिंदू कोड बिलाच्या माध्यमातून आंबेडकरांनी केले आहे. म्हणजे स्त्रियांच्या कल्याणात हिंदू कोड बिलाची भूमिका अत्यंत महत्वाची आहे.

स्त्रिया हिंदू कोड बिलामुळे वारसा हक्क मिळाला. त्यामुळे तिची कुटूंबातील किंमत वाढली. स्त्रियांच्या संमतीशिवाय मालमत्तेसंबंधी कोणताही निर्णय पती किंवा पिता यांना कायद्याने घेता येत नाही. स्त्रियांना आपल्या हक्काची जाणीव झाली. काही स्त्रिया दया व उपकाराच्या किंवा बंधूप्रेमाच्या भूमिकेतून

विवाहानंतर वडिलाच्या मालमत्तेवर हक्क सांगत नसल्या तरी त्या कायद्याने हक्क सांगू शकातात. या कायद्याने सर्वच पक्षातील राजकारणी मंडळींनी विरोध केला होता. कारण या कायद्यामुळे कुटूंबाचे तुकडे पडतील, भाऊ – बहीण यांच्यातील प्रेमभाव कमी होईल. मालमत्तेचे विभाजन होईल. जमिनीचे तुकडीकरण होईल वगैरे प्रकारची भीती व्यक्त केली होती. परंतु पुयष वारसदारासाठी तुकडे झाले तरी चालतात, मग स्त्री वारसदारांसाठी नको? असा प्रतिप्रश्न आंबेडरांनी उपस्थित केला होता.

स्वतः आंबेडकरांनी हिंदू कोड बिलांच्या मसुद्यावरील सर्वसाधारण चर्चेच्या वेळी आपली भूमिका स्पष्ट करताना म्हटले होते, “समाजातील वर्गावर्गातील ससमानता, स्त्री – पुरुष यांच्यातील असमानता तशीच अस्पृशींच राहू देऊन आर्थिक समस्यांशी निगडित कायदे संमत करित जाणे म्हणजे आमच्या संविधानाची चेष्टा करणे होय. आणि हे करणे म्हणजे शेणाच्या ढिगाच्यावर राजप्रासाद बांधण्यासारखे आहे.” स्वतः आंबेडकरांना हिंदू कोड बिलाविषयी किती आस्था होती हे त्यांच्याच शब्दातून आपणास समजते. ते म्हणतात. “मला वाटते हिंदू संहितेसाठी आपण आपल्या विधिमंत्रिपदावर राहावे. कारण हिंदू सामाजिक सुधारणेचे ते मोठे पाऊ होय, जे भारतीय कायदेमंडळाचे महिल्यांदा उचलले.”

हिंदू कोड बिलाने स्त्री धनाचे अनेक प्रकार काढून टाकून सर्व स्त्री धन एकच आहे व त्यास वारशाचा नियमही एकच लागतो अशी तरतुद त्यांनी केली. स्त्री धनाच्या बाबतीत मुलीच्या हिश्याचा अर्थ हिस्सा वारशाने मुलालाही मिळावा ही तरतुद करून बाबासाहेबांनी वडिलांच्या मालमत्तेत जमा मुलीला मुलाच्या अर्धा हिस्सा मिळतो तसाच आईच्या मालमत्तेत मुलीला अर्धा वाटा दिला. यासंबात ते म्हणाले होते, “हे विधेयक मुलगा व मुलगी यांच्या सामाजिक दर्जांमध्ये समानता राखण्याचा प्रयत्न करते.”

हिंदू कोड बिलामुळे स्त्रियांच्या बाबतीत केल्या जाणाऱ्या अन्याय अत्याचाराला आळा बसला. आंबेडकरांनी हिंदू कोड बिलासंदर्भात जे अलौकिक कार्य केले ते पाहता भारतीय स्त्रियांना सदैव त्यांच्या ऋणात राहावे लागते. डॉ. सुनीती पुगलिया म्हणतात, “डॉ. आंबेडकरांनी हिंदू कोड बिलाचा आग्रह धरला, दलित समाजाचा नेता हिंदू स्त्रियांच्या हक्कांसाठी निर्धाराने उभा राहिला.”

२५ डिसेंबर १९५२ रोजी कोल्हापुर येथे स्त्रियांच्या ९ संस्थातर्फे डॉ. आंबेडकरांना मानपत्र अर्पण करण्यात आले. त्याप्रसंगी केलेल्या भाषणात हिंदू कोड बिलात कोणकोणत्या तरतुदी आहेत याचे त्यांनी विवेचन केले. त्या भाषणात आंबेडकरांनी म्हटले होते, “जोवर स्त्रियांना संपत्तीचा वारसा मिळत नाही तोवर त्यांची गुलामगिरी संपणार नाही.” घटस्फोटाची तरतुद या हिंदू कोड बिलात केली म्हणून ब्राम्हण, श्रत्रिय, वैश्य या त्रैवर्णीयांनी त्यांच्यावर टीकेचे काहूर उठविले याची आठवण त्यांनी दिली. पतीबरोबर संसार करणे कठीण असेल तर तिला घटस्फोट घेण्याची तरतुद होती, स्त्रीधनाच्या तरतुदी होत्या, वारसा हक्काच्या तरतुदी होत्या. या बिलाच्या मंजुरीसाठी स्त्री वर्गाने जागरूक राहून वातावरण निर्माण केली पाहिजे असे आवाहन त्यांनी केले होते.

खुद्द आंबेडकरांनी त्यांच्या चळवळीत स्त्रियांना सहभागी करून घेतले होते. १९२७ च्या महाड सत्याग्रहात स्त्रियांचा सहभाग होता. १९३० च्या काळाराम मंदिर सत्याग्रहात पहिली अटक होणारी तुकडी स्त्रियांची होती. १९४२ च्या नागपुरात आयोजित अखिल भारतीय दलित वर्ग परिषदेत महिलांचा सहभाग एवढा वाढला होता की, महिलांचे स्वतंत्र अधिवेशन घ्यावे लागले होते. कायदामंत्री या नात्याने महिला कल्याणाचे अनेक कायदे त्यांनी पास केले होते. विशेष म्हणजे त्या काळी महिला कामगारांत दलित स्त्रियांची संख्या मोठी होती. आंबेडकरांची चळवळ लोकांपर्यंत नेण्याची काम राधाबाई कांबळे, जाईबाई चौधरी, अंजनीबाई देशभ्रतार, गीताबाई गायकवाड, सुलोचनाबाई डोंगरे, शांताबाई दाणी, मीराबाई आंबेडकर,

कीर्तीबाई व इंदिराबाई पाटील अशा महिला नेत्यानी केले होते. आंबेडकरांच्या चळवळीत महिलांचे संख्याबळ लक्षणीय होते.

स्त्रियांचे जिवन —

पूर्व वैदिक काळात स्त्रियांचा दर्जा श्रेष्ठ होता, पण वेदोत्तर काळात स्त्री स्वातंत्र्यावर अनेक मर्यादा आल्या. म्हणून स्त्रियांच्या स्वातंत्र्यावर अनेक बंधने किंवा निर्बंध घातले व त्याचे भारतीय स्त्रियांनी शेकडो वर्षे केले. एकूण भारतीय परंपरेत स्त्रीजन्माचे कधीच स्वागत केले नाही. पुत्रप्राप्तीसाठी नवस बोलण्याची प्रथा होती, पण कन्याप्राप्तीसाठी नवस बोलल्याचे उल्लेख भारतीय इतिहासात सापडत नाहीत. ब्रिटिशपूर्व काळात स्त्रियांची स्थिती अशिक्षित होत्या.

- १) स्त्रियांत साक्षरतेचा अभाव होता. ९५ टक्के स्त्रिया अशिक्षित होत्या.
- २) सतीप्रथा बंगालमध्ये मोठ्या प्रमाणात पण महाराष्ट्रात अल्प प्रमाणात होती.
- ३) बहुपत्नीत्वाची प्रथा होती.
- ४) बाला — जरठ विवाहाची प्रथा.
- ५) हुंडा प्रथा.
- ६) विधवांच्या केशवपनाची प्रथा.
- ७) सक्तीचे वैधण्य.
- ८) स्त्रियांना इस्टेटीचे अधिकार नव्हते.
- ९) बालविवाहाची प्रथा
- १०) चूल व मुल हे स्त्रीचे कार्यक्षेत्र होते.
- ११) घटस्फोटाचे प्रमाण कनिष्ठ होते.

सतीप्रथा —

सतप्रथेचे उल्लेख महाराष्ट्राच्या इतिहासात येत असले तरी ती प्रथा राजकुटूंबातच प्रामुख्याने दिसते. पेशवेकाळात स्त्रिया सती जाताना दिसतात. सातारचे छत्रपती शाहु मृत्यु पावले तेव्हा त्यांची पत्नी सकवारबाई सती गेली होती. माधवराव पेशव्यांची पत्नी रमाबाई सती गेली. रघुजी भोसले, खंडेराव होळकर यांच्या मृत्युनंतर त्यांच्या काही पत्नी व रखेल्या सती गेल्या होत्या. सतीप्रथा बंगाल प्रांतात अधिक्या प्रमाणात होती. लॉर्ड बेटिंग यांनी १७२९ मध्ये सतीबंदीचा कायदा केला होता.

जातीभेदाच्या परिणामासंबंधी आंबेडकरांचे चिंतन —

‘हिंदूचे धर्मशास्त्र — त्याचे क्षेत्र आणि त्याचे आधिकारी’ या शीर्षकाचे संपादकीय डॉ. आंबेडकरांनी ‘बहिष्कृत भारत’च्या २१ डिसेंबर १९२८ च्या अंकात लिहिले आहे. त्यात जातिभेदाच्या परिणामांची चिकित्सा डॉ० आंबेडकरांनी केली आहे. ती खालीलप्रमाणे —

- १) समाजाचे एकीकरण होण्यास जातिभेद ही मोठी अडचण आहे.
- २) एका जातीला दुसरी परकी वाटते व तिच्याशी व्यवहार करताना आपल्या जातीचा फायदा व दुसऱ्या जातीचे नुकसान हे धोरण मग कितीही अन्यायकारक असो, पाळण्यात येते. यामुळे हिंदू जातीत परस्परांबद्दल गैरविश्वास आहे.
- ३) परजातीच्या शहाण पुढाऱ्यांमार्गे जाण्यापेक्षा स्वजातीतील पुढारी मग ते वेडगळ का असेना त्याच्यामार्गे जनता जाते. त्यामुळे समाजात एकजुट होत नाही.

- ४) स्वराज्याविषयी तळमळ वाटत नाही. याचे कारण जातिभेद हे आहे.
- ५) जातिभेदांमुळे सामाजिक सुधारणेचे काम अशक्य होते.
- ६) जातिभेदांमुळे हिंदू समाजाची वृद्धी खुंटली आहे व त्याचा क्षय वाढत चालला आहे.
- ७) परधर्मातील लोकांना हिंदू धर्मात येण्यास अडचणी निर्माण होतात. हिंदू धर्मात येण्याचे ठरविले तर त्यास कोणत्या जातीत घ्यावयाचे हा प्रश्न पडतो. त्यामुळे परधर्मीयांना हिंदू धर्मात येण्याचा मार्गच बंद झाला आहे.
- ८) श्रेष्ठ — कनिष्ठ भावनेमुळे कनिष्ठ पदाचा शिक्का ज्यांच्यावर मारला जातो त्या वर्गाच्या वर्तबगारीस समाज अंतरतो.
- ९) हिंदू राष्ट्राचा अधःपात हा त्याच्या धर्मशास्त्रामुळे लावला आहे. हिंदू समाजाच्या बुध्दीला धर्मशास्त्रांनी व त्याच्या धर्माधिकार्यांनी ग्रहण लावले आहे. म्हणून धर्मशास्त्रांचे क्षेत्र आणि धर्मज्ञाचे अधिकार निश्चित झाले पाहिजेत. असे डॉ. आंबेडकरांचे मत होते.
- १०) धर्मशास्त्राच्या अनुज्ञेप्रमाणे आचरण करीत असल्यामुळे हिंदू समाज आजपर्यंत जगला हे मत डॉ. आंबेडकरांना अर्थशून्य वाटत होते. हिंदू समाज हा अनेक वर्षे जगला तो केवळ गुलामांचे राष्ट्र म्हणून जगला आहे. असे त्यांचे स्पष्टीकरण होते.

१४ ऑगस्ट १९२० च्या 'मूकनायक' मध्ये आंबेडकरांनी अनेक वर्षांपासून बहिष्कृत समाज वरिष्ठ वर्गाचा कुरघोडी भार वाहत आहे.

२८ ऑगस्ट १९२० च्या 'मूकनायक' मध्ये संपादकीय लेखात आंबेडकर म्हणतात, "महार लोकांना विद्या संपादन करता येत नाही. बाजारात वस्तूंची खरेदी भाजी, फळे, कपडा करताना स्वतःच्या हाताने निवड करता येत नाही. म्हणून बहिष्कृत लोकांना सरकारने व्यापारात उत्तेजन देऊन त्यांची आर्थिक व सामाजिक स्थिती सुधारावी. हिंदू समाजास, हिंदू धर्मास व एकंदर हिंदी राष्ट्रास लागलेली बहिष्कृतपणाची कीड काढली जात नाही तोपर्यंत देशाची राजकीय व सामाजिक प्रगती होणार नाही" स्पष्ट मत त्यांनी नोंदवले होते.

संदर्भ —

- १) डी. वाय. हाडेकर, सुगावा प्रकाशन, सदाशिव पेठ, पुणे २००५
- २) आंबेडकर चळवळीचा इतिहास, डॉ. एस. एस. गाठाळ, कैलास प्रकाशन औरंगाबाद २०१०

डॉ बाबासाहेब आंबेडकर यांचे शिक्षण विषयक मौलिक विचार**डॉ.गोपाळ मा निंबाळकर**डॉ बाबासाहेब आंबेडकर समाजकार्य महाविद्यालय,
मोराणे , धुळे

डॉ. बाबासाहेब आंबेडकरांचं व्यक्तिमत्त्व अनेकविध पैलूंनी व्यापलेलं आहे. आपल्या व्यापक चिंतनातून त्यांनी समाजशास्त्र, राज्यशास्त्र, अर्थशास्त्र, विधीशास्त्र, धर्मशास्त्र, इतिहास या विषयांमध्ये विपूल प्रमाणात तर्कशुद्ध मांडणी केलेली आहे. शिक्षण, कला-साहित्य-क्रीडा या क्षेत्रातील त्यांचा कृतीयुक्त व्यासंग, दैदिप्यमान म्हणून अधोरेखित आहे.त्यांच्या व्यासंगातील एकेक पैलू अनुकरणीय आणि पथदर्शक असाच आहे. भारतीय शिक्षणाच्या परिप्रेक्षात बाबासाहेबांनी शिक्षणक्षेत्रात, मानवतावादी मूल्ये वर्धीत करण्यासाठी अविश्रांत मेहनत घेतलेली आहे. विद्यार्थी, संशोधक, शिक्षक, प्राचार्य आणि शिक्षण संस्थेचे निर्माते, असा चढता आलेख त्यांचा शैक्षणिक क्षेत्रात राहिलेला आहे.बाबासाहेब हे स्वतः उच्च विद्या विभूषित होते. शिक्षणाचे महत्त्व अधोरेखित करण्यासाठी त्यांनी शिका, संघटित व्हा व संघर्ष करा हा महत्वाचा संदेश दिला. भारतातील बहुजन वर्ग अज्ञानात व गुलामगिरित जगत होता. शिक्षणामुळे मनुष्य जागृत होतो व त्याला त्याच्या हक्क व अधिकारांची जाणीव होते. त्यामुळे शिक्षणाशिवाय पर्याय नाही असे त्यांचे मत होते.

शिक्षणविषयक सिद्धांतापैकी निसर्गवाद हा देखील एक पाश्चात विचारवंतानी मांडलेला सिद्धांत आहे. डॉ. बाबासाहेब आंबेडकरांनी भारतीय समाजव्यवस्थेत निसर्गवादाचे शैक्षणिक प्रारूप कष्टमय पध्दतीने रूजविले. शिक्षण हा सर्वांचा अधिकार आहे. भारतीय राज्यघटनेत तसा कायदा केला. हजारो वर्षांची शैक्षणिक मक्तेदारी मोडून काढली. शिक्षणावर व्यक्तीची योग्यता ठरते, जातीवर नाही हा विचार त्यांनी भारतीय समाजव्यवस्थेत रूजविला.अमूक एक जातीचा म्हणून त्याला शिक्षणापासून दूर ठेवणे म्हणजे निसर्गनियमांचा भंग करणे होय हा विचार डॉ. बाबासाहेब आंबेडकरांनी सर्वप्रथम भारतात मांडला. शिक्षण व्यक्ती वैशिष्ट्याचा विकास करते ही बाब तथाकथित समाजाच्या लेखी नव्हती. शिक्षण घेण्यासाठी जात, धर्म, वय, लिंग हे भेद पुसले गेले. निसर्गवाद शिक्षणाचे ध्येय लोकनिष्ठ मानतो. डॉ.बाबासाहेब आंबेडकर या ध्येयाला अनुसरून विचार मांडताना म्हणतात.आपला व्यक्तीविषयक लौकीक वाढविणे व त्याबरोबरच आपल्या समाजाची योग्यता वाढविणे हे केवळ शिक्षणावर अवलंबून आहे. आध्यात्मवाद किंवा आदर्शवादाप्रमाणे शिक्षणाची उद्दिष्ट्ये परलोक प्राप्ती नसून स्वविकास आणि सामाजिक उन्नती असे असायला हवे. तरच शिक्षण खऱ्या अर्थात मानवोपयोगी ठरेल अशी सैद्धंतिक भूमिका डॉ. बाबासाहेब आंबेडकरांनी मांडली.

शिक्षणात आमूलाग्र बदल आपल्या कर्तृत्वाचे प्रस्थापित करू पाहणारे बाबासाहेब, आज हयात नाहीत. 'शिक्षण हे वाघिणींचं दूध आहे, जो ते प्राशिल तो गुरगुरल्याशिवाय राहणार नाही' या सुभाषितापासून आजही कित्येक उपेक्षित बांधव शिक्षणाच्या परिघाबाहेर आहेत. बदलत्या कालानुरूप त्यांना दर्जेदार शिक्षण प्राप्त होणं हा त्यांचा हक्क आहे. शिक्षणप्रेमी बाबासाहेबांच्या शिक्षणविषयक ध्येय - धोरणांच्या पूर्ततेसाठी प्रयत्नशील असणं, हा आंबेडकरी चळवळीचा आणि भारतीय शिक्षण व्यवस्थेचा ध्यास असायला पाहिजे, असे वाटते. डॉ. आंबेडकरांचा शिक्षणातील निसर्गवाद म्हणजे केवळ निसर्गावर अवलंबून राहणे नव्हे तर निसर्गातील आपण एक घटक आहोत त्यानुसार इतरांवर अवलंबून आले. इच्छा आल्या, आकांक्षा आल्या मग त्या पूर्ण करण्यासाठी स्वतः प्रयत्न करावे लागतात आणि हेच निसर्गवादातील सत्य आहे. शिक्षणाचे मानवी जीवनातील स्थान, महत्त्व, ध्येय आणि उपयोगिता सिद्धांताच्या माध्यमातून मांडण्यात आले.डॉ. बाबासाहेब आंबेडकरांपूर्वी काही पाश्चात्य व भारतीय अभ्यासकांनी ते विशद केले आहे. डॉ. बाबासाहेब आंबेडकरांनी प्रचलित शिक्षणविषयक सिद्धांताचा प्रत्यक्ष जीवनाशी सहसंबंध जोडला. प्रचलित सिद्धांतात काही बदल सुचविले, नवा शैक्षणिक सिद्धांत मांडला. संपूर्ण मानवजातीला शिक्षणाची गरज, महत्त्व व उपयुक्तता पटवून दिली. त्यामुळे डॉ. बाबासाहेब आंबेडकरांचा शिक्षणविषयक दृष्टिकोन सत्याशी भिडणारा शाश्वत स्वरूपाचा आहे.डॉ. बाबासाहेब आंबेडकरांनी शिक्षणासंदर्भात अतिशय छोट्या छोट्या गोष्टींचा विचार केला होता. प्राध्यापकांची कर्तव्ये काय असली पाहिजे? विद्यार्थ्यांना शिष्यवृत्ती किती दिली गेली पाहिजे? यासंदर्भातील अतिशय सविस्तर तपशिल त्यांनी आपल्या एका लेखातून मांडला आहे. हे संदर्भ कालातीत आहेत.

आजच्या बदलत्या काळातही ते अतिशय महत्त्वचे व मार्गदर्शक ठरणारे आहेत. शिक्षणाच्या लोकशाहीकरणाचे डॉ. बाबासाहेब आंबेडकरांचे स्वप्न होते. हे स्वप्न आजही पूर्ण झालेले नाही.त्या दिशेने वाटचाल सुरू आहे ; परंतु भारतात शिक्षणाचे लोकशाहीकरण होत नाही; तोपर्यंत देशांत ज्ञानाधिष्ठित समाज निर्माण होणार नाही आणि तोपर्यंत भारत महासत्ता बनणार नाही.इतिहासकार रामचंद्र गुहा यांनी बाबासाहेबांच्या संदर्भात म्हंटले आहे की, तुम्ही आज ज्या राजकीय, सामाजिक आणि शैक्षणिक क्षेत्रात सुधारणा करत आहोत ,त्याचा संदर्भ बिंदू म्हणून बाबासाहेबांकडे पाहावे लागेल आणि ते तत्त्वतः अत्यंत रास्त आहे.

डॉ. बाबासाहेब आंबेडकरांनी दलित समाजाला सतत शिकण्याची हाकाटी दिली. कारण शिक्षणामुळेच आपल्या जगण्यात आमूलाग्र बदल होऊ शकतो, हे त्यांनी जाणलं होत. डॉ. बाबासाहेब आंबेडकरांनी शिक्षणवंचित दलित समाजाच्या शिक्षणासाठी पीपल्स एज्युकेशन सोसायटीची स्थापना करून दलित समाजाला जे शिक्षणाचे दान दिले ते जेवढे क्रांतिकारी आहे, तेवढेच मागासवर्गीयांच्या शिक्षणासंदर्भात बाबासाहेबांनी जे चिंतन केले तेही तितकेच मूलगामी स्वरूपाचे आहे. ज्ञानाअभावी व्यक्ती आणि समाजाचे नुकसान जसे होते, तसेच एखादी व्यक्ती वा समूहाला शिक्षण नाकारणे म्हणजे माणूस म्हणून त्याचे अस्तित्व नाकारून त्याच्या क्षमता मारून टाकणे होय; अशी बाबासाहेबांची शिक्षणविषयक धारणा होती. मिलिंद महाविद्यालयाच्या शिलान्यास प्रकरणी बोलताना बाबासाहेब म्हणूनच म्हणतात, 'हिंदू समाजाच्या अगदी खालच्या थरातून आल्यामुळे शिक्षणाचे महत्त्व किती आहे

हे मी जाणतो. खालच्या समाजाची उन्नती करण्याचा प्रश्न आर्थिक असल्याचे मानण्यात येते. पण हे चूक आहे. कारण हिंदुस्तानातील दलित समाजाची उन्नती करणे म्हणजे त्यांच्या अन्न, वस्त्र, निवाऱ्याची सोय करून पूर्वीप्रमाणे त्यांना उच्चवर्गाची सेवा करण्यास भाग पाडणे नव्हे. खालच्या वर्गाची प्रगती मारून त्यांना दुसऱ्याचे गुलाम व्हावे लागत असल्यामुळे त्यांच्यात निर्माण होणारा न्यूनगंड नाहीसा करणे, हे खरे शिक्षणाचे ध्येय आहे. आमच्या सर्व सामाजिक दुखण्यावर उच्चशिक्षण हेच एकमेव औषध आहे.' तात्पर्य बाबासाहेबांना उच्चशिक्षणाद्वारे समता, स्वातंत्र्य, बंधुभाव ही मानवी मूल्ये स्वीकारलेला एक स्वाभिमानी आधुनिक समाज निर्माण करायचा होता. बाबासाहेबांच्या शैक्षणिक चळवळीचा हाच खरा मूलाधार होता.

बाबासाहेब मागासवर्गीयांच्या शैक्षणिक हक्काचा आग्रह धरताना म्हणतात, 'विद्यापीठाच्या प्रतिनिधीसभेत मागासवर्गीय सदस्यांना स्थान मिळाले पाहिजे. प्रतिनिधीसभा ही कायदे बनविणारी संस्था आहे व सर्व वर्गाच्या प्रतिनिधींना त्यात स्थान मिळून प्रत्येक वर्गाच्या समस्येवर तोडगा काढला गेला पाहिजे.' ते पुढे म्हणतात, 'समाजातील बहुसंख्याक घटक मागे राहिला याचा अर्थ उच्चवर्गातील लोकांनी या मागासवर्गीय प्रती चांगुलपणा दाखविलेला नाही. तेव्हा शैक्षणिक विषयातील तज्ञ मंडळी जी मोठ्या प्रमाणात उच्चवर्गीय आहेत, ती मागासवर्गीयांच्या समस्या सोडवतील यावर माझा विश्वास नाही. मागासवर्गीयांना म्हणूनच उच्चवर्गीयांच्या दयेच्या भरवशावर न सोडता, त्यांना प्रतिनिधीसभेत स्थान मिळाले पाहिजे.' (मुंबई प्रांतिक विधीमंडळातील भाषणे १९२७)

जातव्यवस्थेच्या संदर्भात उच्चशिक्षणाचे महत्त्व प्रतिपादन करताना बाबासाहेब म्हणतात, 'समाजातील उच्चनीचता दृढमूल होण्यासाठी जातव्यवस्था तर जबाबदारच आहे. पण जातीच्या गुणवैशिष्ट्यामुळेही तीस चिरस्थायीत्व मिळते. उदा. सरकारी नोकऱ्या, मामलतदारी किंवा पोलिस अधिकारी वगैरे सारख्या जागी अस्पृश्य समाजास मज्जाव आहे. अस्पृश्य समाजाची यामुळे अवहेलना होते. ही स्थिती बदलावयाची तर आपण माऱ्याच्या जागा मिळविल्या पाहिजेत व शिक्षणाशिवाय हे होणार नाही हे स्पष्ट आहे.'

बाबासाहेबांनी शिक्षणाचा पायाभूत विचार करताना ज्यांना शिक्षणाचे महत्त्व कळत नाही त्यांच्यासाठी सक्तीचा कायदा असावा असे म्हटले. शिवाय शिक्षण सरसकट सर्वांसाठी मोफत न करता जे फी देऊ शकतात त्यांच्याकडून ती घ्यावी म्हणजे सक्तीच्या शिक्षणाचा खर्च भागविण्यास मदत होईल, असेही त्यांचे मत होते. मागासवर्गीय विद्यार्थ्यांना मदत म्हणून शिष्यवृत्ती देण्यात यावी असे सांगताना बाबासाहेबांनी म्हटले आहे- 'मागासवर्गीय विद्यार्थ्यांचे पालक इतके गरीब असतात की, स्कॉलरशीप ही विद्यार्थ्यांच्या शिक्षणाला केलेली मदत आहे, कुटुंबाला दिलेली देणगी नव्हे, हे विसरून विद्यार्थ्यांना मिळणाऱ्या शिष्यवृत्तीचा ते दुरुपयोग करतात. म्हणून या पैशातून सरकारने किंवा खासगी संस्थांनी वसतिगृहे चालविणे विद्यार्थीहिताचे होईल'. केवळ बाराखड्या शिकविणे म्हणजे शिक्षण नव्हे तर मुलांची मने सुसंस्कृत करणारे दर्जेदार शिक्षणही शाळांनी दिले पाहिजे, इतका सूक्ष्म विचार बाबासाहेबांनी प्राथमिक शिक्षणाच्याबाबत केला हे विशेष!

बाबासाहेबांनी स्वातंत्र्यपूर्व हिंदुस्थान सरकारकडून मागासवर्गीय विद्यार्थ्यांसाठी ३ लाख रुपयांचा निधी मिळविला होता. परिणामी बऱ्याच विद्यार्थ्यांना शिष्यवृत्ती मिळू लागली होती. पण तरीही आपलेच विद्यार्थी मोठ्या प्रमाणात नापास होतात, याविषयी नाराजी व्यक्त करताना बाबासाहेब म्हणतात, 'मी लहानशा खोलीत राहत होतो. या खोलीत माझे कुटुंब, बहिणीची दोन मुले, एक बकरी, जाते, पाटा होता. मिणमिणत्या दिव्याखाली मी अभ्यास करीत होतो. आता विद्यार्थ्यांना चांगली वसतिगृहे असताना त्यांनी अभ्यास का करू नये' असा प्रश्न उपस्थित करून बाबासाहेब म्हणतात, 'आपल्या देशात रानडे, गोखले, टिळक, सर फेरोजशाहा मेहता व त्यांच्यासारखे कितीतरी आस्थेवाईक विद्यार्थी निर्माण झाले. त्यांच्यामध्ये एक ऊर्मी, शिस्त होती. जबाबदारीची जाणीव होती, पण अशी जाणीव आजच्या विद्यार्थ्यांत नाही असे सांगून 'शिक्षण हाच जीवनाच्या प्रगतीचा मार्ग आहे हे जाणून विद्यार्थ्यांनी भरपूर अभ्यास करावा आणि समाजाचे विश्वासू नेते बनावे' असे त्यांनी नमूद करून ठेवले.'

बाबासाहेबांनी १९ जून १९५० साली औरंगाबादेत मिलिंद महाविद्यालयाच्या रूपाने मराठवाड्यात उच्चशिक्षणाची जी मुहूर्तमेढ रोवली, ते बाबासाहेबांचे महनीय शैक्षणिक कार्य तर मराठवाड्याने बाबासाहेबांच्या कायम ऋणात राहिले पाहिजे इतके उच्चकोटीचे आहे. कारण निजामाच्या हैदराबाद संस्थानात शिक्षणाची प्रचंड आबाळ होत होती. उदा. १९३१ मध्ये हैदराबाद संस्थानात साक्षरतेचे प्रमाण अवघे ५ टक्के, तर १९४१ मध्ये ९.३ टक्के होते. १९४८-५०च्या दरम्यान हैदराबाद संस्थानात १७ महाविद्यालये व ७६१५ विद्यार्थी होते. तर याच काळात मुंबई राज्यात ५० महाविद्यालयांतून ५० हजार ३५९ विद्यार्थी शिक्षण घेत होते. संस्थानात माध्यमिक शिक्षणाचा प्रसार मंद होता. शिक्षणाचे माध्यम उर्दू होते. प्रत्येक जिल्ह्यात एक सरकारी हायस्कूल होते. एखाद-दुसरा अपवाद वगळता खासगी शाळा नव्हत्या. औरंगाबादला इंटरपर्यंतचे शिक्षण देणारे एक शासकीय महाविद्यालय होते. १९३८ मध्ये हैदराबाद संस्थानात मॅट्रिकच्या विद्यार्थ्यांची संख्या अवघी ७० होती. अनुसूचित जातींच्या मुलांची व मुलींच्या शिक्षणाची स्थिती बिकट होती. बाबासाहेबांनी अशा प्रतिकूल स्थितीत औरंगाबादेत मिलिंद महाविद्यालयाची उभारणी करून मराठवाड्याच्या शैक्षणिक, सामाजिक, सांस्कृतिक जीवनात परिवर्तन घडविणारा एक देदीप्यमान इतिहास निर्माण केला हे विसरता येत नाही.

बाबासाहेब हे विद्वतेचे, ज्ञानाचे भोक्ते होते. त्यांनी म्हणूनच असे सांगून ठेवले की- 'शिक्षक हा शालेय असो, महाविद्यालयीन असो की विद्यापीठीय असो त्याचे कर्तृत्व उत्तुंग आणि विद्यार्थ्यांना अनुकरणीय वाटले पाहिजे. थोडेसे रुपये मिळवावेत व आपली सुखेनैव कालक्रमणा करावी यापलीकडे आपल्या प्रोफेसरांना काही महत्वाकांक्षाच नाही. ते अधून-मधून काही पाठ्यपुस्तकांवर टिपणे लिहितात. पण टिपणे लिहिण्यापलीकडे काही महत्वाचे कार्य आहे, याची त्यांना माहिती नाही.' बाबासाहेब असेही म्हणतात की, 'प्राध्यापकांनी अध्यापन आणि अध्ययनात स्वतःला इतके गुंतवून घ्यावे की, आपल्या घराकडेही बघण्याची सवड त्यांना मिळू नये. ते काम त्यांनी त्यांच्या पत्नीकडे सोपवावे. संशोधन करावे. त्याचप्रमाणे प्राध्यापक हा नुसताच विद्वान असून चालत

नाही, तर तो बहुश्रुत असला पाहिजे. तो उत्साही असला पाहिजे. आपला विषय अधिकाधिक माहितीपूर्ण आणि मनोरंजक करू अशी धमक त्याच्यात असली पाहिजे.'

बाबासाहेबांची अजून एक विशेषता अशी की, अलीकडील शिक्षणसम्राटांप्रमाणे त्यांनी आपल्या शैक्षणिक संस्थेस स्वतःचे नाव दिले नाही. त्यांचे वडील सुभेदार रामजी आंबेडकर वा त्यांच्या आई भीमाई यांचे नावही ते आपल्या संस्थेस देऊ शकले असते. पण त्यांनी असे केले नाही. तर संस्थेस पीपल्स एज्युकेशन सोसायटी व महाविद्यालयांना सिद्धार्थ, मिलिंद ही नावे दिली. औरंगाबादच्या १५० एकर विस्तीर्ण परिसरास नागसेनवन नाव दिले. पीपल्स, सिद्धार्थ, मिलिंद, नागसेन ही नावे लोकशाही, विचारस्वातंत्र्य, चिकित्सा व प्रामाणिक बौद्धिक वादविवादाची प्रतीके आहेत. बाबासाहेबांचे शैक्षणिक कार्य-कर्तृत्व पाहता शिक्षण क्षेत्रात आज जी अराजकसदृश स्थिती निर्माण होऊन गुणवत्तेची घसरण होत आहे आणि शैक्षणिक संस्था सामाजिक बांधिलकीच्या जाणिवेतून नव्हे तर नफेखोरीच्या दृष्टिकोनातून उभारण्यात येत आहेत, ते पाहता बाबासाहेबांच्या मूल्यगर्भ शैक्षणिक विचारांचे सदोदित मनन-चिंतन होणे गरजेचे आहे.

संदर्भ :-

1. भोळे भा ल : आधुनिक भारतीय राजकीय विचारवंत
2. प्रा डॉ सी एच निकुंभे : समाजप्रबोधनकार डॉ बाबासाहेब आंबेडकर, सुगावा प्रकाशन , पुणे
3. श्री कृष्णा मेणसे :डॉ बाबासाहेब आंबेडकरांच्या सामाजिक व राजकीय चळवळी
4. डॉ दुर्गे, (संपादक) डॉ बाबासाहेब आंबेडकरांची विद्यार्थ्यांसाठी व्याख्याने, साईनाथ प्रकाशन , नागपूर
5. डॉ संजय बरडे, भारतरत्न डॉ बाबासाहेब आंबेडकरांचे शैक्षणिक चिंतन, संदेश प्रकाशन , दिल्ली
6. डॉ विलास आढाव : महामानव , विचार आणि प्रबोधन , सुगावा प्रकाशन, पुणे
7. ऍड हरिभाऊ पगारे, महात्मा फुले , राजर्षी शाहू महाराज, आणि डॉ बाबासाहेब आंबेडकर एक वैचारिक प्रवास , राजेश प्रकाशन, पुणे

डॉ बाबासाहेब आंबेडकरांच्या राजकिय विचारांचा विकसनशिल भारतावर झालेला प्रभाव

प्रा. हेमंत ग. वरघने

आठवले समाजकार्य महाविद्यालय
शेडेगांव कॅम्पास चिमूर ता चिमूर, जिल्हा चंद्रपूर
Email:hemantwarghane@gmail.com

प्रस्तावना

डॉ बाबासाहेब आंबेडकरांना लोकशाही ही लोकांच्या आर्थिक सामाजिक व राजकिय जिवनात बदल घडविणारी शासन पध्दती आहे असे समजत होते. डॉ. बाबासाहेब आंबेडकर हे लोकशाही शासन पध्दतीचे कट्टर पुरस्कर्ते होते. त्यांना हुकुमशाही , फॅसिझम व साम्यवादी शासनपध्दती मान्य नव्हती. त्यांनी राजकिय लोकशाहीचा विचार हा स्वप्न बधुन मांडला नाही तर त्यांनी आपल्या राजकिय, सामाजिक व आर्थिक जिवनाच्या अनुभवातुन लोकशाहीचे राजकिय विचार मांडले. स्त्रि-पुरुष समानता,स्पृष्य-अस्पृष्यतेचा समाजातुन नायनाट करायचा असेल तर देशात लोकशाही शासन पध्दती असणे गरजेचे आहे असे आंबेडकरांना वाटत असे लोकशाही ही शासनपध्दती केवळ भारतापुरती मर्यादित असावी एवढेच अभिप्रेत नव्हते तर त्यांना लोकशाही सर्व जगात असावी असे वाटत होते.

लोकशाही शासन व्यवस्थेला शांततामय मार्गाने समाजातील चालीरीती, रूढी-परंपरा, राजकिय समता यात परिवर्तन घडवुन आणु शकते असे डॉ. बाबासाहेब आंबेडकरांचे प्रामाणीक मत होते. त्यांना लोकशाही शासन पध्दती हा जिवनाचा मार्ग वाटत होता म्हणुन त्यांनी व्यक्ती स्वातंत्र्याच्या माध्यमातुन, मानवाला गुलामगीरीतुन लोकशाही शासन पध्दती मदत करू शकते. समाजातील सर्व स्त्री-पुरुषांना मिळालेल्या सर्व अधिकारांचा वापर करता आला पाहिजे अशी परिस्थिती आपल्या देशात आणायची असेल तर लोकशाही शासन पध्दतीच आणु शकते असे डॉ. बाबासाहेबांना वाटत होते.

लोकशाही शासन व्यवस्थेमध्ये व्यक्ती-व्यक्तीमधील सहजिवन संबंध एकमेकांचा आधार सन्मान आणी एकाच विचारांचे संबंध असेल तर लोकशाही शासनव्यवस्था यशस्वी होते. स्वातंत्र्य, समता, बंधुता या तत्वावर रातकिय लोकशाही उभी आहे. सामाजिक जिवनात गरीब-श्रीमंत, उच्च-निच, जात-वंश या घटकाची समाप्ती होणे गरजेचे आहे. राजकिय लोकशाही यशस्वी करायची असेल तर सामाजिक जिवनात लोकांच्या अन्न, वस्त्र, निवारा या प्रथम गरजा पुर्ण केल्यास देशात राजकिय लोकशाही यशस्वी होईल.

अध्ययनाचे उद्देश

- डॉ. बाबासाहेब आंबेडकरांच्या राजकिय विचारांचा परामर्श घेणे.
- डॉ. बाबासाहेब आंबेडकरांच्या विचारांचा विकसनशिल भारताच्या जडनघडनीवर झालेला प्रभाव जाणुन घेणे.
- डॉ. बाबासाहेब आंबेडकरांचे भारतीय शासनप्रणाली विषयी विचार जाणुन घेणे.

अध्ययनाचे गृहितकृत्य

- डॉ. बाबासाहेब आंबेडकरांचे राजकिय विचार हे भारतीय कायदयाच्या परिवेषात दिसुन येतात.

२. डॉ. बाबासाहेब आंबेडकरांचे विचार हे भारताला विकसनशिल अवस्थेतून विकसीत अवस्थेत घेऊन जाणारे आहेत.
३. डॉ. बाबासाहेब आंबेडकरांनी भारतीय शासनप्रणाली करीता स्वातंत्र, समता आणि बंधुत्व या मुल्यावर आधारीत संघराज्य लोकशाही व्यवस्थेचा पुरस्कार करून विरोधी पक्षाला महत्व प्रदान केले आहे.

अध्ययन पध्दती

संशोधन आराखडा :-

प्रस्तुत लघुशोध निबंधात डॉ. बाबासाहेब आंबेडकरांच्या राजकिय विचारांचा परामर्श घेऊन भारतीय समाज परिवेशात स्वातंत्र, समता व बंधुता या समान न्यायावर आधारित लोकशाही शासन प्रणालीचे विश्लेषण करून या विश्लेषणाच्या आधारावर भारतीय समाजव्यवस्थेला विकसनशिल अवस्थेतून विकसीत अवस्थेकडे कशा प्रकारे वर्गीकृत करू शकते या विषयी निष्कर्ष काढावे लागतात. म्हणून प्रस्तुत लघु शोध निबंधात अंशतः वर्णनात्मक व अंशतः निदानात्मक संशोधन आराखडयाचा अवलंब केलेला आहे.

तथ्य संकलन :-

प्रस्तुत लघुशोध निबंधाच्या तथ्य संकलना करीता मासिके, पाक्षिके, वर्तमानपत्रे, संकेतस्थळे, लिखित साहित्य, ग्रंथ इत्यादी तथ्य संकलनाच्या दुय्यम पध्दतीचा वापर करून त्याला निरिक्षण तंत्राची जोड दिलेली आहे.

तथ्याचे विश्लेषण

डॉ. बाबासाहेब आंबेडकरांच्या राजकिय विचारांचा विकसनशिल भारतावर झालेला प्रभाव या विषयावर लघुशोध निबंध सादर करतांना पुढीलप्रमाणे तथ्यांचे विश्लेषण करता येईल.

राजकिय लोकशाही :-

डॉ. आंबेडकरांनी व्यक्ती व समाज यांच्या सर्वांगीन विकासासाठी लोकशाही या शासन पध्दतीचा स्विकार केला. आपल्या राजकिय लोकशाही विचारात डॉ. आंबेडकरांनी मानवाचे हक्क व त्याला समाज जिवनात संरक्षण याला फार महत्व दिले. राजकिय लोकशाहीची मांडणी करतांना डॉ. बाबासाहेब आंबेडकरांनी व्यक्तीला साध्य ठेवले आहे. लोकशाहीचे केंद्रबिंदु हा व्यक्ती आहे त्याची सामाजिक सांस्कृतिक व राजकिय प्रगती होणे गरजेचे आहे.

राजकिय लोकशाहीत मानवी हक्कांना महत्वाचे स्थान आहे. सांसदीय लोकशाहीत कायदेमंडळाला कायदे करण्याचा अधिकार आहे. आणि कार्यकारी मंडळालाद्वारे त्यांची अंमलबजावणी होणे गरजेचे आहे. शासनकर्ते आपली सत्ता दुस-या कोणत्याही व्यक्तीकडे किंवा संघटनेकडे हस्तांतरीत करू नये असे आंबेडकर यांचे म्हणणे आहे. हुकुमशाही शासन व्यवस्थेच्या विरोधात डॉ. आंबेडकर होते. मानवी हक्क व व्यक्तीमत्व विकास हे लोकशाही शासनव्यवस्थेतच घडू शकते. मानवी हक्कांचा लाभ सर्व जनतेला मिळावा. सर्व जनतेमध्ये हितसंबंध असायला पाहिजे. कोणत्याही व्यक्तीला गरीब-श्रीमंत, उच्च -निच, स्पृश्य-अस्पृश्य असा भेदभाव केला जाऊ नये. असे राजकिय लोकशाही बाबत डॉ. आंबेडकरचे विचार होते.

लोकाहीतील महत्वाचे घटक :-

विरोधी पक्ष- लोकशाहीत शासन व्यवस्थेत विरोधी पक्षाला अतिशय महत्वाचे स्थान आहे ज्या प्रमाणे सत्ताधारी पक्ष कायदे मंडळात काम करातो. त्याप्रमाणे सत्ताधारी पक्षावर नियंत्रण ठेवण्यासाठी विरोधी पक्षाची भुमिका महत्वाची ठरते. कारण आजचा विरोधी पक्ष उदयाचा सत्ताधारी पक्ष असू शकतो. सत्ताधारी पक्षाच्या कार्यप्रणालीवर विरोधी पक्षाचे लक्ष असणे

गरजेचे आहे. सत्ताधारी पक्षांनी सामाजिक निर्णय योग्य प्रकारे आहे किंवा नाही याची पाहणी करून वेळप्रसंगी सत्ताधारी पक्षावर टिका करणे. सत्ताधारी पक्षाला हुकुमशाही कृति पासुन दुर ठेवण्याचे काम विरोधी पक्ष करीत असते.

निवडणुका :-

शांततेच्या मार्गाने सत्तांतरण होणे हे लोकशाही शासन व्यवस्थेचे लक्षण आहे. संविधानाने ठरवून दिलेल्या नियमाचे पालन करून जी मुदत आहे ती संपल्यानंतर निवडणुका होणे हा लोकशाहीचा आधार आहे. लोकशाहीच्या मार्गाने निवडणुका होत असतांना शांतता आणि सामंजस्याने होणे गरजेचे आहे. निवडणुकीत प्रचार करणे, आपल्या पक्षाची भूमिका मांडणे, आपल्या पक्षाची विचारसरणी जनतेसमोर मांडणे हे राजकिय पक्षाचे काम आहे. ज्या पध्दतीने कायदेमंडळाने दोन सभागृह आहे. त्या पध्दतीने लोकशाही शासन व्यवस्थेत मिडीया हे तिसरे सभागृह आहे. कायदेमंडळातील कामकाज यांनी केलेल कायदे आणि त्यांची अंमलबजावणी कशी होत आहे. यांची सर्व माहिती मिडीया मार्फत जनतेपर्यंत पोहोचविणे. मिडीया शासनकर्तेच्या कार्यावर सतत नियंत्रण ठेउन असते.

राजकिय पक्ष :-

लोकशाहीत शासन व्यवस्थेच्या पायाभूत अंग म्हणजे राजकिय पक्ष होय. सत्ताधारी पक्ष व विरोधी पक्ष असल्याशिवाय आपण लोकशाहीचा विचार करू शकत नाही. राजकिय पक्षाची भूमिका लोकशाही शासन व्यवस्थेत महत्वाची ठरते. प्रत्येक पक्षाची विचारसरणी वेगळी, संघटन वेगळे असल्यामुळे जनतेला आपल्या पक्षासोबत जुळवून घेण्याचा प्रयत्न सर्वच राजकिय पक्ष करित असते. प्रत्येक राजकिय पक्षांनी आपल्या पक्षाबरोबर इतर पक्षांचा आदर बाळगणे हे लोकशाही शासन व्यवस्थेसाठी फायद्याचे ठरते. राजकिय पक्षाच्या ध्येय धोरणात विचार असला पाहिजे, कार्यकर्त्यांत तत्त्वनिष्ठता असायला पाहिजे कारण राजकिय नेते तत्त्वनिष्ठ असेल तर देश विकासापासुन कोसो दुर गेल्याशिवाय राहणार नाही. लोकशाहीत सत्ताधारी पक्ष जेवढा महत्वपूर्ण आहे तेवढाच विरोधी पक्ष सुध्दा महत्वाचा आहे. विरोधी पक्षाने विरोध करायचा म्हणुन विरोध असे नाही तर देशाच्या विकासानुरूप विरोध करायला पाहिजे. सत्ताधारी पक्ष भरकटत असेल तर त्याला प्रभावी विरोध करून दिशा देण्याचे काम विरोधी पक्ष करीत असतो.

राजकिय चळवळ:-

डॉ. बाबासाहेब आंबेडकरांनी आपल्या शेवटच्या क्षणात रिपब्लिकन पार्टीची स्थापना केली. समाजाची सर्वांगीन उन्नती होण्यासाठी सर्व बाबीकडे सारख्याच प्रमाणात कार्यकर्त्यांनी लक्ष देणे आवश्यक आहे. राजकारण हिच महत्वाची बाब आहे अशी भावना झाल्यामुळेच निवडणुकिच्या वेळी तिकिट मिळविण्यासाठी धडपड करणे, तिकिट न मिळाल्यास फाटाफुट करणे, निवडणुकित पडल्यास निराश होणे आणि निवडुन आल्यास संसदेत तोंड बंद करणे एवढेच कार्य आहे असा कार्यकर्त्यांचा समज असतो. या बाबसाहेबांच्या विचारांची आज पुर्णतः खात्री पटली आहे. त्यामुळे अनुसुचित जाती, जमातीच्या समस्या निर्माण झाल्या त्या करीता आपली संघटना मजबुतपणे निर्माण केली पाहिजे त्या करीता राजकिय चळवळीची गरज आहे. यावरून बाबासाहेबांचा दुरदृष्टीकोन लक्षात येतो. त्यांना हे अपेक्षीत नव्हते. राजकिय चळवळ सुध्दा आदर्श असली पाहिजे. या राजकिय चळवळीवर देशाचे भवितव्य अवलंबुन आहे त्यामुळे राजकिय चळवळ जर भ्रष्ट झाली तर हा देश भरकटल्याशिवाय राहणार नाही. त्यामुळे लोकशाही देशात राजकिय चळवळीला अनन्य साधारण महत्व आहे.

सारांश:-

डॉ. बाबासाहेब आंबेडकर राजकिय लोकशाहीच्या विचारांचा आढावा घेण्यात आला व्यक्ती व समाज यांचा सर्वांगीन विकासासाठी लोकशाही शासन व्यवस्था अतिशय मोलाचे कार्य करते. राजकिय लोकशाहीत मानवी हक्कांना महत्वाचे स्थान

आहे. डॉ. आंबेडकर हे हुकुमशहा, शासन, व्यक्ती यांचे विरोधात होते. राजकिय लोकशाहीच्या विरोधात विरोधी पक्ष, निवडणुका, मिडीया आणि राजकिय पक्ष या घटकांना अतिशय महत्वाचे स्थान आहे. प्रत्येक घटकांना आपआपली जबाबदारी पार पाडली तर डॉ. आंबेडकरांना अभिप्रेत असलेली राजकिय लोकशाही निर्माण होईल. भारत हा विकसनशिल देश आहे. त्यामुळे या देशाला विकासाकडे वाटचाल करण्याकरीता राजकिय पक्ष, विरोधी पक्ष जेवढे महत्वपूर्ण आहेत तेवढेच महत्वाचे आहे मिडियाँ. कारण मिडियाँ हा देशाचा चौथा स्तंभ आहे. परंतु परिस्थिती आज वेगळी दिसत आहे कारण या लोकशाही देशात मिडियाँ कोणत्या ना कोणत्या राजकिय पक्षाची बाजू घेणारा झालेला आहे. त्यामुळे जनतेपर्यंत जाणारा संदेश हा चुकित जातो. परिणामतः जनता अनभिज्ञ राहात आहे.

निष्कर्ष

डॉ. बाबासाहेब आंबेडकरांच्या राजकिय विचारांचा विकसनशिल भारतावर झालेला प्रभाव या विषयावर लघुशोध निबंध सादर करतांना तथ्यांच्या विश्लेषणावरून पुढीलप्रमाणे निष्कर्ष काढता येईल.

- डॉ. बाबासाहेब आंबेडकरांनी व्यक्तीला साध्य ठरवून राज्याला साधन मानले आहे.
- लोकशाही यशस्वीतेसाठी अन्न, वस्त्र व निवारा या गरजा पूर्ण होणे गरजेचे आहे. यावर त्यांचा दृढ विश्वास होता.
- भारतीय लोकशाही ही केवळ भारतापुरतीच मर्यादित न राहता इतर देशांनी सुध्दा स्विकारावी अशी त्यांची इच्छा होती
- मानवी हक्क व व्यक्तीमत्वाचा विकास हे लोकशाहीतच घडू शकते.
- लोकशाही ही एक पवित्र शासनप्रणाली आहे.
- लोकशाहीत विराधी पक्षाला फार महत्वाचे स्थान आहे.

उपाययोजना :-

- लोकशाही या पवित्र शासन प्रणाली विषयी नागरिकांनी जागृत असले पाहिजे.
- विरोधकांनी आपली भुमिका चोख बजावली पाहिजे.
- प्रत्येकाच्या हिताचे रक्षण करणा-या कायद्यावर प्रत्येकांनी विश्वास ठेवला पाहिजे.
- भारतीय जनतेला राज्यघटनेबाबत प्रभावी जनजागृती करण्याकरीता कार्यक्रमाचे नियोजन केले पाहिजे

संदर्भ ग्रंथ:

- डॉ. बाबासाहेब आंबेडकर, पाटमुलर प्रकाशन, मुंबई लेखक:- धनंजय कीर
- भारतीय राजकिय विचार, पिंपळापुरे प्रकाशन, नागपुर लेखक:- आर. जे. लोटे
- आंबेडकरवाद : समाज आणि संस्कृति, आकांक्षा प्रकाशन नागपुर लेखक:- प्रकाश खरात

महिलांना सामाजिक न्याय मिळवून देण्यात हिंदू कोड बिल ची भूमिका आणि डॉ.भीमराव आंबेडकरांचे योगदान

डॉ. शिल्पा पुराणिक

सहाय्यक

प्राध्यापक,

तिरपुडे समाजकार्य महाविद्यालय, नागपूर
e-mail- puranik_shilpa@yahoo.co.in /

गोषवारा:

डॉ भीमराव आंबेडकर यांनी समाजाला स्वातंत्र्य, समानता आणि बंधुत्वाच्या मार्गावर नेण्यासाठी महत्त्वपूर्ण प्रयत्न केले. भारतातील महिलांच्या प्रगतीच्या मार्गातील अडथळे मोडून काढणारे ते एक शक्तिशाली समाजसुधारक होते. सामाजिक न्यायाचे कार्यकर्ते असल्याने त्यांनी नेहमीच महिला सबलीकरणासाठी काम केले. अथक परिश्रम करताना, त्यांना जाणवले की लैंगिक असमानता ही सर्वच समाजात दिसून येत आहे. महिलांना समाजाच्या मुख्य प्रवाहात समाविष्ट करण्यासाठी त्यांनी आवाज उठविला. जाती, धर्म आणि लिंग वगळता सामाजिक न्यायावर आधारित समाज बनविणे हे त्यांचे उद्दीष्ट होते. डॉ. आंबेडकर यांनी महिलांचे स्थान बळकट करण्यासाठी आणि उन्नतीसाठी भारतीय राज्यघटनेत अनेक तरतुदी करून महिलांना समान दर्जा दिला आहे. परंतु महिलांना केवळ संविधानातून देण्यात आलेले अधिकार पर्याप्त नाही त्यांच्या करिता विशेष बिल बनवणे आवश्यक आहे, या विचारांच्या पार्श्वभूमीवर हिंदू कोड बिल संसदेत सदर केले गेले. ह्या कोड बिल मध्ये महिलांच्या स्थितीत सुधारणा करण्याचा मसुदा तयार केला गेला.

प्रस्तुत लेखामध्ये हिंदू कोड बिल कसे तयार झाले ,या बिलाला बनवण्यात कोणाचे योगदान होते तसेच हिंदू कोड बिलाचे महत्त्वपूर्ण घटक कोणते याचा उहापोह केला आहे . या लेखात हिंदू कोड बिल च्या अनुशंगानी डॉ बी.आर. आंबेडकरांचे महिला सक्षमीकरणाबद्दलचे विचारहि स्पष्ट होतात .

मुख्य शब्द: हिंदू कोड बिल, महिला सबलीकरण, सामाजिक न्याय, भारतीय राज्यघटना

प्रस्तावना :

भारतात महिलांची स्थिती यवन आक्रमण काळ आणि ब्रिटीशांच्या सुरवातीच्या काळात अतिशय दयनीय होती . माणूस म्हणून जगण्याचे तिचे अधिकार समाजातील सर्वच जातीत आणि स्तरात मान्य करण्यात आले नव्हते . काही मोजकी उदाहरणे असतील तिथे तिचा सन्मान केल्या गेला . शिक्षणाचा प्रचार आणि प्रसार जसा विस्तारत गेला तसे सुधारणांचे बीज रोवले गेले . भारतात तर अशी स्थिती होती कि स्थानिक जनतेला इग्रजांच्या गुलामगिरीतून सुटका हवी होती, स्वातंत्र्य हवे होते तर दुसऱ्या बाजूला महिलांच्या स्थितीमध्ये सुधार घडवून आणायचा होता. महिला तर आपल्याच देशातील आहे त्यांचा विकास नंतर करता येईल कदाचित या विचाराचे प्राबल्य मोठ्याप्रमाणात असल्यामुळे सगळ्यांचेच लक्ष व प्राधान्यता हि स्वतंत्रता मिळवण्यावर होती.

या कालावधीत काही समाज सुधारकांनी भारतातील महिलांच्या मूळ प्रश्नांना उजागर करण्याचा प्रयत्न केला. काही प्रश्नांना उतरे शोधली परंतु संपूर्ण राष्ट्रीय स्तरावर मात्र हवे ते प्रयत्न करता आले नाही. स्वातंत्र्याची पहाट दृष्टीपथात होती परंतु महिलांच्या जीवनातील स्वातंत्र्याची पहाट बघायला अजून बरेच दिवस वाट बघावी लागणार होती.

डॉ. बाबासाहेब आंबेडकर यांचे योगदान :

महात्मा ज्योतिबा फुले यांच्या नंतर महिला उन्नतीकारिता धाडसी कृती करणारे डॉ बाबासाहेब आंबेडकर हे आपल्या सर्वांना परिचित आहे . त्यांनी समाज व्यवस्थेला , रुढिना ,विचारधारेला आव्हान दिले व त्याच्या निराकरणासाठी कायद्याचे चिरस्थाई उत्तर शोधले .

“कोणत्याही समाजाचे मुल्यांकन हे त्या समाजातील महिलांची स्थिती कशी आहे यावर ठरत असते” डॉ. बाबासाहेब आंबेडकर . समाजातील पन्नास प्रतिशत ह्या महिला आहे तेव्हा त्यांना समाजात समानतेची वागणूक मिळाली नाही तर कुठल्याही समाजाची उन्नती होऊ शकत नाही. समाजाची उन्नती आणि विकास करण्याकरिता महिलांचा सर्वांगीण विकास होणे आवश्यक आहे . आपल्या देशाला विकासाकडे जायचे असेल तर आपल्या देशातील महिला शिक्षित आणि सशक्त बनायला हव्या असे स्पष्ट मत डॉ बाबासाहेब आंबेडकरांचे होते त्यामुळे कायद्याद्वारे महिलांना समान अधिकार मिळाला पाहिजे असा आग्रह त्यांचा होता .डॉ.आंबेडकरांनी चवदार तळ्याच्या चळवळीमध्ये महिलांचा सहभाग बघितला होता. भारतात शिक्षा व्यवस्थेला चांगले करण्याकरिता महिलांना शिक्षण देण्यावर भर दिला होता. डॉ. आंबेडकर यांना महिलांमधील शक्ती, संघर्ष, साहस, त्याग आणि बलिदान याबाबत जाणीव होती . त्यामुळेच वायसराय च्या कार्यकारी परिषदेत श्रम सदस्य पदावर असतांना महिलांकारता प्रसूती रजा मिळण्याची व्यवस्था केली. महिला स्वास्थ्य संबंधीत इतिहासातील हि पहिली रजा होती जी कामकाजी महिलांना बाबासाहेब यांच्या मुळे मिळाली.

भारतीय समाजाचे व्यवहार हे वेद, श्रुती, स्मृती च्या द्वारे नियंत्रित केल्या गेले होते.पुरुष आणि स्त्री यांच्यातील व्यवहारी संबंधाबद्दल वेळोवेळी कडक नियम करण्यात आले .यामुळे पुरुष आणि स्त्री यांच्या जीवनावश्यक क्षेत्रात कमालीची विषमता निर्माण झाली.महिला हि कोणत्याही समाजाची वा वर्गाची असो थोड्या फार फरकाने सगळ्यांची स्थिती समान होती. म्हणूनच डॉ. बाबासाहेब आंबेडकर यांना काही विशेष वर्ग किंवा विशेष जातीच्या स्त्रियांकरिता हिंदू कोड बिल बनवायचे नव्हते तर त्यांना सर्व जाती आणि वर्गाच्या स्त्रियांच्या अधिकारांचे संरक्षण करायचे होते. डॉ. बाबासाहेब आंबेडकर एक प्रख्यात वकील होते. भारतातील स्त्रियांची स्थिती समाजात पुरुषां प्रमाणे समान असावी तसेच तिला न्याय मिळावा अशी त्यांची इच्छा होती .

समाजातील महिलांप्रती असणारी मानसिकता, स्त्रीयांवर होणारे अत्याचार आणि त्यांना मुलभूत हक्कापासून दूर ठेवण्याची समाजाची वृत्ती स्त्रियांच्या विकासात अडसर बनत आहे हे त्यांना कार्य करत असताना तसेच अभ्यासाअंती लक्षात आले होते. संविधानात दिलेले अधिकार महिलांना पर्याप्त नाही. देशातील सर्व स्त्रियांना समान अधिकार प्राप्त होतील असे बिल तयार करणे आवश्यक आहे तसेच महिलांना विशेष असे

अधिकार आणि हक्क मिळायला हवे आणि ते एकाच अधिनियमात अंतर्भूत असावे असे त्यांना वाटत होते.त्या अनुशंगाने डॉ. बाबासाहेब यांनी अथक परिश्रम घेऊन हिंदू लॉ कमिटीने तयार केलेला मसुदा कायद्यामध्ये रूपांतरीत केला .

महिलांच्या प्रगतीत ज्या अडचणी होत्या त्यांना दूर करणे हा उद्देश हिंदू कोड बिल तयार करण्यामागे आहे असे वक्तव्य डॉ. आंबेडकरांनी २६ डिसेंबर १९५० रोजी द टाइम्स ऑफ इंडिया मध्ये प्रसिद्धीस दिले .

भारतातील सर्व जाती-धर्मातील स्त्रियांना जाचक रुढी आणि परंपरांपासून सुटका मिळावी यासाठी हिंदू कोड बिल कायद्याचा मसुदा डॉ. बाबासाहेब आंबेडकर यांनी स्वतंत्र भारताचे पहिले कायदे मंत्री म्हणून दिनांक २४ फेब्रुवारी १९४९ला हिंदू कोड बिल या नावाने संसदेत मांडला. या मसुद्याला तयार करण्याकरिता ४ वर्षे, १ महिना आणि २६ दिवस लागले. इतका प्रदीर्घ कालावधी देऊन हे बिल तयार करण्यात आले . संसदेत हे बिल इ.स. १९४७ पासून ते फेब्रुवारी १९४९ रोजी सलग मांडले गेले . या वर प्रदीर्घ चर्चा झाली हा मसुदा सात वेगवेगळ्या घटकांशी निगडित कायद्याचे कलमात रूपांतर करू पाहत होता. या बिलाचे ९ भाग होते १३९ कलम ७ घटक होते. ती म्हणजे

१. जी व्यक्ती मृतपुत्र न करता मृत पावली असेल अशा मृत हिंदू व्यक्तीच्या (स्त्री आणि पुरुष दोघांच्याही) मालमतेच्या हक्काबाबत

२. मृताचा वारसदार ठरवण्याबाबतचा अधिकार,
- ३.पोटगी,
४. विवाह,
- ५.घटस्फोट,
- ६ दत्तक विधान,
७. हिंदू अज्ञान व पालकत्व कायदा

हिंदू कोड बिल तयार करण्याकरिता खालील महत्वाचे विषय गांभियाने विचारात घेण्यात आले

१. विवाह: पुरातन हिंदू कायद्याप्रमाणे विवाह व दत्तक हा ज्या त्या जातीत होत असे. दुसऱ्या जातीत विवाह केल्यास अथवा दत्तक गेल्यास ते रद्द समजले जात असे.हिंदू कोड बिलामुळे जातीची बंधने नाहीशी होऊन कोणत्याही जातीत विवाह व दत्तक होऊ शकतो त्यामुळे हिंदू जातीच्या भिंती कमी होण्यास मदत होईल अशी अपेक्षा होती . या विधेयकात विवाह सम्बन्धी असणाऱ्या पुरातन प्रावधान मध्ये बदल करण्यात आले . हे विधेयक दोन प्रकारच्या विवाहांना मान्यता देतो .एक संस्कारित आणि दुसरा सिविल विवाह . या बिल मध्ये हिंदू पुरुषांना ना एका पेक्षा अधिक महिलांबरोबर विवाह करण्यास प्रतिबंध केला गेला. हिंदू महिलांना घटस्फोट चा अधिकार मिळाला

२. एक पनित्व : पुरातन हिंदू कायद्याप्रमाणे पुरुष हव्या तितक्या स्त्रियांशी विवाह करत असे . त्यामध्ये बंगालमध्ये कुलीन विवाह पद्धतीमध्ये एका व्यक्तीने ५०० स्त्रियांशी विवाह केल्याची उदाहरणे आहेत. त्यामध्ये एक पुरुष इतक्या बायकांना सुखाने सांभाळू शकेल काय? हि भयंकर प्रथा हिंदू कोड बिलात बंद करण्या संबंधी शिफारस करण्यात आली .

३. घटस्फोट : पुरातन कायद्याप्रमाणे बायको हि नवऱ्याची अर्धांगीनि समजली जाते . लग्न केले कि दोघानाही एकमेकाबरोबर पटत नसले तरी विभक्त होण्यास परवानगी नव्हती. नवरा बायकोचे एकमेकांशी पटत नसतानाही एकत्रित ठेवण्याची सक्ती तिला होती . कोणताही दुसरा रस्ता नसल्याने तिला कितीही त्रास झाला तरी लग्न मोडण्याची परवानगी समाजाची नव्हती हिंदू कोडबिला मध्ये स्त्रियांना घटस्फोट देण्याचे आणि घेण्याचे अधिकार मिळाले .

घटस्फोट मिळण्याकरिता या बिलात सात आधार निश्चित करण्यात आले .महिलांचा परित्याग केला असेल, धर्मांतरण , असाध्य मानसिक रोग, रखेल ठेवणे अथवा रखेल बनवणे, असाध्य व संक्रामक कुष्ठरोग, संक्रामक गुप्त रोग व क्रूरता .या आधारावर विवाहाचा विच्छेद करण्याचे प्रावधान केले गेले .

४. महिलांना हक्क : हिंदू कोड बिलामुळे महिलांना त्यांचे हक्क ,अधिकार मिळाले . पुरातन कायद्यानुसार महिलांना संपतीचे अधिकार नव्हते. विधवा स्त्रियांचा त्यांच्या पतीच्या मिळकतीवर /संपतीवर अधिकार नव्हता. लग्नाच्या वेळी तिला जी रक्कम, दागिने दिले जात होते तेच तिचे धन होते. महिलांना त्यांच्या पित्याच्या, पतीच्या आणि मुलाच्या संपतीवर अधिकार नव्हता. आजच्या जगात “संपतीच स्वातंत्र्याचा आधार स्तंभ आहे जोवर स्त्रियांना संपतीचा वारस मिळत नाही तोवर त्यांची गुलामगिरी संपणार नाही” असे स्पष्ट मत डॉ आंबेडकरांचे होते. हिंदू कोड बिलात हा भेदाभेद काढून स्त्रीला समान वाटा मिळाला. वडिलांच्या मिळकतीवर मुलाप्रमाणे मुलींना समान हक्क देण्यात आला. आधार नसलेल्या मुलींना आधार देण्यात आला. हा कायदा स्त्रियांच्या स्वतंत्र हक्काची सनद आहे

५ वारसा हक्क-

कुटुंबाच्या मालकीची जी स्थावर -जंगम मालमत्ता असेल तिची व्यवस्था व वाटप कशी असावी यासंबंधी हिंदू कोडबिला मध्ये विधवा स्त्रियांना आणि मुलींना संपतीमध्ये अधिकार असावा असा प्रस्ताव ठेवला होता. यामध्ये ज्यांनी आपले मृत्यूपत्र बनवले नसेल, त्या व्यक्तीच्या संपतीमध्ये हिंदू स्त्री आणि पुरुषांना प्राप्त होणारी संपतीत कायद्याने वाटणी झाली पाहिजे असा प्रस्ताव सादर केला. या कायद्यानुसार मयत झालेल्यांच्या सर्व मुलगे आणि मुलींना समान वाटणीचे अधिकार देण्यात येतात.

हिंदू कडे बिल इतके विस्तृत बनवले होते कि महिलांच्या सर्वच जीवन घटकांचा विचार करण्यात आला होता . परंतु राजकीय ,सामाजिक, धार्मिक नेतृत्वाला ते जसे च्या तसे मान्य नव्हते . हे बिल अनेक कुप्रथांना हिंदू धर्मापासून दूर करत होते, ज्याला परंपरेच्या नावाखाली काही कट्टरतावादी सनातनी जिवंत ठेवू इच्छित होते. या बिलाचा जोरदार विरोध झाला. या बिलाला ९ एप्रिल १९४८ ला निवड कमिटीच्या जवळ पाठवण्यात

आले. डॉ. बाबासाहेब आंबेडकरांचे सर्व तर्क आणि नेहरुंचे समर्थन असूनही सुरुवातीस हे बिल संविधान सभेत पारित प्राप्त होऊ शकले नाही . त्यामुळे आंबेडकरांनी आपल्या पदाचा राजनामा दिला. पहिल्या लोकसभा निवडणुकीनंतर हे बिल तुकड्या तुकड्या नि संसदेत मंजूर करण्यात आले. पंडित जवाहरलाल नेहरू यांनी मूळ विधेयकाचे अनेक भागात विभाजन केले . सर्व प्रथम १९५५ मध्ये हिंदू विवाह कायदा पारित करण्यात आला . या कायद्यात विवाह संबंधी प्रावधानांमध्ये बदल केला आहे. यात सांस्कारिक व कायदेशीर या दोन प्रकारच्या विवाहाला मान्यता देता येते. यामध्ये हिंदू पुरुषांना दोन किंवा त्यापेक्षाही अधिक स्त्रियांशी विवाह करायला प्रतिबंध आहे आणि त्यासंबंधी शिक्षेची तरतूद केली आहे. यामध्ये हिंदू स्त्रियांना घटस्फोट घेण्याचा अधिकार देण्यात आला होता. अशाप्रकारे महिलांचे मानवी हक्क जोपासण्याकरिता ची सनद या कायद्यात दिली आहे . असेच तिला इतरही अधिकार मिळावे या करिता या बिलातील तरतुदींच्या आधारावर खालील ८ कायद्यामध्ये हे हिंदू कोड बिल रूपांतरीत केले गेले . जसे -----

1. हिंदू विवाह अधिनियम
2. विशेष विवाह अधिनियम
3. दत्तक घेणे, दत्तकग्रहण अल्पायु - संरक्षता अधिनियम
4. हिंदू वारसदार अधिनियम
5. दुर्बल आणि साधनहीन कुटुंबातील सदस्य यांना भरण-पोषण अधिनियम
6. अप्राप्तवय संरक्षण सम्बन्धी अधिनियम
7. वारसदार अधिनियम
8. हिंदू विधवाला पुनर्विवाह अधिकार अधिनियम

सारांश:

डॉ. बाबासाहेब यांना हे बिल पूर्ण स्वरूपात मंजूर व्हावे असे वाटत होते परंतु ते वास्तवात झाले नाही . तर भारतातील इतर धर्मातील महिलांना सामाजिक न्याय मिळण्यास हिंदू महिलांपेक्षा अधिक काळ लागला . त्या आताच कुठे मोकळा श्वास घेत आहे .ट्रिपल तलाक आणि तत्सम असणाऱ्या रुधीविरोधी आवाज आजही उठवत आहे . सारांशरित्या असे म्हणता येईल कि आजही सर्वच महिलांना न्यायाकरिता संघटीत होऊन आवाज उठवावा लागत आहे .समाजाची मानसिकता अजून बदलण्याची गरज आहे हेच वर्तमान काळात घडणाऱ्या घटना सांगत आहे . शेवटी असेच म्हणावे लागेल उत्तिष्ठ! जागृत!

संदर्भ

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आर्थिक विकासामध्ये डॉ. बाबासाहेब आंबेडकरांचे योगदान

श्री. कांतीलाल शंकराव पाटील

पीएच.डी. संशोधक विद्यार्थी

पीएच.डी. अभ्यास केंद्र

आजिवन अध्ययन आणि विस्तार विभाग,

व्हीव्ही भवन, बी. रोडचर्चगेट, मुंबई

ईमेल kantispatil@gmail.com

I. गोषवारा :-

डॉ. बाबासाहेब आंबेडकर म्हणजे विविध अंगी ज्ञानसागर अर्थशास्त्राच्या अभ्यासासाठी इतकी कुशाग्र व चिकित्सक बुद्धी असूनही इतर कार्याच्या व्यापामुळे डॉ. आंबेडकरांना अर्थशास्त्र म्हणून विकसित होण्यास वेळ मिळाला नाही. डॉ. आंबेडकरांनी सामाजिक प्रश्नांना आधिक महत्वाचे स्थान दिले. त्या काळातील प्रस्थापित व्यवस्थेत भारतीयांचे सामाजिक प्रश्न आर्थिक प्रश्नांपेक्षा आधिक गंभीर होते. असे असले तरी डॉ. आंबेडकरांच्या आर्थिक विचारांचे महत्त्व तूटभरही कमी होत नाही.

अमेरिकेतील कोलंबिया विद्यापीठ व इंग्लंड मधील लंडन स्कूल ऑफ इकॉनॉमिक्स येथे त्यांनी एम. ए. ते डी.एस.सी. पदव्या मिळविल्या. प्रो. सेलिंगमन व प्रो. एडविन कॅनन या प्रसिद्ध अर्थशास्त्रज्ञांचे त्यांना मार्गदर्शन मिळाले. डॉ. आंबेडकरांनी १९१५ मध्ये ईस्ट इंडिया कंपनीचे प्रशासन आणि वित्त यावर एम. ए. पदवीसाठी शोध निबंध लिहून आर्थिक विचारांना सुरुवात केली. त्यांचा प्रादेशिक वित्त हा प्रबंध १९२५ मध्ये प्रकाशित झाला. भारतामध्ये १९३३ पासून वित्तीय व्यवस्थेचा विकास कसा झाला यांचे संशोधन या प्रबंधात त्यांनी केले. सर्वात महत्वाचे म्हणजे त्याकाळातील प्रस्थापित जगाला पडलेला गुंतागुंतीचा प्रश्न सोडविण्यास त्यांनी मदत केली. तसेच शेतीविषयक आर्थिक विचार, अंदाजपत्रक आणि करासंबंधी आर्थिक विचार, भारतीय राजस्वसंबंधी विचार त्यांनी मांडले.

II. संशोधन संकल्पना (Key words) :- भारतीय रुपयाचा प्रश्न, शेती विषयक आर्थिक विचार, अंदाजपत्रकातील व करासंबंधी विचार, भारतीय राजस्वीसंबंधीचे विचार.

III. संशोधन पध्दती :-

प्रस्तूत संशोधनाकरिता संशोधकाने द्वितीय सामग्रीचा वापर करून माहिती संकलित केली आहे. यामध्ये संदर्भग्रंथ, विविध मासिके, संशोधन लेख, विविध अहवाल इंटरनेट वरील माहितीचा वापर केला आहे.

IV. संशोधनाची उद्दिष्टे :-

१. डॉ. बाबासाहेब आंबेडकरांचे चलनविषयक विचार अभ्यासणे.
२. डॉ. बाबासाहेब आंबेडकरांचे शेतीविषयक आर्थिक विचार समजून घेणे.
३. डॉ. बाबासाहेब आंबेडकरांचे करप्रणाली व अंदाजपत्रक आणि केंद्र व राज्य सरकारांमधील संबंधाचा अभ्यास करणे.

V. संशोधनाची गृहितके :-

भारताच्या आर्थिक विकासात डॉ. बाबासाहेब आंबेडकरांच्या विचारांचे महत्व अनन्यसाधारण आहे.

VI. महितीचे विश्लेषण :-

डॉ. बाबासाहेब आंबेडकरांचे आर्थिक विचार त्यांच्या लिखानातून प्रकट होतात. त्यांनी केलेली भाषणे, स्वतंत्र मजूर पक्षाचा जाहिरनामा, भारतीय शेतीतील समस्या, अंदाजपत्रकावरील विचार तसेच केंद्र व राज्य यांच्यातील आर्थिक संबंध इत्यादी बाबत त्यांनी महत्वपूर्ण विचार मांडले आहेत.

i. भारतीय रुपयाचा प्रश्न :- रुपयाचा प्रश्न या ग्रंथामध्ये त्यांनी रुपयाची उक्तांतीची ऐतिहासिक मिमांसा वर्तविली आहे. भारतासाठी आदर्श चलनपध्दती कोणती हा वाद निर्माण झाला. याबाबत तत्कालिन परिस्थितीत डॉ. बाबासाहेब आंबेडकरांनी आपली भुमिका ठाम मांडली व लॉर्ड केन्स यांच्या सारख्या अर्थशास्त्रज्ञावरसुद्धा टिका केली. त्यांचा विवेचनानुसार भारतीय सुवर्ण विनिमय प्रमाणाच्या शास्त्रीय आधाराचे विश्लेषण करण्याचा प्रयत्न प्रो. केन्सशिवाय अन्य व्यक्तींनी केला नव्हता. परंतु केन्स आणि डॉ. बाबासाहेब आंबेडकर यांचे निष्कर्ष परस्पर जुळणारे नव्हते. प्रो. केन्स यांनी मांडलेल्या मुदयांवर आंबेडकरांना शंका होती. कारण केन्स यांनी आपल्या विश्लेषणात एका महत्वपूर्ण मुलभूत बाबीकडे दुर्लक्ष केले होते. ती म्हणजे जोपर्यंत रुपयाच्या सामान्य क्रयशक्तीत स्थिरता येत नाही तोपर्यंत हे चलन स्थिर होणे शक्य नाही नेमकी हीच गोष्ट विनिमय प्रमाणात शक्य होत नव्हती डॉ. आंबेडकरांनी निर्गमनाची निश्चित मर्यादा असलेला अपरिवर्तनीय रुपया हाच स्थिर असू शकतो असे ठामपणे सांगितले. सोप्या भाषेत सुवर्ण विनिमय परिणाम असतांना भारतात कशी भाववाढ झाली याचे पुरावे देवून विवेचन केले. सोने चांदीचा विनिमय दर स्थिर ठेवणे कठीण झाल्याने भारताचे अतोनात नुकसान झाले. असे डॉ. आंबेडकरांना वाटत होते.

ii. शेतीविषयक आर्थिक विचार . :- डॉ. आंबेडकरांनी जे इतर आर्थिक लिखान केले त्या मध्ये एक उल्लेखनिय लेख म्हणजे, 'Small Holdings in India and their Remedies' हा लेख १९१८ मध्ये 'The Journal of Indian Economic Society' प्रकाशित झाला. त्यांच्या दृष्टीने शेती हा भारतातील एक महान राष्ट्रीय उद्योग आहे. डॉ. आंबेडकरांनी शेतीवर आर्थिक विचार मांडतांना लहान धारण क्षेत्रेही भारतीय शेतीला भेडसावणारी एक गंभीर समस्या असून वारसा हक्क हे जमिनीच्या विभाजनाचे प्रमुख कारण नसून शेतीवर लोकसंख्येचा असलेला अतिरिक्त भार हेच प्रमुख कारण आहे. त्यामुळे भारतीय शेतीचा प्रश्न सोडविण्यासाठी औद्योगिकीकरण हा एकच प्रभावी व खात्रीशिर उपाय आहे असे त्यांचे मत होते.

iii. अंदाजपत्रक आणि करासंबंधी आर्थिक विचार :- डॉ. आंबेडकरांनी कर आणि अंदाजपत्रकावरील आर्थिक विचार त्यांच्या भाषणातून व स्वतंत्र मजूर पक्षाच्या जाहिरनाम्यातून मांडले आहेत. १९२७ च्या अंदाजपत्रकावर आपले मत मांडतांना त्यांनी ठाम पणे सांगितले की, या अंदाजपत्रकात प्रशासकिय गुणवत्ता वाढ आणि त्यावर केला जाणारा खर्च या दृष्टीकोणातून विचार झालेला नाही. तुट येण्याचे कारण म्हणजे प्रशासकिय खर्च होय. १९२० मधील अंदाजपत्रक शिल्लकीकडून तूटीकडे जाणारे होते. म्हणून त्यावर चिंता व्यक्त केली. तर १९३८ च्या अंदाजपत्रकात भविष्यातील घडामोडी व राज्यातील समस्याची उणिवा आहे. असे मत मांडले. १९३९ च्या अंदाजपत्रकातील विज करातील वाढीला विरोध करतांना रॉकेलचा वापर वाढला तर आरोग्यावर आणि पर्यावरणावर वाईट परिणाम होतील असे स्पष्ट केले. भारतीय कर पध्दतीवर विचार मांडतांना त्यांनी श्रीमंतावर अधिक कर तर गरिबांवर कमी कर लादून कर समतोल साधण्याचा विचार मांडला. करामुळे राहणीमानावर प्रतिकूल परिणाम होऊ नयेत व कर आकारणी पध्दती प्रगतशील असावी असे मत मांडले.

iv. भारतीय राजस्वसंबंधी विचार :- डॉ. आंबेडकरांनी त्यांच्या पीएचडी साठी लिहिलेला प्रबंध त्यांच्या राजस्व विषयक अर्थशास्त्रीय कामगिरीचा उत्कृष्ट नमुना आहे. १८३३ ते १९२१ या काळातील ब्रिटीश सरकार व घटक राज्य यांच्यातील आर्थिक संबंधांवर प्रकाश टाकला आहे. घटक राज्यांच्या मागण्या वाढत गेल्याने व त्या योग्य आहेत की अयोग्य आहेत याची तपासणी यंत्रणा नसल्याने केंद्र सरकारला राज्यांच्या गैरवाजवी मागण्यादेखील मान्य कराव्या लागल्या याचा परिणाम म्हणजे केंद्र सरकारची अर्थसंकल्पातील तूट प्रचंड वाढत गेली म्हणून १९७१ पासून केंद्र व घटक राज्य यांच्यासाठी वेगवेगळे अर्थसंकल्प करण्याची प्रथा प्रथमच अस्थित्वात आली.

निष्कर्ष :-

१. डॉ. आंबेडकरांनी समाजसुधारक, अर्थतज्ञ, राजकारणी, कायदेपंडीत अश्या भूमिका यशस्वीपणे पार पाडल्या आहेत. भारतीय रुपायाच्या प्रश्नावर मत मांडतांना चलन निर्मितीवरील मर्यादा किती महत्वपूर्ण आहे. असे दर्शविले. सद्यस्थितीत त्यांचे हे विचार आजच्या भाववाढीवर नियंत्रण ठेवण्यास उपयुक्त आहेत.
२. शेतीविषयक आर्थिक विचार करतांना त्यांनी भारतीय शेतीची उत्पादकता कमी असण्याचे अतिशय महत्वाचे कारण प्रतिपादन केले. ते म्हणजे शेतजमिनीवरील अतिरिक्त लोकसंख्येचा भार होय. सद्य परिस्थितीतील शेतकऱ्यांच्या आत्महत्या, गरिबी, तसेच शेतीतील छुपी बेकारी, हे शेतीवरील अतिरिक्त ताण दर्शविले. शेतीवरील अतिरिक्त ताण कमी करण्यासाठी त्यांनी औद्योगिकीकरण हा उपाय सुचविला आहे.
३. अंदाजपत्रक आणि करासंबंधीत आर्थिक विचार यांचे सद्यस्थितीतील महत्व प्रतिपादन करतांना डॉ. आंबेडकरांनी मांडलेल्या आर्थिक विचारांची उपयुक्तता आजही कमी झालेली दिसून येत नाही.

संदर्भ सुची :-

१. डॉ. कविमंडण विजय (१९९०) आर्थिक विचारांचा विकास, श्री. मंगेश प्रकाशन, नागपूर
२. डॉ. पाटील जे. एफ. (२०१३) आर्थिक विचारांचा इतिहास, फडके प्रकाशन, कोल्हापूर
३. डॉ. ढोबळे रमेश, भारतीय राजकीय विचारवंत, विद्या बुक्स पब्लिशर्स, औरंगाबाद
४. डॉ. भोळे भास्कर लक्ष्मण (२००३) आधुनिक भारतातील राजकीय विचार, पिंपळापूरे प्रकाशन, नागपूर
- ५- www.ambedkar.org/bss/tpwards the/htm

डॉ. बाबासाहेब आंबेडकर आणि स्त्री मुक्ती

डॉ. अस्मिता रामभाऊ ठोंबरे

महात्मा ज्योतीबा फुले
समाजकार्य महाविद्यालय, बुलडाणा

सारांश :-

भारतीय घटनेचे शिल्पकार महामानव डॉ. बाबासाहेब आंबेडकर हे वंचित दलितांचे नेतेच नव्हते तर समाजातील स्त्रियांचे सुध्दा नेते होते. परदेशात शिक्षणाकरिता गेल्यानंतर तिथे स्त्रियांना असणारे स्वातंत्र्य, मानसिक स्वातंत्र्य त्यामुळे मुक्त पणे श्वास घेत असलेल्या स्त्रिया, हेच स्वातंत्र्य माझ्या देशातील स्त्रियांना मिळाले पाहिजे अशी त्यांची इच्छा होती त्याकरिता त्यांनी स्त्रियांना शिक्षण घेण्याकरिता व एकत्रित येण्याकरिता प्रोत्साही केले. महिला आर्थिकदृष्ट्या सक्षम व्हाव्यात याकरिता महिलांसाठी कायदे केलेत.

संविधानामध्ये स्त्री-पुरुष समानता विषयक तरतुद केली. संविधानानंतरच्या काळात स्त्रियांची जी प्रगती झाली त्याकरिता डॉ. बाबासाहेब आंबेडकरांची दूरदृष्टी, नियोजन कारणीभूत आहे. म्हणूनच भारतातील प्रत्येक स्त्रिने बाबासाहेबांचे ऋण माणून त्यांनी जो मार्ग दर्शविला त्याचा अवलंब करणे आवश्यक आहे.

८ एप्रिल २०१६ रोजी महिलांना शनी मंदिरात चौथ्यावर जावून दर्शन घेण्याचा अधिकार मिळाला. महिलांनी स्वाभिमानाची ही लढाई लढली व जिंकली. त्यामागे स्त्री-पुरुष समानता ही प्रेरणा होती. भारतीय राज्यघटनेत डॉ. बाबासाहेब आंबेडकरांनी जे मुलभूत हक्क दिले आहे. त्यातील कलम १५ चा आधार घेऊनच महिलांना या संघर्षात यश मिळविता आले. यावरूनच बाबासाहेबांच्या दुरदर्शपणाची कल्पना येते.

डॉ. बाबासाहेब आंबेडकरांनी या भारतवर्षातल्या निम्म्याने लोकसंख्या असलेल्या स्त्री वर्गावर अनंत उपकार करून ठेवले आहे. त्यांचे स्त्रि-विषयक कार्य पाहिले तर खऱ्या अर्थाने स्त्रि-मुक्ती साधणारा मुक्तीदाताच बाबासाहेबांना म्हणावे लागेल. या भारतातील स्त्री डॉ. बाबासाहेबांची ऋणी आहे. आज ती मोकळा श्वास घेऊ लागली आहे ती बाबासाहेबामुळेच आज तिला भरारी घेण्याचे पंख मिळाले तेही बाबासाहेबामुळेच!

स्त्रियांच्या प्रश्नाचा विचार :-

डॉ. बाबासाहेब आंबेडकरांनी दलित व वंचिताचा अभ्यास केला त्याचबरोबर त्यांनी स्त्रियांसाठी सुध्दा अत्यंत मुलगामी विचार केला. ही गोष्ट सहज निर्माण झाली नाही. तर अगदी लहानपणापासून त्यांनी पाहिलेली स्त्री, सवर्ण व दलित दोन्ही स्त्रियांचे प्रश्न त्यांनी अभ्यासले. तसेच परदेशात असताना पाश्चात्य स्त्रियांच्या व भारतीय स्त्रियांच्या स्थितीचे तुलनात्मक निरीक्षण त्यांनी केले असणार. येथील स्त्रियांप्रमाणे माझ्या देशातील स्त्री मानसिकदृष्ट्या स्वतंत्र असायला हवी, प्रगत व सुशिक्षित असावी असे त्यांनी निश्चितपणे ठरविले असेल. ती शिक्षित झाल्याने तिला आपले बरे-वाईट निश्चित कळेल ती कुणाचीही गुलाम राहणार नाही व त्यासाठी कायद्याचा आधार घ्यावा लागेल आणि म्हणून हिंदू कोड बिल यासारखे बिल त्यांनी संसदेत मांडले होते. तसेच वैयक्तिकरित्या त्यांच्या आयुष्यात आलेल्या स्त्रियांचा अनुभव अत्यंत मायेचा व समर्पणाचा होता. मातृछत्र जरी लहानपणी हरविले तरी त्यांच्या आत्याने अत्यंत मायेने त्यांचे संगोपन केले तरी पत्नी रमा या महामायेने हा प्रज्ञासूर्य जपला, जोपासला, फुलविला अशी जिवनभर पुरुषाला जपणारी स्त्री जात स्वतः मात्र पिढ्यान् पिढ्या दयनीय अवस्थेत आहे हे बाबासाहेबांना प्रकर्षाने जाणवले असेल आणि म्हणूनच बाबासाहेबांनी स्त्रियांना परंपरेच्या जोखडातून मुक्त करण्यासाठी आपले सर्वकष प्रयत्न केले असणार.

स्त्री स्वातंत्र्याची गरज :-

भारतातील परंपरावादी समाजरचनेत स्त्रियांना गौण स्थान आहे. संस्कृतीच्या नावाखाली स्त्रियांना गुलामगिरीमध्ये ढकलण्याचे प्रयत्न केले गेले. स्त्रियांकडे संतती निर्मितीचे साधन व उपभोग्य वस्तू या दृष्टीकोनातूनच पाहिल्या गेले. आज भारतीय स्त्रियांसाठी आधुनिक विचारसरणीने प्रगतीचे दरवाजे किलकिले केले आहे. त्यातून येणाऱ्या प्रकाशकिरणांनी अनेक स्त्रियांचे जीवन प्रकाशाने भरून गेले आहे. परिस्थिती बदलत आहे. या बदलाची सुरुवात जर कोणी केली असेल, तर ती म. फुले, शाहू महाराज, र. धो. कर्वे, डॉ. बाबासाहेब आंबेडकर यांनी केले आहे. परंतु स्त्री स्वातंत्र्याचे दरवाजे पूर्ण उघडण्यासाठी अजून मोठा अवकाश आहे. “न स्त्री स्वातंत्र्यमर्हति” या विचारांचा पगडा आजही दिसतो. स्त्रियांना स्वातंत्र्य दिल्यास समाजामध्ये स्वैराचार अनैतिकता वाढेल अशी नेहमी भीती दाखविली जाते. स्त्रियांना मानसिक स्वातंत्र्य दिल्याने तिच्या अंगी कर्तृत्वाला अधिकच उभारी येईल. तिच्या सर्जनशिलतेमुळे व्यवस्थापन कौशल्यामुळे समाजाचा अर्धा विकास खुंटलेला आहे तो होण्यास मदत होईल.

डॉ. बाबासाहेब आंबेडकरांचे स्त्रि-शिक्षणाबद्दलचे विचार :-

एखाद्या समाजाच्या प्रगतीचे अवलोकन करायचे असेल तर त्या समाजाच्या स्त्रियांची स्थिती तपासा असे बाबासाहेब म्हणत. मुलींना शाळेत पाठवित असताना मुलांबरोबर सहशिक्षण द्यावे असे बाबासाहेबांचे मत होते. परंपरावादी लोकांना सहशिक्षण ही कल्पनाच भयंकर वाटत असे. मात्र बाबासाहेबांनी स्पष्ट केले होते की, स्त्री-पुरुषांना वेगवेगळे ठेवल्याने त्यांच्यामध्ये नितीमत्ता कायम राहते हा नुसता भ्रम आहे.

डॉ. बाबासाहेबांनी महाड समता संग्रमाच्या वेळी भगिणींना उद्देशून भाषण केले होते त्यामध्ये त्यांनी सांगितले ज्ञान आणि विद्या ही फक्त पुरुषांचीच मक्तेदारी नाही तर ती स्त्रियांची सुद्धा आहे. तुम्हाला पुढची पिढी सुधारावयाची असेल तर मुलींना शिक्षण द्या. ब्राम्हण स्त्रियांच्या पोटी जन्मलेल्या बालकाला उच्च दर्जा प्राप्त होतो. तुमच्या पोटी जन्मलेले बालक अवमानीत का होते. गुलामाला गुलामीची जाणीव करून द्या म्हणजे तो बंड करून उठेल हे समाजशास्त्रज्ञ असलेल्या बाबासाहेबांना ठाऊक होते. त्याकरिता प्रस्थापितांविरुद्ध बंड करून उठण्यासाठी स्त्रियांमध्ये स्त्रिशिक्षणाने आत्मतेज जागविण्यासाठी महिलांना जागृत केले होते.

स्त्रियांमध्ये आत्मविश्वास वाढवायचा असेल तर त्यांना शिक्षित करणे आवश्यक आहे. त्यासाठी ते म्हणतात “उपासमारीने शरीराचे पोषण कमी होवून माणूस हिनबल होतो व अल्पायुषी ठरतो व शिक्षणाच्या अभावाने निर्बुद्ध होवून गुलाम होतो. स्त्री शिक्षणासाठी त्यांची भूमिका अत्यंत तळमळीची होती त्यांनी प्रातिक सरकारने आपल्या इलाख्याच्या ठिकाण ५० मुलींची क्षमता असणारे वसतीगृह सरकारी खर्चाने चालवावे तसेच शिष्यवृत्तीसाठी सुद्धा प्रयत्न केले.

डॉ. आंबेडकरांचे स्त्री-सक्षमीकरणावरील विचार :-

स्त्री ही मानव आहे व तिचा स्विकार तिने व समाजाने सर्वप्रथम करावयास हवा तिला व्यक्ती व विचार स्वातंत्र्य असायला हवे. लग्नानंतर पतीने पत्नीस समान अधिकार देणे आवश्यक आहे. स्त्रियांच्या प्रगतीत लवकर होणारा विवाह आड येतो म्हणून त्यांच्यावर लवकर वैवाहिक जीवन लादू नका.

बाबासाहेबांनी नेहमीच कुटूंब नियोजनाचा पुरस्कार केला. कुटूंब-नियोजनाची जबाबदारी स्त्री-पुरुष दोघांची आहे व त्यासाठी ते नेहमीच आपल्या १४ भावंडांचे उदाहरण देतात.

समान मताचा अधिकार :-

पाश्चिमात्य देशात जेव्हा स्त्रियांना मतदानाच्या अधिकारापासून वंचित ठेवले होते तेव्हा डॉ. आंबेडकरांनी भारतातील स्त्रियांना तो मिळवून दिला होता.

स्त्री कामगारासाठी सोयी सवलती :-

मजुरमंत्री झाल्यानंतर बाबासाहेबांनी गिरण्या कारखाने येथे काम करणाऱ्या स्त्रियांना समान वेतन, स्त्रियांना बाळंतपणाची रजा, कामगार महिलांच्या मुलासाठी पाळणाघरे अशा मागण्या त्यांनी मंजूर करून घेतल्या व यामुळे अनेक महिला आर्थिकदृष्ट्या सक्षम झाल्या.

हिंदू कोड बिल :-

भारतामध्ये विविधता आहे. त्याचप्रमाणे घटस्फोट, वारसा हक्क, दत्तक विधान यामध्ये सुध्दा विविधता होती. भारतातील वेगवेगळ्या कायद्यांचे सुसुत्रीकरण, एकत्रीकरण, संहतीकरण केले जावे व सर्व हिंदू धर्मियांना समान कायदा लागू व्हावा हाच हिंदू कोड बिलाचा उद्देश होता. परंतु परंपरावादी विचारसरणीच्या प्राबल्याने या हिंदू कोड बिलाला प्रचंड विरोध झाला त्यामुळे हे बिल संसदेत मंजूर होऊ शकले नाही. बाबासाहेबांनी महिलांच्या प्रश्नासाठी आपल्या पदाचा राजीनामा दिला. परंतु कालांतराने हिंदू मॅरेज ॲक्ट-१९५५ हिंदू अडाप्शन ॲंड मेटेन्स ॲक्ट- १९५६ वगैरे कायदे मंजूर होवून स्त्रियांना अधिकार मिळाले. हिंदू कोड बिलात बाबासाहेबांनी स्त्री ही कोणत्याही जाती धर्माची असो ती दलित आहे तिला घटस्फोटाचा अधिकार दिला. पोटगी सुध्दा अधिकार दिला. स्त्रियांना दत्तक देणे व घेण्याचा सुध्दा अधिकार मिळाला. वडिलांच्या संपत्तीत मुलासोबत मुलीला सुध्दा अधिकार मिळाला. आंतरजातीय विवाह करण्यास मान्यता मिळाली. व्यक्तीचा दुसरा विवाह योग्य कारण नसल्यास अवैध ठरविला गोल. यासारख्या स्त्रियांना देवीचा दर्जा न देता माणूस म्हणून तिच्या गरजा काय आहेत याचा विचार करून डॉ. बाबासाहेबांनी स्त्रियांना स्वातंत्र्य मिळवून दिले.

स्त्रिजातीवर डॉ. बाबासाहेबांचे अनंत उपकार आहे. त्याची जाणीव सर्वच वर्गातील स्त्रियांनी ठेवली पाहिजे. त्यांनी दाखविल्या मार्गावर मार्गक्रमण केल्यास प्रगतीचा सूर्य गाठणे अवघड नाही.

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डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार आणि कार्य

श्री. समाधान पसरकल्ले

सहाय्यक प्राध्यापक

मराठी विभाग

श्री. छत्रपती शिवाजी महाविद्यालय, उमरगा

Email ID samadhan.pasarkalle@gmail.com

गोषवारा-

व्यक्तिमत्व विकासासाठी शिक्षण हे एक प्रभावी साधन आहे .या साधनाच्या आधारे सर्वसामान्य व्यक्तीच्या अंगी स्वतंत्र समता बंधुता इत्यादी मानवी मूल्यांची रुजवण होते. यासाठी शिक्षण हे महत्त्वपूर्ण ठरते .या अनुषंगाने डॉ. बाबासाहेब आंबेडकरांनी शिक्षणासंदर्भात मांडलेले विचार आधुनिक काळातील तरुण पिढीला निश्चितच प्रेरणा देणारे आहेत. डॉ. बाबासाहेब आंबेडकरांनी समाजामध्ये सामाजिक एकात्मता निर्माण व्हावी यासाठी अस्पृश्य समजल्या जाणाऱ्या समाज व्यवस्थेला स्वतंत्र व आपल्या हक्क अधिकाराची जाणीव शिक्षणाच्या माध्यमातून करून दिली. याच शिक्षणासंदर्भात डॉ. बाबासाहेबांचे विचार शिका संघटित व्हा संघर्ष करा व शिक्षण हे वाघिणीचे दूध आहे जो प्राशन करेल तो गुरगुरल्याशिवाय राहणार नाही. यावरून शिक्षणाने सर्वसामान्य व्यक्तीला सर्व स्तरातील ज्ञान प्राप्त होते व प्राप्त झालेले ज्ञान अन्याय अत्याचार व हक्क अधिकाराची जाणीव करून देते. म्हणजेच अन्याय अत्याचाराविरुद्ध आवाज उठवण्याचे कार्य शिक्षण करते.

शिक्षणाशिवाय मापूस म्हणजे डोळे असून आंधळा कान असून बहिरा व तोंड असून मुका .असे असल्यामुळेच 'मुकी बिचारे कुणी हाका,' या न्यायाने स्त्री शूद्रातिशूद्रांना अज्ञान दारिद्र्य आणि गुलामगिरीच्या अंधकारमय जीवनातून बाहेर काढण्यासाठी शिक्षण हेच महत्त्वपूर्ण साधन आहे. या संदर्भातील डॉ. बाबासाहेब आंबेडकरांच्या शैक्षणिक विचारांचा आढावा प्रस्तुत शोधनिबंधातून घेतला आहे.

प्रस्तावना :

भारताच्या सामाजिक राजकीय शैक्षणिक जडणघडणीमध्ये आणि एक महान समाजसुधारकांचे योगदान लाभले आहे. त्यामध्ये डॉक्टर बाबासाहेब आंबेडकर यांचे नाव अग्रस्थानी घ्यावी लागते. भारतीय राज्यघटनेचे शिल्पकार, दलितांचे कैवरी, एक थोर शिक्षण तज्ञ, देशाला स्वातंत्र्याचा प्रकाश देणारे महामानव डॉक्टर बाबासाहेब आंबेडकर म्हणजे सर्व भारतीयांचे श्रद्धास्थान आहेत. डॉ. बाबासाहेब आंबेडकरांची कार्य केवळ शिक्षणाप्रती मर्यादित नसून सामाजिक राजकीय आर्थिक क्षेत्रातही मोठ्या प्रमाणामध्ये आपल्या कार्य आणि कर्तृत्वाच्या बळावर केवळ शिक्षणाच्या ज्ञानाच्या माध्यमातूनच घडवून आणला आहे. शिक्षणाच्या विचारा संदर्भात महर्षी विठ्ठल रामजी शिंदे, शाहू महाराज , डॉ. बाबासाहेब आंबेडकर , महाराजा सयाजीराव गायकवाड , कर्मवीर भाऊराव पाटील, पंजाबराव देशमुख, यासारख्या महान समाजसुधारकांनी शिक्षण विषयक विचार रुजवण्यासाठी

जिवाचे रान केले. यामध्ये महात्मा ज्योतिराव फुले यांना आपले गुरु मानणाऱ्या डॉक्टर बाबासाहेब आंबेडकरांनी अस्पृश्य म्हणून समजल्या जाणाऱ्या समाजामध्ये शिक्षणासंदर्भात प्रेरणा निर्माण करून दिली. सर्वसामान्य माणसांना शिक्षणाच्या माध्यमातून हक्क आणि कर्तव्य यांची जाणीव करून दिली. याबरोबरच शिक्षण हे केवळ व्यक्तीच्या आत्मविकासाची साधन नसून देश विकासाचे हे साधन आहे या विचाराचा म्हणावा तसा प्रचार आणि प्रसार झाला नाही . परिणामी पक्षपाती पणा व विषम तत्वज्ञानाची बीजे इथे रुजली गेली. व त्यातून लोक माणसांमध्ये “बामना घरी लिव्हण, कुणबी या घरी दान, आणि म्हारा घरी गाणं “13सा उच्चवर्णीयांचा समज होता. या या समजाला मोडून काढण्यासाठी शिक्षण हेच एक मात्र साधन आहे. या शिक्षणाचा प्रचार आणि प्रसार करण्यासाठी डॉ. बाबासाहेब आंबेडकरांचे कार्य महत्त्वपूर्ण ठरते.

उद्दिष्टे : डॉ. बाबासाहेब आंबेडकर यांचे शिक्षण विषयक विचार अभ्यासणे

गृहीत कृत्ये : डॉ. बाबासाहेब आंबेडकर यांचे शिक्षण विषयक कार्य अलौकिक स्वरूपाचे आहे

संशोधन पद्धती

प्रस्तुत शोधनिबंध लेखनासाठी दुय्यम तथ्य संकलन पद्धतीचा अवलंब केला आहे. यामध्ये दुर्मिळ ग्रंथ क्रमिक पुस्तके प्रकाशित शोधनिबंध मासिके वर्तमानपत्रे व इंटरनेट इत्यादींच्या आधारे सदर शोधनिबंधाचे वर्णनात्मक पद्धतीने विवेचन करण्यात आले आहे.

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार :

प्राचीन काळी शिक्षण घेण्याचा अधिकार केवळ वरिष्ठ समजल्या जातींनाच होता कनिष्ठ जातींना शिक्षण घेण्याचा अधिकार नव्हता त्यामुळे तत्कालीन अस्पृश्य कनिष्ठ जातीची स्थिती ही गुलामी पेक्षाही शंकर झाली होती या गुलामीतून समाजाला मुक्त करण्यासाठी त्यांना हक्क व अधिकार यांची जाणीव करून देण्यासाठी डॉ. बाबासाहेब आंबेडकर यांनी अस्पृश्यांच्या मुक्तीसाठी अनेक लढे दिले. त्यांच्यासाठी केलेला संघर्ष आधुनिक भारताच्या निर्मितीसाठी एक आराखडा आहे. पारंपारिक विषमता निर्मूलन करून स्वतंत्र समता बंधुता न्याय या मूल्यावर आधारलेल्या समाजाची रचना डॉक्टर बाबासाहेब आंबेडकर यांनी शिक्षणाच्या माध्यमातून निर्माण केली. माणूस आणि माणसाची प्रतिष्ठा जोपासली जावी. त्याच्या सर्वांगीण विकासाची संधी त्याला मिळावी. यासाठी शोषणमुक्त निर्भय व सुसंस्कृत असा समाज निर्माण करण्यासाठी शिक्षण हेच महत्त्वपूर्ण साधन आहे. असा महत्त्वपूर्ण संदेश डॉ. बाबासाहेब आंबेडकर यांनी अस्पृश्यांना दिला.

शिका संघटित व्हा संघर्ष करा :

डॉ. बाबासाहेब आंबेडकर यांनी दलीत अस्पृश्यांना गुलामगिरीतून मुक्त करण्यासाठी उच्च शिक्षणाशिवाय दुसरा पर्याय नाही. गुलामाला गुलामीची जाणीव करून द्यायची असेल तर बंड करून उठावे लागेल. या बंडासाठी शिक्षण आवश्यक आहे. शिकलेल्या माणसाला हक्क अधिकार याची जाणीव होते. या जाणिवेतूनच तो संघटित

होतो, संघर्ष करतो. गुलामी अवस्थेत जीवन जगणाऱ्या माणसाला शिक्षण कसा उपदेश देते त्यासंदर्भात डॉ. बाबासाहेब आंबेडकर म्हणतात” उपासमारीने शरीराचे पोषण कमी झाल्यास माणूस हतबल होऊन अल्पायुषी होतो, तसेच शिक्षणाच्या अभावी तो निबुद्ध राहिल्यास जिवंतपणी तो दुसऱ्याचा गुलाम बनतो” गुलामाला गुलामीची जाणीव करून द्यायची असेल तर डॉ.बाबासाहेब आंबेडकरांच्या शिका संघटित व्हा संघर्ष करा या अवलंब करणे गरजेचे आहे .

भारतीय बहिष्कृत शिक्षण प्रसारक मंडळाची स्थापना :

बहुजन समाजाच्या प्रगतीसाठी समता आणि स्वतंत्र निर्माण करण्यासाठी प्रत्येक माणसाच्या उन्नतीसाठी मूळ मानवी अधिकार मिळावे.” प्रत्येकाला नोकरीची संधी मिळावी प्रत्येकाला शिक्षणाचा अधिकार मिळावा ,भाषण स्वातंत्र्य मिळावे ,धर्म स्वतंत्र मिळावे प्रत्येकाला समान संधी समान कायदा लागू व्हावा , प्रत्येकाला मानवी स्वतंत्र लाभावे.समाजातील विषमता उच्चनीचता स्पष्ट नष्ट व्हावी”² यासाठी डॉक्टर बाबासाहेबांनी अविरत प्रयत्न केले .बहिष्कृत समाजव्यवस्थेतील लोकांना शिक्षणासंदर्भात जाणीव निर्माण झाली पाहिजे उद्देशाने जुलै 1924 मध्ये स्थापन केलेल्या बहिष्कृत हितकारणी सभेचे 1928 मध्ये विसर्जन करून भारतीय बहिष्कृत शिक्षण प्रसारक मंडळाची स्थापना केली. या मंडळाच्या वतीने दोन विद्यार्थी वस्तीगृह सुरू केली एवढेच नाही तर आपल्या अनुयायांना सोबत घेऊन गरीब अस्पृश्य व हुशार मुलांना प्रत्येक जिल्ह्याच्या ठिकाणी हायस्कूलचे शिक्षण घेण्यासाठी वसतिगृहाची स्थापना केली. ज्यामुळे या वस्तीत राहून विविध सोयी सवलती मिळाल्या पाहिजेत या दृष्टिकोनातूनही महत्त्वपूर्ण कार्य केले. गरीब आणि होतकरू मुलांना मोफत राहण्यासाठी व जीवनासाठी सोयी सुविधा उपलब्ध करून दिल्या. डॉक्टर बाबासाहेब आंबेडकरांनी सत्यशोधन मानवतावादाची शिकवण देणारा धर्म केंद्रस्थानी ठेवून पीपल्स एज्युकेशन संस्थेचे औरंगाबाद येथे मिलिंद महाविद्यालय 1950 मध्ये स्थापन करून सर्वसामान्य जाती-जमातीतील विद्यार्थ्यांना शिक्षणाची सोय उपलब्ध करून दिली. डॉक्टर बाबासाहेब आंबेडकर यांनी शैक्षणिक कार्याबरोबरच सामाजिक आर्थिक राजकीय कार्यही मोठ्या प्रमाणात करून संपूर्ण विश्वामध्ये नाव लौकिक प्रस्थापित केला आहे. गरीबा विषयी दया युवकांचे आदर्श पुरुष स्त्रियांचे कैवारी अशा अनेक विशेषणांनी डॉक्टर बाबासाहेब आंबेडकरांचे व्यक्तिमत्व साकार झाले आहे.

वरील वरील सर्व विवेचनातून डॉक्टर बाबासाहेब आंबेडकरांच्या शैक्षणिक कार्याचा आढावा घेत असताना त्यांनी अस्पृश्यांसाठी केलेले कार्य अधिक महत्वाचे ठरले आहे अस्पृश्यांना मोफत शिक्षण देण्यात यावे. त्यांचे शुल्क सरकारने भरावे त्यांना समान वागणूक मिळावी. या दृष्टिकोनातून केलेले कार्य अलौकिक अशा स्वरूपाचे आहे.

डॉक्टर बाबासाहेब आंबेडकर यांचे शिक्षण विषयक विचार अभ्यासत असताना काही महत्वाचे निष्कर्ष हाती आले ते निष्कर्ष खालीलप्रमाणे आहेत.

निष्कर्ष

- सर्व भारतीयांना सदैव स्फूर्ती देणारे दिशादर्शक चतुरस्त्र व्यक्तिमत्व म्हणून डॉक्टर बाबासाहेब आंबेडकर यांची प्रेरणा आजही अतुलनीय ठरणारी आहे.
- दलित उद्धाराच्या उन्नतीसाठी डॉक्टर बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार अधिक महत्त्वपूर्ण करणारे आहेत.
- व्यक्तिमत्व विकासासाठी शिक्षण हेच महत्त्वपूर्ण साधन आहे असा मूलगामी विचार डॉक्टर बाबासाहेब आंबेडकरांनी समाज व्यवस्थेला दिला आहे.
- डॉक्टर बाबासाहेब आंबेडकरांनी भारतीय बहिष्कृत शिक्षण प्रसारक मंडळाची स्थापना करून समाजामध्ये स्वातंत्र्य समता बंधुभाव प्रस्थापित करण्याचे महान कार्य केले .

समारोप

डॉक्टर बाबासाहेब आंबेडकर यांनी शिक्षणासंदर्भात जे विचार मांडले त्या विचारातून अस्पृश्य म्हणून गणल्या जाणाऱ्या व्यवस्थेला शिक्षणाचा अधिकार प्राप्त करून दिला शिक्षणाच्या संदर्भामध्ये शिक्षण हे वाघिणीचे दूध आहे जो कोणी प्राशन करेल तो गुरगुरल्याशिवाय राहणार नाही या उपदेशाचा अस्पृश्यांनी अवलंब करून आपला विकास साधला आहे. समाजव्यवस्थेच्या बाहेर पडलेल्या समुदायाला हक्क आणि अधिकाराची जाणीव करून देण्यामध्ये डॉक्टर बाबासाहेब आंबेडकरांचे योगदान अति महत्त्वपूर्ण ठरले आहे.

संदर्भ सूची

1. प्रा. गायकवाड यादव-भारतरत्न डॉक्टर बाबासाहेब आंबेडकर जीवन आणि कार्य कैलाश पब्लिकेशन्स औरंगपुरा औरंगाबाद द्वितीय आवृत्ती ऑगस्ट 2007 पृ. 84
2. लोकराज्य -महापरिनिर्वाण दिन विशेष डिसेंबर 2017 पृष्ठ क्रमांक 17

आधुनिक भारताचे निर्माते डॉक्टर बाबासाहेब आंबेडकर

प्रा. आशिष सुभाषलाल गुजराथी,
सहा. व्याख्याता,
भगिनी मंडळ संचालित,
स्माजकार्य महाविद्यालय, चोपडा जि. जळगांव
ashishsgujarathi@gmail-com

प्रस्तावना :-

दलितांचा तारक, समाजाचा रचनाकार, अर्थव्यवस्थेचा पाया रचणारा, राज्यघटनेचा शिल्पकार, इतिहासात सुवर्ण अक्षरात स्वतःचे नाव कोरले व समाजाच्या उद्धारासाठी आपले संपूर्ण जीवन वेचले असे डॉक्टर बाबासाहेब आंबेडकर आंबेडकर दाबली गेलेली दलितांची पिढी प्रकाशमान करून तिला ज्ञानाच्या तेजस्वी वाटेवर आणणारे हे व्यक्तिमत्व दलितांसाठी दीपस्तंभ ठरले. कुशाग्र बुद्धिमत्ता, विद्वत्तेची अनमोल देणगी, वाचनाची आवड इतर देशातील राजकीय आर्थिक सामाजिक परिस्थितीचा अभ्यास करण्याचा व्यासंग अशा प्रकारच्या बहुविध ज्ञानांचा परितोष ज्यांच्या ठायी होता त्या व्यक्तीने स्वतःचे जीवन मागासलेल्यांचा उद्धारासाठी वेचले असे आपणांस क्वचित पहावयास मिळते. आधुनिक भारत तो सर्वधर्मसमभाव तसेच तंत्रज्ञानाच्या युगात वावरणारा युवक आपण पाहात आहोत त्याची पायाभरणी केली ती म्हणजे बाबासाहेबांनी देशाला स्वातंत्र्य मिळणे जितके अत्यावश्यक होते तितकेच अंधश्रद्धा, जातीव्यवस्था, जुन्सा चालीरीती, रूढी, परंपरा, इत्यादींनी पोखरलेल्या भारतीय समाजाला शिक्षण तसेच प्रबोधनाच्यामाध्यतून जातिव्यवस्थेच्या या विळख्यातून बाहेर काढणे गरजेचे होते. आधुनिक भारतात दलितांचा उद्धार होऊन समतेचा संदेश देणारा आपला हा भारत जगाच्या पाठीवर सर्वात जास्त जातीधर्माचे लोक गुण्या गोविंदाने एकत्र पांढत असणारा एकमेव राष्ट्र म्हणून ओळखला जातो.

केवळ जातीवाद व अंधश्रद्धा नव्हे तर सर्व सामान्य कामगारांच्या आरोग्य व हक्कासाठी दूरदृष्टी ठेवून लढा देणारे हे माणसाला माणसाप्रमाणे महत्त्वपूर्ण ठरले. मानवाचे हक्क तसेच स्त्री पुरुष समानता इत्यादी गोष्टींवर त्यांनी विशेष अभ्यास करून माणसाला माणसाप्रमाणे जगता यावे यासाठी त्यांचा लढा अविरत सुरू ठेवला. त्यांची वाणी आणि लेखणी म्हणजे लोकांसाठी न्याय व हक्क प्राप्त करून देण्याचा अचित मार्ग ठरला. लोकांना सर्वसामान्य जीवन जगता यावे त्यांच्या हक्कांसाठी त्याला लढता यावे अशा पद्धतीचे विवेचनपर लिखाण बाबासाहेबांनी केले.

आज आधुनिक भारतातील युवक तसेच कामगारगट जो भारताला जो प्रगतीपथावर नेण्यासाठी यिंहाचा वाटा उचलतो त्याच्या मुळे बाबासाहेबांनी गेल्या शतकातच रोवण्यास सुरुवात केली होती. देशाच्या प्रत्येक छोट्या-छोट्या घटकाला समान हक्क असावे. त्याला शिक्षण घेता यावे, स्वतःच्या उद्धारासाठी त्यांना मुक्तपणे कार्य करता यावे. अशा पद्धतीच्या मागण्या बाबासाहेबांनी त्याकाळी करून दलितांच्या तसेच दुर्लक्षितांच्या उद्धाराचा पायाच रोवला होता.

बीज संज्ञा :- दलित, आधुनिक भारत, अंधश्रद्धा, स्त्री समानता, राज्यघटना, अर्थव्यवस्था समाज रचना

आंबेडकरपूर्व समाजव्यवस्था :-

बाबासाहेबांच्या जन्माच्या आधीची भारतीय समाजव्यवस्था अत्यंत बुरसटलेल्या व मागासलेल्या चालीरीती, रूढीख परंपरा आणि विचारसरणीची होती. दलित माणसाला माणूस म्हणून जगण्यासाठी कोणताही हक्क नव्हता. पिढ्यानपिढ्या हा

समाज घटक हिणवला जात होता. सर्वसामान्याप्रमाणे या समाजाला पाणी पिण्याचाही हक्क नव्हता. तर आरोग्य, शिषण हे मानवी हक्क त्यांच्या स्वप्नातल्या विश्वाच्या पलीकडे होते. शिक्षण दलितांसाठी नसतं असं त्यांनी अंगीकारले होते दलितांमध्ये स्त्रियांची अजून त्याहून वाईट दुरावस्था होती. स्त्रीयांना शिक्षण तर दूरच परंतू लादलेल्या बंधनात जीवन जगणे हे एखाद्या पशुपेक्षा कमी नव्हते अस्पृश्यतेच्या नावाखाली दलितांना स्वतःच्या उदरनिर्वाहासाठी एखादा व्यवसाय करणे देखील फार कठीण झाले होते जाती व्यवस्थेनुसार त्याकाळी व्यवसाय केले जात. त्यातही अस्पृश्यांना एखादा व्यवसाय पशुपेक्षाही खालच्या दर्जाची वागणूक दिली जात असे व कामही पशुसारखे दिले जात. निसर्गाने जो अविष्कार मानवाच्या रूपाने विश्वाला दिला त्यामध्ये भेदभाव करून समाजाने अशा लोकांना सामान्य जावन जगणेही कठीण केले. अशा या अन्यायाविरुद्ध लढा देऊन विषमतेच्या दलदलीत खोलवर बुडत जाणाऱ्या दलित समाजास कोणतीही हात देऊन वर आणून मानवाच्या सर्व हक्कांची जाणीव करून देणे गरजेचे ठरले. दलित समाजाला त्यांच्या हक्कांची जाणीव करून दिली ती म्हणजे बाबासाहेबांनी. त्यावेळी जर बाबासाहेबांसारखा थोर पुरुष झाला नसता तर अजूनही हा समाज अस्पृश्यता तसेच पशुतुल्य वागणुकीने हिणवला गेला असता.

स्त्री उद्धारासाठी विचार :-

डॉक्टर बाबासाहेबांनी स्त्रियांच्या उद्धारासाठी त्यांना फार मोलाचा संदेश दिला. बाबासाहेब म्हणत की, स्त्री म्हणजे संपूर्ण राष्ट्राचा तसेच कुटूंबाचा मुलाधार आहे. स्त्रीचे आचरण हे आदर्श असले पाहिजे. तिचे शील पवित्र असले पाहिजे. तिची राहणीमान, वेशभूशा, केशभूशा, आचार, विचार, हे जर आदर्श असतील तर निश्चितच ते कुटुंब, ते गाव, ते राष्ट्र आदर्श बनेल. स्त्रीने शिक्षण घेणे ही काळाची गरज बनली असे प्रतीपादन बाबासाहेब नेहमी करत. जर स्त्री शिकली तर ती संपूर्ण कुटूंबाचा उद्धार करेल पर्यायाने संपूर्ण राष्ट्राचा उद्धार होईल. स्त्रीने आपले कुटूंब विकसीत करण्यासाठी काटकसरी व्यवहार ठेवायला हवा असे बहुमोल मार्गदर्शन बाबासाहेब स्त्रीयांना नेहमी करत असत.

राज्यघटनेविषयी बाबासाहेबांचे योगदान :-

भारतासारख्या वैविध्यपूर्ण राष्ट्राची घटना तयार करणे ही फार मोठी जबाबदारी बाबासाहेबांनी स्वीकारली. भारत हा विविधपूर्ण देश आहे. भारतामध्ये सामाजिक, राजकिय, भौगोलिक, सांस्कृतिक व भाषिक विविधता आढळून येते, त्यामुळे कोणत्याही समाज घटकावर, भाषेवर अन्याय होणार नाही अशी आदर्श व सार्वभौम घटना बाबासाहेबांनी तयार केली. राज्यघटनेमध्ये घटना दुरुस्तीची सोय बाबासाहेबांनी करून घेतली. कारण बाबासाहेबांचे म्हणणे असे होते की, जर या घटनेमध्ये कालसापेक्ष बदल केले गेले नाही तर ही घटना निरुपयोगी होऊन जाईल. म्हणून जेव्हा गरज तेव्हा या घटनेमध्ये घटना दुरुस्ती करण्यात यावी अशा पद्धतीची दूरदृष्टी ठेवून केलेली ही राज्यघटना विश्वामध्ये आदर्श ठरली.

राज्यघटनेच्या माध्यामातून प्रत्येक भारतीय नागरिकाला काही कर्तव्य व हक्क प्राप्त झाले. त्या हक्काची आणि कर्तव्यांची माहिती घेण्यासाठी प्रत्येक भारतीय नागरिकाने आपल्या राष्ट्रापती निष्ठा ठेवून विहित केलेल्या मार्गदर्शक तत्वांचा आधार घ्यावा. प्रत्येक नागरिकास समतेचा अधिकार या राज्यघटनेने दिला. कोणताही व्यक्ती कोणताही उद्योग व्यवसाय करू शकतो. तसेच तो कुठल्याही विद्याशाखेचे शिक्षण घेऊ शकतो, तो हवा तो आहार-विहार करू शकतो अशा पद्धतीचे मूलभूत हक्क घटनेच्या माध्यमातून नागरिकाला मिळाले. देशामध्ये राजेशाही लोप पावून लोकशाही राज्यपद्धती निर्माण झाली. त्यामध्ये लोकांनी लोकांसाठी शासन चालवावे. सर्वसामान्यामधूनच लोकप्रतिनिधींनी देशाचा कारभार चालवावा. लोकशाही शासन पद्धतीमुळे प्रत्येक नागरिकास मतदानाचा अधिकार मिळाला व आपल्या आवडीच्या लोकप्रतिनिधी निवडून देण्याची संधी मिळाली. जर कोणत्याही लोकप्रतिनिधीचे किंवा पक्षाने राष्ट्र विकासाच्या कामात कुचराई केली तर पुढच्या निवडणुकांमध्ये

सर्वसामान्य व्यक्ती आपल्या मतदानाच्या माध्यमातून पर्यायी लोकप्रतिनिधी निवडून देऊ शकतात. त्यामुळे पर्यायाने राष्ट्राची सर्व सुत्र सर्वसामान्य नागरिकांच्या हातात आली.

अल्पसंख्यांक समाज घटकांसाठी बाबासाहेबांनी सर्व प्रकारचे भोजनालये, वाचनालये सार्वजनिक ठिकाणी खुली केली. तसेच अस्पृशता पाळणे हा फौजदारी गुन्हा ठरविण्यात आला. कोणत्याही समाजटकांनी कोणत्याही सुविधेपासून वंचित राहू नये अशा पद्धतीचे विचार बाबासाहेबांचे होते. भारतासारख्या विशाल देशामध्ये जातीवाद, आर्थिक व सामाजिक विषमता, निरक्षरता विरोधकांना दडपून टाकण्याची वृत्ती इत्यादी त्रुटी भारतीय समाज व्यवस्थेमध्ये आढळल्या म्हणून लोकशाही बरोबरच आर्थिक व सामाजिक न्याय शासन पद्धती निर्माण करण्यात यावी म्हणून बाबासाहेबांनी संसदीय पद्धती बाबत काहीही तडजोड करून ही पद्धत स्विकारली व या जबाबदारी निर्णय घेणाऱ्या कार्यकारी मंडळाच्या मंदिर पंतप्रधान व मंत्रिमंडळाच्या हाती व्यवस्थेची सुत्रे सोपवली तर घटक राज्याच्या पातळीवर राज्यपालांना मंत्रिमंडळाच्या सल्ला मानणे बंधनकारक ठेवून तो पक्षाचा प्रतिनिधी नसतो. तर तो सर्व जनतेचा प्रतिनिधी म्हणून काम करित असतो हे विचार बाबासाहेबांनी मांडले.

डॉक्टर बाबासाहेब आंबेडकर हे लोकशाहीचे पुरस्कर्ते होते. प्रत्येक व्यक्तीला अंगभूत मुल्य असते. त्यामुळे स्त्री-पुरुष, क्षीमंत-गरीब, शिक्षित-अशिक्षित, सबत-दुर्बल, स्पृश्य-अस्पृश्य यासारख्या भेदभावांना विचारामध्ये न घेता प्रत्येक घटकाला विकासाच्या सर्व संधी उपलब्ध झाल्या पाहिजे. भारतामध्ये विविध जातीचे, धर्माचे, पंथाचे, गरीब-क्षीमंत, विविध भाषा बोलणारे, भिन्न आचार-विचार, परंपरा, चालीरीती, रूढी, इत्यादिचे पालन करत लोक एकत्र गुण्यागोविंदाने नादांचे त्सासाठी सर्वात महत्वाचे म्हणजे संविधान स्वीकारण्यात व तिला यशस्वी करण्यात बाबासाहेबांचे क्षेत्र मोठे असून त्यामागे त्यांनी स्वीकारलेल्या घटनावादाचे योगदान महत्वाचे आहे.

डॉक्टर बाबासाहेब आंबेडकरांची पत्रकारिता :-

डॉक्टर बाबासाहेब आंबेडकर यांनी ज्या पत्रकारितेचा पुरस्कार केला ती म्हणजे लोकपत्रकारितेच्या परंपरेत लोकपत्रकारिता करणाऱ्यांची संख्या अत्यल्प आहे. त्यामध्ये लोकांच्या हितासाठी, लोकजागृतीसाठी, लोकप्रबोधन करण्यासाठी, लोकांच्या शिक्षणासाठी, लोककल्याणासाठी व लोकविकासासाठी पत्रकारिता करणाऱ्यांमध्ये बाबासाहेबांना अग्रभागी स्थान देणे वावगे ठरणार नाही. पत्रकारितेच्या माध्यमातून सामाजिक परिवर्तन कसे घडून येईल यासाठी शब्दाची योग्य गुंफण व लेखणीची शक्ती या कौशल्यांचा यथोचित वापर करून बाबासाहेबांनी लोक पत्रकारितेच्या आदर्श नमुना या विश्वासावर उभा केला.

कोणत्याही राष्ट्राची लोकशाही असो तिचे चार मुख्य आधारस्तंभ आहे. विधीपालिका, कार्यपालिका, न्यायपालिका आणि सर्वात महत्वाचं चौथा आधारस्तंभ म्हणजे पत्रकारिता. बाबासाहेबांनी पत्रकारितेच्या माध्यमातून समाजसुधारणा करण्याचा वसा हाती घेतलात्र बहिष्कृत भारतीय समाजामध्ये जनजागृती करून सर्वसामान्यांना समानतेचा हक्क मिळवून दंप्यासाठी त्यांनी लेखणी या अहिंसक शस्त्राचा वापर केला आणि त्यात त्यांना यशही आले. ज्यावेळी इंग्रजांकडून भारताला सत्ता हस्तांतरण केले जात होते त्यावेळी त्यांनी भविष्याचा वेध घेवून तत्कालीन भारतीय समाजाला ज्या सुधारणांची गरज होती त्यामध्ये स्त्री-पुरुष समानता, दलितांना सर्वसामान्यांप्रमाणे त्याचे आयुष्य जगता यावे, तसेच अस्पृश्यता निवारण या सर्व बाबी समाजाच्या आणि राष्ट्राच्या विकासाला बाधा असणाऱ्या होत्या. त्यांच्यावर त्यांनी पत्रकारितेच्या माध्यमातून प्रखरतेने टिका केली.

बाबासाहेबांनी समाजालील अनिष्ट प्रवृत्ती विरुद्ध पत्रकारितेच्या माध्यमातून जनजागृती केली तसेच जनतेला शिका सधटित व्हा आणि संघर्ष करा हा मार्ग दाखविला. अल्प शब्दात दाखविलेला हा मार्ग यशस्वीतेच्या त्रिसूत्री ठरला. जै का रंजले गांजले त्यासी म्हणे जो आपुले तोचि साधु ओळखावा देव तेथेची जाणावा. या उक्तीप्रमाणे बाबासाहेबांनी दीन-दुखितांचे

दुःख हरले, वर्षानुवर्ष हिणवल्या गेलेल्या लोकांना सोबत घेऊन त्यांच्या उद्धारासाठी संपुर्ण जीवन वेचून अस्पृश्य समाजाला ताठ मानेचे जीवन जगण्यासाठी उपकृत केले. मानवतेच्या हा महामेरू केवळ सामाजिक सुधारणाच नवळे तर राजकिय व आर्थिक न्याय यासाठी सुद्धा प्रयत्नशील राहिला.

बाबासाहेबांचे शैक्षणिक विचार :-

बाबासाहेबांना बालपणापासूनच वाचनाचे वेड होते त्यामुळे वाचनाचे महत्व ते जाणून होते. वाचणामुळे माणसाचा दृष्टीकोन बदलतो त्याला सत्याची जाणीव होते. अन्यायाविरुद्ध संघर्ष करण्याची क्षमता त्याच्यामध्ये येते. स्वतःच्या व्यक्तिमत्त्वाचा विकास होतो. माणसाची बुद्धी तल्लख बनते. विचारसरणी व्यापक होते. वाचनाच्या आणि विद्धतेच्या जोरावर संपुर्ण पिढीचे, समाज घटकाचे, राष्ट्राचे कल्याण होऊ शकते हे त्यांनी अल्पावधीतच हेरले. दिवसभरात केवळ दोनच पाव खाऊन सोळा ते बावीस तास सतत वाचनालसात वाचन करणारा हा तेजस्वी थोर पुरुष समाजाचा उद्धारकर्ता ठरला. ज्ञानार्जन, वाचन, आकलन, अभ्यास, मनन, चिंतन, संशोधन या सर्व गोष्टींनी त्यांनी अनेक विषय बारकाइने अभ्यासले आणि भारताची राज्यघटना निर्माण करण्यासाठी जी पराकोटीची विद्वत्ता, कुशाग्र बुद्धिमत्ता आवश्यक होती ती केवळ बाबासाहेबांमध्येच दिसून आली. म्हणूनच राज्यघटनेचे शिल्पकार हा बहुमान बाबासाहेबांना मिळू शकला.

शिक्षण हा प्रत्येक व्यक्तीच्या मूलभूत अधिकार आहे तो त्याच्यापासून कोणी हिरावून घेवू शकत नाही असे बाबासाहेबांचे ठाम मत होते. शिक्षणाच्या माध्यमातून समाजातील अगदी तळागाळाला शेवटचा व्यक्ती सुद्धा स्वतःच्या कुटूंबाचा आणि त्या समाजाचा उद्धार करू शकतो असे बाबासाहेब दलित समाजाला नेहमी मार्गदर्शन करत असत. समाजाला ते सतत सांगत असत की, तुम्ही शिकलं पाहिजे, वाचन केलं पाहिजे. वाचन केलं पाहिजे. शिकल्याले तुमचा, तुमच्या व्यक्तिमत्त्वाचा आणि कुटूंबाचा विकास होईल. तुमची येणारी पिढी अज्ञानाच्या अंधकारातून ज्ञाताच्या प्रकाशमान मार्गावर वाटचाल करेल शिषण घेऊन तुम्ही उच्च शिक्षण घेतलेच पाहिजे. उच्च शिक्षणाच्या कोणत्याही आर्थिक अथवा सामाजिक अडसराने तुम्हाला मागे खेचता कामा नये. प्रत्येक युवकाने उच्च शिक्षण घेतलेच पाहिजे. उच्च शिक्षणाच्या माध्यामामुनच उदरनिर्वाहासाठी योग्य तो व्यवसाय, नोकरी निवडता येते. जीवन जगण्यासाठी आवश्यक ती कौशल्य शिक्षणाच्या माध्यमातुनच प्राप्त होतात. शिक्षण हे राष्ट्र विकासाचे अतिशय महत्वाचे व प्रभावी साधन आहे. कोणत्याही देशाचे भवितव्य त्या देशातील तरुण किती शिकला आहे त्यावर अवलंबून असते. अस्पृश्य समाजाचे शिक्षण घेणे. जर तुम्ही शिक्षण घेतलं तरच भविष्यात तुमची मिठी सन्मानाने जगू शकेल अन्यथा वर्षानुवर्षे तुमची होत असलेली हेळसांड यापुढेही सुरू राहिल. म्हणून तुम्ही शिकून सर्वांना दाखवून द्या की दलितांची पोरंही शिकू शकतात आणि स्ववभिमानाने स्पृश्य लोकांप्रमाणे कुठलाही व्यवसाय करून सर्वसामान्यांप्रमाणे त्यांचे आयुष्य जगू शकतात. असे मार्गदर्शन शिक्षणाच्या संदर्भात बाबासाहेब नेहमी करत असत.

बाबासाहेबांचे अर्थशास्त्रीय विचार :-

डॉ. बाबासाहेब आंबेडकर यांच्या मते देशाची अर्थव्यवस्था म्हणजे त्या देशाचा कणा होय. देशाचा कणा मजबुत असेल तर देश प्रगतीपथाकडे वळू शकतो. पाश्चिमात्य देशांनी औद्योगिक क्रांतीच्या जोरावर स्वतःची अर्थव्यवस्था बळकट केली असून विकसीत राष्ट्रात त्यांची गणना केली जाते. फार वर्षांपूर्वीच बाबासाहेबांनी हेरले होते की, भारताच्या अर्थव्यवस्थेचा पाया हा शेती व्यवसाय आहे म्हणून शेती व्यवसाय विषयक बाबासाहेबांनाचा दृष्टिकोन व्यापक होता. शेतकरी हा भारतीय अर्थव्यवस्थेचा केंद्रबिंदू आहे. शेतकरी भारतीय समाजाने केवळ एक व्यवसाय अथवा चरितार्थाचे साधन म्हणून बघू नये तर शेती व्यवसायाचा वाटा भारतीय अर्थव्यवस्थेसाठी महत्पूर्ण ठरणारा आहे असं बाबासाहेब नेहमी म्हणत आणि तं आज आपण प्रत्यक्ष अनुभवत आहोत. बहुतांश भारतीय शेतकरी हा कोरडवाहू जमीन करणारा असला तरी भावी काळात आधुनिक

तंत्रज्ञानाचा वापर करून तसेच शेतीचा शास्त्रीय पद्धतीने अभ्यास करून भारतीय अर्थव्यवस्थेला बळकटी देण्यासाठी मोलाची कामगिरी बजावू शकतोअसे बाबासाहेबांसे विचार होते.

शेती व्यवसायानंतर भारतीय अर्थव्यवस्थेला बळकटी देणारा आधारस्तंभ म्हणजे कारखानदारी. बाबासाहेबांनी कारखानदारीचा पुरस्कार केला. देशामध्ये जर खऱ्या अर्थाने सामाजिक स्वातंत्र्य निर्माण करावये असेल तसेच गरीब श्रीमंत ही दरी दूर करून समाजातील प्रत्येक व्यक्तीला रोजगाराच्या समान संधी उपलब्ध करून द्यावयाच्या असतील तर कारखानदारीच्या दुसरा पर्याय कोणताही नाही.

सारांश :-

भारतासारख्या विविधतेने नटलेल्या देशामध्ये सार्वभौम आणि सर्वसमावेशक अशी राज्यघटना निर्माण करण्याचा बहुमान बाबासाहेबांना मिळाला. बाबासाहेबांनी मोठ्या खुबीने त्यांच्यावर दिलेली जबाबदारी पार पाडली आणि विश्वामध्ये वंदनीय अशी राज्यघटना त्यांनी विर्माण केली. बाबासाहेबांनी इतर राष्ट्रातील सामाजिक, व भौगोलिक परिस्थितीचा अभ्यास करून त्यांच्या घटनेचा सखोल केला व त्यानुसारच भारतीय सामाजिक, सांस्कृतिक, राजकिय, भौगोलिक, आर्थिक परिस्थिती जाणून भारतीय विकासाच्या दृष्टीने भारताची घटना निर्माण केली. त्यामध्ये मुद्दामच घटना दुरूस्तीची सोय ठेवली.

भारताला इंग्रज सरकारच्या गुलामगिरीतून मुक्त करून चालणार नाही तर भारताला सामाजिक विषमता अस्पृश्यता, दलितांची होणारी हेळसांड या सर्व गोष्टींच्या गुलामगिरीतून मुक्त करायला हवे. प्रत्येक भारतीस नागरिक हा शिकला पाहिजे. तो त्याचा मुलभूत हक्क आहे. शिकून त्याने त्याचा विकास केला पाहिजे, उत्तम प्रतीचे कौशल्य हस्तगत करून स्वतःचा व्यवसाय निर्माण केला पाहिजे त्यातून त्यांना उदरनिर्वाहाचे साधन मिळाले पाहिजे असे बाबासाहेबांचे विचार होते.

बाबासाहेबांनी शेतीचा आणि कारखानदारीचा पुरस्कार केला. शेती व कारखानदारी हे कोणत्याही राष्ट्राचे मुलभूत आधारस्तंभ आहेत असे बाबासाहेब म्हणत. बाबासाहेबांनी भारतीय समाजातील अनिष्ट रूढी, परंपरा, चालीरीती, सामाजिक, विषमता, आर्थिक विषमता यावर बोट ठेवत पत्रकारीतेच्या माध्यमातून जनतेला योग्य तो मार्ग दाखवला. बाबासाहेबांनी भारताच्या राज्यघटनेच्या निर्मितीत भारताच्या सामाजिक विकासात, आर्थिक विकासात, राजकिय विकासात मोलाचे योगदान दिले ते आजतागायत किती महत्त्वपूर्ण ठरत आले हे आपण सर्वच अनुभवत आहोत. सलाम त्या महामानवाला आणि वंदन त्यांच्या महान कार्याला.

संदर्भ :-

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डॉ. बाबासाहेब आंबेडकर आणि मानव अधिकार

डॉ. लक्ष्मीकांत देशपांडे

सहायक प्राध्यापक

स्वामी विवेकानंद कॉलेज ऑफ सोशल वर्क नागपुर

प्रस्तावना

भारत हा लोकशाही व्यवस्थेचा देश आहे. देशात गरीबी दारिद्र्या, उपासमार, रोजगार सह कितीतरी अत्यंत महत्वाचे प्रश्न आहेत त्यातही अत्यंत जिवाळ्याचा व महत्वपूर्ण प्रश्न म्हणजे मानव अधिकार हा आहे. व्यक्तीचा विकास, दुर्बल घटकांचा विकास, समता व शोषण मुक्त समाजाची निर्मिती, मानवाचा सर्वांगीण विकास अशा विविधांगी दृष्टीकोनातून मानवी अधिकाराचा विचार केला गेला आहे. दररोजचे वर्तमानपत्र आणि दुरदर्शन वरून मानव अधिकार उल्लंघनाचे दर्शन घडते मनात रोजच समाजाचा मानव विषयक दृष्टीकोन बदलणार आहे की नाही. न्याय, स्वातंत्र्य आणि समता या मुल्यांना प्रमाण मानून मानवाला मुलभूत अधिकार असले पाहिजे हा विचार सर्वच समाजाने मान्य केलेले असून लोकशाही व्यवस्थेत त्याला अनन्य साधारण महत्त्व प्राप्त झाले आहे. पण देशाच्या इतिहासात बघितल्यानंतर लक्षात येते की, मानवाचे स्थान उंचावे म्हणून काही समाजकार्यकर्त्यांनी आपले जीवन खर्ची घातले आहे. मानवाविषयक दृष्टीकोन बदलण्यासाठी क्रांतीकारक पाऊल तथागत गौतम बुद्ध, डॉ. आंबेडकर यांची नावे आदराने आम्ही आजही घेतो पण एवढे मोठे कार्य मानवासाठी केल्यानंतरही आजच्या मानवाचे स्थान त्याच्याबाबत उपेक्षित भावना म्हणजे एक प्रश्नचिन्ह आहे आणि म्हणून वारंवार चर्चासत्रामध्ये पस्तुत विषयाची आवश्यकता निर्माण होते. व मानव अधिकाराच्या प्रश्नाचा गुंता थोडा सुटतो. तर कधी अधिक प्रमाणात वाढतांना आपल्याला दिसतो. पण मानव अधिकार म्हणजे काय? त्यासाठी शिक्षण व आर्थिक स्थितीत सुधारणा होवू शकेल काय? आज मानवी अधिकार चळवळीचा जगात सर्वत्र विस्तार झालेला असून जागतिक पातळीवर अनुकूल लोकमत तयार होत आहे. परिणामी वर्तमान काळात कोणतेही राष्ट्र उघडपणे तरी मानवी अधिकाराची अवहेलना करू शकत नाही. अर्थात विकसीत राष्ट्र असो की अविकसीत राष्ट्र असो कमी जास्त प्रमाणात मानवी अधिकाराचे हनन होतच असते. पण कायदा व सुव्यवस्था, न्याय, समाजव्यवस्था यात अजूनही परिवर्तन व सक्षमता निर्माण होण्याची गरज वाटते म्हणून भारतीय इतिहासाचे दाखले आम्हाला सुशिक्षित करतात. मानवाच्या अधिकाराची खऱ्या अर्थाने अंमलबजावणी करून व आपल्या हक्काचा सन्मान करूनही मानव अधिकाराची चळवळ पूर्णत्वाने नेता येईल असे वाटते.

मानव अधिकारांची संकल्पना :

मानवाला मानवी अधिकार नैसर्गिक प्राप्त झाले आहे. मानवाला माणूस या नात्याने जन्मतः काही मुलभूत अधिकार प्राप्त झालेले आहे. मानव अधिकार व्यक्तीला आपले जीवन जगण्यासाठी तसेच सर्वांगीण विकासासाठी अत्यावश्यक आहे. प्रसिद्ध विचारवंत आर. जे. विसेंट च्या मते " प्रत्येक व्यक्तीला एक मनुष्य या नात्याने जे अधिकार प्राप्त होतात. त्यालाच मानव अधिकार म्हणतात. जागतिक मानवी हक्क जाहीरनाम्यात असे नमुद केले आहे की, जगातील स्वातंत्र्य, न्याय, आणि शांतता याचा पाया म्हणजे मानव अधिकार आहे.

डॉ. मनोजकुमार सिन्हाच्या मते, "धर्मभेद, वंशभेद, रंगभेद, लिंगभेद इ. चा विचार न करता मानवी व्यक्तीत्वाचा आदर करणे मानवी सुखाकरीता, व्यक्तीमत्वाच्या विकासाकरीता मानव अधिकार आवश्यक आहे. हे अधिकार जगातील कोणत्याही भागात वास्तव्य करणाऱ्या मानवांना ना मिळालेले असतात.

मानवी अधिकाराचा विकास :

मानव अधिकार नि कर्तव्य या संकल्पना राज्यसंस्था एवढेच प्राचीन आहे. ग्रीक, रोमन संस्कृतीत मानवी हक्काबाबत आपले विचार मांडले होते. प्राचीन भारतीय सांस्कृतीक परंपरात मानवी अधिकाराचे अस्तीत्व निदर्शनात येते. मानव अधिकाराच्या विकासाचे अनेक टप्पे सांगता येतील इंग्लंडमधील मॅगनाकार्टा-1215, व्हर्जिनिया घोषणा-1776 फ्रेंच राज्य क्रांती-1789 आणि सर्वात महत्वाचे म्हणजे संयुक्त राष्ट्रसंघाच्या आमसभेत 10 डिसेंबर 1948 रोजी पारित केलेला मानवी हक्कांचा जाहीरनामा मानवी अधिकारांना जागतिक स्वरूप प्राप्त करून देण्याचे काम संयुक्त राष्ट्रसंघालाच घ्यावे लागते. द्वितीय महायुद्धाच्या समाप्तीनंतर न्हव्वे ची स्थापना झाली. त्यांच्या सनदेत मानवी हक्काच्या व्यापक तरतुदी असून वंश, भाषा, धर्म अशा प्रकारच्या कोणत्याही आधारावर भेदभाव न करता संपुर्ण मानव जातीचे कल्याणाच्या निधर यामध्ये अंतर्भूत आहे. युनोच्या आर्थिक सामाजिक समितीने मानवी हक्क आयोगाची स्थापना केली. 10 डिसेंबर 1948 रोजी मानवी हक्काचा जाहीरनामा युनोच्या आमसभेत स्विकृत झाला त्याच्या प्रस्तावनेत म्हटले आहे की, सर्व मानवाना समान हक्क मिळणे, प्रतिष्ठेचे रक्षण होणे हा जागतिक शांतता न्याय याचा पाया आहे. मानवी अधिकारांचे उल्लंघन मानव जातीच्या वृद्धीवर झालेला परिणाम होय.

युनोच्या जाहीरनाम्यांत मानव अधिकारा संबंधित अधिकार पुढीलप्रमाणे-

- 1) नागरी व राजकीय अधिकार
 - जगण्याचा अधिकार- धार्मिक अधिकार
 - विचार व अभिव्यक्ती स्वातंत्र्य - मतदानाचा अधिकार
 - टिका करण्याचा अधिकार
- 2) सामाजिक, आर्थिक व सांस्कृतिक अधिकार
 - काम करण्याचा अधिकार - शैक्षणिक अधिकार
 - सामाजिक सुरक्षेचा अधिकार
- 3) विकासात्मक अधिकार
 - प्रगतीचा अधिकार - निरोगी पर्यावरणाचा अधिकार
 - स्वच्छ व शुद्ध पाण्याचा अधिकार

युनोने जाहीर केलेल्या मानव अधिकारांचा बऱ्याचश्या लोकशाही राष्ट्रांनी त्याचा स्विकार केला आहे.

भारतीय स्थिती :

वैदिक काळात मानवाची स्थिती सन्माननीय अशीच असल्याचे आपल्या निदर्शनास येते. वैदिक काळातील मानवाचे स्थान व दर्जा गुण प्रतिष्ठेचा व सन्मानाचा होता यात दुमत नाही. तत्कालीन समाजात मानवाचा बौद्धिक व आध्यात्मिक विकास योग्य पद्धतीने झाल्याचे आपल्याला दिसते. मात्र वैदिक काळानंतरचा इतिहास म्हणजे मानवाच्या अधिकारांना त्याच्या समाजातील स्थानाला कलंकित करणारा इतिहास ठरावा असे मानवा विषयक विचार, समाजात रूढ झाले आणि मानवाचा सामाजिक दर्जा खालावत गेला यासाठी मनुस्मृतीचा विरोध करताना डॉ. आंबेडकराचे विचार अत्यंत टिकात्मक आहेत. तसेच त्यांची मानवाच्या विषयीची तळमळ, कळकळ आपल्याला दिसते. त्यामुळे पुढिल काळात मानवाला मानवी हक्क मिळावे म्हणून जिह्वाळ्याचे प्रयत्न केलेले दिसते.

डॉ. आंबेडकर तत्कालीन अशा समाजाचे प्रतिनिधीत्व करीत होते की, ज्या समाजाला मानव समाज संबोधायचा असा प्रश्न पडतो. त्यावेळी एका समाजाकडून दुसरा समाज अवहेलना सहन करीत असे. आजही मानवाची स्थिती फारशी बदलेली दिसत नाही. आजही ग्रामीण-शहरी, शिक्षित-अशिक्षित, श्रीमंत व गरीब असा भेद न करता अंधःकारमय दयनीय जीवन जगणाऱ्या मानवाची संख्या अगणित आहे. डॉ. आंबेडकरांनी बुद्धाचीच मानव अधिकाराची

(हक्काची) विचारप्रणाली व कार्य पुढे ताकदीने समाजात रुजविले व परिवर्तनाची दिशा निश्चित करून मानवी समाजाला जागृत केले. भारतात डॉ. आंबेडकरांच्या आगमनानंतर वंचित मानवाच्या स्थितीत सुधारणा झालेली दिसते. ज्यामुळे संपुर्ण समाजात नवचेतना जागृती पहायला मिळते. मानव अधिकारात मानवाला वस्तू न मानता मानव समजणे हे सर्वस्वी मानव अधिकार आहेत. जर मानव स्वतःच्या शैक्षणिक किंवा बौद्धिक विकासाची इच्छा करीत असेल तर मानवाला पुर्ण स्वातंत्र्य प्रदान करणारी ही मानव अधिकाराची (डॉ. आंबेडकरांची) विचारप्रणाली आहे. मानवामधील गुणांचा व अंगमेहनतीचा आदर करून त्यांना ही श्रेष्ठत्व व सन्मान मानव अधिकारात (संविधानात) प्रदान केलेला दिसतो.

डॉ. आंबेडकरांच्या मतानुसार, "उच्चवर्णिय समाजात मानवाला प्रवेश देवून मानव स्वातंत्र्याचा मार्ग सुलभ केला व मानवाला समान दर्जा प्राप्त झाला. अर्थात अन्याय व अत्याचाराच्या बेड्यांना तिलांजली देत मानवाच्या मुक्तीचा प्रथम पुरस्कार, करणारे तथागत बुद्ध होत. त्याकाळी समाजात मानवाच्या जीवनात आमुलाग्र बदल झालेला दिसतो. आपण स्वतः एक मानव आहेत असे समजून त्यांचा व्यवहार असो. त्याची मते प्रत्येक मनुष्याला स्वतःचा विकास करण्याचा अधिकार आहे. मात्र स्वयंसिद्ध होणे यासाठी मानवाला सक्षम बनवणे गरजेचे आहे. मानवाला शिक्षण व ज्ञान मिळवणे हाच त्यावर उपाय आहे.

भारतीय संविधान नो मानव अधिकार :

भारतीय समाजव्यवस्थेत पूर्वी पारंपारीक भारतीय मानव अधिकार नाकारले होते. धर्म व जाती व्यवस्थेतून निर्माण झालेली विषमता हा भारतीय समाज व्यवस्थेचा आधार होता. अशा विषमता प्रदान व्यवस्थेविरुद्ध म. फुले, शाहू महाराज, महर्षी कर्वे, डॉ. आंबेडकर या समाजसुधारकांनी आवाज उठविला आणि मानव अधिकाराची पायाभरणी केली. तर पुढे डॉ. आंबेडकरांच्या नेतृत्वातील संविधान सभेत भारतीय संविधानात मुलभूत अधिकाराची प्रत्यक्ष नोंद केली. भारतीय संविधानात काही महत्वपूर्ण मानवी अधिकारांच्या तरतुदी पुढीलप्रमाणे

मुलभूत अधिकार :

भारतीय संविधानाच्या कलम 12 ते 35 मध्ये मुलभूत अधिकार समाविष्ट आहेत हे अधिकार जागतिक मानव अधिकारांच्या जाहीरनाम्याशी साम्य दर्शविणारे आहेत. भारतीय संविधानाने भारतीय नागरीकांना जी स्वातंत्र्य दिली आहेत ती कलम 19 ते 22 प्रमाणे आहेत

- 1) भाषण व विचार स्वातंत्र्य
- 2) शांततेने व शस्त्राशिवाय एकत्र जगण्याचे स्वातंत्र्य
- 3) संस्था व संघटन स्वातंत्र्य
- 4) भारतात कुठेही संचार करण्याचे स्वातंत्र्य
- 5) भारतात कुठेही वास्तव्य करण्याचे स्वातंत्र्य
- 6) संपत्ती संपादन करून तिची वासलात लावण्याचे स्वातंत्र्य
- 7) व्यवसाय स्वातंत्र्य

याशिवाय मुलभूत अधिकारात (1) समानतेचा अधिकार, (2) शोषणा विरुद्धाचा अधिकार (3) धार्मिक स्वातंत्र्याचा अधिकार (4) सांस्कृतिक व शैक्षणिक अधिकार (5) घटनात्मक अधिकार समाविष्ट आहेत हे सर्व अधिकार मुलभूत अधिकार असल्याने भाषा, लिंग, जाती धर्म वा इतर कोणत्याही कारणाने व्यक्ती-व्यक्तीतील भेदभाव केला जात नसून कायद्यासमोर सर्वांना समान मानले आहे. मुलभूत अधिकाराशिवाय राज्याच्या नितीची

मार्गदर्शक तत्वे संविधानात समाविष्ट असून त्यातही मानव अधिकाराचा विचार करण्यात आला आहे. मानव अधिकार आयोगाच्या निर्मितीची व्यवस्था करण्यात आली आहे.

मानव अधिकाराचा एक महत्वपूर्ण उपाय :

डॉ. आंबेडकरांनी मानवाच्या स्थितीत सुधारणा घडवून आणण्यासाठी व स्वतःला सक्षम बनविण्यासाठी मुलभूत अधिकार भारतीय संविधानात समाविष्ट केली आहेत. तसेच अन्याय, अत्याचार, अस्पृश्यता हे मानवी हक्काला अधिकाराला स्वातंत्र्याला अनुसरून नाहीच केवळ मानवाला सामाजिक, धार्मिक, शैक्षणिक, राजकीय अधिकार प्रदान करून मानव अधिकाराचा पाया मजबुत केलेला दिसतो. तथागत बुद्धांच्या मतानुसार जात विचारू नका केवळ आचरण बघा प्रत्येक व्यक्ती आचरणाने मान्यता पावतो जातीने नव्हे असे स्पष्ट प्रतिपादन बौद्धधर्मात आढळते. त्याच्या मते, " स्वातंत्र्य, समता बंधुभाव हे उपाय मानव अधिकारासाठी अमर्यादित स्वरूपाची असून उपयोगी आहे. केवळ मानवासाठी मानवी अधिकार हाच एक उपाय आहे कारण त्यामुळेच मानव समाजाचा विकास होईल."

मानवाचे आरोग्य सुधारेल, सामाजिक स्वास्थ्य सुधारेल, सामाजिक समरसता निर्माण होईल. दारिद्र्य निवारण होईल व आर्थिक स्थितीत बदल होवू शकतो. एवढा उदात्त विचार डॉ. आंबेडकरांनी दिला असून त्यातून एक समाजसुधारक, अर्थशास्त्रज्ञ म्हणून त्याची महानता लक्षात येते.

भारतात समाजव्यवस्थेत अशिक्षितपणा, जातीभेद, धर्मभेद, आर्थिक सामाजिक विषमता, लिंगीय विषमता, दारिद्र्य, रोजगाराचा प्रश्न शैक्षणिक स्तर या सर्वांच्या मुळाशी आर्थिक सामाजिक विषमता हीच समस्या आहे. या सर्व समस्यांचे निराकरण करून सामाजिक लोकशाहीचे स्वरूप असलेल्या (मुलभूत अधिकाराची) समाज- व्यवस्थेची निर्मिती व्हावी मात्र घटनात्मक तरतुदीची अंमलबजावणी प्रत्यक्षपणे होत नसल्याने मानवी अधिकाराबाबत लोकजागृती आजही देशात तयार होवू शकली नाही.

निष्कर्ष :

- 1) डॉ. आंबेडकर मानव मुक्तीचे उदगाता आहे.
- 2) डॉ. आंबेडकरांची मानवा विषयीची दुरदृष्टी लक्षात येते.
- 3) मानव मुक्तीचा आधार स्तंभ संविधानिक मानव अधिकार आहे.
- 4) डॉ. आंबेडकरांच्या सामाजिक क्रांतीतून मानवाला समता स्वातंत्र्य, बंधुभाव प्राप्त झाले.
- 5) मानव विकासासाठी भारतीय संविधानातील मुलभूत अधिकाराप्रती लोक जागृती करणे आवश्यक आहे.

संदर्भ ग्रंथ :

- 1) डॉ. जगेश विश्वामित्र – समाज कल्याण प्रकाशन
- 2) व्ही. बी. पाटील – मानवी हक्क, के सागर प्रकाशन, पुणे
- 3) डॉ. कुंवरलाल वासनिक ज्ञानपथ प्रकाशन-मानव अधिकार आणि डॉ बाबासाहेब आंबेडकर
- 4) भगवान बुद्ध और उनका धम्म – डॉ आंबेडकर
- 5) डॉ. आंबेडकर गौरव ग्रंथ – सुगावा प्रकाशन, पुणे

डॉ. बाबासाहेब आंबेडकरांचे स्त्री शिक्षण व शिक्षण संबंधी विचार**प्रा. डॉ. एस. पी. चव्हाण**

डॉ. मनोरमा व प्रा. ह. श. पुंडकर

क. वा. वि. महाविद्यालय, बाळापुर जि. अकोला

Email ID – shaileshsss1813@gmail.com

भारतीय राज्यघटनेने स्त्री पुरुष समानतेचे तत्व मान्य केले आहे आज समाजात समानतेचे वारे वाहतांना दिसते मात्र प्राचीन कालखंड किंवा स्वातंत्र्यपूर्व कालखंडाचा विचार केला तर असे दिसून येते की स्त्रीयांना पुरुषापेक्षा कमी दर्जा दिला जात होता. कोणत्याही समाजात किंवा धर्मात स्त्रियांना समान वागणूक नव्हती सांस्कृतिक व धार्मिक समाजिक जिवनात स्त्रीयांना कनिष्ठ वागणूक मिळत असे अशा वागणूकीत त्यांना शिक्षणा पासून दुर ठेवण्याचे कार्य जाणिवपूर्वक केल्या गेल्या. मान सन्मान देऊन माता या स्त्रीच्या रूपाला मोठा गौरव देण्यात आला मात्र अधिकार देण्यात आले नाही

प्राचीन काळापासून स्त्रियांवर अनेक बंधने लादली होती अनेक रुढी परंपरांत स्त्री जिवन बंधिस्त होते सतीप्रथा, केशवपण, हुंडा, बालविवाह, बहुपत्नीत्व यासारख्या कीर्ती तरी अमानविय प्रथा होत्या स्त्रीभ्रूणहत्या हा तर मानव जातीवरील कलक होता. त्यामुळे समाजात मुलिचे प्रमाण मोठ्या प्रमाणात कमी झाले. स्त्रीयांना धर्माच्या व समाजाच्या ह्या दृष्टचक्रातून बाहेर काढण्याचे कार्य अनेक समाज सुधारकांनी केले. तत्कालीन समाज सुधारकांनी ओळखले की स्त्रीयांची अवहेलना जर संपवायची असेल तर स्त्रीयांना शिक्षण दिल्या गेले पाहिजे. महात्मा फुले व सावित्रीबाई फुले यांनी स्त्री शिक्षणाचे महान कार्य केले. पुढे बाबासाहेब आंबेडकर यांनी स्त्री शिक्षणाला महत्व दिले

बाबासाहेबांचे स्त्री शिक्षण विचार :-

स्त्रीयांना जर समाजिक जिवनात सन्मान मिळवायचा असेल आणि रुढी परंपरातून मुक्त व्हायचे असेल तर स्त्रीला शिक्षित केले पाहिजे स्त्रीयांनी शिक्षण घेतल्यावरच त्यांना अधिकार प्राप्त होतील असा आंबेडकरांचा विचार होता. महिलांना त्यांचा सामाजिक दर्जा व अधिकार प्राप्त करून देण्यासाठी आंबेडकरांनी मोठ्या प्रमाणात कार्य केले. ज्या मणुस्मृती ग्रंथात स्त्रीयांवर मोठ्या प्रमाणात बंधने लादली होती तो ग्रंथ जाळून त्याचे सर्वप्रथम दहन केले या माध्यमातून त्यांनी संदेश दिला की जे शास्त्र खुळचह रुढी परंपरांना खतपाणी घालते त्या शास्त्राचा त्याग करावा ज्या मणुस्मृतीत स्त्रियांवर अनेक बंधने लादली होती ते शास्त्रच बाबासाहेबांनी दहन केलेले व स्त्रिशिक्षणाचा पुरस्कार केला

२५ ते २७ डिसेंबर १९२७ झालेल्या महाड सत्याग्रह परिषदेत पुरुषांच्या बरोबरीने स्त्रीयांसुद्धा मोठ्या प्रमाणात उपस्थित होत्या त्यांना बाबासाहेबांनी जो उपदेश केला त्यातून स्त्री शिक्षणाचा त्यांचा दृष्टीकोण स्पष्ट होतो घर प्रपंचाच्या अडचणी पुरुषाप्रमाणेच स्त्रीयांनी ही सोडविल्या पाहिजे त्यामुळे पुरुषांना वेळ मिळेल व स्त्रियांनी जुन्या परंपरा सोडल्या पाहिजे असे मत त्यांनी मांडले तसेच स्त्रियांना उद्देशून ते म्हणाले की, तुम्ही आपल्या मुलींनाही शिक्षण दिले पाहिजे कारण शिक्षण आणि ज्ञान ह्या गोष्टी काही फक्त पुरुषांसाठीच आहेत अस नाही खानतशी माती ही गोष्ट लक्षात ठेवा आणि आपली पुढची पिढी जर सुधारवायची असेल तर मुलींना शिक्षण द्या असा उपदेश त्यांनी महिलांनी केला मुलींना शिक्षण मिळाले पाहिजे तो त्यांच्या माता पित्यांची जबाबदारी आहे. प्रत्येकाने आपल्या मुलीला शिकले पाहिजे असा संदेश बाबासाहेबांनी दिला कारण स्त्री हीच समाजाची खरी उधारक आहे असे बाबासाहेबांचे मत होते

सहशिक्षण :-

मुल व मुली असा भेदभाव बाबासाहेबांनी कधीही केला नाही. तो शिक्षण क्षेत्रातही केला नाही मुला मुलींची वेगवेगळी शाळा नसावी दोघांनी सोबत शिक्षण घ्यावे असा त्यांचा विचार होता औरंगाबाद येथील मिलिंद महाविद्यालयात मुला मुलींना सहशिक्षणाची सोय केली. शहरापासून दुर असलेल्या खेड्यापाड्यातील मुला मुलींना शिक्षणासाठी येण्यासाठी बसची सोय केली. समाजाची प्रगती त्या समाजातील स्त्रीयांच्या प्रगतीवर मापली पाहिजे. आणि स्त्रीयांची प्रगती शिक्षणाशिवाय अशक्य आहे असे मत बाबासाहेबांचे होते

बाबासाहेबांनी आपल्या "दराईज अॅण्ड हिंदू वुमन" या ग्रंथात मनुस्मृती स्त्रीयांच्या प्रगतीला कशी हानीकारक आहे व स्त्रीयांना कसे धर्म बंधनात अडकवले आहे ते स्पष्ट केले. बाबासाहेबांनी साताऱ्यांतील त्यांचे सहकारी जमादार जाधवांना लिहिलेल्या पत्रातून हे स्पष्ट की मुलांना घडविण्याची जबाबदारीही आई-बाबांची आहे. मुलाबरोबरच मुलींनाही शिक्षण दिले पाहिजे असे ते जमादार यांना सांगता स्त्री शिक्षणाची सुरवात बाबासाहेबांनी आपल्या घरापासून केली अशिक्षित रमाबाईला शिक्षित केले व पत्र लिहता वाचता यावे ऐवढे शिक्षण दिले.

शिक्षणविषयक विचार :-

डॉ. बाबासाहेब आंबेडकरांनी 'पिपल्स एज्युकेशन सोसायटीच्या माध्यमातून औरंगाबाद येथे १९५० ला 'मिलिंद महाविद्यालय' स्थापन केले कॉलेजच्या पायाभरणी समारंभात भाषण देत असतांना बाबासाहेबांनी शिक्षणाचे महत्व स्पष्ट केले त्यातून त्याचे शिक्षणविषयक विचार स्पष्ट होतात ते म्हणतात हिंदु धर्मातील खालच्या स्थरातून मी आलेला असल्यामुळे समाजातील हा खालचा स्थर कीती समस्यांना तोंड देत आहे याची मला पूर्ण जाणीव आहे या स्थरातील लोकांची स्थिती सुधारण्यासाठी केवळ आर्थिक दृष्टीने विचार केला तर ती मोठी चुक ठरेल त्यापेक्षा त्यांच्या मनातील उच्चनिचतेची जाणिव त्यांच्यात निर्माण झाली पाहिजे तरच आतापर्यंत ते जे जिवन जगत आले त्याच्यातून बाहेर पडण्यासाठी केवळ उच्च शिक्षणच त्यांना मार्ग दाखवू शकते. व्यक्ती स्वातंत्र्याच्या रक्षणासाठी शक्ती प्राप्त करून घ्यायची असेल तर शिक्षण घेणे आवश्यक आहे त्यांना शिक्षणाचे महत्व कळत नाही व जे त्या बाबतीत उदासीन असतात त्यांच्या करीता सक्तिच्या शिक्षणाची व्यवस्था केली पाहिजे. बाबासाहेब म्हणतात, "उपासमारीने शरिराचे पोषण कमी झाल्यास माणुस हीन होऊन अल्पायुषी होतो तसेच शिक्षणाच्या अभावी तो निर्बुध्द राहील्यास जिवंतपणी दुसऱ्याचा गुलाम बनतो. म्हणजे गुलामगिरीचे प्रमुख कारण अशिक्षा व अज्ञान आहे. दलितांची दैन्यावस्था दुर करायची असेल तर दलितांनी शिक्षण घेतले पाहिजे असा त्यांचा स्पष्ट विचार होता. आपल्या वडिलांच्या एका मित्राला पत्र लिहून बाबासाहेब सांगतात की, "दलितांच्या दैन्यावर एक रामबाण उपाय म्हणजे पददलितांमध्ये शिक्षणाचा प्रसार होय.

शिक्षणासाठी मिळेल ती संधी प्रत्येकाने शोधावी असा विचार बाबासाहेबांनी मांडला भारतातील गोरगरिबांचे शोषित, पिडीतांचे शोषण थांबवायचे असेल तर शिक्षण हा एकच मार्ग बाबासाहेबांना दिसतो

शिक्षण केवळ अस्पृश्यांनाच नाही तर सर्व भारतीयांना शिक्षण प्राप्त झाले पाहिजे या मताचे ते होते त्यांच्या शिक्षण विषयक विचारात उज्वल भवितव्याचे उद्दिष्ट होते. शिक्षण सक्तीचे झाले पाहिजे असे बाबासाहेबांना वाटे कारण ब्रिटिश काळात शिक्षणाचे प्रमाण खुप कमी होते. जोपर्यंत सर्वांना सक्तीचे शिक्षण दिल्या जाणार नाही तोपर्यंत भारतात शिक्षणाचा प्रसार अशक्य आहे यासाठी त्यांना ब्रिटीश सरकारला सूचना केली तसेच प्राथमिक शिक्षणावर खर्च वाढवण्याची सुध्दा गरज आहे. हे सूचित केले. सरकारी खर्चाने शिक्षण मिळाले तर मध्यम वर्गात व समाजातील खालच्या स्थरात शिक्षणाचा प्रसार

होईल कारण या वर्गातील लोक स्वताःच्या खर्चाने शिक्षण घेण्यास त्या काळी असलेल्या आर्थिक परिस्थितीमुळे तयार झाले नसते. म्हणून शिक्षणाचा भार सरकारने उचलावा असा सल्ला बाबासाहेबांनी दिला.

शिक्षणामध्ये समनत असायला पाहिजे. शैक्षणिक समानता म्हणजे काय तर निम्नस्थरातील लोकांना शिक्षण स्वस्त करावे जेणे करून त्यांच्यात शिक्षणाचे प्रमाण वाढेल व ते लोक उच्चस्थरातील लोकांच्या शैक्षणिक बरोबरीत येतील त्यामुळे निम्न व उच्च स्थरातील शैक्षणिक समानता निर्माण होईल सर्वांमध्ये शिक्षणाचा प्रसार झाल्याने उच्च, निच हा भेद नष्ट होऊन समान शिक्षण या माध्यमातून समाज एकत्र येईल व विषमता दुर होईल हे बाबासाहेबांच्या शैक्षणिक धोरणाचे उद्दिष्ट होते. शैक्षणिक समानतेच्या माध्यमातून त्यांना सामाजिक समता प्रस्थापित करायची होती

बाबासाहेबांचे असे ठाम मत होते की शिक्षणाचे कार्य ब्राम्हण शिक्षकाकडे देऊ नये. कारण त्यांची मते निम्न स्थरातील लोकांबद्दल तिरस्काराने भरलेली असतात. वास्तविक पाहता काही ब्राम्हण शिक्षकांनी अंबडेकरांना त्यांच्या विद्यार्थी दशेत प्रेमळ वागणूक दिली होती. त्यामुळे सर्वच ब्राम्हण समाला बाबासाहेबांचा विरोध होता असे नाही तर काही ब्राम्हणांकडून समाजात आचरीलया जाणाऱ्या उच्च-निचतेला व त्या संबंधीच्या दृष्ट विचारसरणीला होता त्यामुळे ज्या लोकांकडून हजारो वर्षे निम्नस्थरीय लोकांना शिक्षणापासून वंचित ठेवण्याचे कर्म घडले त्या वर्णाच्या हातून शिक्षण व्यवस्था काढण्याचे धोरण बाबासाहेबांचे होते

शिक्षणाचे नियंत्रण हे सुशिक्षित वर्गाकडे असावे. समाजातील सुशिक्षित लोकाची शिक्षणप्रसाराचे कार्य करावे असे मत बाबासाहेबांचे होते. विद्यापीठांनी कशा प्रकारे शिक्षण राबवावे हे सांगताना बाबासाहेब म्हणतात विद्यापीठाचे कार्य केवळ ज्ञान देणे नसून सामाजिक परिवर्तन घडविणे हे विद्यापीठाची जबाबदारी आहे विद्यापीठाचे मुख्यमापन केवळ ज्ञानदानाच्या कार्याने न होता त्यांच्या सामाजिक उपक्रमानुसार व्हावे थोडक्यात विद्यापीठाने ज्ञानदाना सोबत सामाजिक कार्य करावे. विद्यापीठ हे केवळ प्रशासकांचे नव्हे असे बाबासाहेबांचे विद्यापिठ विषयक शिक्षण विचार होते

शिक्षणाच्या माध्यमातून प्राप्त होणाऱ्या ज्ञानाला चरित्राची जोड असावी कारण ज्ञान हे तलवारी सारखे आहे त्याचा उपयोग चांगल्या किंवा वाईट कार्यासाठी होऊ शकतो. त्यामुळे समाजिक परिवर्तन घडविण्यासाठी ज्ञानाला चांगल्या चरित्राची जोड असणे आवश्यक आहे. चरित्र हीन व्यक्तीच्या ज्ञानाला शिक्षणाला अर्थ उरत नाही. सामाजिक व सांस्कृतिक बळकरीसाठी शिक्षित वर्गात उत्तम शिक्षण व चरित्र हेच खऱ्या अर्थाने मानवजातीची सेवा करू शकते. असा बाबासाहेबांचा विश्वास होता.

‘शिका संघटीत व्हा व संघर्ष करा’ असा संदेश बाबासाहेबांनी भारतातील निम्नस्थरीय स्त्रीया यांना दिला शिक्षणाच्या माध्यमातून ज्ञान प्राप्त करा त्याचा उपयोग करून त्याचा संघटीत व्हा आणि आपल्यावर अन्याय होत असल्यास संघर्ष करा असा विचार बाबासाहेबांनी मांडून शिक्षणाच्या माध्यमातून अन्याय निवारण्याचा मंत्र सांगितला. दलितांचे दैन्य केवळ शिक्षण संपऊ शकते. प्रत्येकाला आयुष्यात एकदा संधी मिळते त्याचा योग्य उपयोग केला तर मनुष्य यशस्वी होतो दलितांना आता शिक्षणाची संधी प्राप्त झाली आहे. आपले दैन्य संपविण्यासाठी त्यांनी आता त्याचा फायदा घेतला पाहिजे. केवळ दैव, नशिव यांना गोरजारत न बसता कर्म केले पाहिजे असे स्पष्ट मत बाबासाहेबांनी शिक्षणासंदर्भात मांडले

बाबासाहेबांनी मुल्याधिष्ठीत शिक्षणातर भर दिला उच्च दर्जाचे नैतिक आचरण निर्माण करणाऱ्या शिक्षणाला आंबेडकरांनी मुल्याधिष्ठित शिक्षण म्हटले आहे. लोकशाही यशस्वी करायची असेल तर जनता, मुल्याधिष्ठित शिक्षणाने संस्कारीत झाली पाहिजे. त्यांच्या मते राजकीय व्यवस्थेचे यशापयश सुध्दा शिक्षणावर अवलंबून असते.

याप्रमाणे डॉ. बाबासाहेब आंबेडकर यांचे स्त्री शिक्षण व शिक्षण विषयक विचार होते

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डॉ. इलीयास बेपारी

Associate Professor
Athawale College of Social Work Bhandara
mailmeiliyas.bepari@rediffmail.com

गोषवारा:

कोणतेही कार्य अंगावर घेतले की त्यांच्या अगदी मूळापासून अभ्यास करून त्या विषयाचा निपटारा करावयाचा ही त्यांची कार्यशैली होती. समाजाकरिता वृत्तपत्र बहिष्कृत भारताचे संपादक तेच होते. डॉ. बाबासाहेब आंबेडकर सामाजिक न्यायाचे अग्रदुत व आधुनिक भारतातील सामाजिक न्यायाचे गाढ अभ्यासाक होते. सामाजिक न्याय ही संकल्पना संपूर्ण माणूस जातीची समता, स्वातंत्र्य आणि बंधुता यावर आधारित आहे. नवभारताच्या घटनेचे प्रमुख शिल्पकार लोकशाहीचे नाते हि मानवी स्वातंत्र्याचे कैवारी डॉ. बाबासाहेबांचे जीवन म्हणजे आधुनिक भारताच्या इतिहासाचे एक महान पूर्व मानव स्वातंत्र्यांच्या इतिहासाचे एक सोनेरी पान आहे. डॉ. बाबासाहेब हे लोकशाहीचे कट्टर समर्थक होते. ते म्हणत देशाच्या विकासासाठी समृद्धीसाठी केवळ राजकीय स्वातंत्र्य मिळून उपयोग नाही त्यासाठी सामाजिक, आर्थिक, राजकीय, संविधान, महिला सबलीकरण, लोकशाही सुध्दा महत्वाचे आहे. डॉ. बाबासाहेब आंबेडकर विचार क्रांतीचे प्रणेते होते. अनेक चळवळी त्यांनी उभारले. समतेसाठी संघर्ष करणारा नेता भारतीय राज्यघटनेचे शिल्पकार इतिहासकार स्वतंत्रपणे भाष्य करणारा इतिहासकार अर्थव्यवस्थेची चिकित्सा करणारा अर्थशास्त्रज्ञ एक समर्थ राजकीय नेता या सारखी अनेक वर्णने डॉ. बाबासाहेबांची करता येतील आपल्या कार्याच्या सुरुवातीलाच त्यांनी आपल्या बांधवांना शिका, संघटित व्हा, संघर्ष करा. हा मोलाचा मंत्र दिला.

कि वर्ड :

राज्यघटनेचे शिल्पकार, अर्थशास्त्रज्ञ, राजकीय, आर्थिक, सामाजिक, शैक्षणिक, चळवळी, सामाजिक न्याय, लोकशाही, हिंदु कोड बिल, मानवाधिकार, शेतकऱ्यांविषयी कार्य.

संशोधन पध्दती : ऐतिहासिक संशोधन पध्दतीचा अवलंब करून उपलब्ध साहित्याचा शास्त्रीय दृष्टिने परिक्षण करून मुल्यामापन केले गेले.

प्रस्तावना:

आर्थिक कार्यात योगदान :

भारतीय समाज क्रांतीचे अग्रदुत महात्मा ज्योतिबा फुले योच शिष्य डॉ. बाबासाहेब आंबेडकर हे विश्वविख्यात एक व्यसंगी अर्थतज्ञ होते. परंतु डॉ. बाबासाहेब आंबेडकर याचे आर्थिक विषयक दृष्टिकोन समाजाला अपरिचित राहिलेले आहे. ही वस्तुस्थिती आहे. डॉ. बाबासाहेब आंबेडकर यांच्या अर्थशास्त्रीय विचारांचा परिचय करून देण्याची काळाची गरज आहे. हे लक्षात घेवूनच त्यांचा आर्थिक विचार दृष्टिकोन या ठिकाणी स्पष्ट करण्याचा प्रयत्न केलेला आहे.

डॉ. बाबासाहेब आंबेडकरांनी मांडलेला आर्थिक कार्यक्रम :

महत्वाचे जे उद्योग आहेत, अशा उद्योगाची मालकी राज्य संस्थेकडे असेल व ते राज्य संस्थेकडून चालविले जातील. जे मूलभूत उद्योग आहेत त्यांची मालकी राज्यसंस्थेकडे राहिल व ते राज्य संस्थेद्वारे अथवा राज्याने स्थापन केलेल्या महामंडळाद्वारे चालविले जातील. विमा क्षेत्रावर केवळ शासनाचा एकाधिकार राहिल आणि राज्यसंस्था प्रत्येक प्रौढ नागरिकाला, विधीमंडळाच्या सुचनेनुसार आयुर्विमा काढणे बंधनकारक ठरेल. शेतीक्षेत्र राज्यसंस्थेच्या अखत्यारीतील उद्योग राहिल. कृषी उद्योग पुढील पायावर संघटित केला जाईल.

अ. राज्यसंस्था ताब्यात घेतलेल्या जमिनीचे विभाजन करेल आणि त्या शेतजमिनी, गावातील रहिवाशांना कुळ म्हणून पुढील अटींवर करायला देईल.

1. शेतजमीन सामुदायिक तत्वावर कसली जाईल.
2. शेतजमीन शासनाच्या नियमांनुसार आणि आदेशानुसार कसली जाईल.

ब. गावातील रहिवाशांना कोणत्याही जाती जमातीचा भेद न करता जमीन अशा प्रकारे वाटुन दिली जाईल. की तिथे कुणीही जमीनदार अथवा भुमिहीन शेतमजुर असणार नाही.

सामुदायिक शेतजमिन, कसण्याला पाणी, पशु, साधने, खते, बि बियाणे इ. साठी वित्तपुरवठा करणे ही शासनाची जबाबदारी राहिल. डॉ बाबासाहेब आंबेडकर हे आर्थिक नियोजनाचे कट्टर पुरस्कर्ते होते. त्यांच्या मते नियोजित अर्थव्यवस्था गरिबांच्या आर्थिक हितसंबंधाची काळजी घेण्यात अधिक समर्थ असेल.

डॉ बाबासाहेब आंबेडकरांचे आर्थिक विचार :

चलनविषयक विचार : लंडन मध्ये असतांना डॉ आंबेडकरांनी रूपयाचा प्रश्न डॉ कॅनन यांच्या मार्गदर्शना खाली संशोधनात्मक प्रबंध लिहीला या ग्रंथात त्यांनी भारताच्या रूपयाच्या उत्क्रांतीचा ऐतिहासिक आढावा घेतला.

जमिन विषयक सुधारणा : शेतीची उत्पादकता वाढविण्यासाठी जमिनदारी पध्दती नष्ट करावी असे डॉ बाबासाहेब आंबेडकरांचे मत होते. त्यांच्या या विचारांची दखल घेवून स्वातंत्र्य प्राप्ती नंतर निरनिराळ्या राज्यांनी 1961 पर्यंत जमिनदारी पध्दतीचे निर्मूलन केले.

शेतीपुरक व्यवसाय : डॉ बाबासाहेब आंबेडकरांच्या मते कृषी व्यवसायाला पुरक जोडधंदा असणे महत्वाचे मानले. वराह पालन, कुकुंट पालन, दुग्धव्यवसाय, वन उत्पादन इत्यादी.

शेतमजुर विषयक विचार : ग्रामीण भागातील शेत मजुरांची आर्थिक स्थिती औद्योगिक कामगारापेक्षा हिन पातळीचे आहे. शेतमजुर, निरक्षर, अज्ञानी, अंधश्रध्दाळू व दारिद्र्याने ग्रस्त असल्याने समाजातील श्रीमंत वर्ग त्याचे शोषण करतो.

सहकारी शेती : भारतात ' शेत जमिनीचे वाटणी विषम प्रमाणात झाली होती. सुमारे 50 लाख शेतकरी कुटुंबाच्या वाटयाला एका हेक्टर पेक्षाही कमी जमीन आली आहे.

जनसंख्या नियंत्रण आणि औद्योगिकरण : डॉ बाबासाहेब आंबेडकरांच्या मते. ज्यात तथ्यात्मक गोष्टीना अभिव्यक्त केले ते म्हणजे देशामध्ये बिकट निर्धनता आहे. ज्यामुळे मृत्यू दर खुप जास्त आहे, मुले शाळेत जात नाही आणि मुलीचे लहान वयात लग्न करून दिले जाते. त्यामुळे जनसंख्या वाढीचे प्रमाण जास्त आहे.

श्रमकल्याण : डॉ बाबासाहेब आंबेडकरांनी देशातील श्रमीकांच्या समस्यांचे निराकरण करण्यासाठी विशेष रूपाने सुरक्षा प्रदान करण्याकरिता अनेक महत्वपूर्ण कार्य केलेले आहे.

रूपयांचा प्रश्न : डॉ बाबासाहेब आंबेडकरांनी 1922 साली लंडन स्कूल ऑफ इकॉनॉमिक्स मध्ये सादर केला. पुस्तक रूपाने 1823 साली प्रकाशित केला. हा प्रबंध त्याने डि.एस.सी. साठी सादर केला होता.

छोटे राज्य : डॉ बाबासाहेब आंबेडकरांनी छोटे राज्य असावी यांचा पुरस्कार केला.

बचत व राजस्व : कोणत्याही देशाच्या अर्थव्यवस्थेत एक अनिवार्य प्रक्रिया आहे. ज्या प्रत्येक वित्तीय वर्षामध्ये संसद तथा विधानसभेमध्ये वित्तमंत्री द्वारे प्रस्तुत केले जाते.

सामाजिक कार्यात योगदान :

डॉ बाबासाहेब आंबेडकरांना भारतीय समाजात स्वातंत्र, समता, बहुत्वा व जातीविहिन ,वर्गविहिन मानवी मुल्यावर उभा करायचा होता ह्यामुळे त्यांनी सामान्य माणसाला केंद्रबिंदु मानून सामाजिक न्यायाची संकल्पना मांडली ज्या समाजात विषमतेची परंपरा आहे. त्या समाजात केवळ कायद्याने समानता आणून चालणारा नाही तर ज्यांना शेकडो वर्षांपासून वंचित ठेवले आहे त्यांना विशेष संधी दिली तरच समानता प्रस्थापित होईल असे त्यांना वाटत होते. एकुणच त्यांनी आपले संबंध आयुष्य अस्पृश्यता व जाती निर्मुलना करिता खर्ची घातले. डॉ बाबासाहेब आंबेडकरांनी सर्वच धर्माचा अभ्यास करून मानवी जातीला कोणता धर्म तारणार आहे यावर त्यांनो केवळ विचार केला नाही तर सतत त्यांनी हा विचार अंगीकारून समाजसुधारणेच कार्य प्रखरपण कोणाच्याही विरोधाला न जुमानता सुरू केले.

भारताच्या जडणघडणीत अनेक क्षेत्रात डॉ बाबासाहेब आंबेडकरांचे योगदान लाभलेले आहे. एकाच वेळी अनेक आघाडयावर त्यांनी काम केले. त्यांनी स्वातंत्र भारताची राज्यघटना लिहिली. त्याच वेळी त्यांनी समाजकारण, राजकारण, धर्मकारणही केले. त्यांनी भारताच्या शैक्षणिक क्षेत्रात, अस्पृशता निवारण्याच्या संदर्भात स्त्री उध्दाराच्या बाबतीत शेती आणि कामगार यासंबंधी केलेले कार्य उल्लेखनीय आहे. आधुनिक भारताच्या निर्माणात त्यांनी केलेल्या कार्याला तोंड नाही.

डॉ बाबासाहेब आंबेडकर म्हणतात की माणसाला जगण्याकरिता फक्त जेवणाची गरज नाही, तर विचाराची हि गरज आहे. निसर्गाने त्यांना बुध्दी सुध्दा दिली आहे. भारतामध्ये जास्तीत जास्त दोनच वंशाचे लोक राहत आलेले आहेत ते वंश म्हणजे आर्य आणि नाग होते. नाग नावाच्या अनाथ जातीच्या उत्थानातूनच भारताच्या राजकीय इतिहासाच्या प्रारंभ होतो ते अत्यंत शक्तीशाली होते व आर्य त्यांना पराभुत करू शकले नाही. नाग लोकांनी उच्च दर्जाची सांस्कृतिक पातळी गाठली होती. ऐवढच नाहीतर भारताच्या बऱ्याच भागावर त्यांचे शासन होते. असे इतिहासावरून दिसून येते.

डॉ बाबासाहेब आंबेडकरांनी भारतीय समाजातील सर्व वर्गाच्या कल्याणासाठी व न्यायासाठी आपले संपूर्ण जीवन खर्ची घातले. त्यांनी दलितानांच्या, शोषितांच्या उध्दाराकरिता केलेल्या विविध चळवळीचा इतिहास म्हणजे सामाजिक न्यायाचा इतिहास होय. त्याचा सामाजिक न्यायाचा दृष्टिकोन दलित, बहुजन व स्त्रीयांवर होणाऱ्या शोषणातून निर्माण झाला. त्यांचे सामाजिक विचार हे हजारो वर्षांपासून अन्यायाच्या खाईत गेलेल्या लोकांना न्याय मिळवून देणे, मानवाच्या मानवी जीवनातील सर्व क्षत्रामध्ये न्याय मिळवून देणे, स्वातंत्र, समता, बंधुता, न्याय, नैतिकता, समाजवाद, लोकशाही, जातीनिर्मूलन आणि मानवतेच्या तत्वावर मानवी समाज रचना निर्माण करणारे असे सर्वस्पर्शी व सर्व व्यापक सामाजिक विचार डॉ बाबासाहेब आंबेडकरांनी वेळोवेळी प्रतिपादन केले.

राजकिय कार्यात योगदान : राजकीय लोकशाही :

डॉ बाबासाहेब आंबेडकरांची व्यक्ती व समाज यांच्या सर्वांगिण विकासासाठी लोकशाही या शासन पध्दतीचा स्विकार केला आपल्या राजकिय लोकशाही विचारात डॉ बाबासाहेब आंबेडकरांनी मानवाचे हक्क व समाज जिवनात संरक्षण याला खुप महत्व दिले आहे. राजकिय लोकशाहीची मांडणी करतांना व्यक्तीला साध्य केले पाहिजे. लोकशाहीचा केंद्रबिंदु हा व्याप्ती आहे. त्याची सामाजिक, सांस्कृतिक, व राजकीय प्रगती होणे गरजेचे आहे. राजकीय लोकशाही मध्ये व्यक्तीला काही अधिकार मिळालेले आहे. त्या अधिकाराचा वापर करता आला पाहिजे तरच व्यक्ती समाजात चांगल्या पध्दतीने जिवल जगू शकतो आणि आपली प्रगती करू शकतो. असे राजकीय लोकशाहीत मानवी हक्कांना महत्वाचे स्थान आहे. डॉ बाबासाहेब आंबेडकर शासन कर्ते आपली सत्ता दुसऱ्या कोणत्याही व्यक्तीकडे किंवा संघटनेकडे हस्तातरीत करू नये असे म्हणत बाबासाहेब मानवी हक्काचा लाभ सर्व जनतेला मिळावा जिवन

जगत असतांना समान संधी मिळाली कोणत्याही व्यक्तीला गरीब श्रीमंत उच्च निच्य स्पृश्य अस्पृश्य असा भेदभाव केला जावू नये असे राजकीय लोकशाही बाबत डॉ बाबासाहेब आंबेडकरांचे विचार होते.

राजकीय लोकशाहीत महत्वाचे घटक :

विरोधी पक्ष : लोकशाही शासन व्यवस्थेत विरोधी पक्षाला अतिशय महत्वाचे स्थान आहे. प्रभावी विरोधी पक्ष असल्याशिवाय लोकशाही शासन व्यवस्था येवू शकत नाही.

निवडणूक : शांततेच्या मार्गाने सत्तांतरण होणे हे लोकशाहीच शासन व्यवस्थेचे लक्षण आहे. लोकशाहीच्या मार्गाने निवडणूक होत असतांना आणि सामज्याने होणे गरजेचे आहे.

मिडीया : लोकशाही शासन व्यवस्थेत मिडियाची महत्वाची भूमिका आहे त्या पध्दतीने लोकशाही शासन व्यवस्थेत मिडिया हे तिसरे सभागृह आहे.

राजकीय पक्ष : लोकशाही शासन व्यवस्थेचा पायाभूत अंग म्हणजे राजकीय पक्ष होय. लोकशाही शासन व्यवस्था चालावयाची असेल तर राजकीय पक्ष असणे गरजेचे आहे. सत्ताधारी पक्ष व विरोधी पक्ष असल्याशिवाय आपण लोकशाहीचा विचार करू शकत नाही.

डॉ बाबासाहेब आंबेडकरांचे राजनैतिक विचार :

गोलमेज परिषद, सार्वजनिक तलाव आणि मंदिर संघर्षाच्या बाबतीत विचार, समुदाय समितीचे अध्यक्ष तसेच संविधानाच्या संदर्भात विचार, डॉ बाबासाहेब आंबेडकर सांसदीय लोकतंत्र, समाजवादाच्या संदर्भात बाबासाहेबांचे विचार, डॉ बाबासाहेब आंबेडकर व राज्य समाजवाद

अध्ययनाचे उद्देश

1. आर्थिक कार्याच्या योगदाना बाबत अध्ययन करणे
2. सामाजिक कार्याच्या योगदाना बाबत अध्ययन करणे
3. राजकीय कार्याच्या योगदाना बाबत अध्ययन करणे
4. शैक्षणिक कार्याच्या योगदाना बाबत अध्ययन करणे
5. हिदुकोड बिलच्या कार्या विषयी अध्ययन करणे
6. लोकशाही कार्याच्या विषयी अध्ययन करणे

संशोधन आराखडा :

डॉ बाबासाहेब आंबेडकरांनी केलेल्या योगदानाबाबत अध्ययन करतांना वर्णनात्मक संशोधन आराखडाचा वापर करण्यात आला. तसेच गैरसंभाव्यता नमुना निवड पध्दतीचा वापर केला. तथ्य संकलनाकरिता प्राथमिक आणि द्वितीय स्वरूपाच्या माध्यमातून माहिती गोळा केली.

घटनेने दिलेले अधिकार :

समतेचा अधिकार, स्वातंत्र्याचा अधिकार, शोषण विरुद्धचा अधिकार, धम स्वातंत्र्याचा अधिकार, सांस्कृतिक व शैक्षणिक अधिकार, न्यायालयात दाद मागण्याचा अधिकार

शैक्षणिक कार्यात योगदान :

शिक्षण हे वाघिणीचे दुध आहे. जो प्राशन करेल तो गुरगरेल हा महत्वपूर्ण संदेश देणारे महामानव डॉ बाबासाहेब आंबेडकर यांना शिक्षणाचे किती महत्व होते, हे वरील वाक्यावरून दिसते. भारतीय समाजाचे निरिक्षण केले असता असे दिसते की, भारतात फक्त उच्च वर्गातील पुरुषाला शिक्षणाच्या संधी उपलब्ध होत्या स्त्रीया, शुद्र व पददलित माणूस हा शिक्षणापासून वंचित होता. त्याचे एकमेव कारण म्हणजे भारतातील उच्च जातीचे वर्चस्व. धर्माच्या नावावर गुलाम करण्याचा तो प्रकार होय. परंतु जेव्हा भारतात इंग्रज आले व त्यांनी आपल्या शिक्षणाचा उपयोग करून भारतात असणाऱ्या अज्ञानी लोकांचा फायदा घेवून राजसत्ता मिळविली तेव्हा राजसत्ता चालविण्याकरिता त्यांना येथील लोकांना शिक्षणाच्या संधी उपलब्ध करून द्याव्या लागल्या. इंग्रजांच्या कायदयासमोर येथील उच्च वर्गीयांच्या शिक्षणाकरिता विरोध टिकू शकला नाही.

डॉ आंबेडकर यांनी स्थापन केलेल्या स्वतंत्र पक्षाच्या जाहिरनाम्यातहि शैक्षणिक धोरणा विषयीची स्पष्टता दिसून येते. त्या जाहिरनाम्यात ते म्हणतात.

1. मोफत व सक्तीच्या प्राथमिक शिक्षणाची योजना अंमलात आणवी.
2. सर्वसाधारण व्यक्तीला साक्षर करण्यासाठी प्रौढ शिक्षणाची योजना आणवी.
3. औद्योगिक शिक्षणावर भर द्यावा.
4. शिक्षणातील मागासलेल्या जातीतील होतकरू विद्यार्थास विदेशात उच्च शिक्षणाकरिता पाठवावे तसा कायदा करावा.
5. प्रत्येक विद्यापीठाचे पूर्ण गठन करून प्रादेशिक शिक्षण देण्याकरिता विद्यापीठे स्थापन करावीत. डॉ बाबासाहेब आंबेडकरांना शिक्षणातून एकसंघ समाज निर्माण करावयाचा होता. अलौकिक बुद्धीमत्ता असलेले डॉ बाबासाहेब शिक्षण प्रशिक्षणाचे प्रयोजन जाणत होते. म्हणूनच सामाजिक जाणिवेला कवेत घेवून सामाजिक प्रबोधनासाठी ते कार्यरत होते.

अशा या महामानवाच्या विचारांचा रथ डॉ बाबासाहेब यांनी पुढे नेला.

डॉ बाबासाहेब आंबेडकर आणि महिला सक्षमीकरण :

प्राचीन भारताचा इतिहास अभ्यासिका असता असे लक्षात येते की समाज व्यवस्थेमध्ये प्राचीन भारतात महिलांचे स्थान उच्च दर्जाचे होते. नंतरच्या काळात त्यांची स्वतःची ओळख किंबहुना मानवी अधिकार ही कमी होत जातांना दिसतात. मध्ययुगीन भारत व आधुनिक भारतात महिलांचे स्थान कमी अधिक प्रमाणात दुय्यम दर्जाचे दिसून येते. अनेक समाज सुधारकांनी महिलांच्या सामाजिक आर्थिक स्थितीत सुधारणा करण्याचे प्रयत्न केले. बाबासाहेब आंबेडकरांची भूमिका महिलांबाबत अत्यंत सकारात्मक दिसून येते.

महिला सक्षमीकरण : सक्षमीकरण अर्थात दुर्बलकडून सक्षमतेकडे महिला सक्षमीकरण म्हणजे संसाधनावर नियंत्रण व संसाधनावर मालकिचा हक्क महिलांकडे असणे. तसेच वस्तु मानवी व मानवी बौद्धिक ज्ञानाची साधणे, माहिती, आर्थिक स्रोत हयावर वापर व नियंत्रण हया संदर्भातील निर्णय घेण्याचा अधिकार महिलांकडे असावा वैयक्तिक पातळीपासून त सामुदायिक पातळीपर्यंत असे अपेक्षित आहे.

1921 च्या जनगणनेनुसार महाराष्ट्रातील स्त्री शिक्षणाचा जर विचार केला तर असे लक्षात येते कि, स्त्रियांमध्ये शिक्षणाचे प्रमाण फारच कमी होते. अहमदनगर, नाशिक, पूणे, सातारा, सोलापूर हया जिल्हयातील महार, चांभार, व मांग समाजातील एकुण स्त्रियांच्या संख्येपैकी त्यांच्या शिक्षणाचे प्रमाण लक्षात घेता असे दिसून येते की महार जातीतील एकुण स्त्री पुरुषांची संख्या 436284 होती. त्यात केवळ 925 महार स्त्रिया शिक्षित होत्या. शिक्षणाचे प्रमाण इतर अस्पृश्य जातीत तपासले तर खुप तफावत दिसून येत नाही. चांभार जातीची एकुण लोकसंख्या 94518

पैकी केवळ 140 स्त्रिया शिक्षित होत्या मांग जातीची लोकसंख्या 114795 होती त्यात 236 स्त्रियाच शिक्षित होत्या. हिच स्थिती मध्यप्रांत वन्हाडातही होती. 78669 या मांगाच्या एकुण लोकसंख्येपैकी 37 स्त्रिया , एकुण 1170737 लोकसंख्या असणाऱ्या महार जातीत 555 स्त्रिया, 13448 मेहतर जातीतील स्त्री पुरुष संख्येपैकी केवळ 27 स्त्रिया, तर ढोर जातीत शिक्षण घेतलेल्या स्त्रियांची संख्या 0 होती. 881374 लोकसंख्या असणाऱ्या चांभारातील 683 स्त्रिया शिक्षित होत्या. यावरून आपणास स्त्रियामध्ये शिक्षणाचे प्रमाण लक्षात येते अशा परिस्थितीत डॉ आंबेडकरांनी दलितातील या अशिक्षित स्त्रि वर्गाला चळवळीच्या एकसुत्रात बांधण्यासाठी किती परिश्रम घेतले असावे यांची कल्पना आपल्याला होते.

संविधानाने महिलाला मिळवून दिलेले हक्क

भारतीय संविधानाने महिलांना विविध मुलभुत हक्क व अधिकार मिळवून दिले आहे.

1. समतेचा अधिका कलम 14 ते 18
2. स्वातंत्र्याचा अधिकार कलम 19 ते 22
3. शोषणा विरोधाचा अधिकार कलम 23 व 24
4. धार्मिक स्वातंत्र्या अधिकार कलम 25 ते 28
5. शिक्षण संस्कृती जपण्याचा अधिकार कलम 29 व 30
6. घटनात्मक उपाययोजनाचा अधिकार कलम 32 ते 35

संविधानातील तरतुदीच्या अंमलबजावणीसाठी विविध कायदा व योजना

1. **फौजदारी कायदे** : स्त्रीयांचे अशिल प्रदर्शन प्रतिबंध कायदा 1986, अनैतिक देहव्यापार प्रतिबंध कायदा वैदयकिय गर्भपात कायदा 1971, हुंडा प्रतिबंध कायदा 1961, कौटुंबिक हिंसाचार प्रतिबंध कायदा 2005, गभधारणा पश्चात आणि जन्मपूर्व निदान तंत्र लिंग निवड प्रतिबंध कायदा 1994, मुस्लिम महिला विवाह हक्क संरक्षण कायदा 2019.
2. **मालमत्ता संबंधी कायदे** : हिंदु उत्तराधिकारी कायदा 1956, विवाहित स्त्रियांचा संपत्तीचा कायदा 1959, हिंदु वारसा हक्क मालमत्ते समान वाटप कायदा 2005, ख्रिश्चन, पारशी, मुस्लिम स्त्रियांना त्याच्या मालमत्तेत व वारसा हक्कात स्थान इ.
3. **विवाह संबंधीत कायदे** : हिंदु विवाह कायदा 1955, हिंदु विधवा पूर्णविवाह कायदा 1856, मुस्लिम विवाह कायदा, मुस्लिम स्त्रि घटस्फोट हक्क व संरक्षण कायदा 1986, विशेष विवाह कायदा 1954, हिंदु दत्तक व निर्वाह कायदा 1956 इ.
4. **कामगार स्त्रियांचे अधिकार विषयक कायदे** : मातृत्व लाभ कायदा 1961, खाण कायदा 1952, कारखाना कायदा व किमान वेतन कायदा 1948, वेठबिगार प्रथा प्रतिबंध कायदा 1976, समान वेतन कायदा 1976, नोकरीच्या ठिकाणी लैंगिक छळापासून महिलांचे संरक्षण विधेयक 2010 इ.

हिंदु कोड बील :

डॉ बाबासाहेब आंबेडकरांनी हिंदु धर्मातील स्त्रीयांची उन्नती आणि अवनिती या संशोधन पेपर अभ्यासातून पुस्तक लिहिले. तत्काळीन समाजामध्ये भारतीय महिलाची दयनीय स्थिती व तिच्या कारणाची कारणमिमासा मांडली त्यातूनच भारतातोल हिंदु महिलांना मुक्ती देण्याच्या दृष्टिने मंत्रीमंडळा समोर हिंदु कोड बील सादर केले. यात हिंदु विवाह पध्दती, पोटगी , वारसा हक्क मातृत्व लाभ संरक्षण इत्यादी बाबत कायदे असले गेले पाहिजे. या बाबत देशाचे पंतप्रधान पंडित जवाहरलाल नेहरू कडे कायदामंत्री असताना आग्रही भूमिका मांडली व ती का गरजेचे आहे.

यावर अनेक वादविवाद केले गेले. पण तत्काळीन मंत्रीमंडळाने हिंदु कोड बील स्वीकारले नाही यांचा परिणाम म्हणजे या मंत्रिमंडळातून डॉ बाबासाहेब आंबेडकरांनी कायदे मंत्री पदाचा राजीनाम पंडित नेहरू कडे सोपविला भारतीय समाजमध्ये राजकारण महिलांचा बाबतीत दुराग्रही आहे. हे आधुनिक भारतासाठी शोभनीय नाही असे ठाम मत डॉ बाबासाहेब आंबेडकरांचे होते. नंतरच्या काळामध्ये हेच हिंदु कोड बील तुकडया तुकडया मधील कायदया नुसार पास झाले.

निष्कर्ष :

1. डॉ बाबासाहेब आंबेडकरांचे आर्थिक धोरणाबाबत योगदान महत्वाचे होते .
2. डॉ बाबासाहेब आंबेडकरांचे सामाजिक चळवळी बाबत योग्य असे योगदान राहिले आहे.
3. डॉ बाबासाहेब आंबेडकरांनी राजकीय क्षेत्रामध्ये सर्व घटकातील व्यक्तींना समान न्याय मिळवून दिला आहे.
4. डॉ बाबासाहेब आंबेडकरांनी शिक्षणामध्ये समाजातील सर्व व्यक्तींना शिक्षणाच्या धोरणाबाबत न्याय दिला.
5. डॉ बाबासाहेब आंबेडकरांचे भारतीय महिलांचा सक्षमीकरणातील योगदान हे महत्त्वपूर्ण आहे.
6. डॉ बाबासाहेब आंबेडकरांनी लोकशाहीची संकल्पना, संविधान, मानवीधिकार, इत्यादी बाबत योगदान आहे.

संदर्भ ग्रंथी सूची

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10. डॉ योगेद्र मेश्राम: डॉ आंबेडकर आणि सामाजिक सांस्कृतिक अभिसरनाचे कांतीसंदर्भ, नागपूर 2001

डॉ. बाबासाहेब आंबेडकर आणि मानवाधिकार

डॉ. खुशाल मेले

अधिव्याख्याता

कुंभलकर समाजकार्य सांध्यकालीन

महाविद्यालय, नागपूर

सारांश :-

लोकशाहीची चळवळ ही तेराव्या शतकात सुरु झाली. इंग्लंडमध्ये राज्यघराण्याची सत्ता लोकांवर होती व त्यांनी लोकांवर राज्य करावे असा ईश्वरी संकेत आहे असे मानले जाते. राज्यांच्या इच्छेनुसार कायदा चाले, परंतू जॉन या राजास लोकांनी सादर केलेला मॅग्नाकार्टा करार स्वीकारावा लागला. 'मॅग्नाकार्टा' अहवालाद्वारे इंग्रजांनी राजाकडून लोकांना काही मुलभूत अधिकार देण्याचे आश्वासन मिळविले, तदनंतर वेळोवेळी राजाला लोकांना भरपूर हक्क द्यावे लागले. परिणामता १६८९ मध्ये हक्कांचा मसुदा लिहीण्यात आला. ज्यामध्ये इंग्रजलोकांचे सर्व महत्वपूर्ण हक्क आणि स्वातंत्र्यांचा समावेश करण्यात आला. परंतू हे हक्क सामाजातील उच्च दर्जा असलेल्या लोकांसाठीच मर्यादीत ठेवण्यात आले. सामान्य माणसाला मात्र मतदानाचा विशेष अधिकार मिळविण्यासाठी संघर्ष करावा लागतो. त्यात सुध्दा महिलांना मतदानाच्या हक्कापासून वगळण्यात आले महिलांना त्यासाठी फार मोठ्या प्रमाणात संघर्ष करावा लागला व या संघर्षाला महिला चळवळ म्हणुन ओळखले गेले. तेव्हा कुठे १९ व्या शतकाच्या प्रारंभी महिलांना मतदानाचा हक्क मिळाला. परंतू भारतामध्ये मात्र "एक व्यक्ती एक मतांचा" अधिकार भारत स्वतंत्र झाल्यानंतर संविधानाने सर्वांना मिळवुन दिला व याचे सर्व श्रेय डॉ. बाबासाहेब आंबेडकरांच्या मानवतावादी दृष्टीकोनाला जाते.

संयुक्त राष्ट्र संघटनेने १० डिसेंबर १९८४ रोजी मानव अधिकार काळात जागतिक स्तरावर घोषणा केली. कारण मानवी जीवन जगण्यासाठी असलेल्या मुलभूत अधिकारांच्या रक्षणासाठी समाज आणि शासनकर्त्यांनी नेहमी जागरूक असणे आवश्यक असल्याची भुमीका घेऊन युनो ने 'मानवाधिकाराची' घोषणा केली असली तरी सुध्दा जगात मानवाच्या मुलभूत अधिकारांची त्यात्या ठिकाणची शोषण प्रवृत्ती खुले आम उल्लंघन करित आहे. १८४८ मध्ये संयुक्त राष्ट्र संघाने 'मानवाधिकार' आयोगाची स्थापना केली. तेव्हा आयोगाचे सदस्यत्व फक्त १८ देशांनी स्विकारले होते. मानवाने मुलभूत अधिकार आणि स्वातंत्र्यापुर्वी आदराचा उद्देशाना मानुन ४०० पानांचे घोषणापत्र तयार केले. मानव अधिकाराचे तत्कालीन अध्यक्ष झलिनोर रुझवेल्ट म्हणतात, 'जिथे प्रत्येक स्त्री पुरुष लहान मुलांना समान न्याय, समान संधी, समान सन्मानाची आवश्यकता असते आणि जोपर्यंत या तिन्ही अधिकाराचा त्याला राष्ट्रअधिकार प्राप्त करून दिला गेला पाहिजे अन्यथा हे निरर्थक ठरेल.' संयुक्त राष्ट्रांच्या या घोषणापत्रास काही कायदेशीर बंधन नाही. त्यात ६० पेक्षा जास्त मानव अधिकारांचा उल्लेख आहे. मानवाधिकाराचा प्रचार प्रसारासाठी शिक्षण व त्यास पुरस्कृत कार्यक्रमावर भर देण्याच्या निर्णय घेतला आहे. भारतात "मानवी हक्क संरक्षण अधिनियम-१९९३" पारित करण्यात आला. व मानवाधिकार आयोगाची स्थापना झाली. फ्रेंचराज्यक्रांतीने 'स्वातंत्र्य, समता व बंधुत्व' यासाठी आवाज उठविला. मानवीहक्काचे उदीष्टे गाठण्यासाठी फ्रेंच जाहीरनामा हा १७८९ मध्ये पुढे आला.

प्रस्तावना :-

१५ ऑगस्ट १९४७ ला देश स्वतंत्र झाल्यानंतर लाखो देशवासियांच्या इच्छा, आकांक्षा व विकासाचे प्रतिबिंब २६ जानेवारी १९५० रोजी स्वीकारलेल्या भारताच्या घटनेत आहे. त्या योगे भारत देश एक सार्वभौम, लोकशाही, धर्म निरपेक्ष बनला तर ४२ व्या घटना दुरुस्तीनंतर समाजवादी धर्मनिरपेक्ष प्रजासत्ताक बनला, घटनेतील मार्गदर्शक तत्वानुसार देशाची बांधीलकी स्वातंत्र्य, समता, बंधुता व समान न्याय या तत्वाशी असून कल्याणकारी राज्याची संकल्पना आपण स्वीकारली आहे.

राज्य संस्थेने सर्व जनतेला विकासाची आणि आर्थिक, सामाजिक, राजकीय उन्नतीसाठी योजना राबविण्याची जबाबदारी आपल्या खांदयावर घेतली आहे. प्रत्येक व्यक्तिला भौतिक, राजकीय व सांस्कृतिक विकास सांधतांना सन्मानाने जीवन जगण्याकरिता संविधानाने कोणत्याही प्रकारच्या धर्म, लिंग, जात, वर्ण, रंग, भेदाशिवाय प्रत्येक नागरिकांना अनेक मुलभूत अधिकार दिले आहेत. त्याचा उद्देश देशात मानवतावादाची प्रस्थापना करणे, बहूजन हिताय, बहूजन सुखाय या उक्तीप्रमाणे आम्ही लोकशाही राज्य स्वीकारून सिध्द केले आहे, कि कुठल्याही रक्तपाताच्या हिंसक कृतीशिवाय, शांततेच्या मार्गाने आम्ही समाज परिवर्तन घडवून आणु शकतो. आणि हे सर्व घडण्यामागे डॉ. बाबासाहेब आंबेडकरांचे मोठे अमुल्य योगदान आहे.

डॉ. बाबासाहेब आंबेडकर जग बदलावयास निघालेले एक द्रष्टे महापुरुष होते. प्रवाह बदलणारे महानायक होते. सामाजिक परिवर्तनामध्ये सर्वांची साथ, सर्वांचा विकास या दृष्टीकोनाचा स्वीकार धर्मनिरपेक्ष, सर्वधर्मसमभाव होतांना दिसते. मानव कल्याणाचा उध्वारासाठी दिलेला योगदानापूर्वी आपल्याला सर्वप्रथम भारतातील स्वातंत्र्यपूर्व काळातील वर्णव्यवस्था, जातिप्रथा, उच्चनिचता, अस्पृश्यता, स्त्रियाची स्थिती, धर्मभेद याचा मागोवा घ्यावा लागेल.

भारतीय परिस्थितीचा विचार केला तर प्राचीन काळात मनुस्मृतीने मानवाला चार वर्णांत विभागले होते त्यामुळे एकाच मानवजातीचे कृत्रीम वर्गीकरण झाले, मनुचा उद्देश सामाजिक संघर्ष टिकवीणे होता असे म्हणतात. प्रत्येकांची पात्रता तो कोणत्या वर्णात जन्माला आला ह्यावर ठरायाची, डॉ. आंबेडकरानी ह्या प्रकाराच्या विचारसरणीचा विरोधात बंड पुकारले. त्यांच्या मते, चातुर्वर्ण्य व्यवस्था हे समाजाला घातक असून ती अपयशी ठरणारी व्यवस्था आहे. ग्रीक विचारवंत प्लेटोच्या मतानुसार 'प्रत्येकाने त्यांच्या नैसर्गिक गुणानुसार आपली जबाबदारी पार पाडली तर सामाजिक सौहार्द निर्माण होते. प्रत्येक व्यक्ती ही विशिष्ट गुण, धैर्य, ज्ञान आणि भूक घेऊन जन्माला येते, हेच गुण तीन वेगळे वेगळे सामाजिक गट निर्माण करतात. जसे कि, लश्कर, राज्यकर्ते आणि शेतकरी व कामगार एकाच मानवजातीचे असे कृत्रीम वर्गीकरण करणे, ही एक संकल्पना होती.

चातुर्वर्णाचा विरोध करतांना प्लेटोच्या संकल्पनेलाही डॉ. आंबेडकरांनी मान्य केले नाही. त्यांच्या मते, दोहोमध्ये कायदा, सामाजिक गरजेची पूर्तता नीट होऊ शकत नाही. एखाद्याच्या सामाजिक गरजेची त्याच्या पात्रतेनुसार ठरावी ती गोष्ट त्यांचा कोणत्या वर्गात जन्म झाला यावर ठरू नये. लोकांना अतिशय काटेकोरपणे पुन्हा वर्गात बांधून ठेवण्याची संकल्पना आणि चातुर्वर्णात चार वर्गात वर्गीकरण करून ठेवण्याच्या संकल्पनेवर दोन्हीवर टीका केली. दोन्ही संकल्पना म्हणजे माणुस आणि त्याचे समतेबाबचे उथळ आकलन होय. प्रत्येक व्यक्तीची क्षमता, प्रतिभा, त्यांच्यात इतरापेक्षा वेगळे गुण असतात. त्याचे स्वतंत्र अस्तीत्व असते. प्रत्येकांमध्ये प्रचंड विविध आणि सक्रीय वृत्तीचा विचारच यात केला गेला नाही. आधुनिक विचाराने हे सिध्द केले कि, व्यक्तीमत्वाबाबत काटेकोरपणे वर्गीकरण करणे योग्य नाही. जर व्यक्तीनां वेगवेगळ्या वर्गात विभाजीत केले तर त्यांच्या विविध गुणांचा उपयोग योग्यप्रकारे करता येत नाही. त्यामुळे प्लेटोची गणराज्याची संकल्पना व चातुर्वर्ण्यव्यवस्था अपयशी ठरते. कारण वेगवेगळ्या वर्गातील व्यक्तीमत्व आचाराप्रमाणे खुराड्यात टाकण्याची कल्पना करणे शक्य नाही. असे झाले तर डॉक्टरांचा मुलगा डॉक्टर, लोहारांचा मुलगा लोहार, राजनेताचा मुलगा राजनेता होईल. व्यक्तीला त्याच्या क्षमता व प्रतिभेनुसार प्रगती करण्याचे मार्ग खुंटतील, त्याला एका वर्गातून दुसऱ्या वर्गात जाण्याची मुभा राहणार नाही. धर्म, जात बदलविता येणार नाही. म्हणुनच भारतातील चातुर्वर्ण्य व्यवस्थे विरुध्द बोलतांना डॉ. आंबेडकर म्हणतात कि "मी हिंदू धर्मात जन्माला आलो तरी हिंदू धर्मात मरणार नाही. हिंदू धर्मात जन्म होणे माझ्या हाती नव्हते परंतू हिंदू धर्मात मरण न पत्करणे हे मात्र माझ्या हातात आहे." व हे सिध्द करण्याकरिता १९५६ साली लाखो अनुयायांच्या सोबतीने नागपूर येथे त्यांनी बौध्द धर्माचा स्विकार केला.

आधुनिक काळात विशिष्ट वर्णव्यवस्थेवर आधारित सामाजिक व्यवस्थेचे जतन करणे हे कायद्याचे अंतीम उद्दिष्ट होऊच शकत नाही. सामाजिक समतेवर आधारित न्यायव्यवस्था अंमलात आणतांना चुकीच्या गोष्टींना नाकारणे, ज्या गोष्टींचा चुकीच्या पध्दतीने निवाडा झाला आहे किवा ज्या गोष्टींचा निवाडा कधीच झाला नाही त्याचा फेरनिवाडा करणे हाच सामाजिक क्लेशा वरील उत्तम उपाय आहे. सामाजिक पुर्ननिर्माणाच्या प्रक्रियेला मानवाच्या केंद्रस्थानी ठेवून मानवतावादाचा पुरस्कार करणे हा उद्देश अभिप्रेत आहे.

संविधानातील सामाजिक न्याय, स्वातंत्र्य, समता व बंधुत्वतेचे ध्येय गाठण्यासाठी विविध प्रावधाने करण्यात आली. ज्या गोष्टीत, दलित, पिडीत मानवांना शतकोनशतके सामाजिक, आर्थिक, शैक्षणिक, राजकीय अधिकारापासून वंचित ठेवण्यात आले त्यांना संविधानाच्या माध्यमातून स्वतंत्रता, समता, न्याय देण्याचे, त्यांना प्रगती करण्याचे व मानवतावादाचा पुरस्कार करणारे उद्दिष्ट ठेवण्यात आले.

त्यासाठी संविधानाच्या प्रास्ताविकेमध्ये “आम्ही भारताचे नागरिक सन्मानाने स्वीकारतो कि, भारत हे सार्वभौम, सामाजिक, धर्मनिरपेक्ष आणि लोकशाही गणराज्य आहे. आणि त्याद्वारे सर्व नागरिकाना सामाजिक, आर्थिक आणि राजकीय न्यायाची हमी देतो.” त्यात संधी आणि प्रतीष्ठेची समानता, स्वातंत्र्य आणि बंधूता याचा समावेश होतो. येथे हे उल्लेखनीय आहे कि, सामाजिक न्याय हा आर्थिक न्यायाच्या अगोदर व आर्थिक न्याय, राजकीय न्यायाचा अगोदर येतो. ह्या क्रमावरून लक्षात येते की, राजकीय स्वातंत्र्यापूर्वी सामाजिक सुधारणा आवश्यक आहेत. म्हणूनच जेव्हा भारतात स्वातंत्र्याची चळवळ सुरू होती तेव्हा डॉ. बाबासाहेब आंबेडकरांनी सामाजिक चळवळीला सुरुवात केली. त्यांच्या राजकीय स्वातंत्र्याबरोबरच सामाजिक न्याय हवा होता, हजारो वर्षांपासून अन्यायाच्या गर्तेत खितपत पडलेल्या शोषित वर्गाला सामाजिक विषमता, वर्णव्यवस्था, लिंगभेद, जातीप्रथा, हंडाप्रथा, सतीप्रथा, स्त्रीयांना व शुद्रांना नाकारलेल्या शिक्षणाचा व संपत्तीचा अधिकार, धार्मिक ग्रंथाच्या कर्मकांडामुळे समाजात पसरलेली अंधश्रद्धा, विज्ञानवादी दृष्टीकोनाचा अभाव, अनिष्ट रुढी, प्रथा, परंपराचा पगडा, कामगार व शेतकरी यांच्या अधिकाराचे हनन इत्यादी गोष्टींचा नाश करणे याचा सामाजिक सुधारणा मध्ये समावेश होता. सामाजिक अनिष्टाचा नाश करणे म्हणजे सामाजिक न्यायाची स्थापना करणे ही मुळ संकल्पना होय. सामाजिक न्यायाशिवाय आर्थिक न्याय व आर्थिक न्यायाशिवाय राजकीय न्याय मिळवणे शक्य नाही. म्हणूनच माणसाच्या जाती, जन्म, लिंगावरून त्यांची सामाजिक स्थान, प्रतिष्ठा व कार्यक्षेत्र ठरविणे हे मानवतावादाच्या विरोधात आहे. म्हणून कोणताही सुजान समाज अशा प्रकारच्या सोहार्दला व समाजरचनेला मान्य करणार नाही.

डॉ. आंबेडकरांनी शासन सेवेत आरक्षणामुळे व संवैधानिक अधिकारामुळे वंचित शोषित घटकाला आर्थिक बळ मिळाले, आरक्षणामुळे उत्तम शिक्षण व माणूस म्हणून सन्मानाने जगण्याची सामाजिक संधी मिळाली. आरक्षण व संविधानात्मक अधिकार हे सक्षमीकरणाचे साधन आहेत तर समता प्रस्थापित करणे हे साध्य आहे. त्याची अंमलबजावणी करणे हे राज्याचे कर्तव्य आहे. समाजातील विविध घटकांचा सामाजिक गरजांची पूर्तता करणे हेच कायद्याचे कार्य असावे व हे करतांना जैसे थे परिस्थिती ठेवणाऱ्या चालीरितीना तिलांजली देणे आवश्यक आहे. स्वातंत्र्यपूर्वकाळात शाहूमहाराजांनीही दलितांना सर्वप्रथम आरक्षण प्रदान केले. तर स्वातंत्र्याच्या काळात डॉ. आंबेडकरांनी सर्वांना मतदानाचा अधिकार, स्त्रीयांना हिंदू कोड बिलच्या माध्यमातून जे हक्क अधिकार धर्माने स्त्रीयांना नाकारले ते हक्क बाबासाहेबांनी राज्यघटनेतून मिळवून दिले. सर्वांना असलेल्या शिक्षणाच्या अधिकार व आरक्षणामुळे शोषित दलित वंचित वर्गाना न्याय, स्वतंत्रता व समानतेची संधी मिळाल्याने मानवाधिकाराची स्थापना होण्यास मदत झाली आहे.

समारोप :-

मानवाधिकार प्राप्त झाले असले तरी सामाजिक समस्या संपल्या असे झाले नाही. सरकारी आकडेवाडीनुसार १९९६ ते २००५ या दहा वर्षांमध्ये मागासवर्गीयांवर झालेला अत्याचारा संदर्भात सरासरी ३२५६५ तक्रारी आयोगाकडे करण्यात आल्या. त्यापैकी सर्वाधिक तक्रारी ४०.३८ टक्के उत्तर प्रदेशातील असून दिल्लीत ६.३ टक्के तर कर्नाटक, महाराष्ट्र १.३९ टक्के प्रमाणात आहे. पुश्कळप्या घटकांची नोंद शासन दरबारी नाही त्यामुळे मानवाधिकाराचे हनन झाले नाही असे होत नाही. पोलीस व न्यायालयीन कोठडीत मृत्यू, बेकायदेशिर अटक, महिलांवरील अत्याचार, बलात्कार, दहशतवादी घटना, मागासवर्गीयां वरील अन्याय अशा अनेक घटनांची तक्रार आयोगाकडे केल्या जातात. आयोगाच्या जनजागृतीमुळे तक्रारीच्या संख्येत काही प्रमाणात घट होत असली तरी प्रशासनात असलेला भ्रष्टाचार, असंवेदनशिलता, लिंग, जात, धर्म, पंथ, भाषा यात केला जाणारा भेदभाव, राष्ट्रीयत्वाचा स्वाभीमानाचा अभाव, दिरंगाई, जनजागृती विभागात , न्यायाला होणारा विलंब, लालफितीशाही यामुळे सर्वसामान्य जनतेला त्याच्या मानविहक्काच्या संरक्षणात अनेक अडचणींचा सामना करावा लागत आहे. व सामान्य जनतेला योग्य वेळेत न्याय मिळाणे दुरापस्त झाले आहे. यासाठी शासनासोबत समाजकार्यकर्ते व सुजान नागरिक मिळून मानव अधिकाराच्या संरक्षणासाठी एकत्रीतपणे प्रयत्न करणे खूप गरजेचे आहे. याकरीता महिलांच्या संरक्षणाकरीता महिला आयोग, अनुसूचित जाती जमाती करीता अनुसूचित जाती जमाती आयोग, सर्वसामान्याकरीता मानवाधिकार आयोगाची स्थापना केंद्र, राज्य व जिल्हा स्तरावर करण्यात आली आहे. तेव्हाच मानवाधिकारांचे संरक्षण होणे शक्य आहे.

संदर्भग्रंथ :-

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- ३) दिक्षा : सकाळ प्रकाशन, २०१०
- ४) विद्रोही : फुले-आंबेडकर प्रेरणा विषेशांक २००९
- ५) मेट्रो टाईम्स - दिक्षाभुमी ऑगस्ट २०१७
- ६) समाजकल्याण - मानवाधिकार जनवरी २००९

२१ व्या शतकामधे डॉ. बाबासाहेब आंबेडकर यांच्या विचारांचे महत्व

डॉ. गंगाधर रामराव भुक्तर

सहा. प्राध्यापक व अर्थशास्त्र विभाग प्रमुख
विश्वासराव नाईक कला वाणिज्य आणि
बाबा नाईक विज्ञान महाविद्यालय, शिराळा,
ता. शिराळा, जि. सांगली

ईमेल : grbhuktar@gmail.com

प्रस्तावना

डॉ. बाबासाहेब आंबेडकर हे भारतीय घटनेचे शिल्पकार, लोकशाहीचे पुरस्कर्ते, धुरंधर राजकारणी, प्रखर राष्ट्रवादी, हिंदू कोड बीलाचे निर्माते, प्रख्यात कायदेतज्ञ, दलिताचे कैवारी, शिक्षण तज्ञ, क्रांतीकारी समाजसुधारक, हिंदू संस्कृतीचे महान अभ्यासक, बौद्ध धर्म प्रवर्तक या नात्याने ते सुपरिचित आहेत. तसेच ते एक निष्णात अर्थतज्ञ होते. त्यांनी सैद्धांतिक व व्यावहारिक आर्थिक प्रश्नावर अत्यंत दर्जेदार अर्थशास्त्रीय लिखान केले आहे. त्यांचे हे लिखान २१ व्या शतकातील भारतातीलच नाही तर जगातील आर्थिक परिस्थिती सुधारण्यासाठी महत्वपूर्ण ठरेल. खऱ्या अर्थाने २१ व्या शतकातील निर्माण झालेल्या समस्यांचे निवारण करण्यासाठी डॉ. आंबेडकर यांचे विचार अमंलात आणणे त्यांचा स्वीकार करणे खऱ्या अर्थाने महत्वपूर्ण ठरेल.

डॉ.बाबासाहेब आंबेडकर अनेक विषयात पारंगत होते जसे राज्यशास्त्र, समाजशास्त्र, अर्थशास्त्र, मानवशास्त्र, इतिहास, कायदा, तत्वज्ञान या विषयातील त्यांची कामगिरी अतुलनीय आहे. या विषयापैकी त्यांनी अर्थशास्त्राला दिलेले योगदान फार मोठे आहे. त्यांचे आर्थिक विचार हे त्यांनी लिहिलेले विविध प्रबंध, त्यांनी केलेली निवेदने, लिहिलेल्या पुस्तिका, विविध आर्थिक समित्यासमोर दिलेल्या साक्षी, केलेली निवेदने, वर्तमानपत्रे, नियतकालिके यातून लिहिलेले लेख, केलेली भाषणे ही खऱ्या अर्थाने २१ व्या शतकातील निर्माण झालेली आर्थिक विषमतेची दरी, दारिद्र्य, बेरोजगारी, चलनवाढ, भाववाढ, रुपयाच्या मुल्याची होणारी घसरण, दिशाहीन रोजगारविरहित शिक्षण पध्दती या सारख्या समस्या दुर करण्यासाठी आंबेडकरी विचारांचे महत्व पटवून देण्याची खऱ्या अर्थाने गरज आहे.

- २१ व्या शतकामध्ये डॉ. बाबासाहेब आंबेडकर यांच्या विचारांचे महत्व
- भारतीय शेतीच्या धारणक्षेत्राचा प्रश्न

आज २१ व्या शतकातसुद्धा शेती हा भारतीय अर्थव्यवस्थेचा कणा आहे. पण ती मागासलेली आहे. त्यामध्येच विभाजन व अपखंडन हा भारतीय शेतीतील कळीचा मुद्दा आहे. आज २१ व्या शतकातील वाढत्या लोकसंख्येची अन्नधान्याची गरज भागविण्यासाठी व देशाचा आर्थिक विकास घडवून आणण्यासाठी भारतीय सुधारणा घडवून आणणे गरजेचे आहे. या संदर्भात डॉ.आंबेडकरांनी “भारतातील अल्पभूधारण क्षेत्र व त्यावरील उपा; (Small Holding in India and their Remedies) या नावाचा शोधनिबंध The Journal of Indian Economic society च्या अंकात सन १९१८ साली प्रसिध्द केला होता.डॉ.आंबेडकरांनी शेतीविषयक उपस्थित केलेले प्रश्न त्या वेळी जेवढे मार्गदर्शक होते तितकेच किंबहुना त्याहीपेक्षा २१ व्या शतकामध्येही मार्गदर्शक आहेत.

त्यांनी जमिनीच्या या प्रश्नावर नाविन्यपूर्ण उपाययोजना सुचविल्या आहेत.डॉ.आंबेडकरांच्या मते विभाजन अपखंडन व अल्पधारक क्षेत्र ही भारतीय शेतीची अत्यंत गंभीर व भेडसावणारी समस्या आहे. या संदर्भात डॉ.आंबेडकरांनी तीन प्रश्न उभे केले.

- १) जमिनीच्या विभाजन व अपखंडनामुळे साधन संपत्तीचा कार्यक्षम पध्दतीने वापर होत नाही. तरीपण विभाजन व अपखंडन का घडून येते.
- २) मोठे धारणक्षेत्र कार्यक्षम व लहान धारणक्षेत्र अकार्यक्षम असते काय?
- ३) विभाजन व अपखंडनामुळे निर्माण झालेल्या समस्येवर उपाय कोणता?

या ठिकाणी विभाजन व अपखंडणास “वारसा हक्क” कारणीभूत आहे. या पारंपारिक मताशी डॉ. आंबेडकर असहमत होते. त्यांच्या मते जमिनीवर पडत असलेला प्रचंड लोकसंख्येचा भार हेच त्यांचे प्रमुख कारण आहे. भारतीय लोकांचे शेती हे उपजीविकेचे एकमेव साधन असल्यामुळे ते नसल्यापेक्षा लहान का असेना पण, जमिनीचा तुकडा आपल्या मालकीचा असावा अशी लोकांची धारणा असते. त्या जमिनीच्या तुकडयापासून काही ना काही फायदा होतो हे अल्पधारणा क्षेत्राच्या समस्येचे कारण आहे. डॉ. आंबेडकरांच्या मते “किफायतशीर धारणाक्षेत्र म्हणजे जमीन, भांडवल व श्रम हे सर्व उत्पादक घटक इष्टतम प्रमाणात उपलब्ध असते होय” म्हणूनच धारणाक्षेत्राचे आकारमान मोठे करणे हा भारतीय शेती समस्येवर उपाय नसुन भांडवल व तत्सम साधनसामुग्रीची उपलब्धता वाढविणे हा खरा उपाय आहे.

● सामुदायिक शेती

डॉ. आंबेडकरांच्या मते जमिनीच्या मालकी पध्दतीत भारतात जो बदल करण्यात गलथानपणा झाला त्यामुळे आपली शेती मागासलेली राहिली त्यामुळे त्यांनी जमिनीच्या मालकीमध्ये बदल घडवून आणला पाहिजे असे आग्रहाने प्रतिपादन केले. तसेच त्यासाठी त्यांनी सहकारी शेतीचा मार्ग मान्य नव्हता. तसेच जमिनीच्या एकत्रिकरणामुळे अशाच लोकांचा फायदा होईल ज्या समाजाकडे कमी जमिन आहे. परंतु ज्या समाजाकडे जमिनी नाहीत. जे शेतमजूर आहेत अश्या शेतकऱ्यांचे भविष्य काय? ते सुधारक बनणार नाहीत म्हणून या गरीबांना जमिनीतून मिळणाऱ्या उत्पन्नाचा फायदा मिळविण्यासाठी त्यांनी सामुदायिक शेतीच्या कल्पनेला मान्यता दिली.

डॉ. आंबेडकरांची समाजवादाची ही कल्पना दुर्बल वर्गाचे दारिद्र्य दुर करण्यासाठी होती सरकारने लागवडीखाली नसलेली जमिन यासाठी द्यावी व ती भूमिहीनात हस्तांतरित करावी बहुतेक अस्पृश्य हे भूमिहीन शेतमजूर असल्याने कुळ कायद्याचा त्यांना काहीच फायदा नाही. केवळ सामुदायिक शेतीच त्यांचा विकास घडवून आणू शकते. त्यांच्या मते ही पध्दत लोकशाही तत्वावर आधारित असून जिच्यामध्ये उत्पादकता व कार्यक्षमता कायम राहून ग्रामीन अर्थव्यवस्थेचे परिवर्तन करणे शक्य होते. एवढेच नव्हेतर सामाजिक अन्याय व शोषण यांना थारा न देणारी ही पध्दत आहे.

सामुदायिक शेतीचा अवलंब केल्यामुळे मोठे शेतकरी, शेतमजूर कुळ असे वर्ग शिल्लक राहणान नाहीत. पर्यायाने ग्रामीण विकासाबरोबरच समान समता प्रस्थापित होईल असे डॉ. आंबेडकरांचे मत होते. परंतु घटना समितीने हा प्रस्ताव तर नाकारलाच उलट शेतीच्या खाजगी मालमतेचा अधिकार मान्य केला. त्यामुळे घटना समितीच्या शेवटच्या भाषणात डॉ. आंबेडकर म्हणाले होते की, “उदयापासून आपण विसंगतीपूर्ण जगात प्रवेश करणार आहोत. कारण आपल्या देशात आता राजकीय लोकशाही येईल. मात्र लोकशाहीला खराखुरा अर्थ प्राप्त होवू शकत नाही.”

● राष्ट्रीय जलनीती

डॉ. आंबेडकर यांनी ८ नोव्हेंबर १९४५ रोजी कटक येथे झालेल्या परिषदेत अत्यंत मोलाचा सला देताना ते म्हणतात “पाणी आणि महापूर हे विनाशकारी आहेत असे गृहीत धरून उपाययोजना सुचवूनका आपल्या देशामध्ये एवढे पाणी

उपलब्ध नाही. की, जे हानीकारक ठरेल भारतीय जनतेला पाण्याच्या कमतरतेमुळे जास्त कष्ट सोसावे लागतात. जास्त पाण्यामुळे नव्हे जास्त पाण्याविषयी तक्रार करण्यापेक्षा या पुराच्या पाण्याचा मनुष्याच्या विकासासाठी धरणे बांधून कसा उपयोग करता येईल हा दृष्टीकोण बाळगला पाहिजे.”

यासाठी डॉ. आंबेडकरांनी एक राष्ट्रीय जलनीती तयार केली होती. या जलनीतीमध्ये पाण्याचे राष्ट्रीय स्तरावरील नियोजन, वितरण, व्यवस्थापन, बहुउद्देशीय प्रकल्प आणि आंतरराज्यीय नद्यांचे प्रश्न सोडविण्यासाठी खोरे निहाय प्राधिकरण याचा अंतर्भाव होता. हे सर्व कार्यान्वित करण्यासाठी राष्ट्रीय स्तरावर एक सर्वोच्च संघटना असावी असे डॉ. आंबेडकरांचे मत होते त्यासाठी त्यांनी केंद्रीय जलमार्ग पाटबंधारे, नौकानयन आयोग, आणि केंद्रीय तांत्रिक विद्युत प्राधिकरणाची स्थापना केली. परिणामी डॉ. बाबासाहेब आंबेडकर यांनी दामोदर नदी प्राधिकरण, सोन नदी दख्खनमधील नद्यांचे प्राधिकरण स्थापन करण्याचे काम हाती घेतले होते.

दामोदर नदीने बिहार राज्यातून वाहून आणलेला गाळ पं.बंगालच्या हुगली नदीत सोडत असे. परिणामी हा गाळ दोन्ही राज्यांना हानीकारक ठरत असे म्हणून डॉ. आंबेडकरांनी दामोदर खोरे प्राधिकरण स्थापन करण्याचे ठरविले व यासाठी त्यांनी तीन परिषदा घेतल्या परिणामी ७ जुलै १९४८ रोजी दामोदर नदी खोरे प्राधिकरण कायदा” अस्थित्वात आला व या प्राधिकरणाची स्थापना झाली याच वेळी हिराकुंड धरणाची कोनशीला ही बसविण्यात आली या वरून हे लक्षात येते की डॉ. बाबासाहेब आंबेडकर हे भारतीय घटनेचे शिल्पकार तर आहेतच मात्र ते या देशातील जलनीतीचे सुध्दा शिल्पकार आहेत. तांत्रिक वीज मंडळ, केंद्रीय जलउद्योग, केंद्रीय सिंचन व वीज मंडळ या सर्व तांत्रिक संस्थांच्या निर्मितीत डॉ. आंबेडकरांचे योगदान लक्षणीय आहे. या संस्थांच्या नदीजोड प्रकल्पांचे मांडणी ही डॉ. बाबासाहेब आंबेडकरांचीच.

● चलनविषयक विचारांचे महत्व

इंग्रजांच्या काळातील चलनविषयक अभ्यास करणारे डॉ. आंबेडकर हे आघाडीचे अर्थतज्ञ होते. त्यांनी लिहिलेल्या फ्ल्टवड्समउ वॉलचममण या ग्रंथात व हिल्टन यंग कमिशनपुढे दिलेली साक्ष यात ही सविस्तर माहिती दिली आहे. रूपयाचा प्रश्न या ग्रंथात त्यांनी भारताच्या रूपयाची उत्क्रांतीची ऐतिहासिक मीमांसा सादर केली आहे.

डॉ. आंबेडकरांच्या मते रूपया खऱ्या अर्थाने स्थिर करावयाचा असेल तर “निश्चित मर्यादा असलेला अपरिवर्तनीय रूपया हाच रूपया स्थिर करण्याचा सुरक्षित उपाय आहे.” असे त्यांचे मत होते. खरे तर डॉ. आंबेडकर यांच्या या विचारांचे महत्त्व या २९ व्या शतकामध्ये होणाऱ्या रूपयाच्या घसरनिला कुठे तरी निश्चितच आळा घालू शकेल असे म्हणल्यास कहीच वावगे ठरणार नाही.

● खाजगी मालमत्तेचा हक्क

डॉ. आंबेडकरांनी स्वतःची मालमत्ता जवळ बाळगण्याच्या हक्काला कट्टर विरोध केला होता. त्यांच्या मते मालमत्तेच्या अधिकारामुळे व्यक्ती स्वातंत्र्य व निःपक्षपातीपणे विचार करू शकत नाही. उलट समाजात शोषणाचे प्रमाण वाढत जाते. त्यामुळे त्यांनी खाजगी मालमत्तेवर मर्यादा असावी असे त्यांचे मत होते. हि मालमत्ता किती असावी या संदर्भात डॉ. आंबेडकर म्हणतात. प्रत्येक व्यक्तीला जगण्यासाठी स्वतःच्या काही वस्तु या आवश्यक असतातच तेवढी खाजगी मालमत्ता प्रत्येकाजवळ असावीच लागते. यावरून मर्यादित प्रमाणात खाजगी मालमत्ता असावी असे डॉ. आंबेडकरांचे मत होते. खरे तर आज या विचारांचे महत्त्व हे भारतातील आर्थिक विषमता दुर करण्यासाठी संपतीचे होणारे केंद्रीकरण रोकण्यासाठी महत्त्वपूर्ण भूमिका पार पाडू शकते असे म्हणल्यास काहीही हरकत नाही.

● अन्नधान्य समस्या

स्वातंत्र्य प्राप्तीनंतर अन्नधान्याची समस्या सर्वात मोठी समस्या होती. या प्रश्नांवरून डॉ. आंबेडकरांनी नेहरू सरकारवर अत्यंत कडक टीका केली. नेहरू सरकारच्या प्रयत्नांना त्यांनी पूर्ण अपयश (Total Failure) म्हटले. या प्रश्नावर त्याच्या मते तातडीचा उपाय म्हणजे शेतकऱ्यांचे लक्ष नगदी पीकाएवजी अन्नधान्य देणाऱ्या पिकावरती केंद्रीत करणे होय. त्यासाठी त्यांनी धान्याला देण्यात येणारे भाव सरकारने वाढवावे त्यामुळे अन्नधान्याचे पिक घेण्यास शेतकरी आकर्षित होऊ शकतील असे त्यांचे मत होते. म्हणून त्यांनी अशी शिफारस केली की, शेतकऱ्यांना त्यांच्या धान्याला अधिक भाव मिळेल अशी व्यवस्था करावी परंतु त्याच बरोबर ते असेही म्हणाले होते की, यामुळे ग्राहकांची पिळवणूक होऊ नये म्हणून त्यांचे रक्षण करण्यासाठी सरकारकडून त्यांना सुट देण्यात यावी मात्र ही सुट उत्पादनाला देण्याएवजी ग्राहकाला देण्यात यावी असे मत मांडले.

● आर्थिक लोकशाही

डॉ. आंबेडकर हे संसदीय लोकशाहीचे कटर पुरस्करते होते. त्यांनी लोकशाहीची व्याख्या पुढील प्रमाणे केली आहे. “लोकशाही म्हणजे सरकारचे असे रूप आणि पध्दत की जेथे रक्ताचा थेंब न सांडता जनतेच्या आर्थिक व सामाजिक जीवनतात क्रांतिकारक बदल घडवून आणले जातात.”

डॉ. आंबेडकरांच्या मते आर्थिक व सामाजिक लोकशाही या राजकीय लोकशाहीच्या रक्तवाहिन्या आहेत. त्यामुळे आर्थिक व सामाजिक लोकशाही शिवाय राजकीय लोकशाही भारतीय लोकशाहीच्या संदर्भात ते म्हणतात. “२६ जानेवारी १९५० रोजी आपणांस राजकीय समता लाभेल पण सामाजिक व आर्थिक जीवनात असमानता राहिल. जर ही विसंगती आपण शक्यतो लवकर नष्ट करण्याचा प्रयत्न केला नाही तर ज्यांना विषमतेची आच लागलेली आहे ते लोक घटना समितीने इतक्या परिश्रमाने बांधलेला हा राजकीय लोकशाहीचा मनोरा उध्वस्त करून टाकल्याशिवाय राहणार नाही.” यावरून राजकीय लोकशाही जिवंत ठेवण्यासाठी आर्थिक व राजकीय लोकशाही यशस्वी होणे तितकेच आवश्यक आहे. असे त्यांचे मत होते. खरे तर हे मत आज घडीला महत्वपूर्ण ठरेल आजची जी आर्थिक सामाजिक विषमता निर्माण झाली आहे. ही दुर करण्यासाठी डॉ. आंबेडकरांची आर्थिक लोकशाहीचे विचार आजही महत्वपूर्ण आहेत.

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डॉ. बाबासाहेब आंबेडकरांचे स्त्री-चळवळीतील योगदान

प्रा.डॉ. अविनाश पांचाळ

राज्यशास्त्र विभाग

शारदा महाविद्यालय, परभणी

Email: avinashpanchal9@gmail.com

भारतात महिलांचे उद्धारक अनेक झाले, परंतु कैवारी मात्र एकच झाला तो बोधिसत्व डॉ. बाबासाहेब आंबेडकर. मातोश्री रमाईना पाठवलेल्या एका पत्रात त्यांनी 'स्त्रियांच्या उन्नती व मुक्तीसाठी लढणारा मी एक योद्धा आहे', असे म्हटले ते सर्वार्थाने खरे आहे. सामाजिक, धार्मिक व आर्थिक क्षेत्रात स्त्रियांवर जाती व्यवस्थेने केलेल्या पराकोटीच्या अन्याय-अत्याचाराची चीड व त्या शोषणाला बळी पडलेल्याविषयी करुणा यातून बाबासाहेबांनी या देशात सामाजिक क्रांती केली.

भारताची मूलनिवासी संस्कृती प्रारंभापासूनच स्त्री-प्रधान, मातृसत्ताक-प्रधान संस्कृती होती. भगवान बुद्धाने अडीच हजार वर्षापूर्वी स्त्री-पुरुष समतेचा विचार मांडला. यानंतर भारतीय इतिहासात छत्रपती शिवाजी महाराजांनी स्वराज्यात स्त्रियांना मानाचे स्थान प्राप्त करून दिले. एकोणिसाव्या शतकामध्ये महात्मा ज्योतिबा फुले व सावित्रीबाई फुले या दाम्पत्यांनी शूद्र, अस्पृश्य स्त्रियांच्या उन्नतीकरिता आपले संपूर्ण जीवन झोकून दिले आणि प्रस्थापित समाजव्यवस्थेविरुद्ध बंड उभारले. यामुळे आज स्त्रियांच्या मनातील न्यूनगंडत्वाची भावना नष्ट होऊन अस्मिता जागृत झाली. परंतु डॉ. बाबासाहेब आंबेडकरांने स्त्री-चळवळीला कायद्याचे अधिष्ठान प्राप्त करून दिल्यामुळे स्त्रियांची सामाजिक, शैक्षणिक, धार्मिक, संस्कृतिक, आर्थिक, साहित्यिक तद्वतच राजकीय प्रगती होत गेली हे त्रिकालबाधित सत्य होय.

बुद्धानंतरची दुसरी स्त्री-चळवळीची क्रांती म्हणून डॉ. बाबासाहेब आंबेडकरांचे योगदान महत्त्वपूर्ण आहे. कारण भारतीय परंपरेने स्त्रियांना एकाच दावणीला बांधून त्यांना शिक्षणापासून व स्वतंत्र विचारापासून दूर ठेवले. दैववाद, कर्मकांड, संपूर्ण परावलंबन, टोकाची मानसिक गुलामगिरी आणि धर्माच्या आधाराने लावलेल्या गुलामगिरीमुळे स्त्रियांना मुक्या प्राण्याप्रमाणे जीवन या व्यवस्थेने दिले गेले. अशा परिस्थितीत डॉ. बाबासाहेब आंबेडकरांनी केलेल्या कित्येक सामाजिक सुधारणांचा विचार काळाच्या प्रवाहात मूलभूत मानला जातो.

उद्दिष्टे:

- 1) डॉ. बाबासाहेब आंबेडकरांनी स्त्रि-चळवळीसंबंधी मांडलेल्या विचारांचा व कार्याचा आढावा घेणे.

गृहीतकृते:

- 1) स्त्रि-चळवळीचा दर्जा व भूमिका निश्चित करण्यासाठी धर्माची भूमिका महत्त्वाची आहे.
- 2) डॉ. बाबासाहेब आंबेडकरांनी स्त्रियांचे दुय्यमत्व नष्ट करून त्यांना स्वावलंबी बनवण्याचे कार्य केले.

तथ्य संकलन:

प्रस्तुत शोधनिबंधासाठी दुय्यम तथ्यसंकलन पद्धतीचा उपयोग केलेला आहे. दुय्यम तथ्य संकलन मासिके, साप्ताहिके, संदर्भग्रंथ व इंटरनेट सेवा इत्यादी माध्यमातून केलेले आहे.

हिंदू कोडबिल- महिलांसाठी सुरक्षाकवच:

सन 1948 साली 'हिंदू कोडबिल' डॉ. आंबेडकरांनी केवळ दलित स्त्रियांसाठीच नाही तर समस्त हिंदू स्त्रियांच्या हक्कासाठी, उन्नतीसाठी व विकासासाठी अत्यंत परिश्रमपूर्वक संसदेत सादर केले. डॉ. बाबासाहेब आंबेडकर या संदर्भात आपली भूमिका स्पष्ट करतात की, "समाजातील वर्गवर्गातील असमानता, स्त्री-पुरुष यांच्यातील असमानता तसेच अस्पृशित राहू देऊन, आर्थिक समस्यांशी निगडित कायदे संमत करित जाणे म्हणजे आमच्या संविधानाची चेष्टा करणे होय आणि शेनाच्या ढिगाऱ्यावर राजप्रसाद बांधण्यासारखे होय. हिंदू संहितेला मी हे महत्त्व देतो".

हिंदू कोडबिल हे आंबेडकरांच्या जीवनाचेच ध्येय होते. त्यांचे अंतिम उद्दिष्ट स्त्रियांना कायद्याने हक्क, दर्जा आणि प्रतिष्ठा प्राप्त व्हावी, हेच होते. महिलांना हक्क देण्यासाठी सर्वप्रथम वारसा हक्काचा प्रश्न घेऊन वडीलाच्या मालमतेत मुलीलाही अर्धा हिस्सा देण्यात येऊन बरोबरीचा दर्जा मुलीला दिला. हे विधेयक मुलगा व मुलगी यांच्या सामाजिक दर्जामध्ये समानता राखण्याचा प्रयत्न करते. याखेरीज धार्मिक संस्कारयुक्त व नोंदणी विवाह, घटस्फोट, दत्तक विधान या संबंधात स्त्रीला केंद्रस्थानी ठेवून आंबेडकरांनी नव्या तरतुदी केल्या. परंतु एवढ्या कष्टाने स्त्री स्वातंत्र्याचा जाहीरनामा असलेले विधेयक संसदेत मंजूर होऊ शकले नाही. त्यातील घटस्फोट व द्विभार्याप्रतिबंध यासारखे कलमे विवादय बनविण्यात आली. शेवटी हिंदू कोडबिलाचा फक्त चार कलमे मंजूर झाली. शेवटी निराश होऊन 27 सप्टेंबर 1951 ला डॉ. आंबेडकरांनी कायदेमंत्री पदाचा राजीनामा दिला. पुढे सरकारने बाबासाहेबांच्या सुचविलेल्या मसुद्यातूनच चार स्वतंत्र कायदे बनवले.

डॉ. बाबासाहेब आंबेडकर स्त्रियांच्या गुलामीचा अंत करण्यासाठी आवश्यक असे तत्वज्ञान आपल्या लिखाणाद्वारे देऊन स्त्री-चळवळीला बळकट स्थान प्राप्त करून दिले. स्त्रिया व प्रतिक्रांती खंड ४, मनूचे वेद खंड ३, हिंदू स्त्रियांची उन्नती व अवनती इत्यादी. भारतीय समाज व्यवस्थेचा पद्धतशीर अभ्यासक्रम करून 'हिंदू स्त्रियांच्या दुर्दशेला बुद्ध जबाबदार नसून मनूच जबाबदार आहे'. असे डॉ. बाबासाहेबांनी आपल्या लिखाणातून स्पष्ट करून दिले.

डॉ. बाबासाहेब आंबेडकरांचे स्त्री-मुक्ती चळवळीसंबंधी विचार:

उच्चशिक्षणासाठी आंबेडकरांचे पाश्चात्य देशात शिक्षण झाल्यामुळे स्त्री-पुरुष समानतेची कल्पना त्यांच्या मनात घट्ट झाली. म्हणून बाबासाहेब म्हणतात 'आई बाप मुलांना जन्म देतात कर्म देत नाही हे म्हणणे चुकीचे आहे. मुलांना घडविले पाहिजे. मुलांबरोबरच मुलींनाही शिक्षण दिले तर आपली खरी प्रगती होते'. स्त्री

शिक्षणाची सुरुवात बाबासाहेबांनी आपल्या घरापासूनच केली. अशिक्षित रमाईला शिक्षित करून पत्रे पाठवणे इतपत लिहिण्या-वाचण्यास ते सतत उत्तेजन देत.

डॉ. बाबासाहेब आंबेडकरांनी स्त्रियांना जी शिकवण दिली त्यामध्ये स्त्रियांनी शिक्षण घेतले पाहिजे हा कानमंत्र दिला होता. कारण शिक्षणातूनच स्त्रियांचा विकास होईल यावर त्यांची नितांत श्रद्धा होती. "शिका, संघटीत व्हा व संघर्ष करा" हे बाबासाहेबांचे ब्रीद वाक्य शिक्षणाच्या संदर्भात वास्तविक आहे. महाडचा सत्याग्रह, स्मृतीदहन, काळाराम मंदिर प्रवेश सत्याग्रह, धर्मातराची घोषणा, भारतीय संविधान, हिंदू कोड बिल, धम्मचक्र परिवर्तन अशा युग प्रेरक घटनातून स्त्रियांच्या उद्धाराची गाथा बाबासाहेबांनी सतत गायिली. डॉ. बाबासाहेबांचा स्त्रीकडे बघण्याचा दृष्टिकोन मूलभूत परिवर्तनवादी होता.

स्त्रि-जागृतीची आवश्यकता:

१६ जून १९३६ रोजी मुंबई येथे परिषद घेण्यात आली. डॉ. बाबासाहेब म्हणाले की, स्त्री जात ही समाजाचा अलंकार आहे, प्रत्येक समाज स्त्रियांच्या चारित्र्याला अधिक मान देतो. आपली होणारी ग्रहिणी उत्तम कुळातील असावी अशी प्रत्येकाची अपेक्षा असते. आपला, आपल्या मुलाबाळाचा, आपल्या कुटुंबाचा व कुळाचा नावलौकिक स्त्रियांच्या शिलावर अवलंबून आहे. इतकी थोरवी स्त्रीवर्गाला प्राप्त झाली आहे. आंबेडकरांनी स्त्रियांकडे पारंपारिक दृष्टीने न पाहता त्यांच्या स्वतंत्र व्यक्तिमत्त्वाचा विकास कसा घडवून आणता येईल याचा विचार करतात. स्त्रीच्या मनाचा, त्यांच्या मनातील न्यूनगंडाची, हिनतेची भावना कमी करण्यास बाबासाहेब प्रयत्न करतात. अस्पृश्य स्त्रीच्या पोटी जन्म घेणे हा गुन्हा का ठरावा व ब्राह्मण स्त्रीच्या पोटी जन्म घेणे पुण्य का ठरावे ? असा प्रश्न महाडच्या सत्याग्रहाप्रसंगी विचारून स्त्रीशक्तीच्या सामर्थ्याची जाणीव आंबेडकरांनी करून दिली. गरिबीत जीवन जगताना स्वाभिमानाने जगण्याचा संदेश देतात. देवदासी, मुरळी, वेश्यांची लग्न, महार तरुणांची स्वतः पुढाकार घेऊन लावून देतात. स्वच्छ रहा व स्वाभिमान संपादन करा असे अस्पृश्य स्त्रियांना सातत्याने सांगतात.

'अखिल भारतीय शेड्युल कास्ट फेडरेशन' नावाची राजकीय संस्था स्थापन केल्यामुळे आज पुरुषाबरोबर स्त्रियाही या राजकीय चळवळीत उतरू लागलेल्या दिसतात.

मनुस्मृती दहन:

डॉ. बाबासाहेब आंबेडकरांनी मनुस्मृतीचे दहन २६ डिसेंबर १९२७ रोजी महाड येथे केले. कारण या मनुस्मृती ग्रंथात स्त्रीवर्गात भेद करून ब्राह्मण स्त्रीला पवित्र मानले. म्हणून सर्वासमक्ष महाड येथे भरलेल्या परिषदेत मनुस्मृतीचे दहन केले. स्त्रीमुक्ती लढ्याच्या चळवळीचे सूत्र स्त्रियांनी स्वतःच्या हाती घ्यावे ही त्यामागची भूमिका होती. याचा परिणाम १९४२ साली झालेल्या अखिल भारतीय महिला परिषदेत वीस हजार स्त्रियांनी सहभाग नोंदवला. डॉ. बाबासाहेब आंबेडकर असे म्हणतात की, जे झगडतात त्यांनाच यश येते, आता नैराश्याचे युग संपले आहे, नवीन युगास प्रारंभ झाला आहे. तेव्हा तुमचा उद्धार करण्यास आता कोणीही येणार

नाही, तुम्हालाच तुमचा उद्धार करायचा आहे'. या प्रेरणादायी उपदेशामुळे स्त्रियांच्या मनात स्वातंत्र्य मुक्तीचा चैतन्य मार्ग सापडल्यामुळे भारतीय राजकारणात अनेक स्त्रिया खंबीरपणे नेतृत्व करताना दिसतात.

स्त्री-सबलीकरणाचा संदेश:

स्त्री ही परिवर्तनवादी बनवावी. रूढी व परंपरेच्या बेड्यात स्त्रीने अडकून पडता कामा नये. स्त्रीचा खरा उद्धार केवळ बाह्यवेशातील बदलल्याने, भौतिक संपत्तीने होत नाही तर मानसिक विकास घडल्याने होतो. डॉ. बाबासाहेब आंबेडकरांनी स्त्री उद्धाराकरिता जो संदेश दिला तो आजही महत्त्वपूर्ण आहे. आपल्या मुलांना शिक्षण द्या. त्यांच्यात महत्त्वकांक्षा निर्माण करा. ते फार मोठी असल्याची प्रेरणा त्यांच्या मनात रुजवा. त्यांच्या मनातून सर्व प्रकारची हिनत्वाची भावना काढून टाका. त्यांचे लग्न लवकर करण्याची घाई करू नका कारण लग्न ही जबाबदारी असते. लग्नमुळे येणारी जबाबदारी सांभाळण्याची कुवत त्यांच्यात येत नाही तोपर्यंत तुम्ही लग्नाची घाई करू नका. स्त्रियांनी आपल्या पतीच्या मनाप्रमाणे न वागता पतीच्या बरोबरीच्या नात्याने व मित्र म्हणून राहावे असा संदेश दिला. डॉ. आंबेडकरांनी कुटुंबनियोजनाचे महत्त्व उघडपणे आणि स्पष्ट शब्दात स्त्रियांना स्वतंत्र राहण्याचा मार्ग सांगितला सांगितले. या उपदेशा प्रमाणे स्त्रियांनी वागले तर स्वतःला व समाजाचे कल्याण, सन्मान होईल.

समता, बंधुत्व, न्याय आणि स्वातंत्र्य या मानवी मूल्यासाठी डॉ. बाबासाहेबांनी आपली लेखणी आणि वाणी झिजवली. मानवी मूल्यात्मक बदल त्यांच्या चळवळीचा आत्मा असून स्त्रीला मानव म्हणून जगण्याच्या अधिकाराची जाणीव करून देणारे स्त्री-मुक्ती चळवळीचे प्रणेते म्हणून डॉ. बाबासाहेब आंबेडकरांना म्हणावे लागेल.

निष्कर्ष:

भारतीय समाजात स्त्रियांचा दर्जा निश्चित करण्यासाठी आणि स्त्रियांवरील धार्मिक बंधने नष्ट करून त्यांना पुरुषाप्रमाणे समानस्थान प्राप्त करून देण्यासाठी डॉ. आंबेडकरांच्या योगदानामुळे स्त्री-चळवळीला प्रेरणा मिळाली. समाजातील स्त्रियांचे प्रश्न व समस्या, स्त्री जीवनाचे दुःख हे बाबासाहेबांनी ओळखले होते. लिंगभेद हा जन्माने प्राप्त होतो व लिंगभाव मात्र सामाजिकतेने दिला जातो. म्हणून फुले दाम्पत्यांनी स्त्री शिक्षणाची ज्योत पेटवलेली ती कायम ठेवून डॉ. बाबासाहेब आंबेडकरांनी कायद्याद्वारे सोडविण्याचा प्रयत्न केल्यामुळे स्त्री-चळवळीला स्फूर्ती मिळाली.

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डॉ. बाबासाहेब आंबेडकर - हिंदू कोड बिल

मार्गदर्शक

प्रा. डॉ. किर्ती सदार

विभाग प्रमुख पदव्युत्तर शिक्षण

कविकुलगुरु कालिदास संस्कृत विश्वविद्यालय,

रामटेक, नागपूर

प्रभावती चं. चव्हाण

पी.एचडी. शिक्षणशास्त्र (प्रशिक्षणार्थी)

नगर परिषद विद्यालय व कनिष्ठ विज्ञान

महाविद्यालय, चांदूर बाजार, जि. अमरावती

“समाजातील वर्गावर्गातील असमानता, स्त्री-पुरुष यांच्यातील असमानता तशीच अस्पृशित राहू देऊन, आर्थिक समस्यांशी निगडित कायदे संमत करित जाणे म्हणजे आमच्या संविधानाची चेष्टा करणे होय आणि शेणाच्या ढिगाऱ्यावर राजप्रासाद बांधण्यासारखे होय. हिंदू संहितेला मी हे महत्व देतो.”

बाबासाहेबांनी हे उद्गार हिंदू कोड बिलाच्या मसुद्यावरील सर्वसाधारण चर्चेच्या वेळी काढलेले आहेत. हिंदू कायद्याच्या संहितीकरणविषयीच्या विधेयकाला बाबासाहेबांच्या लेखी अनन्यसाधारण महत्व होते. कारण पूर्वी म्हटल्याप्रमाणे त्यायोगे स्त्रियांच्या बाबतीत केल्या जाणाऱ्या भेदभावाला आळा बसून त्या अधिक सक्षम बनतील, हा त्यांना विश्वास होता. सम्यक क्रांतीच्या प्रक्रियेत महिलांचा सहभाग सक्रिय असल्याशिवाय ती यशस्वी होऊ शकणार नाही हे जाणून त्यांच्या प्रगतीची वाट मोकळी करण्यासाठी त्यांनी या काळात प्राधान दिले. ते स्त्रियांशी संबंधित कायद्यामध्ये सुधारणा करण्याला हे एकप्रकारे सुरक्षा कवच होते स्त्रियांसाठी.

या विधेयकाचा प्रस्ताव मांडत असतांना कायदेमंत्री डॉ. बाबासाहेब आंबेडकर यांनी जे भाषण केले ते अत्यंत नेटके, मुद्देसुद्द व जून्या कायद्यांमध्ये केलेल्या प्रस्तावित बदलांचाच नेमका निर्देश करणारे होते.

एवढे महत्वाचे विधेयक सत्राच्या अगदी शेवटी चर्चेसाठी सदनसमोर यावे याविषयी दुःख व्यक्त करून बाबासाहेब बोलू लागतात. “महोदय, हे विधेयक सात भिन्न बाबींशी संबंधित कायद्यांचे संहितीकरण करू पाहते. सर्वप्रथम हे विधेयक अशा मृत हिंदू व्यक्तींच्या म्हणजे स्त्री व पुरुष दोघांच्याही मालमतेच्या हक्कांशी संबंधित नियमांचे संहितीकरण करू इच्छिते जी व्यक्ती इच्छापत्र न करता मेलेली असते दुसरे म्हणजे भिन्न-भिन्न वारसदारांमध्ये वारसाच्या क्रमाच्या स्वरूपात काही बदल विहित करते. या विधेयकाद्वारा हाताळले गेलेले पुढचे विषय म्हणजे पोटगी, विवाह, घटस्फोट, दत्तक विधान, अज्ञानत्व व पालकत्व यांचे कायदे हे आहेत.”

हिंदू कोड बिल हे बाबासाहेबांच्या जीवनाचे ध्येय झाले होते. १९४७ पासून सतत ४ वर्षे १ महिना २६ दिवस त्यांनी अथक परिश्रम घेतले, त्यांचे अंतिम उद्दिष्ट स्त्रियांना कायद्याने हक्क, दर्जा आणि प्रतिष्ठा प्राप्त व्हावी, हेच होते. परंतु एवढ्या कष्टांनी स्त्री स्वातंत्र्याचा जाहिरनामा असलेले हे हिंदू संहिता विधेयक, संविधानसभेत मंजूर होऊ शकले नाही. त्यातही घटस्फोट, द्विभार्या प्रतिबंध यासारखी कलमे विरोधकांकडून विवाद आणि बिलाच्या विरोधकांना बाबासाहेबांनी २० सप्टेंबर १९५१ रोजी अत्यंत जोरदार, मार्मिक उत्तर दिले. “आज सुधारणेच्या युगात स्त्रियांना समान

हक्क द्यायला विरोध का करता? स्त्रियांना इस्टेटित वाटा देण्यास मनुनेही नकार दिला नाही, मग तुम्ही का देता? असा सवाल त्यांनी सनातन्यांना केला. एकटे बाबासाहेब लढत राहिले पण सत्र संपले तेव्हा हिंदू कोड बिलाची फक्त ४ कलमे मंजूर झाली. त्यामुळे अत्यंत दुःखी व निराश होऊन डॉ. बाबासाहेबांनी आपल्या कायदेमंत्री पदाचा २७ सप्टेंबर १९५१ रोजी राजीनामा दिला. एवढा प्रचंड त्याग बाबासाहेबांनी स्त्रियांच्या हक्कासाठी केला. पुढे १९५२ नंतर केंद्रसरकारने बाबासाहेबांच्या मसुद्यातून ४ स्वतंत्र कायदे बनविले. ते म्हणजे

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हिंदू कोड बिल जाती व्यवस्थेने क्षुद्रांवर व अस्पृश्यांवर जो अन्याय केला त्याची कल्पना डॉ. आंबेडकरांना स्वानुभावाने होती म्हणून तो अन्याय नष्ट करून दलिताना त्यांचे राजकीय व सामाजिक हक्क मिळवून देण्यासाठी त्यांनी आयुष्यभर संघर्ष केला. १९३६ साली धर्मातरांची घोषणा केल्यानंतर त्यांनी भारतातील निरनिराळ्या धर्माचा जो तौलनिक अभ्यास केला तेव्हा या देशातील स्त्रियांवर धर्मग्रंथाने किती जाचक नियम लावले आहेत हे प्रकर्षाने जाणवले. त्यामुळे त्यांनी स्त्रियांवरील अन्याय दूर करून पुरुषांच्या बरोबरीने राजकीय हक्क देणारा देशाचा राज्यघटनेचा मसुदा तयार केला आणि महिलांना सामाजिक हक्क मिळावेत यासाठी हिंदू कोड बिलाचाही सातत्याने पाठपुरावा केला. हिंदू कायद्याचे एकत्रीकरण करण्याच्या प्रश्नाचा विचार करण्यासाठी १९४१ साली शासनाने बी. एन. राव यांच्या अध्यक्षतेखाली एक समिती नेमली होती. या समितीपुढे अखिल भारतीय महिला परिषदेने महिलांच्या ज्या मागण्या सादर केल्या त्यात वारसा, विवाह व पालकत्व यात स्त्रिया व पुरुष यांना समान अधिकार असावेत. विवाहासाठी वधू आणि वर या दोघांचीही संमती आवश्यक मानण्यात आली. बहुपत्नीत्वला बंदी असावी आणि ठराविक परिस्थितीत घटस्फोटाचा अधिकार मान्य करण्यात यावा आदि बाबींचा समावेश होता. हिंदू कोड बिल सामाजिक सुधारणा कार्यातील महत्त्वाचा टप्पा होता. भारतासारख्या देशांत लोकांमध्ये एकोपा आणि स्नेहभाव निर्माण करण्यासाठी प्रयत्न होणे गरजेचे होते. हे बिल नागरिकांना विशेषतः स्त्रियांच्या उन्नतीसाठी आणि त्यांना राष्ट्रीय प्रवाहात सामील करून घेणार होते. म्हणजे राष्ट्रवादी भूमिकेतूनच त्यांना हे बिल संमत करून घ्यायचे होते.

खेड्यात मुलींच्या शाळांची आवश्यकता देशाची उन्नती अगर अवनती येथील स्त्री-पुरुष रहिवाशांच्या गुणांवर व अवगुणांवर अवलंबून होते. इंग्लंड, जर्मनी, अमेरिका, जपान वगैरे पाश्चिमात्य देशातील स्त्री वर्ग पुरुष वर्गाप्रमाणे सुशिक्षित आहे. म्हणूनच उपरोक्त देश उन्नतीच्या वैभवाच्या अग्रस्थानी विराजमान झाले आहेत.

मनुस्मृती आणि स्त्रीया :

मनुच्या काळात स्त्रीयांची उत्तरोत्तर अवनती होत गेली. मनुच्या मते पुरुषांना मोहीत करणे हा स्त्रियांचा स्वभावच आहे. त्या केवळ मुर्खाना नव्हे तर विद्वानांनाही भूल घालू शकतात. पित्याने कौमार्यात स्त्रीचे रक्षण करावे, नवऱ्याने तारुण्यात करावे व पुत्राने वार्धक्यात करावे. विवाहामध्ये स्त्री आणि पुरुष यांचे ऐक्य होते. त्यामुळे एकदा लग्न झाले की

विवाहाचा उच्छेद होऊ शकत नाही. बाबासाहेब यांच्या मते मनूने घटस्फोटाला बंदी घालून पत्नीला पतीशी बांधून ठेवले. परंतु पुरुषाला मात्र त्याने स्वातंत्र्य दिले. बौध्द राजांच्या काळात स्त्रीला जे स्वातंत्र्य होते ते नष्ट करण्याचाच मनूचा हेतू होता. कारण परित्यक्ता स्त्री शुद्राशी लग्न करून वर्णव्यवस्थेची उतरंड नष्ट करतील अशी त्याला भीती वाटत होती.

हिंदू कोड विधेयक :

डॉ. बाबासाहेब आंबेडकर भारताचे कायदेमंत्री झाल्यावर हिंदू कोडबिलमध्ये कायद्याचे विवाह, घटस्फोट, पोटगी, जो हिंदू पुरुष किंवा स्त्री मृत्यूपत्र न करता निधन पावेल त्यांच्या मालमतेचा वारसा आणि अल्पवयीन मुलाचे पालकत्व असे पाच भाग होते.

विवाह :

विवाहासाठी वराचे वय १८ वर्षाहून अधिक व वधूचे १४ वर्षाहून अधिक असावे, त्यामध्ये प्रथमच आंतरजातीय व सगोत्रे विवाहांना मान्यता देण्यात आली आणि पमहिली पत्नी जीवंत असतांना दुसरी करण्यास प्रतिबंध होता.

घटस्फोट :

हिंदू लग्न हा एक धार्मिक संस्कार मानला गेल्यामुळे पूर्वी धार्मिक पध्दतीने झालेल्या लग्नात घटस्फोटाला परवानगी नव्हती. आता पुढील कारणासाठी घटस्फोटाला परवानगी मिळणार होती.

- १) एकाने दुसऱ्याचा केलेला परित्याग
- २) धर्मांतर
- ३) रखेली ठेवणे किंवा होणे
- ४) वेडे
- ५) असाध्य महारोग
- ६) गुप्तरोग
- ७) क्रीर्य

वारसा :

या कायद्यापूर्वी ब्रिटीश भारतात मिताक्षरा व दायाभाग या दोन पध्दती प्रचलित होत्या. मिताक्षराप्रमाणे एखाद्या हिंदूची मालमत्ता त्याची एकट्याची नसून बाप, मुलगा, नातू व पणतू या सर्वांची असे. यापैकी कोणत्या एकाचा मृत्यु झाल्यास ती मृताच्या वारसांना न जाता कुटूंबातील वरीलपैकी जे पुरुष मागे राहतील त्यांच्याकडे जात असे. नव्या विधेयकात सर्व भारतासाठी दायाभाग पध्दती सुचविली होती. तिच्या नियमाप्रमाणे वारसाला मिळालेली सत्ता त्याच्या वैयक्तिक मालकीची असेल आणि देणगी देऊन, मृत्यूपत्र करून किंवा दुसऱ्या कोणत्याही पध्दतीने तिची विल्हेवाट लावण्याचा त्याला अधिकार राहिल, वारसांचा क्रम पहिला तर मिताक्षरामध्ये मुलाकडून वंशपरंपरेने असणाऱ्या वारसांना प्राधान्य मिळते, दायाभागप्रमाणे रक्ताचे नाते, मुलाकडून आणि मुलीकडूनही जास्त महत्वाचे मानले जाणार होते. १९३७ च्या कायद्याने मृताची विधवा व विधवा सून यांचे वारसा हक्क मान्य करण्यात आले होते. नव्या कायद्याने मुलीसाठी,

मुलाच्या हिश्याचा निम्मा हिस्सा मिळणार होता. जुन्या मिताक्षरा व दायाभाग कायद्याप्रमाणे स्त्री वारसांमध्ये ती स्त्री श्रीमंती आहे की गरीब, विवाहित की अविवाहित, तिला मूल आहे की नाही हे पाहून वारसा हिश्यात फरक केला जाई. नव्या विधेयकामध्ये हा भेदाभेद काढून टाकण्यात आला होता. स्त्रीधनाच्या बाबतीत या विधेयकाने दोन बदल केले होते. पहिला बदल टाकी स्त्रीधनाचे निरनिराळे प्रकार आता मालमत्ता म्हणून एकत्र केले जातील आणि तिचा वारसा कुणाला मिळावा याबद्दल एकच नियम असेल. स्त्रीधनात आता मुलाला ही वारसा मिळणार असून मुलाचा हिस्सा मुलीच्या अर्धा असेल. बापाच्या मालमतेत मुलीला मुलीच्या अर्धा हिस्सा आणि आईच्या मालमतेत मुलाला मुलीच्या अर्धा हिस्सा देऊन मुलगा व मुलगी यांना समानतेने वागविण्याचा विधेयकाचा प्रयत्न होता.

पोटगी :

पोटगीसंबंधी या कायद्यात नवीन असे फारसे काही नव्हते, तो मयत असेल त्याच्यावर पूर्वी अवलंबून राहणाऱ्यांना ज्यांना मालमत्ता मिळेल त्यांच्याकडून पोटगी मिळविण्याचा हक्क राहिल. “शिका, संघटीत व्हा आणि चळवळ करा” असा बाबासाहेबांनी आपल्या अनुयायांना आदेश दिला होता. व्हाइसरॉय यांच्या मंत्रिमंडळात समावेश झाल्यावर पैसे गोळा करून मुंबई व औरंगाबाद याठिकाणी त्यांनी महाविद्यालयांची स्थापना केली आणि दलित विद्यार्थ्यांना उच्च शिक्षणाची संधी मिळवून दिली. आज दलितांमधील काही लोक उच्च शिक्षण घेऊन शासकीय नोकऱ्यांत अधिकाराच्या जागा भूषवीत आहेत. दलितांमधून अनेक लेखिका, प्राध्यापिका, नाटककार पुढे येत आहेत आणि मराठी साहित्यावर त्या आपला ठसा उमटवू लागल्या आहेत.

भारतीय संविधानात डॉ. बाबासाहेब आंबेडकर यांचे योगदान :

स्वातंत्र्यप्राप्तिनंतर भारतीय संविधान आणि हिंदू कोड बीलाची निर्मिती करून डॉ. बाबासाहेब आंबेडकरांनी महिला सक्षमीकरणाचा प्रयत्न केला. संविधानामध्ये महिला सक्षमीकरण करण्यासाठी काही कलमांतर्गत विकासाच्या संदर्भात काही तरतूदी स्पष्ट केल्या आहेत.

१) कलम १४ व कलम १९ मध्ये कुठल्याही आधारावर भेदभाव न करता सर्व नागरिकांना कायद्यापुढे समान समजले जाईल. भाषा, जाती, धर्म, लिंग, गरीब-श्रीमंत, उच्च-निच असा भेदभाव केला जाणार नाही. २) कलम १५ मध्ये स्त्रिया म्हणून किंवा लिंगावर आधारित भेदभाव केला जाणार नाही. ३) कलम १५(३) मध्ये राज्यशासन महिला सक्षमीकरणासाठी विशेष व्यवस्था करेल. ४) कलम ३८(क) राज्यशासन धोरण ठरवितांना व त्यांच्या अंमलबजावणी करतांना पुरुष व स्त्रियांना उदरनिर्वाहाचे साधन प्राप्त होईल असा प्रयत्न सरकारने करावा. ५) कलम ३८(ब) मध्ये राज्यनितीच्या मार्गदर्शक तत्वांमध्ये राज्य धोरण ठरवितांना अशाप्रकारे संचालन करेल की, सर्व स्त्रि-पुरुषांना समान कामासाठी समान मोबदला किंवा वेतन प्राप्त होईल अशी व्यवस्था शासनाने करावी. ६) कलम ५१(५) मध्ये प्रसूतीसाठी महिलांना शासनामार्फत सहाय्य प्राप्त होईल यासाठी प्रयत्न करणे. यासोबत शिक्षणाचा समान अधिकार व महिला सक्षमीकरणात विकास व संरक्षणाचा संविधानात उल्लेख केला आहे.

आधुनिक काळात महिलांचा विकास व्हावा, महिलांनी सक्षमीकरणाच्या दिशेने वाटचाल व्हावी यासाठी काही कायदे तयार करण्यात आले.

- १९२९ चा प्रसूती संबंधीत कायदा
- १९५५ चा विवाह संबंधी कायदा
- १९६१ चा हुंड्यासंबंधी कायदा
- १९७६ चा समान वेतन कायदा
- १९९४ चा देवदासी समर्पण प्रतिबंधक कायदा
- १९९० च्या अंतर्गत राष्ट्रीय महिला आयोगाची एक कायदेशीर यंत्रणा
- हिंदू कोड बिल मध्ये सुधार १९५६ व २००५

महिलांच्या विकासासाठी आज निरनिराळ्या समित्या, राष्ट्रीय महिला आयोगाची स्थापना करण्यात आली. राष्ट्रीय शैक्षणिक धोरणात महिलांचे अधिकार, संरक्षण, क्षमता, विकासावर भर दिल्या गेला आहे.

सारांश :

स्त्रियांच्या हिताच्या दृष्टीने बाबासाहेबांनी हे अलौकीक कार्य केले या कार्यासाठी भारतातील स्त्री-वर्ग त्यांचा आजन्म ऋणी राहिल हे भाग्य शब्दांद्वारे बोलके करतांना बॅ. सुनीनी पुगलिया म्हणतात, “डॉ. आंबेडकरांनी हिंदू कोडबिलाचा आग्रहच धरला. दलित समाजाचा नेता हिंदू स्त्रियांच्या हक्कासाठीही निर्धाराने उभा राहिला. “भारतीय स्त्री स्वातंत्र्याचा इतिहास जेव्हा लिहिला जाईल तेव्हा राजा राममोहन राय, गोपाळ गणेश आगरकर यांच्या बरोबर डॉ. बाबासाहेब आंबेडकरांचे नाव सुवर्ण अक्षरात लिहिले जाईल, आंबेडकरांनी लिहिलेले कायदे स्त्रीमुक्तीतून स्त्रीवादाकडे नेण्यात हे कायदे तितकीच महत्वाची भूमिका निभावतात आणि म्हणून स्त्रियांच्या उत्थानात डॉ. बाबासाहेबांचे कर्तृत्व लोकोत्तर आहे, यात वादच नाही.”

संदर्भ :

- १) स्त्री उत्थानात डॉ. बाबासाहेबांचे योगदान, प्रा. कुमुद पावडे
- २) डॉ. बाबासाहेब आंबेडकर लेखन व भाषणे, खंड १८, भाग-१
- ३) डॉ. बाबासाहेब आंबेडकरांची लेखन व भाषणे खंड १८, भाग-२
- ४) डॉ. बाबासाहेब आंबेडकर यांचे बहिष्कृत भारत आणि मुकनायक, संपादक वसंत मून, प्रकाशक - शिक्षण विभाग, महाराष्ट्र शासन, मंत्रालय, मुंबई
- ५) बहुआयामी डॉ. बाबासाहेब आंबेडकर, प्रा. सुभाष गवई, ऋचा प्रकाशन, नागपूर
- ६) सकाळ दीक्षा - २०१२, डॉ. आंबेडकर स्त्री शक्तीचे उध्दाता - प्रा. सुहास खंडारे
- ७) पाथेव, सहदेव चौगुले, अजब पब्लिकेशन्स, कोल्हापूर, प्रथम आवृत्ती
- ८) आंबेडकर, नलीनी पंडित, ग्रंथाली प्रकाशन, पहिली आवृत्ती, मुंबई
- ९) bhimraoambedkar.com

डॉ.बाबासाहेब आंबेडकरांची पत्रकारिता आणि शैक्षणिक व शेतीविषयक विचार

डॉ.सीमा राघू आवचर

सहायक प्राध्यापक

सौ.निर्मलाताई थोपटे शिक्षणशास्त्र महा, भोर

प्रस्तावना

शिक्षण म्हणजे परिवर्तन. शिक्षणामुळे आत्मनिर्भरता निर्माण होवून मनुष्य स्वावलंबी बनतो. व्यक्तीच्या विविध पैलूंचा विकास होतो. शिक्षणामुळे समाजात विविध सुधारणा घडवून आणता येतात आणि म्हणूनच डॉ.बाबासाहेब आंबेडकरांनी 'शिका संघटित व्हा आणि संघर्ष करा' असा संदेश त्यांनी आपल्या समाज बांधवांना दिला. शिक्षणामुळे व्यक्तीच्या व्यक्तीमत्वाला आकार मिळतो. शिक्षणमाणासाला जगायला शिकविते. डॉ.बाबासाहेब आंबेडकरांनी शिक्षणाला अनन्य साधारण महत्व दिले. आंबेडकरांना वाचनाची प्रचंड आवड होती. ते प्रकांड पंडीत होते. ते म्हणत वृत्तपत्र हे चेंज करण्याचे साधन नाही ते किमयेचे साधन आहे.त्यांचे सर्वच लिखाण हे विचारप्रवर्तक असेहोते. शेती हा भारतीय अर्थव्यवस्थेचा कणा आहे. शेतीला व्यक्तीच्या जीवनात महत्वपूर्ण स्थान असून शेतीच्या राष्ट्रीयकरणाला आंबेडकरांनी महत्व दिले. डॉ.आंबेडकरांच्या पत्रकारितेविषयी, शैक्षणिक व शेतीविषयक विचारांची सखोल माहिती याठिकाणी आपण पाहणार आहोत.

डॉ.बाबासाहेब आंबेडकरांचा परिचय

डॉ.बाबासाहेब आंबेडकरांचे प्राथमिक शिक्षण सातारा येथे आणि माध्यमिक व उच्च माध्यमिक शिक्षण मुंबई येथे पूर्ण झाले. अतिषय खडतर परिस्थितीचा सामना करून एम्.ए., एम्.एस्सी., पीएच्.डी.व एल्.एल्.डी., डी.लिट्., बार अॅट लॉ अशा विविध पदव्या संपादन केल्या.या महापुरुषानेनेहमी 'पेन' आणि 'ब्रेन' यांना आपले शस्त्र मानले होते. आंबेडकरांना कोणत्याही सत्तेचे कधीच आकर्षण नव्हते. आंबेडकर दलितांचे उध्दारकर्ते, घटनेचे शिल्पकार, देशभक्त, विचारवंत, बहुआयामी पत्रकार, प्रभावी वक्ता व लेखक, शिक्षणतज्ञ, विचारवंत, ग्रंथप्रेमी असे त्यांच्या व्यक्तीमत्वाचे अनेक पैलू आपण जाणतोच. तसेच विविध विषयांचे गाढे अभ्यासक व कायदेपंडीत म्हणूनही आंबेडकरांना ओळखले जाते.

पत्रकारिता

आंबेडकरांच्या पत्रकारितेची मराठी पत्रकारितेला एक महत्वाची देणगी मिळालेली आहे. त्यांचे लेखन विचारप्रवर्तक, समाजजागृती घडवून आणणारे होते. त्यांची पत्रकारिता ही युगप्रवर्तक होती. त्यांची लेखनशैली अर्थपूर्ण, सामान्यांना समजेल अशी होती. आंबेडकरांनी मूकनायक बहिष्कृत भारत, जनता, समता, प्रबुध्दभारत ही वृत्तपत्रे चालविली. त्यांची एक वेगळीच लेखनशैली होती. डॉ.बाबासाहेब आंबेडकर ग्रंथप्रेमी होते. त्यांच्या राजगृहात ३२००० पुस्तके होती. मात्र डॉ.बाबासाहेब आंबेडकर यांची पत्रकारिता दूर्लक्षिली गेली आणि त्यामुळे मराठी वृत्तपत्र सृष्टीचे नुकसान झाले अशी खंत गंगाधर पाणतावणे यांनी व्यक्त केलेली दिसून येते.

शैक्षणिक विचार

शिक्षणामुळे मनुष्यजीवनात बदल घडून येतात. विचारांचा स्तर उंचावतो.वृत्तीने व्यक्ती श्रेष्ठ दर्जाची ज्ञानप्राप्ती करते. आत्मविश्वासपूर्वक कोणतेही कार्य करण्याची क्षमता लोकांमध्येनिर्माण होते. आत्मउध्दार करण्याची क्षमता निर्माण होवून न्यूनगंड नाहीसा होतो. स्वातंत्र्य, समता, बंधुभाव यांची जाणीव व्यक्तीला स्वाभिमानी चारित्र्यसंपन्न व्यक्तीमध्ये येते. लोकांचे शोषण थांबवून व्यक्तीला जाणीव करून देण्यासाठी शिक्षण महत्वाचे. स्त्रियांच्या शिक्षणाविषयी आंबेडकरांचा उदार दृष्टीकोन होता. क्रांती व परिवर्तन घडवून आणण्याची क्षमता शिक्षणात असते. तसेच व्यक्तीस्वातंत्र्य हे शिक्षणाचे ध्येय होय. आंबेडकरांचा शिक्षणाकडे पाहण्याचा विधायक व

रचनात्मक दृष्टीकोन होतो. शिक्षणाचा प्रसार, प्रचार करण्याच्या उद्देशाने त्यांनी 'बहिस्कृत हितकारीनी सभेची' स्थापना केली. तसेच 'दलित शिक्षण संस्थेची पिपल्स एज्युकेशन सोसायटीची' स्थापना केली. त्यांनी मिलींद महाविद्यालय व सिध्दार्थ महाविद्यालय यांचीही स्थापना केली. अशा प्रकारे डॉ.बाबासाहेब आंबेडकरांनी शिक्षणक्षेत्रात वरीलप्रमाणे योगदान देवून त्यांचे शिक्षणविषयक विचार आजही अनमोल आहेत.

शेतीविषयक

बाबासाहेब आंबेडकरांच्या मते शेतीचे राष्ट्रीयीकरण केले पाहिजे. तसेच शेतीचे/जमिनीचे तुकडे न करता सामुदायिक पध्दतीने शेती करण्यावर भर होता. शेतकऱ्यांच्या समस्या सोडविण्यासाठी पाणी व वीज दिले पाहिजे. तसेच पाण्याशिवाय शेती करणे अशक्य असून शेतीमधील उत्पादकता वाढविण्यासाठी पाणी महत्वाचे आहे. आंबेडकरांना शेतकऱ्यांच्या प्रश्नांची, अडचणींची जाणीव होती. त्यामुळे शेतकऱ्यांच्या अडचणी निवारण्यासाठी ते अग्रेसर होते आणि म्हणूनच त्यांनी 'देशातील शेती आणि शेतकरी' याचा अभ्यास करून 'लहान शेतकऱ्यांच्या समस्या आणि उपाय' हा शोधनिबंध लिहिला. शेतकऱ्यांना समृद्ध बनविण्यासाठी त्यांनी प्रयत्न केले. डॉ. बाबासाहेब आंबेडकरांचे शेतीविषयक विचार जर आजच्या काळात आमलात आणले तर शेतकऱ्यांना आत्महत्या करण्याची वेळ येणार नाही.

समारोप

अशाप्रकारे डॉ.बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार व शेतीविषयक विचार आजही अतिशय अमूल्य व मार्गदर्शक आहेत. या अष्टपैलू, बहुआयामी, व्यक्तीमत्वाला अनंत प्रणाम. आजच्या पिढीने डॉ.बाबासाहेब आंबेडकरांच्या विचारांचा अंगीकार केल्यास नक्कीच आपला देश प्रगतीपथावर जाईल व देशाचा विकास होईल.

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डॉ.बाबासाहेब आंबेडकर आणि दलित चळवळ

डॉ. माया बी मसराम

शरदराव पवार कला व वाणिज्य महाविद्यालय

गडचिंद्र 442908

प्रस्तावना,

डॉ.बाबासाहेब आंबेडकर यांनी अत्यंत प्रतिकूल परिस्थितीत दलित,शोषित, कष्टकरी,शेतमजूर समाजाला न्याय मिळवून दिला.त्यासाठी त्यांनी कठोर परिश्रम घेतले. नव्या जगाची पहाट करणारा सूर्य म्हणजे डॉ.बाबासाहेब आंबेडकर होय. डॉ.बाबासाहेब आंबेडकरांनी अनेक चळवळी केल्या,या चळवळी मानव जातीच्या आर्थिक, सामाजिक,सांस्कृतिक, राजकीय आणि आध्यात्मिक दर्जा सामावून गेल्या. त्यांनी संपूर्ण परिवर्तनाचा ध्यास घेतला होता.आणि हे सर्व करतांना त्यांना बुद्धिवादाचा आधार घेतला त्यामुळे त्यांना सर्व कार्यात यश प्राप्त झाले.इतर चळवळी प्रमाणेच स्वतंत्र भारतात दलित चळवळ ही एक महत्त्वपूर्ण चळवळ होती. त्याचे नेतृत्व डॉ. बाबासाहेबांनी केले.या चळवळीने दलितांच्या जीवनात अनेक महत्त्वपूर्ण बदल घडून आले.आजही दलितांवर होणाऱ्या अत्याचाराचे पूर्णत्वाने नायनाट झालेला नाही. देशाच्या कोणत्या ना कोणत्या कानाकोपऱ्यात नजर टाकल्यास असे दिसून येते की,दलित मुलींवर अत्याचार झाल्यास त्यांना न्याय मिळतांना दिसत नाही, इतकेच नव्हे तर तिलाच दोषी ठरवले जाते .म्हणून संविधानाने दलितांना जे अधिकार दिले त्या अधिकाराचे पालन झाले पाहिजे. पण प्रत्यक्षात तसे होताना दिसत नाही.

भारतामध्ये पूर्वी चार वर्ण अस्तित्वात होते. शूद्र हा वर्ण सर्वात खालचा मानला जात होता. या शूद्र वर्णाच्या लोकांना सामाजिक, आर्थिक, शैक्षणिक, धार्मिक अशा कोणत्याही प्रकारचे अधिकार नव्हते. जातीव्यवस्थेत या शूद्रांना अवर्ण या नावाने संबोधले जात असे. यातूनच अतिशुद्र ही संकल्पना निर्माण झाली.ज्यांचा स्पर्श किंवा सावली दूषित मानली जात होती. त्यामुळे त्यांना अस्पृश्य या नावाने ओळखली जात होते.त्यांना गावाच्या बाहेर रहावे लागत असे.आणि गावात दुपारचे बारा वाजताच घरा बाहेर निघावे लागत होते. कारण दुपारचे बारा वाजता व्यक्तीची सावली पायाजवळ येते म्हणजे दुरून चालताना त्यांची सावली उच्च जातीच्या लोकांवर पडणार नाही अशा प्रकारचा सामाजिक नियम होता.या नियमांचे अस्पृश्यांना कठोर पालन करावे लागत असे. महात्मा गांधींनी इस. सन 1930 मध्ये अस्पृश्यांसाठी 'हरिजन' हा शब्द वापरला परंतु अस्पृश्य लोकांना हा शब्द मान्य नव्हता म्हणून त्यांनी स्वतःसाठी 'दलित' हा शब्द वापरला. दलित म्हणजे दडलेले लोक होय.भारतीय लोकसंख्येत अनुसूचित जातीची लोकसंख्या 16 टक्के इतकी आहे.इसवी सन 2001 मध्ये त्यांची संख्या 1680 लाख एवढी होती. अनुसूचित जातीमध्ये अनेक जातींचा समावेश केला जातो. दलितांच्या चळवळीमध्ये मुख्य पुढाकार 'महार'या जातीचाच आढळून येतो. एकोणिसाव्या शतकाच्या उत्तरार्धात महात्मा फुले यांच्या लिखाणात आणि

कार्यातून या जाती पद्धतीच्या विरुद्ध आवाज उठविला असल्याचे दिसून येते. महाराष्ट्रात दलित चळवळीचा पहिला नेता गोपाळकृष्ण वलंगकर हे होत. त्यांच्यावर महात्मा फुले यांच्या विचारांचा मोठा प्रभाव होता. त्यांच्या चळवळीचा वारसा त्यांच्यानंतर शिवराम जानबा कांबळे यांनी चालविला.

राष्ट्रीय नेत्यांमध्ये 1920 साली महात्मा गांधींनी स्वतंत्र चळवळीचे नेतृत्व केले. आणि त्या सुमारास डॉ.बाबासाहेब आंबेडकरांनी बहिष्कृत 'हितकारीणी सभा' स्थापन करून अस्पृश्य जातीच्या मुक्तीसाठी बंडाचे रणसिंग फुंकले.दलित चळवळ सर्वप्रथम महाराष्ट्रातच पुढे आली. आणि महाराष्ट्रातील महारांची चळवळ डॉ. बाबासाहेब आंबेडकरांच्यामुळे संपूर्ण भारतभर पसरली.इस. 1931 मध्ये जेव्हा गोलमेज सम्मेलन झाले तेव्हा त्यात दलित जातीच्या वतीने डॉक्टर बाबासाहेब आंबेडकरांनी प्रतिनिधित्व केले. इस. 1942 मध्ये नागपुरात सभा घेऊन त्यांनी अखिल भारतीय अनुसूचित जाती फेडरेशनची स्थापना केली व स्वतः त्याचे अध्यक्ष बनले. त्याचेच रूपांतर नंतर "रिपब्लिकन पार्टी ऑफ इंडिया" मध्ये झाले. डॉक्टर बाबासाहेब आंबेडकरांनी लाखो अनुयायांसह नागपूरच्या दीक्षाभूमीवर बौद्ध धर्माचा स्वीकार केला. धर्मांतरित लोकांमध्ये नवी आशा जागृत झाली धर्मांतरनाने त्यांच्यातील अस्पृश्यतेचा कलंक पुसून टाकला. इस. 1917 मध्ये डॉक्टर बाबासाहेब आंबेडकर शिक्षण घेऊन भारतात आले 31 जानेवारी 1920 रोजी त्यांनी मूकनायक सुरू केलेले अस्पृश्यता पाळणे हे किती निंदनीय आहे ,असे परखड विचार मांडून,अस्पृश्य जातीच्या लोकांनी राजकीय सत्ता मिळवायची किती नितांत गरज आहे ,असे प्रतिपादन त्यांनी केले. आणि त्यासाठी जातीनिहाय प्रतीनिधित्वाची मागणी केली. या परिषदेत मान्य झालेला ठराव दलितांसाठी फार महत्त्वाचा होता.त्या ठरावा मध्ये काही गोष्टी नमूद केलेल्या होत्या.

1. प्रत्येक व्यक्तीला आपली उन्नती करता यावी यासाठी सामाजिक परंपरा ह्या त्या दृष्टीने अनुकूल असणे गरजेचे आहे अस्पृश्य जातीत जन्मास आल्यास तो अपवित्र असतो ही परंपरा उन्नतीच्या दृष्टीने योग्य नाही हे त्यांनी या ठरावात नमूद केले.
2. ज्यांच्याजवळ पात्रता योग्यता आहे अशा व्यक्तींना नोकरी व व्यापार करण्याचा हक्क आहे हा हक्क हिरावला जात असल्यास सरकारने कायद्याने मदत करावी असे या परिषदेचे मत होते.
3. प्राथमिक शिक्षण ,मुला - मुलींचा भेद न करता जितक्या लवकर होईल तितक्या लवकर दूर करावा.
4. बहिष्कृत वर्गात शिक्षणाचा प्रसार होणे अत्यंत आवश्यक आहे त्याशिवाय ते स्वतःचा विकास करू शकणार नाही.
5. बहिष्कृत वर्गातील विद्यार्थ्यांना ब्रिटिश सरकारने शिष्यवृत्ती द्यावी अशी या प्रसिद्ध परिषदेची आग्रहाची भूमिका मांडली होती.
6. सर्वत्र स्पृश्य आणि अस्पृश्य शाळा अस्पृश्यांच्या एकत्र असाव्यात असे या परिषदेचे मत होते.
7. मेलेल्या जनावराचे मास कोणत्याही जातीच्या माणसाने खाणे हा गुन्हा आहे असे कायद्याने मानले जावे असे मत नमूद करण्यात आले होते.

८. भावी कायदे कौन्सिलात बहिष्कृतांचे प्रतिनिधी त्यांच्या लोकसंख्येच्या व गरजेच्या प्रमाणात त्यांच्या स्वतंत्र मतदार संघातून निवडून घेण्यात यावेत अशीच परिषदेची हक्काची मागणी आहे.

कोल्हापूरचे शाहू महाराजांच्या उपस्थित सभा घेण्यात आली. त्या सभेला संबोधित करताना त्यांनी म्हटले की, या आपल्या देशातच जातिप्रथा आहे इतर कोणत्याही देशात जाती व्यवस्था नाही भारतात असलेला जातीभेद फारच हानिकारक आहे कारण, एक जिवंत माणसाला माणूस म्हणून जीवन जगण्याचा अधिकारच जात नाकारत असते. पशूपेक्षाही या अस्पृश्य जातीला हीनतेची वागणूक दिली जाते. सर्वच शोषित बहिष्कृत जातीच्या परिस्थितीचा परामर्श घेतल्याबद्दल शाहू महाराजांनी डॉक्टर बाबासाहेब आंबेडकर यांचे अभिनंदन केले. नागपूर येथे 30 मे ते 1 जून च्या काळात भारतीय अस्पृश्य परिषद घेण्यात आली. विठ्ठल रामजी शिंदे यांच्या डिप्रेसंडक्लास मिशनने कायदे मंडळावर अस्पृश्यांचे प्रतिनिधीची निवड कायदेमंडळातील सदस्यांमार्फत केली जावी अशी सूचना केली होती. परंतु तिला फार मोठा विरोध झाला. आणि अस्पृश्यांना त्यांच्या लोकसंख्येच्या प्रमाणात कायदेमंडळात प्रतिनिधी पाठवावे अशी सूचना केली. इ.स. 1930 मध्ये नाशिक येथे काळाराम मंदिर प्रवेश सत्याग्रह करण्यात आला. याचे नेतृत्व डॉक्टर बाबासाहेब आंबेडकरांनी केले. 3 मार्च 1930 रोजी 8 ते 10 हजार अस्पृश्यांनी नाशिक शहरात मिरवणूक काढून काळाराम मंदिराच्या प्रवेशद्वाराजवळ आली. मंदिराचे प्रवेशद्वार बंद होते. या चळवळीत सर्वांत जास्त स्त्रियांचा सहभाग होता. 1 एप्रिल 1930 रोजी मंदिराचे दरवाजे राम नवमी साठी उघडले तेव्हा या सत्याग्रहींना पकडण्यात आले. या सत्याग्रहाला हिंसक वळण आले. ही चळवळ दीर्घकाळ चालली त्यात बाबासाहेब जखमी झाले होते. त्याच बरोबर अनेक अनुयायांवर दगड विटांचा माराही करण्यात येत होता. ही चळवळ केवळ अस्पृश्यांची चळवळ न राहता त्यात सवर्ण ही सहभागी झाले होते. आम्ही हिंदू असूनही आम्हाला मंदिरात प्रवेश नाही म्हणून आम्ही हिंदू नाकारले पाहिजे का असा प्रश्न अनेकांना पडला होता. स्वातंत्र्यवीर सावरकरांनी कोकणात रत्नागिरी येथे अस्पृश्यांसाठी वेगळे मंदिर उभारले व सवर्ण हिंदू नाही या देवळात यावे असा प्रयत्न केला गेला. याचा हा सत्याग्रह दहा वर्षे चालला बहिष्कृत हितकारिणी सभेतर्फे महाड येथे 19 व 20 मार्च 1927 रोजी कुलबा जिल्ह्यात बहिष्कृत परिषद अधिवेशन घेण्यात आले. त्याचे अध्यक्ष डॉक्टर बाबासाहेब आंबेडकर होते. यात परिषदेत महाडच्या चवदार तळ्याचे पाणी जमलेल्या सर्व लोकांनी प्राशन करावे असे बाबासाहेबांचे सहकारी अनंत विनायक चित्रे यांनी सुचवले आणि डॉक्टर बाबासाहेब आंबेडकर यांच्यासह सर्व लोकांनी चवदार तळ्यावर जाऊन पाणी पिले. त्यामुळे सवर्ण हिंदू संतप्त झाले व त्यांनी अधिवेशनात सहभागी झालेल्या लोकांवर हल्ला केला. सभोवतालच्या सर्व खेड्यांवर राहणाऱ्या अस्पृश्य लोकांवर हल्ले करण्यात आले. या सत्याग्रहात बाबासाहेब म्हणाले होते की, आम्ही या ठिकाणी पाणी पिण्यासाठी आलो नाही तर इतरांप्रमाणे आम्हीही माणसे आहोत निसर्गाने सर्वानाच पाणी बहाल केले. तुमच्याप्रमाणे त्यावर आमचा अधिकार आहे हेच सांगण्यासाठी आम्ही या ठिकाणी आलो आहे.

1920 मध्ये महाराष्ट्रात दलित चळवळ डॉक्टर बाबासाहेब आंबेडकर यांच्या नेतृत्वाखाली निर्माण झाली. ही चळवळ सर्व राज्यांमध्ये प्रसारित झाली. 1970 मध्ये महाराष्ट्रात दलित पँथर चळवळ सुरू झाली. नंतर ही चळवळ गुजरात, कर्नाटक, आंध्र प्रदेश, उत्तर प्रदेश यासारख्या राज्यांमध्ये पसरली. या चळवळीत दलित किसनाच्या जमिनीच्या प्रश्नांना हात घातला पाहिजे, खेड्यांमध्ये सरंजामशाही पद्धतीमुळे दलितांचे आर्थिक शोषण केल्या जात होते. त्यांच्याकडून निकृष्ट दर्जाची कामे करून घेतली जात होती. हे सर्व नष्ट करण्यासाठी दलित पँथरची स्थापना करण्यात आली. यामध्ये भूमिहीन शेतकऱ्यांना कमाल जमीन धारणा कायद्यातून त्यांना जमीन उपलब्ध करून, देणे, वेशीबाहेर रहाणाऱ्या लोकांना गावात राहण्याची सहमती देणे, सर्व उत्पादनाची साधने दलितांच्या मालकीची झाली पाहिजे, सर्व दलितांना रोजगार मिळाला पाहिजे, सर्व दलितांना मोफत शिक्षण उपलब्ध व्हावे, सामाजिक आर्थिक सांस्कृतिक शोषण बंद करावे, मंदिरप्रवेशाबाबत कोणत्याही प्रकारचा भेदभाव कारता कामा नये अशाप्रकारे दलित पँथरनी हा कार्यक्रम हाती घेतला. परंतु बाबासाहेबांच्या मृत्यूनंतर दलित पँथर मध्ये मतभेद झाले. आणि वेगवेगळे गट इथूनच निर्माण झाले. हे जरी खरे असले तरी दलितांच्या प्रश्नांना वाचा फोडण्याचे महत्त्वपूर्ण कार्य दलित पँथरनीच केल. दलितांच्या आंदोलनाला पुढे अनेक मुद्दे मिळाले. जसे की माणूस म्हणून जगण्याची ओळख त्यांना मिळाली. शिक्षणाची आवड असणे आणि विकासाच्या नव्या दिशा राजकीय सत्ता प्राप्त करता आली पाहिजे अशी जिद्द प्रत्येक दलित तरुणांमध्ये निर्माण झाली पाहिजे हेच दलित पँथरचे धोरण होते. या धोरणाने अनेक दलितांच्या मनातल्या आशा पल्लवित झाल्या. शेंकडों दलित लोक एकत्र येऊ लागले. त्यांच्यावर अन्याय झाल्यास त्याचा प्रतिकार करित होते. आणि आजही करित आहे बाबासाहेबांनी जे स्वप्न पाहिले होते की घटनेमध्ये शोषित पीडितांना आरक्षण दिल्यास ते पुढे येऊन आपली उन्नती करणार आज संपूर्ण भारतीय समाजाचा विचार केल्यास केवळ अनुसूचित जाती व जमातींना जमातीचा आरक्षणाचा लाभ झाला आहे असे नाही तर त्याच बरोबर इतर मागास वर्गीय यांनाही आरक्षणाचा लाभ मिळाला आहे. तसेच समाजाचा मुख्य घटक म्हणजे स्त्री तिचे आर्य काळा सर्व दृष्टीने सोशल होत होते. तिला ही आज न्याय मिळालेला दिसून येतो. हे फलित केवळ आणि केवळ डॉक्टर बाबासाहेबांच्या नेतृत्वाने झाल आहे. आम्हाला अभिमान आहे की बाबासाहेबांनी केवळ आपल्या जातीचा विचार न करता सर्व जाती-जमातींना त्यांच्या हक्काची जाणीव करून दिली.

बीजशब्द (key world) दलित, अस्पृश्य, हितकारीणी, बाबासाहेब, समाज, जीवन, चळवळ.

उद्देश

1. दलितांमध्ये होत असलेल्या परिवर्तनाचा आढावा घेणे.
2. डॉक्टर बाबासाहेबांनी दलितांसाठी घडून आणलेल्या सुधारण्याचा शोध घेणे.
3. दलित चळवळीच्या संघटने बाबत माहिती घेणे.

सारांश

डॉक्टर बाबासाहेब आंबेडकर एक महान थोर विचारवंत सामाजिक न्याय पंडित समाज सुधारक संपूर्ण मानवजातीचे कल्याण साधणारे महानायक होते त्यांच्या जन्माने केवळ दलित समाजच नव्हे तर अख्ख्या भारतीय समाज जीवनाला नवी दिशा मिळाली त्यांनी संपूर्ण मानवाला माणूस म्हणून जीवन जगण्याचा सन्मान मिळवून दिला डॉक्टर बाबासाहेब आंबेडकर यांनी देशात असलेली मनुवादी व्यवस्था नष्ट करण्यासाठी शिक्षणाचे हत्यार उपसले त्यांचा लढा हा मनुवादी व्यवस्थेविरुद्धचा होता 1935 नंतर सर्व कामगार वर्गात नवा आत्मविश्वास जागृत करण्याचे कार्य त्यांनी केले मनुवादी व्यवस्थेने अस्पृश्यांची मानवाला मानवाचा स्पर्शाने वीटाळ व्हायचा एक मानव दुसऱ्या मानवाचे शारीरिक आर्थिक मानसिक सामाजिक शोषण करित होता. अस्पृश्य जाती च्या लोकांना मानव म्हणून जीवन जगण्याचे सर्व अधिकार मनुवादी व्यवस्थेने नाकारले होते. पशूपेक्षाही हीन दर्जाची वागणूक त्यांना दिल्या जात होती अशा बिकट परिस्थितीतून मार्ग काढणे फार कठीण कार्य होते पण बाबासाहेबांनी रक्ताचे पाणी करून उच्च शिक्षण घेऊन दलित पासून तर सर्व मागासलेल्या बहुजन वर्गाला नवी संजीवनी दिली आम्ही आज त्यांचे फळे चाकून आपल्या न्याय हक्काची लढाई लढतो आहे बाबासाहेबांनी मागासवर्गीयांच्या उत्थानासाठी बहिष्कृत हितकारिणी सभा सुरू केली होती.

1926 च्या सुमारास डॉक्टर बाबासाहेब आंबेडकरांनी अस्पृश्यतेविरुद्ध जागृत चळवळ सुरू करण्याचा निर्णय घेतला. त्यांनी पिण्याच्या पाण्यासाठी व हिंदू देवळांमध्ये प्रवेशासाठी चळवळी व मोर्चे काढले अस्पृश्यांना सार्वजनिक ठिकाणी पाणी भरण्याचा अधिकार नव्हता. पण बाबासाहेबांनी त्यांना जागृत करून त्यांचा हक्क मिळवून दिला. त्यांचा महाडचा सत्याग्रह ही चळवळ दलितांसाठी फार महत्त्वपूर्ण होती. सवर्णांनी अस्पृश्यांना आपल्या नोकरीत ठेवावे, सवर्णांनी अस्पृश्यांना त्यांचे नागरिकत्वाचा हक्क द्यावा, मृत जनावरे ज्यांची त्यांनी ओढावी, अस्पृश्यांना शिक्षण मिळावे, यासाठी अनेक चळवळी बाबासाहेबांनी लढल्या. महान क्रांतिकारक आणि खरे देशभक्त होते. त्यांनी समाज सुधारण्याचा ध्यास घेतला होता. आणि त्यासाठी दिवसरात्र परिश्रम ही केले. बाबासाहेबांनी 20 जुलै 1924 रोजी मुंबई येथे बहिष्कृत हितकारिणी सभेची स्थापना केली. सामाजिक व राजकीय दृष्ट्या तळागाळात फेकल्या गेलेल्या भारतीय समाजातील लोकांना, इतरांच्या बरोबर आणणे, त्यांना त्यांचा हक्क मिळवून देणे हे या सभेचे ध्येय होते डॉक्टर बाबासाहेबांनी 25 डिसेंबर 1927 ला मनुस्मृती दहन केली. कारण या मनुस्मृतीने सर्व भारतीयांचे जीवन अंधकारमय केले होते. मनुस्मृतीच्या दहनानी संपूर्ण दलित, स्त्री, कामगार आणि तमाम भारतीयांना जीवन जगण्याचा मार्ग मिळाला. हे सर्व श्रेय बाबासाहेबांना जाते. बाबासाहेबांनी काळाराम मंदिर प्रवेशासाठी चळवळ उभारली. ही चळवळ केवळ देवाच्या दर्शनासाठी नव्हती, तर हिंदू असूनही हिंदूनाच या मंदिरात प्रवेश मिळत नसल्यामुळे तो समानतेचा अधिकार मिळवण्यासाठी हा मंदिरप्रवेशाचा संघर्ष होता. दलितांनी मंदिर प्रवेश केल्याने मूर्ती अपवित्र होते. अशी लोकांची भ्रामक कल्पना त्यांनी दूर केली आणि अस्पृश्यांना मंदिरात प्रवेश मिळवून दिला. बाबासाहेबांचे कर्तृत्व फार महान आहे यापेक्षाही अथांग आहे. त्याची कल्पनाच करता येत नाही. पण बाबासाहेबांनंतर त्यांच्या चळवळीला चालवण्यासाठी प्रामाणिक नेता मिळाला

नाही. आणि मिळाला पण त्याला चांगल्या प्रकारचे लोक, प्रामाणिक नेत्याची साथ मिळत नाही. म्हणून बाबासाहेबांनंतर त्यांची चळवळ पाहिजे तेवढी गाजताना दिसत नाही. त्यांच्यात आज फूट पडलेली दिसून येते. बाबासाहेबांचे नेते वेगवेगळ्या पार्टी मध्ये जाऊन त्या त्या पार्टीचे नेतृत्व करताना आढळून येत आहे. म्हणून सर्वांनी प्रामाणिकपणे संघटित होऊन बाबासाहेबांची चळवळ पुढे येऊन त्यांचे स्वप्न पूर्ण करावे.

संदर्भ.

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2. सामाजिक चळवळ-डॉ.एस.जी.देवगावकर डॉ.शैलजा देवगावकर डॉ.जयमाला डुमरे --धरमपेठ नागपूर प्रकाशन धरमपेठ नागपूर
3. समाज प्रश्न आणि समस्या - डॉ. एम. बी.कऱ्हाडे -- पिंपळापुणे प्रकाशन प्रकाशन महाल नागपूर.



उपेक्षितांचे उध्दारकर्ते - डॉ. बाबासाहेब आंबेडकर

प्रमोद चं. वानखेडे

सहाय्यक प्राध्यापक (समाजशास्त्र)

रा. सुं. बिडकर कला, वाणिज्य व विज्ञान महाविद्यालय, हिंगणघाट

जि. वर्धा

Email ID :- pramodwankhede38@gmail.com

डॉ. बाबासाहेब आंबेडकर यांनी आपल्या आयुष्याच्या शेवटच्या क्षणापर्यंत देशातील वंचित आणि दुर्बल घटकांच्या उध्दाराकरीता अविरत संघर्ष केला भारतातील विषमता नष्ट करून स्वातंत्र्य, समता, बंधुता व न्याय प्रस्थापित करण्याचे महत्वपूर्ण कार्य डॉ. बाबासाहेब आंबेडकरांनी केले. भारत एक सक्षम राष्ट्र निर्माण झाले पाहीजे याकरीता देशातील उपेक्षित व दुर्बल घटकांना विकास प्रक्रियेत सामावून घेवून प्रभावशाली राष्ट्रनिर्माण करणे हे डॉ. आंबेडकरांचे स्वप्न होते. देशातील विषमता नष्ट झाल्याशिवाय भारत हा एक शक्तीशाली देश म्हणून उदयास येऊ शकणार नाही. आणि म्हणून अनुसुचित जाती, जमाती, इतर मागासवर्गीय, महीला व शेतकरी इ. च्या जिवनमानात परिवर्तन झाल्यास भारत हा एक महान शक्तीशाली देश म्हणून उदयास येईल. डॉ. बाबासाहेब आंबेडकरांनी या सर्वांना भारतीय संविधानाच्या माध्यमातून संधी उपलब्ध करून दिली. भारतात हजारो वर्षांपासून उपेक्षित असलेल्या समाजाला मुख्य प्रवाहात आणण्याचे महत्वपूर्ण कार्य डॉ. बाबासाहेब आंबेडकरांनी केले. सर्वच उपेक्षित लोकांना सामाजिक आर्थिक व राजकीय समानता मिळवून देण्याचा प्रयत्न केला.

डॉ. बाबासाहेब आंबेडकर भारतीय संविधानाचे शिल्पकार आणि स्वतंत्र भारताचे पहीले न्याय मंत्री होते. ते प्रमुख कार्यकर्ता आणि समाज सुधारक होते. डॉ. बाबासाहेब आंबेडकरांनी सर्व शोषित वर्गाच्या उत्थानाकरीता आपल्या संपूर्ण जिवनाचा त्याग केला. डॉ. आंबेडकर उपेक्षितांचे उध्दारकर्ते म्हणून ओळखले जातात. आज समाजात दलितांना तसेच इतर शोषित समाजाला जे स्थान आहे, त्याचे संपूर्ण श्रेय डॉ. आंबेडकर यांना जाते. डॉ. बाबासाहेब आंबेडकर यांनी सामाजिक, आर्थिक व राजकीय दृष्ट्या मागासलेल्या वर्गाच्या निराशा दूर करून त्यांना समानतेचा अधिकार प्राप्त करून दिला. परदेशातून शिक्षण घेवून भारतात परतल्यानंतर बाबासाहेबांनी जातीपातीच्या भेदभावा विरोधात लढण्याचा निर्णय घेतला. त्यांना बऱ्याचदा अपमान, तु अनादराचा सामना करावा लागला शेतकरी हा जनतेचा खरा अन्नदाता असून शेतकऱ्यांना आधुनिक पद्धतीने शेती करण्याकरीता प्रोत्साहित केले. डॉ. आंबेडकरांनी शेतकऱ्यांकरीता ज्या योजना व धोरणे आखून ठेवली आहेत. ती आजच्या सरकारला मार्गदर्शक ठरत आहेत. डॉ. आंबेडकरांनी खालील वर्गाच्या उत्थानाकरीता आयुष्यभर कष्ट केले.

❖ अनुसुचित जाती -

डॉ. बाबासाहेब आंबेडकरांनी २ मार्च १९३० ला सामाजिक स्वातंत्र्यांकरीता नाशिक येथे मंदिर प्रवेशाचा लढा सुरू केला. डॉ. आंबेडकरांचा लढा माणुसकीला कलंकित करणाऱ्या अमानुष, अन्यायी अशा स्वदेशी सनातनी ब्राम्हणी सत्तेविरुद्ध होता. मंदिर प्रवेश सत्याग्रहामुळे नाशिक जिल्ह्यात अस्पृश्य लोकांना मोठ्या प्रमाणावर छळ सहन करावा लागला. शाळेत बंदी, रस्त्यावर चालण्यावर बंदी, तसेच जिवनावश्यक वस्तूंच्या खरेदीवर देखील बंदी लावण्यात आली. अशा परिस्थितीत देखील नाशिकचे आंदोलन आपल्या हक्काकरीता सुरू होते. नाशिकचा सत्याग्रह सुरू असताना अस्पृश्य पुढारी सायमन मंडळाच्या प्रतिवृत्ताची आतुरतेने वाट पाहत होते. प्रतिवृत्त प्रकाशित होताच एक अखिल भारतीय दलित परिषद घेण्याचा ते विचार करीत होते. ज्या लोकांची स्थिती गुलामापेक्षाही वाईट आहे, आणि ज्यांची लोकसंख्या फ्रान्स या देशाच्या लोकसंखे ऐवढी

आहे. अशा भारतातील बऱ्याच लोकांची गाऱ्हाणी मी संसदेसमोर ठेवली. भारतातील सरकार हे लोकांनी लोकांकरीता चालविलेले लोकांचे राज्य असावे ब्रिटीश राजवटीपूर्वी आम्हाला मंदिर प्रवेशाची बंदी होती. ब्रिटीश राजवटीपूर्वी या लोकांवर अनेक निर्बंध लावण्यात आले होते. डॉ. आंबेडकरांनी अस्पृश्यांकरीता आयुष्यभर काम केले. डॉ. आंबेडकरांनी अस्पृश्यांना ब्रिटीशांकडून स्वतंत्र मतदा संघ मिळवून दिला. परंतू गांधीजीच्या विरोधामुळे स्वतंत्र मतदार संघ मिळू शकला नाही. परंतू भारतीय संविधानाच्या माध्यमातून त्यांनी राखीव जागा मिळवून दिल्या. तसेच भारतातील सर्व नागरीकांकरीता मतदानाचा समान अधिकार बहाल केला. आणि म्हणून डॉ. बाबासाहेब आंबेडकर अस्पृश्यांचे खऱ्या अर्थाने उध्दारकर्ते होते.

❖ अनुसुचित जमातीचे उध्दारकर्ते -

अनुसुचित जमाती म्हणजेच पूर्वीचे आदिवासी होय. आज देखील त्यांना आदिवासी या नावानेच ओळखले जाते. अनुसुचित जमातीतील लोक या देशातील मुळचे रहिवासी होय. आदिवासी हे जंगलात किंवा डोंगराळ भागात राहतात म्हणून त्यांना वन्य जमाती किंवा गिरीजन असेही म्हणतात. डॉ. बाबासाहेब आंबेडकरांनी भारतीय संविधानात विशेषत्वाने आदिवासीचा उल्लेख केला आहे. भारतीय संविधानात आदिवासींना अनुसुचित जमाती म्हणून संबोधले आहे. सर्वसाधारणपणे डोंगराळ प्रदेशात आणि जंगलात वास्तव्य करणाऱ्या आणि जे आधुनिक संस्कृती तसेच जीवनपद्धती पासून अलिप्त आहेत अशा लोकांचा समावेश करण्यात आला आहे. भारतीय संविधानात समता आणि न्यायाचे तत्व मान्य करून जातीच्या आधारावर निर्माण झालेली विषमता दूर करणे तसेच अनुसुचित जमातीच्या विकासाकरीता विशेष तरतुदी करण्यात आल्या.

भारतीय संविधानातील तरतुदी समानतेच्या आधारावर असून सर्व भारतीय नागरीकांना समानतेची स्थिती प्राप्त करून देतात. भारतीय घटनेच्या १५ व्या कलमाप्रमाणे धर्म, वंश, जाती, लिंग इ. वरून कोणताही भेदभाव करता येणार नाही. तसेच कलम १६ नुसार शासकीय नोकऱ्यांमध्ये कोणताही भेदभाव केला जाणार नाही. भारतीय संविधानाच्या २३ व्या कलमानुसार एखादयाकडून शक्तीने काम करून घेणे, वेठबिगारी पद्धती, नैतिक व्यापार इ. बाबी बेकायदेशिर ठरविण्यात आल्या आहेत. लोकशाही शासनपद्धतीत आदिवासींना प्रतिनिधित्व मिळाल्याशिवाय या जमातीचा विकास होणे शक्य नाही. यासाठी लोकसभेत व घटक राज्यांच्या विधान सभेत आदिवासींच्या प्रतिनिधीकरीता लोकसंखेच्या आधारावर काही जागा राखून ठेवल्या आहेत. जेव्हा १९२८ मध्ये सायमन कमिशन भारतात आले, तेव्हा सायमन कमिशनला साक्ष देताना आंबेडकरांनी आदिवासींच्या समस्या व प्रश्नांबाबत निवेदन दिले. १९२९ साली मुंबई सरकारने स्टार्ट कमिटी नियुक्त केली होती. मुंबई प्रांतातील आदिवासी व अस्पृश्यांच्या शैक्षणिक, आर्थिक व सामाजिक स्थितीची चौकशी करून ती सुधारण्यासाठी उपाययोजना करणे हे उद्दिष्ट्य होते.

❖ इतर मागासवर्गियांचे उध्दारक -

भारताच्या एकूण लोकसंखेत ५२ टक्के इतर मागासवर्गियांची लोकसंख्या आहे. उच्च जातीच्या तुलनेत या जातीचे लोकसुध्दा सामाजिक, सांस्कृतिक, शैक्षणिक, आणि आर्थिक दृष्ट्या मागासलेले आहेत. म्हणून त्यांना इतर मागासवर्गीय जाती ओबीसी असे म्हणतात. शुद्र वर्णातील लोक म्हणजेच इतर मागासवर्गीय होय. डॉ. बाबासाहेब आंबेडकरांनी भारतीय संविधानाच्या ३४० परिच्छेदा अंतर्गत इतर मागासवर्गीय जातीच्या आरक्षणाची तरतूद करून ठेवली. संविधानाच्या परिच्छेद ३४० अंतर्गत २९ जानेवारी १९५३ रोजी काका कालेलकर यांच्या अध्यक्षतेखाली पहिले मागासवर्गीय आयोग भारत सरकारने स्थापन केले होते. या आयोगाने ३० मार्च १९५५ ला आपला अहवाल शासनाला सादर केला. या आयोगाने देशातील एकूण २३९९ जातींचा इतर मागासवर्गियांमध्ये समावेश केला होता. काका कालेलकर आयोगाने इतर मागासवर्गियांकरीता आरक्षणाची शिफारस केली होती. ३ सप्टेंबर १९५६ ला हा आयोग लोकसभेत सादर करण्यात आला.

भारत सरकारने १ जानेवारी १९७९ रोजी संविधानातील परिच्छद ३४० अंतर्गत दुसऱ्या मागासवर्गीय आयोगाची स्थापना करण्यात आली. मंडळ आयोगानुसार भारतातील इतर मागासवर्गीयांची संख्या ५२ टक्के आहे. या ५२ टक्क्यांमध्ये हिंदूमधील मागासवर्गीय जातीची संख्या ४३.७० टक्के आहे. तर गैर हिंदू मागासवर्गीयांची संख्या ८.४० टक्के तर लोकासंख्येच्या आधारेनुसार इतर मागासवर्गीयांना ५२ टक्के आरक्षण हवे होते. मंडळ आयोगाच्या शिफारशीनुसार शासकीय निमशासकीय, शासकीय मदत घेणाऱ्या खाजगी संस्था शिक्षण संस्था, बँका इतर मधील नोकऱ्यात इतर मागासवर्गीयांसाठी २७ टक्के जागा राखीव ठेवण्यात याव्या. तसेच जे उमेदवार गुणवत्तेच्या आधारेवर निवडण्यात येतील त्यांचा समावेश राखीव जागांमध्ये करण्यात येऊ नये. पदोन्नतीकरीता २७ टक्के राखीव जागांचे प्रमाण कायम ठेवण्यात यावे. नौकर भरतीसाठी अनुसूचित जाती-जमाती प्रमाणे वयाची अट शिथिल करण्यात यावी.

❖ शेतकरी व शेतमजुरांचे उध्दारक -

शेतकरी हा जगाचा पोशिंदा आहे. भारत हा एक कृषीप्रधान देश असेन देशाची अथव्यवस्था शेतीवरच अवलंबून आहे. भारतातील ७५ टक्के जनता शेतीवरच अवलंबून आहे. डॉ. आंबेडकरांनी अमेरिकेतील कोलंबिया विद्यापीठात पी. एच. डी. चा अभ्यास करित असताना १९१८ मध्ये देशातील शेतकऱ्यांच्या आणि शेतीचा विचार केला होता. डॉ. आंबेडकरांनी 'भारतातील लहान जमीन धारणेची समस्या आणि त्यावर उपाय' हा ग्रंथ १९१८ मध्ये लिहीला. डॉ. आंबेडकरांच्या मते - वारसा हक्क हे जमिनीच्या विभाजनाचे प्रमुख कारण नसून जमिनीवर पडत असलेला लोकसंख्येचा प्रचंड भार हेच त्याचे मुख्य कारण होय. डॉ. आंबेडकर औद्योगिकरणाचे समर्थक होते. लोकसंख्या वृद्धीमुळे शेतीचे विभाजन होत आहे. याकरीता औद्योगिकरणावर विशेष भर दिला. डॉ. आंबेडकरांनी शेतकऱ्यांकरीता सामुदायिक शेतीची योजना तयार केली होती. शेती हा शासकीय उद्योग असावा असे त्यांचे प्रखर मत होते.

डॉ. आंबेडकर यांना ग्रामीण समाज व्यवस्थेची जाण होती. तितकेच शेतीविषयी भान होते. देशात शेती व शेतकरी आणि शेतीशी संबंधित समूहाचा विचार डॉ. आंबेडकरांनी केला होता. अवध्या वयाच्या २७ व्या वर्षी डॉ. आंबेडकरांनी देशातील शेती आणि शेतकरी यांचे संशोधन करून लहान शेतकऱ्यांच्या समस्या आणि उपाय हा शोधनिबंध लिहीला शेतीसाठी जमीन आणि पाणी हे दोन मुख्य घटक आहेत. पाण्याशिवाय शेतीचा विकास अशक्य आहे. शेतकऱ्याला आवश्यक पाणी मिळणे आवश्यक आहे. पाण्याशिवाय उत्पादकता वाढणे आणि शेतकऱ्यांचा आर्थिक स्तर उंचावणे शक्य नाही हे त्यांनी ब्रिटीश सरकारच्या निदर्शनास आणून दिले. शेतीला उद्योग माणून पायाभूत सुविधा पुरवून शेतकऱ्यांचा आर्थिक विकास झाला पाहिजे. शेतकरी समृद्ध झाला तरच शेतीशी निगडित सर्व घटकाला या आर्थिक सक्षमतेचा फायदा होईल, असे त्यांचे मत होते.

❖ महीलांचे उध्दारकर्ते -

डॉ. आंबेडकर भारतात अस्पृश्यांनंतर हिंदू स्त्रियांना उपेक्षित मानत होते. शेकडो वर्षांपासून भारतातील महीला गुलामगिरीचे जीवन जगत होत्या स्त्रियांना 'चुल आणि मुल' याध्येच हिंदू संस्कृतीने अडकवून ठेवले होते. भारतात जेव्हा ब्रिटीशांची सत्ता होती तेव्हा येथील चालीरिती, परंपराने ते आश्चर्य चक्रीत झाले. ब्रिटीशांनी सती व बालहत्या प्रतिबंध कायदा, विधवा विवाह कायदा, संमती वयाचा कायदा इ. अनेक प्रकारचे कायदे करून सुधारणा करण्याचा प्रयत्न केला. भारतातील स्त्रियांना शिक्षण घेण्याचा अधिकार नव्हता. महात्मा जोतीराव फुले यांनी १८४८ मध्ये पुण्यामध्ये स्त्रियांसाठी पहिली मुलींची शाळा सुरू केली. डॉ. आंबेडकरांनी अतिशय परिश्रम पूर्वक संविधान लिहून २५ नोव्हेंबर १९४९ ला घटना समितीला सुपूर्द केले. २६ जानेवारी १९५० ला भारतीय संविधान अंमलात आले. स्वतंत्र्य भारताच्या मंत्रिमंडळात डॉ. आंबेडकरांना

‘कायदामंत्री’ म्हणून जबाबदारी देण्यात आली. कायदामंत्री म्हणून डॉ. आंबेडकरांनी देशाला उल्लेखनिय स्वरूपाचे योगदान दिले. त्यापैकीच हिंदू कोड बिल होय.

डॉ. आंबेडकरांनी हिंदू कोड बिलाच्या माध्यमातून महीलांना काही अधिकार दिलेले आहेत. ते खालील प्रमाणे आहे. विवाह व दत्तक यामध्ये जुन्या व चालु हिंदू कायद्याप्रमाणे विवाह व दत्तक हा ज्या त्या जातीतच घडत असे व आज देखील घडतो. जर दुसऱ्या जातीतील व्यक्तीशी विवाह झाला किंवा दुसऱ्या जातीचा दत्तक घेण्यात आला तर तो विवाह हिंदू कायद्या प्रमाणे रद्द समजण्यात येत असे. ज्यास जात नाही असा हिंदूच नाही. ही गोष्ट हिंदू कोड बिलात अमान्य करण्यात आली. तसेच एक पत्नीला पाळण्यासंबंधी प्रचलित व पुरातन हिंदू कायद्याप्रमाणे हिंदूना पाहीजे जेंवढ्या स्त्रियांशी विवाह करता येतो. हिंदू कायद्याप्रमाणे एका पुरुषाला अनेक स्त्रियांशी लग्न करण्याचे केवळ तात्वीक स्वातंत्र्य आहे असे नव्हे.

हिंदू कोड बिलाचे रूपांतर कायद्यात झाल्यानंतर ही पद्धती बंद करण्यात आली नविन कायद्याप्रमाणे एका हिंदूस फक्त एकाच पत्नीशी विवाह करता येतो. सध्याच्या कायद्याप्रमाणे विवाहाच्या गाठी न सुटणाऱ्या मानल्या जातात. जर पती-पत्नीत विवाद असल्यास त्यांना एकत्र राहणे शक्य नसते अशा वेळी त्यांच्यामध्ये फारकत होणे आवश्यक आहे. अशा प्रकारची सुविधा हिंदू कोड बिलात दिसून येते महीलांना वडीलांच्या संपत्तीत वारस मानले जाते. आणि संपत्तीचा अर्धा भाग मिळतो. अशा प्रकारे डॉ. आंबेडकरांनी महीलांकरीता विशेष कार्य केलेले आहे.

❖ कामगार वर्गाचे उध्दारकर्ते -

डॉ. आंबेडकरांनी देशातील कामगार वर्गाच्या हितासाठी मोलाचे कार्य केले आहे डॉ. आंबेडकर उच्च शिक्षणासाठी इंग्लंड, अमेरीका व जर्मनीला गेले होते. या काळात त्यांनी तेथील कामगार चळवळीचा अश्यास केला. आणि म्हणून भारतात परत आल्यानंतर कामगार चळवळीत सक्रीय सहभाग घेतला. साधारणतः कामगार चळवळीचे नेते कम्युनिष्ट होते. आणि हे लोक आपल्या राजकीय स्वार्था करीता कामगारांचा उपयोग करीत असल्यामुळे डॉ. आंबेडकर आणि कम्युनिष्ट कामगार नेते यांच्यामध्ये वैचारीक मतभेद होते. आगामी नवीन राजकीय सुधारणान्वये मुंबई कायदेमंडळाच्या दोन्ही चेंबर्समधील निवडणूका लढविण्यासाठी डॉ. आंबेडकरांनी ‘इंडीपेंडंट लेबर पार्टी’ या नवीन पक्षाची स्थापना केली असून या पक्षाचा कार्यक्रम ही निश्चित केला आहे. प्रथमता त्यांचा उध्देश फक्त अस्पृश्य वर्गासाठीच स्वतंत्र पक्ष स्थापण करावा असा होता. व त्या पक्षापुरता कार्यक्रमही निश्चित केला होता. परंतु त्यानंतर हा पक्ष सार्वत्रीक स्वरूपाचा केलेला आहे.

डॉ. आंबेडकरांनी प्रत्यक्ष चळवळीचे काम १९३४ पासून करण्यास सुरुवात केली. डॉ. आंबेडकर मुंबई महानगर पालीकेचे कामगार संघाचे अध्यक्ष होते. डॉ. आंबेडकरांनी कामगारांच्या आर्थीक, सामाजिक व राजकीय हिताच्या दृष्टीने कार्य करवयास सुरुवात केली. डॉ. आंबेडकरांनी १९३६ मध्ये स्वतंत्र मजूर पक्षाची स्थापना केली. कारखान्यातील कामगार वर्गाच्या हिताकरीता नोकरी, बडतर्फी व पगारवाढ यावर सरकारी नियंत्रण, कामाचे अधिक तास, योग्य वेतन, पगारी रजा, पेन्शन इ. बाबीचे कायदे करून घेण्याचे काम हा पक्ष करीत होता आणि म्हणून कामगारांचे उध्दारकर्ते म्हणून डॉ. आंबेडकरांचेच नाव सन्माने घ्यावे लागते.

❖ निष्कर्ष -

बाबासाहेब डॉ. भिमराव आंबेडकर भारतीय राज्यघटनेचे शिल्पकार आहेत. त्यांनी देशातील शेकडो वर्षांपासून उपेक्षित असलेल्या लोकांना भारतीय संविधानाच्या माध्यमातून स्वातंत्र्य, समता, बंधुता व न्याय प्रस्थापित करून देण्याचे अतुलनिय कार्य त्यांच्या हातून घडले आहे. अस्पृश्य, आदिवासी, इतरमागासवर्गीय, शेतकरी व शेतमजूर, महीला इत्यादींना भारतीय संविधानात योग्य प्रतिनिधित्व प्राप्त करून देवून देशात समता प्रस्थापित करण्याचे महान कार्य केले आहे. यासर्व उपेक्षित

वर्गाने प्राप्त झालेल्या संधीच्या आधारावर आपला व्यक्तिगत विकास तसेच समाजाचा विकास देखील साधला आहे. आज यासर्व उपेक्षित वर्गातील लोक उच्च पदावर विराजमान झालेले दिसून येते. याचे संपूर्ण श्रेय डॉ. आंबेडकरांना जाते.

❖ संदर्भ सूची -

पुस्तकाचे नाव	लेखक	प्रकाशन
१. डॉ. बाबासाहेब आंबेडकर	धनंजय किर	पॉप्युलर प्रकाशन मुंबई
२. कामगार चळवळ	प्रदीप गायकवाड	क्षितिज पब्लिकेशन नागपूर
३. आदिवासी समाजाचे समाजशास्त्र	डॉ. प्रदीप आगलावे	श्री. साईनाथ प्रकाशन नागपूर
४. भारतीय समाज संरचनात्मक प्रश्न आणि सामा. समस्या	डॉ. प्रदीप आगलावे व डॉ. सरोज आगलावे	श्री. साईनाथ प्रकाशन नागपूर
५. प्रखर देशभक्त आणि राष्ट्र निर्माते डॉ. आंबेडकर	प्रा. अनिल जोंधळ	प्रबुद्ध भारत पुस्तकाल आणि प्रकाशन व्यवसाय नागपूर - १७
६. माझी आत्मकथा	डॉ. आंबेडकर	चित्र प्रकाशन सुगत नगर, नागपूर
७. लोकसत्ता वर्तमानपत्र	९ एप्रिल २०१६	



डॉ. बाबासाहेब आंबेडकरांचे शिक्षणविषयक विचार

डॉ. नवनाथ सोपानराव गायकवाड

द.ग.तटकरे कला व वाणिज्य

महाविद्यालय तळा ता. तळा

ई.मेल. drnavnath1969@gmail.com

मानवी जीवनाच्या सर्वच अविष्कारांकडून मानवाला बंधमूक्त करण्याची, अभावमूक्त करण्याची अपेक्षा केली जाते. त्यात शिक्षणाचा प्रामुख्याने अंतर्भाव करावा लागेल. शिक्षण मानवी जीवनाला अधिक चांगल्या जीवनाचे स्वप्न देते. शिक्षण मानवी भावनांना आणि विचारांना प्रशिक्षित करते. जीवनात चांगले काय आणि वाईट काय याचा विवेक शिक्षण जागवते. जीवनात इष्ट काय आणि अनिष्ट काय याचे भान शिक्षण देते म्हणूनच शिक्षणाला मानवाचा तिसरा डोळा असे म्हटले जाते. म्हणून शिक्षण ही एक मूक्तीची प्रक्रिया आहे. देव, दैव, धर्म, जात या अंधाराचा साम्राज्य असणाऱ्या गृहांमध्ये अडकलेल्या भारतीय समाजाची मूक्तता व्हावी म्हणून १९ व्या शतकाच्या माध्यमातून भारतात शिक्षणाच्या साधनाला प्राधान्य देण्यात आले. त्यात क्रांतीबा फूले यांचे स्थान अर्थातच अग्रगण्य आहे. शिक्षणाच्या माणूसकीचा विचार क्रांतीबा फूलेंनी अत्यंत मूलगामी पातळीवरून मांडला. “विदयेविना मती गेली, मती विना नीती गेली, नीती विना गती गेली! गतीविना वित्त गेले, वित्त विना शुद्र खचले इतके अनर्थ एका अविदयेने केले.” या अखंडातून क्रांतीबा फूलेंनी शिक्षणाचा प्राणवायू मिळाला नाहीतर समस्त समाजाचे काय होवू शकते याचे वास्तव समाजपटलावर अधोरेखित केले. हाच विचार बाबासाहेब पूढे घेवून जातात व शिक्षणाला मानवी उययाशी जोडतात. “उपासमारीने शरीराचे पोषण कमी झाल्यास मनुष्य क्षीणबल होवून अल्पायुषी होतो. तसेच शिक्षणाच्या अभावी निर्बुध्द राहिल्यास तो जिवंतपणी दुसऱ्याचा गूलाम होतो.” शिक्षणाचा अभाव माणसाला गूलाम करतो तसाच शिक्षणाचा स्पर्श मानवाला गूलामीतून मूक्त करू शकतो याचे भान डॉ बाबासाहेब आंबेडकरांकडे होते. म्हणूनच बाबासाहेब शिक्षण हे क्रांती व प्रतिक्रांतीचे साधन या देशात सत राहिले आहे याची सखोल मांडणी करतात. आज शिक्षणाचे होत असणारे ब्राम्हणीकरण हा भारतीय संविधानाने दिलेल्या समाज स्वप्नासमोरील सर्वात मोठे आव्हान आहे. ते शिक्षणाच्या माध्यमातून पेलवायचे असेल तर डॉ. बाबासाहेब आंबेडकरांचा शिक्षण विषयक दृष्टीकोन मूलगामी पध्दतीने अभ्यासणे व सर्वस्तरांपर्यंत पोहचवणे अत्यावश्यक ठरते.

शिक्षणाचे प्रचलित प्रवाह :-

व्यक्तिच्या चारित्र्याचा विकास करणे हे शिक्षणाचे अंतिम प्रयोजन मानले जाते. परंतू हे चारित्र्य समाजजीवनातील विविध प्रवाह आपल्या सोयीने विकसित करण्याकरीता व्यक्तीच्या आंतरिक क्षमतांना आपल्या पध्दतीने वळण देण्यासाठी सिंध्दात मांडणी करतांना दिसतात त्यातील काही प्रमुख शिक्षणाचे प्रवाह प्रचलित झाले आहेत

अध्यात्मवाद हा यातील पहिला प्रवाह मानावा लागेल. परमात्म्याचा शोध व अलौकिक विरणाचे गूढ हे या प्रवाहाचा गाभा आहे. निसर्गवाद हा दुसरा प्रवाह अध्यात्मवादाला प्रत्युत्तर म्हणून विकसित झाला. या प्रवाहाचे मुख्य सूत्र म्हणजे ‘मानवाने आपले सर्व सद्गुण ईश्वर नामक काल्पनिक गोष्टी कडे सुपुर्द करणे ही सर्वात मोठी चूक आहे.’

मानव हा निसर्गतः विकसित होणारा प्राणी आहे त्यास शिक्षणाने वाढत्या वयाप्रमाणे केवळ सहाय्य करावे त्यात हस्तक्षेप करू नये. प्रचलित शिक्षण व्यवस्था ही मानवाच्या नैसर्गिक विकास प्रक्रियेतील सर्वात मोठा अडथळा आहे हा निसर्गवादयांचा प्रमुख आरोप असतो. म्हणून रसेल सारखे विचारवंत म्हणतात 'माझ्या शिक्षणात शाळा आड आली'. पुढे जावून ते हे ही स्पष्ट करतात की, 'या पृथ्वीतलावरील माणूस नावाचा प्राणी सूखी रहावा अस वाटेत असेल तर शाळा महाविद्यालये किमान शंभर वर्ष बंद करावी लागतील. अध्यात्मवाद व निसर्गवादाला नाकारून वास्तववादी शिक्षणप्रवाह पूढे आला. हा प्रवाह काल्पनिकतेला तीव्र विरोध करतो व अनुभवास प्राधान्य देतो. व्यक्तिहित सर्वोच्च मूल्य मानतांना समाजहित मात्र दूर्लक्षित करतो. यातून पर्यायी मार्ग काढणारा फलतः प्रामाण्यवर हा विचार प्रवाह पूढे आला. जॉन डयूई सारखे प्रभावी प्रणेते या प्रवाहास लाभले. हा प्रवाह शिक्षणात प्रयोग शिल्लतेला प्राधान्य देतो त्याच बरोबर डार्विनच्या उत्क्रांतीवादावर ही आपली अढळ श्रद्धा व्यक्त करतो. मानवतावाद हा प्रवाह शिक्षणाला मानवमूक्तीचे साधन मानतो. मानवास अंगभूत प्रतिमा असते व ती जागवण्याचे कार्य शिक्षणाच्या माध्यमातून व्हावे अशी अपेक्षा मानवतावादी प्रवाह ठेवतो. डॉ.बाबासाहेब आंबेडकर फलतः प्रामाण्यवाद व मानवतावाद यात सूवर्णमध्य गाढत शिक्षणास व्यक्तिविकासाबरोबरच समाजपरीवर्तनाचे साधन म्हणून प्रस्तुत करतात यादृष्टीने डॉ बाबासाहेब आंबेडकरांचा शिक्षणविषयक दृष्टीकोन अधिक उद्दून दिसतो

बाबासाहेबाची शिक्षण विषयक त्रिसूची :-

डॉ. बाबासाहेब आंबेडकरांचा शिक्षणविषयक दृष्टीकोण प्रामुख्याने पुढील तीन मूद्दयांच्या आधारे मांडता येईल

१. न्यूनगंड सोडा :- शिक्षण हा मूक्तीपथ आहे. यादृष्टीने शिक्षण विषयक दृष्टीकोन स्पष्ट करतांना बाबासाहेब म्हणतात, "खालच्या वर्गाची ज्याच्यामुळे प्रगती खूंटून त्यांना दूसऱ्याचे गूलाम व्हावे लागले तो न्यूनगंड त्यांच्यापासून नाहीसा करणे हे केवळ शिक्षणातूनच होऊ शकते चालू समाजपध्दतीमुळे जे त्यांचे जीवन लुबाडण्यात आले त्याच त्यांच्या स्वतःच्या आणि राष्ट्राच्या दृष्टीने कल महत्व आहे याची त्यांना जाणीव करून देणे हाच खालच्या वर्गाचा प्रश्न आहे. उच्च शिक्षणाखेरीज दुसऱ्या कशातच हे साध्य होणार नाही. आमच्या सर्व सामाजिक दुखण्यावर माझ्या मताप्रमाणे हेच औषण आहे'. ही डॉ.बाबासाहेब आंबेडकर यांनी जनता या आपल्या मुखपत्रातून २२ सप्टेंबर १९५१ रोजी केलेली मांडणी समाजाला न्यूनगंडातून बाहेर काढून महाशक्ती बनवण्याकरीता शिक्षणाला प्राधान्य देतांना देते. बाबासाहेबांनी जीवनभर आपल्या उक्ती व कृतीतून वंचित समूहाला न्यूनगंडातून बाहेर येण्याकरीता सातत्याने प्रवृत्त केले. 'तुम्ही काही शेणामेनाचे नाही कोणी तूमच्यावर थूंकावे—, 'अरे ला कारे ने उत्तर दया' ठोशाला ठोसा हा जीवनमंत्र असू दया', तुम्ही माणूस आहात के कदापी ही विसरू नका. मिलिंद सारखे विदयार्थी आणि नागसेन सारखे गुरू व्हाख्हा बाबासाहेबांचा शिक्षणविषयक दृष्टीकोन आत्मसात केल्यास आपण आपल्या गरीबीच, दारिद्र्याच, अभावांच किंवा जातीच जे भांडवल करतो त्यावर मात करण्याच बळ मिळू शकेल व आपण स्वतःच्या उन्नयाबरोबर समाजविकासाचे वाहक बनू शकू
२. ज्ञानवंत व्हा :- प्रेरणा व्यक्ती व समाज जीवनात किती महत्वाची भूमिका बजावू शकते के बाबासाहेबांच्या व्यक्तितवाकडे पाहून अनुभवता येते. 'बाळा बाबासाहेबांसारख शिक' या वाक्यातून वंचित समूहातील अनेक आई—बांबानी, आजी आजोबांनी आपल्या मूळामूलींना जी प्रेरणा दिली त्या प्रेरणेतून गावकूसा बाहेरच्या झोपड्यांमधील असंख्य जीवांना जीवनभर पूरेल एवढी प्रेरणा मिळाली. कोणतेही भांडवल नसतांना बाबासाहेबांच्या ज्ञान प्रेरणेतून पूर्वाश्रमीची महार जात आपल्या मार्गातील सर्व अडथळयांवर मात करत

समाज परिवर्तनाच्या लढ्यात अग्रभागी आली ही एक शिक्षणातून झालेल्या समाजक्रांतीचे फलित मानावे लागेल. डॉ बाबासाहेब आंबेडकर हे जगात ज्ञानाचे प्रतिक मानले जातात. प्रखर बूद्धीमत्ता हे त्यांच्या व्यक्तित्वाचे सर्वश्रेष्ठ वैशिष्ट्ये होते. आपली माणस, त्यांचे असणारे प्रश्न, त्या प्रश्नांच्या सोडवणूकीचे असणारे मार्ग बाबासाहेबांनी स्वतः विकसित केले बाबासाहेबांकडे स्वयंप्रज्ञा होती. म्हणूनच आज जगामध्ये ज्या मोजक्या महामानवांचा वैचारिक वारसाशोधवा, जतन करावा, संवर्धन करावा असे म्हटले जाते त्या डॉ. बाबासाहेब आंबेडकरांचे स्थान अग्रगण्य स्थानी आहे. पुस्तक की भारक? या पर्यायात बाबासाहेब नेहमीच पुस्तकाला प्राधान्य देत. भारतातील जाती, उत्तपत्ती जडण—घडण' या आपल्या जगप्रसिध्द शोधनिबंधासाठी आवश्यक असणारे संदर्भ मिळवण्याकरीता तीन दिवसांच्या जेवणाचे पैसे त्यांनी खर्च केले. तीन दिवस उपासी राहणे त्यांनी पसंत केले. डॉ. बाबासाहेब आंबेडकरांनी आपल्या जीवनात ते अतुल्य स्थान मिळवले ते केवळ ज्ञानाच्या बळावरच म्हणूनच बाबासाहेबांना आपले आदर्श माणनाच्यांनी बाबासाहेबांनी ज्ञानाची केलेली उपासना आत्मसात करण्याची नितांत आवश्यकता आहे

३. जीवनाचे प्रयोजन मिळवा :- आपण जे जीवन जगतो असतो ते केवळ आपले जीवन नसते. या जीवनाकडे असंख्य डोळे आशेने व विश्वासाने पाहत असतात याची जाणीव शिक्षणातून मिळावी हा बाबासाहेबांचा आग्रह होता. ही जाणीव व दृष्टी शिक्षणातून मिळाली तरच शिक्षण हे समाजपरिवर्तनाचे माध्यम होऊ शकेल अन्यथा ते प्रतिप्रांतीचे हत्यार ठरेल हे बाबासाहेबांनी वेळोवेळी स्पष्ट केले विद्यार्थ्यांनो जागृत व्हा हा संदेश बाबासाहेब त्यासाठीच देतात व शिकलेल्या लोकांनीच मला धोका दिला. हा उद्देश ही ते याच संदर्भात व्यक्त करतात शिक्षणाची संधी घेऊन पूढे आलेल्या व्यक्तींनी समाजपूढे यावा याकरीता कटिबध्द असावे, समाजपरिवर्तनाच्या प्रक्रियेचे वाहक होवून मानवमूक्तीच्या प्रक्रियेस अधिक गतिमान करावे यासाठी बाबासाहेब आग्रही होते. त्यामूळेच बाबासाहेब म्हणतात, 'जगाने, समाजाने मला काय दिले? यापेक्षा मी जगाला, समाजाला या मानवजातीला काय दिले? हा प्रश्न आपण स्वतःला विचारावा. या प्रश्नाच्या शोधातून आपणास आपल्या जीवनाचे प्रयोजन मिळेल. बाबासाहेबांनी आपल्या जीवनाचे प्रयोजन ३ऑक्टोबर १९५४ रोजी दिल्ली, नभाेवाणीवरून दिलेल्या भाषणात व्यक्त करता ना म्हटले होते, 'स्वातंत्र्य समता व बंधूत्व हे माझ्या जीवनाचे तत्वज्ञान आहे व विषमताधिष्ठीत भारतीय समाजाची समताधिष्ठीत पायावर उभारणी करणे हे माझ्या जीवनाचे प्रयोजन आहे. डॉ. बाबासाहेब आंबेडकरांनी आपले जीवनाचे प्रयोजन प्रत्यक्षात यावे यासाठी केवळ पदव्या घेऊन समाधान व्यक्त केले नाही तर हे शिक्षण समाजापर्यंत पोहचवावे यासाठी जीवन भर स्वतःला समर्थित भावनेने वाहून घेतले. म्हणूनच मोडलेल्या माणसांना पुन्हा उभे करणे का त्यांच्या जीवनाचा निदीशवास बनला. केवळ पदव्यांची बिसद घेवून समाधानाचा ठेकर देणाऱ्या विशेषतः वंचित समूहातील शिक्षितांनी यादृष्टीने आत्मपरीक्षण करण्याची, स्वतःची झाडाझडती घेण्याची गरज आहे

डॉ. बाबासाहेब आंबेडकरांनी समताधिष्ठीत भारतीय समाजाचे जे स्वप्न पाहिले ते राज्य समाजवाद व सामाजिक लोकशाही माध्यमातून सिध्दात स्वरूपात व्यक्त केले. भारतीय संविधानात काही प्रमाणात का होईना ते त्यांना कायदेशीर स्वरूपा पर्यंत नेता आले. हे स्वप्न प्रत्यक्षात यावे याकरीता बाबासाहेबांनी आपणास 'मान्याच्या जागा पकडा व राज्यकर्ती जमात बना' हा मूलमंत्र दिला. परंतू आज प्रतिक्रांतीवादी शक्ती शिक्षणाचे जमातवादीकरण करून बहूजनांच्या मेंदुची सोयीस्कर धूलाई करून 'मेंदु मॅनेज' करत आहेत तर दुसऱ्या बाजूने संविधानिक मार्गाने राज्यकर्ती जमात होता येणार नाही याची काळजी EVM घोटाळ्यातून घेत आहेत अशा वेळी डॉ. बाबासाहेब आंबेडकरांचा शिक्षणविषयक दृष्टीकोन आत्मसात करून तो सर्व सामान्यापर्यंत पाहेचवण्याचे कार्य हे माणूसपणाचे आपले प्रथम राष्ट्रीय कार्य आहे असे वाटते

संदर्भ सूची :-

१. गायकवाड प्रदिप — दिलतांचे शिक्षण, समता प्रकाशन नागपूर २०१५.
२. डाहाट धनंजय, 'डॉ. बाबासाहेब आंबेडकर भाषणे आणि विचार, संकेत प्रकाशन, नागपूर २०१२.
३. निंबास्कर वामन, 'डॉ. बाबासाहेब आंबेडकर विचारधारा प्रबोधन प्रकाशन, नागपूर, २०१२.
४. हाडेकर डी. वाय., 'डॉ. आंबेडकरांचे शैक्षणिक विज्ञान, सुमावा प्रकाशन, पूणे २००५.



डॉ.बाबासाहेब आंबेडकर यांच्या सामाजिक चळवळी : एक आकलन

प्रा. डॉ. विनोद उत्तमराव भालेराव.
बॅरि. शेषराव वानखडे महाविद्यालय
मोहपा. जि.नागपूर.
Email- drvbhalerao@gmail.com

डॉ. बाबासाहेब आंबेडकर हे कृतीने मूर्तिभंजक सुधारक होते. अस्पृश्यतेच्या दृष्ट रुढीचे उच्चाटन करण्याचे, आपल्या पददलित बांधवाना न्याय मिळवून देण्याचे जीवित कार्य त्यांनी पत्करलेले होते. 'बहिष्कृत हितकरणी सभा' स्थापन करून (१९२४) आणि 'मूकनायक'(१९२०) 'बहिष्कृत भारत' (१९२७) 'जनता (१९३०) ही वृत्तपत्र चालवून त्यांनी अस्पृश्य समाजात जागृती केली. अस्पृश्य समाजाच्या विद्यार्थ्यांसाठी वसतिगृहे आणि महाविद्यालये सुरु केली. कायद्याने दिलेले माणुसकीचे हक्क बजावण्यासाठी महाडच्या चवदार तळ्यावर मोर्चा केला अशा कितीतरी समाजसुधारणा आपल्या दृष्टीस येतील.

१) राजकीय चळवळ :

अस्पृश्यांच्या उध्दारासाठी सामाजिक चळवळ करता करता राजकीय आघाडीवर देखील डॉ. बाबासाहेब आंबेडकरांनी लढा चालू ठेवला होता. स्वतंत्र मजूर पक्ष (१९३६) आणि शेड्यूड कॉस्ट फेडरेशन (१९४२) या राजकीय पक्षांची त्यांनी स्थापना केली. सायमन कमीशनसी सहकार्य करून (१९२९) वर्तुळ परिषदेत (१९३० - ३२) त्यांनी अस्पृश्यांसाठी राखीव जागा व वेगळा मतदार संघ मागीतला. आपला देश स्वतंत्र झाल्यानंतर, त्यांनी नेहरु मंत्रिमंडळात प्रवेश केला (१९०७) आणि देशाच्या राज्यघटनेचे ते प्रमुख शिल्पकार बनले. (१९०८-१९५१) या घटनेद्वारे 'कायद्याने अस्पृश्यता नष्ट होत आहे.असे त्यांनी उद्घोषित केले. हिंदु कोड बिलाची त्यांनी नव्याने रचना केली.परंतु लोकसभेत ते बिल मंजूर होऊ शकले नाही.याची त्यांना मनोमत खंत वाटत होती.

२) बहिष्कृत भारत.

बाबासाहेबांनी आपल्या वाणी व लेखणीने राष्ट्र आणि राष्ट्रवाद, लोकशाही,समाजवाद, शासनाचे कार्यश्रेत्र,न्याय इत्यादी अनेक विषयाच्या विचारांचे अधिष्ठान मानवमात्रांविषयी व त्यातही दीन दलितांविषयी कळवळा हेच होते.हरहुन्नरी प्रशासक, वस्तुनिष्ठ अभ्यासक,प्रज्ञावंत,विचारवंत, अशा अनेक भूमिका आंबेडकरांनी पार पाडल्या,पण त्यापैकी प्रत्येक भूमिकेवर त्यांच्या मानवतावादी विचारसरणीची ठळक छाप पडलेली दिसून येते.कोणत्याही विचाराला आचाराचे बळ नसेल तर तो विचार मृत होतो.बाबासाहेबांच्या मुक्तीलढयातील एक अंग म्हणजे अज्ञानाच्या खोल गर्भेत शतकानुयातके पडलेल्या दलितांचे प्रबोधन करणे.हे प्रबोधन करण्यासाठी बाबासाहेबांनी 'वृत्तपत्राचे' माध्यम वापरले.लोकमत जागृत करून शिक्षित करावयाचे प्रचंड सामर्थ्य वृत्तपत्रात असते.वृत्तपत्रातून आपल्या समाजाचे प्रबोधन आंबेडकरांनी केले व सरकारला आपल्या दुःखाची जाणीव करून दिली १९२० मध्ये बाबासाहेबांनी 'मूकनायक' पाक्षिक काढले या पाक्षिकाला अडीच हजाराचा चेक देऊन शाहू महाराजांनी आर्थिक साहाय्य देखील केले तरी, मूकनायक फारसे चालले नाही यानंतर सहा वर्षांनी 'बहिष्कृत भारत' चालू केले.'बहिष्कृत भारत'च्या' प्रत्येक अग्रलेखात बाबासाहेबांची वेदना आणि चळवळीचा पवित्रा घेऊन लढध्यास सिध्द झालेले मन प्रकर्षाने जाणविते.डॉ.आंबेडकर हे देखील हिंदू धर्मावर श्रध्दा ठेवणारे होते.म्हणून महाडच्या दुसऱ्या अधिवेशनात सर्व हिंदुमात्रांच्या समानतेचे हक्क जन्मसिध्द आहेत हे सांगण्यात आले व त्यानुसार समतेविरुध्द जाणारा ग्रंथ म्हणून मनुस्मृतीचे दहन करण्यात आले.

मनु हा ज्यांनी सतत निषेधाचा विषय केला असे आद्य समाजचिंतक म.फुले. यांनी आपल्या गुलामगिरी या ग्रंथात "मनुचा ग्रंथ हा माणसाला गुलाम करणारा अपवित्रग्रंथ आहे."०१ असे स्पष्ट सांगितले आहे.मनुस्मृती जाळल्यावरून डॉ. आंबेडकरांच्या विरुध्द काहूर उठविण्यात आले. स्वतःला आधुनिक म्हणविणाऱ्यांनी कोणीही त्यांचे समर्थन केले नाही. राजकीय दृष्टिने जागृत असणारा हिंदू

समाज हा देखील मनुस्मृतीकडे भक्तीने व आदराने पाहतो ही जाणीव दुःखद होती.म्हणून मनुस्मृती दहन ही डॉ. आंबेडकरांना आवश्यक वाटत होती

तसेच डॉ. भालचंद्र फडके यांनी म्हटले आहे की,“ डॉ.आंबेडकरांचे लिखाण रोखठोक असे. जे म्हणायचे ते तर्कशुद्ध,केवळ भावनेच्या अंगाने लिहित नसत.जातिभेदावर हल्ला करतांना ते विलक्षण सामर्थ्याने रुपक योजतात.ते अर्थपूर्ण आहे”०२. ते लिहितात “हिंदू समाज हा एक मनोरा आहे व एक एक जात म्हणजे त्याचा एक एक मजला होय. पण लक्षात ठेवण्यासारखी गोष्ट ही की, या मनोऱ्यास शिडी नाही आणि म्हणून एका मजल्यावरून दुसऱ्या मजल्यावर प्रवेश नाही. ज्या मजल्यात त्यांनी जन्मावे त्याच मजल्यात त्यांनी मरावे.खालच्या मजल्यावरील इसम मग तो कितीही लायक असो, त्याला वरच्या मजल्यावर प्रवेश नाही व वरच्या मजल्यावरचा माणूस मग तो कितीही नालायक असो, त्याला खालच्या मजल्यावर लोटून देण्याची प्रज्ञा नाही”०३ अशाप्रकारे आंबेडकरांचा कोणताही अग्रलेख अशा विचाराने भरलेला असत. डॉ.आंबेडकर जे लिहायचे ते वाचकांच्या हृदयाला भिडले पाहिजे अशी त्यांची दृष्टी होती.

३) मनुस्मृती दहन

महाडच्या तळयाच्या पहिल्या सत्याग्रहापूर्वी अस्पृश्य समाज मुकपणे अत्याचार,छळ शोषितच होते.परंतु महाडच्या चवदार तळयावर इतर माणसांप्रमाणे अस्पृश्यांना देखील पाणी भरण्याचा अधिकार आहे. व तो बजावण्यासाठी डॉ.आंबेडकर आपल्या अनुयायांसह पाण्यात उतरले.तेव्हा सर्व हिंदू परंपरा व हितसंबंध यांना प्रचंड हादरा बसला.यानंतर वर्णव्यवस्थेला मान्यता देणाऱ्या, अस्पृश्यांना कायमचे बांधून ठेवणाऱ्या मनुस्मृतीबद्दल निषेध म्हणून प्रतिक्रमक निषेध व्यक्त करण्यासाठी महाड येथे मनुस्मृतीचे दहन झाले मनुस्मृतीचे दहन ही आधुनिक भारताच्या इतिहासातील एक महत्वाची घटना.त्यानंतर आज जवळ जवळ साठ वर्षात महाराष्ट्रात मनुस्मृती दहनाचे प्रकार घडत राहिले.महाराष्ट्रा बाहेर सुद्धा दक्षिणेत व तामिळ प्रदेशात मनुस्मृतीचे दहन कित्येकदा झाले. डॉ. बाबासाहेब आंबेडकरांनी या दहनाला कित्येकदा व्यापक व विधायक बैठक दिली युरोप - अमेरिकेत जाऊन उच्च शिक्षण घेतलेल्या डॉ. आंबेडकरांना निदान मनुस्मृती दहनाच्या वेळी आपण काय करत आहोत याची जाणीव होती ३-२-१९२८ च्या ‘ बहिष्कृत भारतात’ मनुस्मृती का जाळली? या संबंधी आपली भूमिका प्रकट करतांना ते म्हणतात की, “ आम्ही जे संस्कृतीचे वाचन केले आहे, त्यावरून आमची खात्री झाली की, या ग्रंथांत शुद्ध जातीची निंदा करणारी,त्याचा उपमर्द करणारी, कुळ उत्पत्तीचा कलंक त्यांच्या माथी मारणारी व त्याच्याविषयी समाजात अनादर वाढणारी वचने ओतप्रेत भरलेली आहेत.”०४.त्यात धर्माची धारणा नसून असमानतेची मात्र धुळवड घातली आहे.स्वयंनिर्णयांचे तत्त्व प्रस्थापित करावयास निघालेल्या सुधारणावाद्याला असला ग्रंथ कधीच मान्य होणे शक्य नाही व तो अस्पृश्य वर्गासही मान्य नाही.एवढेच दर्शविण्याकरिता महाड येथे त्याची होळी करण्यात आली, स्वातंत्र्य,समता व बंधुता ही फ्रेंच राज्यक्रांतीने घोषित केलेली त्रयी,या विषयाची उत्कट ओढ बाबासाहेबांना होती.क्रांतीच्या नेत्यांनी याच राज्यक्रांतीच्या वेळी समतेचा जाहिरनामा जाहीर रीतीने जाळण्यात आला.मानवमात्राच्या समतेचा पुरस्कार करणारी गोष्ट ही अठराव्या शतकातील एक युग बदणारी घटना होती. आंबेडकर हे देखील हिंदू धर्मावर श्रद्धा ठेवणारे होते.म्हणून महाडच्या दुसऱ्या अधिवेशनात सर्व हिंदूमात्रांच्या समतेचा जाहिरनामा घोषित करण्यात आला.एका ठरावाद्वारे सर्व हिंदू मात्रांच्या समानतेचे हक्क जन्मसिद्ध आहेत हे सांगण्यात आले व त्यानुसार समतेविरुद्ध जाणारा ग्रंथ म्हणून मनुस्मृतीचे दहन करण्यात आले.

४) मंदीर प्रवेश.

प्रा. गं.बा. सरदार यांनी ‘गांधी आणि आंबेडकर’ या पुस्तकांमधून एक नवा विचार मांडला आहे.ते म्हणतात की,“गांधी आणि आंबेडकर’ या दोन थोर राष्ट्रपुरुषांचा स्वभाव विशेष श्रद्धास्थाने,तत्त्वाज्ञान, कार्यपध्दती आणि प्रतिपादन शैली यांच्यात पुष्कळच वेगळेपण आहे.अनेक राजकीय सामाजिक प्रश्नांच्या बाबतीत त्यांच्यात तीव्र मतभेद झाले.संधर्षही झाला.तरीदेखील त्यांच्या भूमिका राष्ट्रहिताच्या दृष्टीने परस्पर पुरक ठरल्या आहेत. युगानुयुगे’ या समाजाच्या तळाशी सडत पडलेल्या अस्पृश्यांचे मवंतर घडवून आणणे हा त्यांच्या घटक विकास कार्याचा कणा असल्यामुळे त्या दलितांच्या दुःखांची झळ शब्दांशब्दातून कानी येतात.आंबेडकरांप्रमाणे गांधीही दलित शोषनाचे विरोधक होते.”०५.ते त्यांच्या मंदीर प्रवेश मिळावा व समान नागरिकत्वाचे हक्क मिळावेत यासाठीही आग्रही भूमिका गांधीची होती’

हिंदुचे मंदीर म्हणजे हिंदुचा आत्मा हिंदू ग्रंथात वरील हिंदूचा सगळा जीव असतो.हिंदू माणसांचे त्यांचे ग्रंथ व मंदिरच आपल्या प्राणाने व मनाने पूजा केली आहे. व करतातही,हे ग्रंथ त्यांना त्यांचे तत्त्वज्ञान मिळवून देतात तर मंदिरात त्यांच्या भावना फुलतात हिंदूच्या मंदिरात प्रवेश मिळाल्यावर हिंदूच्या हुदयात भावना जागृती होवून त्यामुळे अस्पृश्यता प्रश्न सुटण्यास एक पाऊल पुढे पडेल हेच डॉ.बाबासाहेब आंबेडकरांची समजूत असावी.म्हणून नाशिक येथील काळाराम मंदिर प्रवेशासाठी निवडले.महाड येथील चवदार तळ्यावर पाणी भरण्यासाठी सत्याग्रह हे जसे समतेच्या लढयाचे पहिले पाऊल होते, तसे मंदिर प्रवेश हे दुसरे पाऊल आहे. हिंदू माणूस अस्पृश्य माणसाला 'माणूस' म्हणून म्हणायला तयार आहे काय? ही त्या दृष्टीने 'मंदिर प्रवेश' ही एक कसोटी होती. नाशिक येथील काळाराम मंदिर प्रवेश सत्याग्रह डॉ.आंबेडकर यांच्या नेतृत्वाखाली ता.२ मार्च १९३० रोजी झाला.हा सत्याग्रह सुमारे ५— ६ वर्षे चालला हे या सत्याग्रहाचे वैशिष्ट्ये होय. डॉ. आंबेडकरांनी नाशिक येथील काळाराम मंदिर प्रवेश सत्याग्रहामुळे स्पृश्यवर्ग व अस्पृश्यवर्ग यांच्या संबंधात जो वाद उत्पन्न झाला आणि १९४६-४७ साली मंदिर प्रवेशाची चळवळ चालू केली होती पंढरपूरच्या विठ्ठल मंदिरात अस्पृश्यांना प्रवेश मिळावा म्हणून पूज्य साने गुरुजींनी आमरण उपोषणही सुरु केले होते.सानेगुरुजींच्या मंदिर प्रवेश चळवळीबद्दल डॉ. आंबेडकर म्हणतात की, “ आम्हाला मंदिर प्रवेश चळवळीबद्दल काहीच वाटत नाही. अस्पृश्य लोकांनी तुमच्या मंदिरात येऊ नये, अशी हजारो वर्षे तुम्ही त्या मंदिराच्या दारावर पाटी लावली होती: ते तुम्ही काढून घेत आहात, ठीक आहे. तथापि तुम्ही आम्हास मंदिर मोकळी केल्यानंतर त्या मंदिरात आम्ही यावयाचे की नाही याचा विचार आम्ही करू, तुमची आमच्यावर जबरदस्ती का”०६ अशा प्रकारे मंदिर प्रवेशाचा प्रश्न निर्माण झालेला आहे.

५) पुणे करार

दलित हे मुसलमानांसारखे अल्पसंख्याक व त्यांच्याहूनही अधिक दुर्बल व असंघटित आहेत.म्हणून त्यांच्या हक्काचे संरक्षण करण्यासाठी त्यांनाही स्वतंत्र मतदार संघ देण्यात यावेत अशी गोलमेज परिषदेत डॉ.आंबेडकरांनी मागणी केली.गांधी आर्यवर्षिन समेटानंतर राष्ट्रसभेचे एकमेव प्रतिनिधी म्हणून गांधी गोलमेज परिषदेला हजर राहिले.परंतु सत्तातराच्या बाबतीत इंग्रज सरकारचे अनिश्चित धोरण आणि संस्थानिक व अल्पसंख्याक यांच्या प्रश्नाबाबत सर्वसामान्य अशी तडजोड घडवून आणण्याच्या बाबतीत अपयश आले त्यामुळे या परिषदेतील चर्चा फलद्रूप झाली नाही.गांधी परदेशात असतांना इंग्रज सरकारने जो दडपशाहीचा मार्ग आणि राष्ट्रसभेच्या कामकाजावर नियंत्रण असावे असे अनेक वटहुकूम काढून राजकीय स्वातंत्र्यावर निर्बंध लावले लॉर्ड विलिंग्डन या आर्यवर्षिन याच्यानंतर आलेल्या व्हाईसरॉयने घातले.त्यामुळे भारतातील राजकीय परिस्थिती चिघळत गेली.खान अब्दुल गफारखान व जवाहरलाल नेहरु यांना अटक करण्यात आली.अशा परिस्थितीत गांधी तुरुंगात असतांना इंग्रज सरकारने जो जातीय निवाडा जाहीर केला,त्यामध्ये दलितांसाठी विभक्त मतदार संघासाठी तरतुद करण्यात आली होती.हा निवाडा जाहीर होताच गोलमेज परिषदांमधील आपल्या प्रतिज्ञेला स्मरून गांधींनी प्राणांतिक उपोषण सुरु केले.तेव्हा ठिकठिकाणीचे सवर्ण हिंदू पुढारी खडबडून जागे झाले.गांधींचे प्राण वाचविण्यासाठी देशभर हालचाल सुरु झाली.हिंदु पुढ्यांची परिषद घेऊन स्पृश्य व अस्पृश्य अशा दोन्ही बाजूंच्या पुढ्यांना मान्य होईल अशा योजना काढण्याची धडपड चालू झाली लोकमताच्या दडपणाखाली गांधीजींचे प्राण वाचविण्यासाठी विभक्त मतदारसंघाचा आग्रह सोडून देणे दलित पुढ्यांना भाग पडले,आणि सयुक्त मतदार संघ व दलितांसाठी जातीय निवाडयाने मिळालेल्या जागांहून अधिक राखीव जागा अशी तडजोड घडून आली.ब्रिटीश सरकारचे या तडजोडीला आपली संमती दर्शविल्यावर गांधींनी आपल्या उपोषणाची समाप्ती केली आणि काही काळ हरिजन कार्याला वाहून घेतले.

६) महाडचे चवदार तळे

महाड येथे बहिष्कृत परिषदेच्या अधिवेशनात आंबेडकरांनी समतेच्या लढयाचे रणशिंग फुंकले माणुसकीचे हक्क मिळविण्यासाठी महाड येथील चवदार तळ्यावर पाणी भरण्याच्या सामुदायिक संघटनात्मक सत्याग्रह करण्याचे ठरविले या सत्याग्रहाला आंबेडकर समतेच्या तत्त्वासाठी मांडलेल्या धर्मयुद्धातील पहिले रणकंदन समजतात.महाडच्या तळ्यावर दलित अस्पृश्यांनी पाणी भरण्यावर स्पृश्य वर्गांनी दलितांना मारपीट केली व त्यानंतर तळयाचे शुध्दीकरणही केले.त्या संदर्भात डॉ. आंबेडकर म्हणतात की,“आजवर महात्मा

गांधीप्रमाणे अस्पृश्यता हा हिंदू धर्मावरील मोठा कलंक आहे.असे आम्ही मानत होतो.पण आता आमची दृष्टी फिरली आहे व तो आमच्या नरदेहावरील कलंक आहे. असे आम्ही मानतो.हा आमच्यावरील कलंक आम्ही धुऊन काढण्याचे आम्हीच ठरविले आहे. या कार्याच्या सिध्दीपीत्यर्थ आमच्यापैकी काहीजणांना आत्मयज्ञ स्वीकारावा लागला तरी हरकत नाही.”०७ त्याच प्रमाणे डॉ. आंबेडकर म्हणतात की,“मानव योनीपेक्षा कमी मानलेल्या पशुपक्ष्यादी योनीतील जीवजंतूस इतकेच नव्हे तर अस्पृश्यांनी बाळगलेल्या जनावरांना देखील तेथे पाणी पिण्यास मज्जाव नाही.अर्थात सर्वाभूती एक आत्मा”०८ असे त्यांचे शील आहे.मग ते आम्हास बंदी का करतात? अस्पृश्यांना ते पाणी पिऊ देत नाहीत याचे कारण शास्त्रांनी ते असमान ठरविलेल्या जातींना आपल्या तळ्यावर पाणी भरून देऊन त्या जाती आपल्या समान आहेत असे मान्य करण्याची त्यांची ईच्छा नाही. इतरांप्रमाणे आम्ही ही माणसे आहोत हे सिध्द करण्याकरिताच आंबेडकर आपल्या अनुयायांसह तळ्यावर गेले होते.

सारांश :

डॉ. बाबासाहेब आंबेडकर यांनी सामाजिक कल्याणासाठी आपले संपूर्ण आयुष्य घालविले, वाचन लेखन ,मनन,चित्तन,या आत्मविश्वासाच्या बळावर त्यांनी सामाजिक विकासाची भिंत उभी केली. वेळेचे महत्त्व ओळखून त्यांनी आपला जीवन प्रवास बदलविला. शिक्षणाचे महत्त्व पटवून दिले. शिक्षणाशिवाय तरणोपाय नाही. हा विचार त्यांनी स्वतः आत्मसात करून समजाला पटवून दिला. शिक्षणाशिवाय कोणत्याही समाजाची प्रगती होऊ शकत नाही. डॉ.आंबेडकरांनी महाड येथील चवदार तळ्याचा प्रश्न ,मंदीर प्रवेश, राजकीय प्रश्न,मनुस्मृती दहनाचा प्रश्न,असे कितीतरी प्रश्न समाजाच्या विकासाच्या उत्थानांकरिता डॉ.आंबेडकरांनी अशा सामाजिक विकासाच्या योजना यशस्वीपणे हाताळलेल्या आहेत.

संदर्भ ग्रंथ

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प्रा. भारती दिगांबर रत्नपारखी

डॉ. आंबेडकर कला, वाणिज्य व विज्ञान

महाविद्यालय, चंद्रपूर

bhartichimurkar23@gmail.com

सारांश :

विश्वरत्न डॉ. बाबासाहेब आंबेडकरांनी नवसमाजाची स्वप्न पाहताना राजकीय व्यवस्थेसोबतच सामाजिक व आर्थिक व्यवस्थेचे आकलन वास्तवतेच्या पातळीवर केले. यातूनच हुकुमशाही, सरंजामशाही, साम्यवादी अशा निरकुंश शासन प्रकाराला नाकारून डॉ. आंबेडकरांनी लोकशाही शासनाला आदर्श मानले. ते लोकशाहीची व्याख्या करताना म्हणतात की, "कोणत्याही रक्तपाताशिवाय लोकांच्या आर्थिक व सामाजिक जीवनात क्रांतिकारी बदल घडवून आणणाऱ्या शासन व्यवस्थेच्या प्रकारास आणि पद्धतीस लोकशाही म्हणतात." या व्याख्येवरून आपल्या सामाजिक व आर्थिक जीवनात बदल घडवून आणताना आपल्या उद्दिष्टांच्या पूर्ततेसाठी संविधानिक मार्गाचाच अवलंब केला पाहिजे. सोबतच राजकीय लोकशाहीचे सामाजिक लोकशाहीत रूपांतर झाले तरच खरी लोकशाही उदयास येईल, अन्यथा राजकीय लोकशाहीचा डोलारा बहुमताच्या आधारावर हुकुमशाही कडे वाटचाल करणारा असू शकतो. हा लोकशाही पुढील धोका डॉ. आंबेडकर कथन करतात. आजही त्यांचे लोकशाही विचार प्रासंगिक असून भविष्यात मार्गदर्शक असणार आहेत.

बिजसंज्ञा: लोकशाही, राजकीय, सामाजिक, आर्थिक लोकशाही, संविधानिक मार्ग

प्रस्तावना :

डॉ. भिमराव रामजी आंबेडकर यांचे योगदान अनेक क्षेत्रात महत्वपूर्ण आहेत. राज्यघटना निर्मिती कायदा, समाजकारण, राजकारण, अर्थकारण, धर्मकारण, इतिहास, कृषी, पत्रकारिता, साहित्य इत्यादी क्षेत्रात त्यांचे अमूल्य योगदान आहे. डॉ. बाबासाहेब आंबेडकर लोकशाही विचारप्रणालीचे प्रखर समर्थक होते. त्यांना फॅसिझम, नॅझिझम, हुकुमशाही शासनपद्धती किंवा साम्यवादी यासारख्या शासन पद्धती अमान्य होत्या. त्यांच्या राजकीय विचारातील लोकशाहीचा विचार हा केवळ त्यांच्या स्वप्नरंजनातून निर्माण झालेला नसून भारताच्या सामाजिक, आर्थिक व राजकीय परिस्थितीच्या अवलोकनातून उदयास आलेला आहे. त्यामुळे त्यांच्या लोकशाही विचारात आदर्शापेक्षा व्यावहारिकतेला अधिक महत्व असलेले दिसून येते. भारतात लोकशाही शासनाची निर्मिती करणे एवढेच त्यांचे सिमित ध्येय नसून लोकशाही मूल्यांचे सामाजिक व आर्थिक जीवनात अंमल व संरक्षण करणे ही त्यांची दृढ इच्छा होती. त्यांना सर्वच शासन प्रकारांपेकी लोकशाही शासन पद्धती आदर्श वाटत असल्यामुळे जगात सर्वत्र लोकशाही शासनव्यवस्था असावी असे त्यांचे मत होते.

जगात ज्या ज्या ठिकाणी नव्याने प्रस्थापित झालेले देश लोकशाहीचे बाह्य स्वरूप सांभाळत आहे परंतु प्रत्यक्षात हुकुमशाहीला आमंत्रित करू शकते, जर प्रचंड बहुमत असेल तर वास्तवात हुकुमशाही येण्याचा मोठा धोका निर्माण होतो. “ केवळ बाह्य स्वरूपात नव्हे तर प्रत्यक्षात लोकशाही अस्तित्वात यावी अशी जर आपली इच्छा असेल तर त्यासाठी आपण काय करायला हवे?”^२ असा डॉ. आंबेडकरांनी प्रश्न उपस्थित करून यावर उपाय म्हणून तीन गोष्टींवर महत्वपूर्ण भर दिलेला आहे. त्यातील पहिली गोष्ट म्हणजे सामाजिक व आर्थिक उद्दिष्टांच्या पूर्ततेसाठी संविधानिक मार्गाचा अवलंब, दुसरी गोष्ट राजकारणातील भक्ती किंवा व्यक्तिपूजेला विरोध आणि तिसरी गोष्ट म्हणजे राजकीय लोकशाही सोबत सामाजिक लोकशाहीचा अवलंब करणे होय.

१) सामाजिक आणि आर्थिक उद्दिष्टांच्या पूर्ततेसाठी संविधानिक मार्गाचा अवलंब: १५ ऑगस्ट १९४७ रोजी भारत स्वतंत्र झाला व २६ जानेवारी १९५० ला भारताचे संविधान लागू झाले आणि भारत ख-या अर्थाने सार्वभौम झाला. भारतात त्यादिवसापासून लोकांचे, लोकांनी, लोकांसाठी असलेले सरकार प्राप्त झाले. परंतु भारतात लोकशाही शासन अबाधित राहतील की पुन्हा भारत लोकशाही व्यवस्था गमावून बसेल हा विचार डॉ. आंबेडकरांना चिंतातूर करणारा होता. कारण भारतात एकेकाळी लोकशाही, गणराज्य अस्तित्वात होते. बुद्ध भिक्खू संघाच्या अभ्यासातून हे स्पष्ट होते की, संसदीय कार्यप्रणालीचे नियम भारतात त्याकाळात भारतात त्याकाळात प्रचलित होते. परंतु ही लोकशाही परंपरा त्यानंतर प्रदीर्घ काळापर्यंत उपयोगात न आल्याने संविधान निर्मितीनंतर भारतीयांना ती नवीनच होती. या विचारातूनच डॉ. आंबेडकरांनी नव्याने जन्माला आलेली लोकशाही आपले बाह्य स्वरूप सांभाळेल परंतु प्रत्यक्षात प्रचंड बहुमत असेल तर ती हुकुमशाहीला स्थान देण्याचा मोठा धोका होऊ शकण्याची चिंता त्यांनी व्यक्त केली. या आव्हानांचा विचार करून डॉ. आंबेडकरांनी प्रत्यक्षात लोकशाही अस्तित्वात असावी अशी जर आपली (लोकांची) इच्छा असेल तर त्यासाठी काय करायला हवे? यावर डॉ. आंबेडकर म्हणतात की, “पहिली गोष्ट जी केलीच पाहिजे ती अशी की, आपल्या सामाजिक आणि आर्थिक उद्दिष्टांच्या पूर्ततेसाठी आपण संविधानिक मार्गाची कास धरली पाहिजे.”^३ याचा अर्थ हा की, सामाजिक व आर्थिक परिवर्तनासाठी निश्चित केलेल्या उद्दिष्टांच्या पूर्ततेसाठी क्रांतीचा रक्तरंजित मार्ग पूर्णतः दूर ठेवायला पाहिजे तेव्हाच खऱ्या अर्थाने लोकशाहीला वास्तवात साकारू शकतात. त्यांच्या मते, सर्वात महत्वाचे म्हणजे शांततापूर्ण मार्गाने परिवर्तन आणि सत्तांतर घडवून आणणे केवळ लोकशाही पद्धतीने शक्य आहे.

२) व्यक्तिपूजेला विरोध व व्यक्तिस्वातंत्र्याचे समर्थन: व्यक्तीच्या व्यक्तिगत व सामुहिक प्रतिष्ठेच्या समतामूलक समाज निर्मितीकरिता डॉ. आंबेडकरांनी राजकारणातील व्यक्तिपूजेला विरोध व व्यक्तिस्वातंत्र्याचे समर्थन करून लोकशाही जीवनमार्गाचा ध्यास घेतला होता. जॉन स्टूअर्ट मिल यांच्या शब्दात डॉ. आंबेडकर म्हणतात की, “ लोकांनी आपले स्वातंत्र्य कितीही मोठा माणूस असला तरी त्याच्या चरणी अर्पण करता कामा नये.”^४ त्यांच्या मते व्यक्तिपूजा लोकशाहीला मारक आहे. स्वातंत्र्य, समता, बंधुता व न्याय या

तत्वावर आधारलेली लोकशाही व्यक्तिस्वातंत्र्याचे रक्षण करण्यास सक्षम आहे. भारतामध्ये लोकशाही रुजविण्यासाठी त्यांनी 'एक व्यक्ती एक मत' याऐवजी 'एक व्यक्ती एक मूल्य' या तत्वाचे समर्थन केले.

3) **राजकीय लोकशाहीसोबत सामाजिक लोकशाहीच्या जीवनमार्गाचा अवलंब:** डॉ. आंबेडकरांनी भारतात लोकशाही प्रत्यक्षात उतरविण्यासाठी तिसरी महत्वाची गोष्ट सांगतली की, राजकीय लोकशाहीवर समाधान मानून होणार नाही तर लोकांनी तिला सामाजिक लोकशाहीत परिवर्तन करायला पाहिजे. राजकीय लोकशाहीला सामाजिक लोकशाहीचा आधार नसेल तर ती दीर्घकाळ टिकू शकणार नाही. तिचे बाह्य स्वरूप लोकशाही शासकाचे वाटत असले तरी तिचे अंतरंग प्रसंगी बहुमताच्या आधारावर हुकुमशाहीकडे वाटचाल करू शकते. ही संभाव्यता लोकशाहीतील दोष चिन्हित करते. "सामाजिक लोकशाही म्हणजे काय? तो एक जीवनमार्ग आहे जो स्वातंत्र्य, समता आणि बंधुता यांना जीवनतत्वे म्हणून मान्यता देतो. स्वातंत्र्य, समता आणि बंधुता या तत्वांचा एका त्रयीची स्वतंत्र अंगे म्हणून विचार करता येणार नाही. ते त्रयींचा एक संघ निर्माण करतात."५ ते या अर्थाने की, त्यापैकी एकाची दुसऱ्यापासून फारकत करणे म्हणजे लोकशाहीचा मुळ उद्देशच पराभूत करणे होय.

डॉ. आंबेडकरांचे सामाजिक लोकशाही संबंधी विचार: लोकशाही शासप्रणालीमध्ये लोकशाही समाजरचना महत्वाची असते. राजकीय लोकशाहीचे यश सामाजिक लोकशाहीवर अवलंबून असते. मतदानाचा हक्क बजावून सामाजिक लोकशाही निर्माण होत नाही तर व्यक्ती-व्यक्तींमधील संबंध समानता, सन्मान आणि ताठर व परीष्ट अशा सामाजिक बंधनापासून मुक्त अशी समाजाची रचना त्याकरिता आवश्यक असते. आपल्या देशात काही लोकांना विशेष अधिकार तर काहीना कोणताही अधिकार नाही. या सामाजिक विसंगतीतून सामाजिक अंतर वाढते. हे लोकशाहीला मारक आहे. समाजातील सर्व स्तरावरील लोकांचा सर्वांगीण विकास हेच सामाजिक प्रगती घडवू शकते. म्हणून सर्वांना समान दर्जा प्राप्त झाला पाहिजे. तरच यशस्वी लोकशाही या देशात उभी राहू शकेल. स्वातंत्र्य व समता यावर राजकीय लोकशाही आधारित असते. राजकीय लोकशाहीच्या यशस्वीतेकरिता सामाजिक क्षेत्रात लोकशाही प्रस्थापित होणे आवश्यक आहे.

डॉ. आंबेडकरांचे राजकीय लोकशाही संबंधी विचार: डॉ. आंबेडकरांनी राजकीय लोकशाहीत मानवी हक्क आणि त्याचे संरक्षणालाही महत्व दिले आहे. त्यांनी मांडलेले राजकीय लोकशाहीचे विचार पुढील गृहितावर आधारलेले आहे.

- १) व्यक्ती हेच एकमेव साध्य आहे.
- २) व्यक्तीला काही अदेय अधिकार असतात व संविधानाने त्या अधिकारांची हमी त्याला दिलीच पाहिजे.
- ३) कोणत्याही विशेषाधिकाराच्या प्राप्तीखातर व्यक्तीला आपल्या संविधानिक अधिकारांचा त्याग करावा लागू नये.
- ४) "इतरांवर शासन करण्याची सत्ता राज्यसंस्था कोणत्याही खाजगी व्यक्तीला व संघटनेला प्रदान करणार नाही".६

व्यक्तीचे अधिकार हुकुमशाही शासनप्रकारात पायदळी तुडविले जातात. अधिकारांचा लाभ समाजाच्या सर्व स्तरापर्यंत पोहचायला हवा. हे लोकशाहीचे सर्वात श्रेष्ठ निकष आहे. सर्व नागरिकांना त्यात समान दर्जा व संधी मिळणे आवश्यक आहे. अशा प्रकारची राजकीय व सामाजिक लोकशाही डॉ. आंबेडकरांना अभिप्रेत होती. परंतु भारतात वास्तवात राजकीय व सामाजिक लोकशाही विचाराच्या अंमलबजावणीत विसंगती दिसून येते. त्यासंबंधी स. मा. गर्गे म्हणतात की, “डॉ. आंबेडकरांनी लोकशाही प्रमाणे सामाजिक न्यायाच्या कल्पनेला आपल्या विचारात अग्रस्थान दिले होते. पण त्यांचे समतेचे व न्यायाचे विचार गंभीरपणे लक्षात घेतले नाहीत, हे आजच्या राजकीय परिस्थितीच्या दुरावस्थेचे सर्वात महत्वाचे कारण म्हणता येईल.”^७ यावरून भारताच्या राजकीय व्यवस्थेत डॉ. आंबेडकरांच्या लोकशाही, समता व सामाजिक न्यायाच्या विचाराकडे दुर्लक्ष केल्याने भारतीय राजकीय व्यवस्था अजूनही लोकशाही प्रक्रियेत विकसनशील अवस्थेत मार्गक्रमण करताना अनेक आव्हानांना सामोरे जाताना दिसून येत आहे.

डॉ. आंबेडकरांचे संसदीय लोकशाही संबंधी विचार:

लोकशाही हा समग्र समाजाच्या परिवर्तनाचा विचार आहे. असे डॉ. आंबेडकरांच्या मत होते. १५ नोव्हेंबर १९४८ ला केलेल्या भाषणात त्यांनी भारतीय राज्यघटनेची राजकीय लोकशाही व आर्थिक लोकशाही प्रस्थापित करणे. ही दोन मुख्य उद्दिष्टे सांगितली. २२ डिसे. १९५२ ला पुण्यातील जिल्हा कायदा ग्रंथालयात त्यांनी ‘लोकशाही कशी यशस्वी होईल’ या विषयवार मार्गदर्शन केले. आज देशात लोकशाहीची अवस्था कशी आहे? याबद्दल विचार व्यक्त करताना डॉ. आंबेडकरांनी अब्राहम लिंकन च्या लोकशाहीवरील व्याख्येचा उल्लेख करून या आधारावरील लोकशाही भारताकरिता भवितव्याच्या दृष्टीने योग्य नाही असे सांगून स्वतःची व्याख्या करतात. “ रक्तपाताशिवाय लोकांच्या आर्थिक व सामाजिक जीवनात क्रांतिकारी बदल घडवून आणणाऱ्या शासन व्यवस्थेच्या प्रकारास आणि पद्धतीस लोकशाही म्हणतात.”^८

घटना समितीत, तत्पूर्वी १९४२ मध्ये आणि घटना निर्मितीनंतरही त्यांनी भारतासाठी संसदीय लोकशाही पद्धतीचा पुरस्कार केला. ‘ संसदीय लोकशाही’ बाबत विचार व्यक्त करताना ते म्हणतात की, संसदीय पद्धतीच व्यक्तीच्या अंगी आत्मनिर्भरता, उपक्रमशीलता, व जबाबदारीची जाणीव निर्माण करू शकते. ती उच्चतर प्रतीचे राष्ट्रीय चारित्र्य घडवून आणते. व्यक्तीच्या मुक्तीच्या मार्ग संसदीय पद्धतीतूनच साकार होतो. कोणताही रक्तपात न घडविता शांततामय मार्गाने सत्तांतर कोणत्याही लोकशाहीचे वैशिष्ट्यपूर्ण लक्षण आहे. सोबतच सामाजिक व आर्थिक क्षेत्रात मुलभूत स्वरूपाचे परिवर्तन घडवून आणण्याचा मार्ग या पद्धतीत दिसून येतो. अहिंसक, संविधानिक व शांततापूर्ण विचार विनिमयाला मौलिक स्थान आहे. त्यांच्या मते, संसदीय पद्धतीत पहिली गोष्ट म्हणजे वृत्तपत्रे व विरोधी पक्ष आणि दुसरी मुक्त व न्याय निवडणुका या गोष्टी महत्वाच्या आहेत. परंतु वृत्तपत्रे व विरोधी मताला/ विरोधी पक्षाच्या विचारला संसदीय पद्धतीत डावलण्याचा किंवा दाबण्याचा प्रयत्न होत असेल तर ही लोकशाही हुकुमशाहीकडे वाटचाल करण्याचा धोका

संभाव्यतो.निवडणुकीतील यशापयशासाठी राजकीय पक्षांमध्ये खिलाडू वृत्ती असणे आवश्यक असते. परंतु भारतात अशी परिस्थिती वास्तवात निर्माण होऊ शकली नाही. याची पूर्णपणे जाणीव डॉ. आंबेडकरांना येथील जातिव्यवस्थेचा व आर्थिक विषमतेचा अभ्यास असल्याने होती. म्हणूनच त्यांनी सामाजिक व आर्थिक लोकशाही भारतात प्रस्थापित करण्याचा विचार प्रत्यक्षात आणण्याचे समर्थन केले. भारतात लोकशाही यशस्वी करण्यासाठी पुढील गोष्टी त्यांनी सांगितल्या.

भारतात संसदीय लोकशाहीला यशस्वी करणारे घटक:

- १) **सामाजिक विषमता निर्मुलन:** सामाजिक विषमता निर्मुलन ही लोकशाही यशस्वी करण्याची पहिली अट आहे. समाजातील जातीव्यवस्था व वर्गव्यवस्था समाजात विषमतावादी समाजरचना निर्माण करीत असते. त्यामुळे लोकशाहीचा विकास खुंटतो. लोकशाहीच्या प्रस्थापनेसाठी सामाजिक विषमतेचे निर्मुलन करणे आवश्यक आहे.
- २) **विरोधी पक्षाची गरज:** शासन हुकुमशाहीचे व्हायचे नसेल तर किमान दोन पक्ष असावेच लागतात. सत्ताधारी व विरोधी पक्ष असे दोन पक्ष असल्याखेरीज लोकशाही शासन प्रत्यक्षात साकारता येत नाही. डॉ. आंबेडकरांना द्विपक्ष पद्धती चांगली वाटत असली तरी त्यांनी बहुपक्ष पद्धतीला सुद्धा समर्थन केलेले आहे. बहुपक्ष पद्धती असली तरीही त्यांची विभागणी सत्ताधारी व विरोधक अशा दोन गटात होणे संसदीय लोकशाहीसाठी आवश्यक आहे. “संसदेत विरोधकांना मार्गदर्शन करणारा, चुकेल त्यांना आव्हान देणारा, डोळ्यात तेल घालून राज्यकर्त्यावर पक्षावर अंकुश ठेवणारा विरोधी पक्ष अत्यावश्यक असल्याचे डॉ. आंबेडकर प्रतिपादन करतात.”^९ केवळ विरोधासाठी विरोध किंवा विरोधाच्या अनुषंगाने गोंधळ, सतत संघर्ष, सारखे स्थगन प्रस्ताव, प्रक्षोभक भाषणे, सभात्याग हे विरोधी पक्षांचे मार्ग डॉ. आंबेडकरांना अमान्य होते.
- ३) **कायद्यासमोर समानता आणि संविधानिक नैतिकता:** कायद्याला लोकशाहीत अत्यंत महत्वाचे स्थान आहे. डॉ. आंबेडकर म्हणतात की, लोकशाही व्यवस्थेतील कायदा हा सर्वांसाठी समान, हितकारक व मानवी असायलाच पाहिजे. ते कायद्यापेक्षा संविधानिक नैतिकतेला अधिक महत्त्व देतात. मानवी कार्यक्षेत्र अत्यंत व्यापक, गुंतागुंतीचे व परिवर्तनीय असते. त्यामुळे राज्याने कितीही कायदे केले तरी तरीही राज्याचा कायदा मानवाच्या संपूर्ण कार्यक्षेत्राचे नियमन कधीच कार्यक्षमपणे करू शकत नाही. म्हणून कायद्याला संविधानिक नैतिकतेची जोड असणे आवश्यक आहे. त्रिवेंद्रम येथे १० जून १९५० ला त्यांनी केलेल्या भाषणात म्हणतात की, “देशात संसदीय लोकशाही पद्धत यशस्वी व्हायची असेल तर सरकार व जनता या उभयतांनी घटनेतील काही संकेत आणि नीती यांचे पालन करणे अवश्यक आहे. हे संकेत व नीती पुढीलप्रमाणे आहे. सरकार बनविण्याच्या पद्धतीविषयी आदर, कायद्याचे पालन, स्वतंत्र विचार करण्याची सवय व बहुसंख्याकांच्या नियमाचे पालन. त्याचप्रमाणे सरकारने पुढील गोष्टी पाळल्या

पाहिजेत. देशातील बहुसंख्य लोकांचा आपल्यावरील विश्वास उडाला आहे, असे दिसून आल्यास घटनात्मक नीतीस अनुसरून सरकारने आपल्या अधिकारपदाचा त्याग केला पाहिजे. अल्पसंख्यांबद्दल आदर बाळगला पाहिजे व शेवटची गोष्ट म्हणजे राज्यशासन निःपक्षपणे चालविले पाहिजे.”^{१०} समाजातील जनतेची विवेकबुद्धी जागृत असावी: डॉ. आंबेडकर म्हणतात की, “संपूर्ण आयुष्य देशसेवेसाठी व्यतित केलेल्या महापुरुषांच्या प्रति कृतज्ञता व्यक्त करण्यात काहीच गैर नाही. परंतु कृतज्ञता व्यक्त करण्यासाठी काही मर्यादा असल्या पाहिजेत.आयरिश देशभक्त डॅनियल ओ. कॉनेल यांनी समपर्क म्हटल्याप्रमाणे, कोणताही माणूस स्वाभिमानाचा बळी देऊन कृतज्ञता व्यक्त करू शकत नाही. कोणताही स्त्री स्वतःच्या शीलाचा बळी देऊन कृतज्ञता व्यक्त करू शकत नाही आणि कोणताही देश स्वतःच्या स्वातंत्र्याचा बळी देऊन कृतज्ञता व्यक्त करू शकत नाही.”^{११} यावरून आपली विवेकबुद्धी जागृत ठेवून जागरूक नागरिक बनण्याच्या प्रक्रियेला लोकशाहीत महत्वाचे स्थान आहे. या मताचा डॉ. आंबेडकरांनी जीवनभर पुरस्कार केला.

४) लोकशाहीतील मुल्यांची जोपासना करायला पाहिजे: समाजातील प्रश्न सोडविण्यासाठी लोकशाहीत सनदशीर मार्गाचा अवलंब केला पाहिजे. सामाजिक लोकशाही हा एक जीवन जगण्याचा मार्ग आहे. त्यात स्वातंत्र्य, समता व बंधुता यांना जीवनाची तत्वे म्हणून मान्यता असते. या तिन्ही तत्वांचा एकत्रित विचार हा सामाजिक लोकशाही यशस्वी करण्याकरिता अत्यंत आवश्यक आहे. डॉ. आंबेडकर म्हणतात की, “घटना मिळाली, स्वातंत्र्य मिळाले म्हणजे सर्व काही संपले, असे नव्हे लोकशाहीचा वृक्ष कोणत्याही मातीत वाढत नाही, त्यासाठी आवश्यक त्या मुल्यविषयक जाणिवा जोपासल्या पाहिजे.”^{१२} वरील लोकशाही मूल्य जोपासण्याचे कार्य भारतातील सर्व जनतेचे आहे,तरच लोकशाही अबाधित राहिल .

निष्कर्ष:

- १) राजकीय लोकशाहीचे सामाजिक आणि आर्थिक लोकशाहीमध्ये परिवर्तन झाल्याशिवाय खरी लोकशाही उदयास येणार नाही.
- २) लोकशाहीच्या यशस्वीतेकरिता कायद्या सोबतच संविधानिक नैतिकता अधिक महत्वाची आहे.
- ३) लोकशाही हा समग्र समाजाच्या परिवर्तनाचा विचार आहे.
- ४) लोकशाहीतील स्वातंत्र्य, समता, बंधुता व न्याय यासर्व मुल्यांचा समन्वय साधून त्यांना जतन करण्याचा विचार डॉ. आंबेडकरांना अभिप्रेत आहे.
- ५) जन कल्याणासाठी सत्ताधऱ्यांवर नियंत्रण व मार्गदर्शन करण्याकरिता लोकशाहीत विरोधी पक्षाला महत्वाचे स्थान आहे.
- ६) लोकशाहीत जनतेच्या विवेकबुद्धीचे समर्थन केले आहे.

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- २) डॉ. बाबासाहेब आंबेडकर : लेखन आणि भाषणे, खंड -३, पृ.क्र.-३२८
- ३) उनी : डॉ. बाबासाहेब आंबेडकर भाषणे आणि विचार, खंड-५ संविधान, पृ.क्र.-११८
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भारतीय शेतकऱ्यांचे संरक्षणकर्ते : डॉ. बाबासाहेब आंबेडकर

प्रा. प्रियंका आकाश राऊत

सहाय्यक प्राध्यापक (पदव्युत्तर मराठी विभाग)
बॅरि. शेषराव वानखेडे महाविद्यालय, मोहपा
ता. कळमेश्वर, जि. नागपूर महाराष्ट्र (India)
मेल आय डी akash_raut15@yahoo.in

सारांश

आज आपल्याकडे कितीही विकास झाला आणि वैश्विक खेडे निर्माण करण्याच्या जागतिकीकरणाच्या विचारांचा जल्लोष सर्व स्तरातून होत असला तरीही भारत अजूनही कृषिप्रधान आहे व उपेक्षित वर्ग मोठ्या प्रमाणावर शेतीवरच अवलंबून आहे, हे वास्तव नाकारता येत नाही. ज्याने रात्रंदिवस शेतात कष्ट उपसावे व उत्पादन काढावे त्या शेतकऱ्याच्या जीवनात एवढा अंधार का निर्माण झाला ? पूर्वी सावकार शेतकऱ्याला कर्ज देत असे. आता कायदयाने नियंत्रित केलेल्या यंत्रणा कर्ज देतात. परंतु कर्जाच्या ओझ्याखालून अजूनही त्याची सुटका झाली नाही. निसर्गाचा कोप, लहरी पाऊस, त्यातूनच उत्पादन कमी, त्यामुळे त्याच्या मूलभूत गरजा भागवितांना होणारी दमछाक व त्यातूनच न होणारी कर्जफेड या चक्रव्यूहामध्ये शेतकऱ्याला जीवन नकोसे होवून ते जीवनच संपविण्याचा टोकाचा विचार करीत आहेत. विदर्भातील शेतकऱ्यांच्या आत्महत्या हे त्याचे ज्वलंत उदाहरण आहे.

‘भारतीय शेतकऱ्यांचे संरक्षणकर्ते डॉ. बाबासाहेब आंबेडकर’ या प्रस्तुत शोधनिबंधात डॉ. आंबेडकरांनी आपल्या संपूर्ण आयुष्यात शेतकऱ्यांचा व कष्टकऱ्यांचा विचार केला. त्यांच्या समस्या सोडविण्यासाठी विविध मार्गांद्वारे व विविध व्यासपिठांवरून पाठपुरावा केला. या त्यांच्या कार्याचे चिकित्सक स्वरूपात विवेचन केलेले आहे. शेतकऱ्यांच्या हिताचे रक्षण करण्यासाठी व त्यांच्या प्रश्नांना वाचा फोडण्यासाठी शेतकऱ्यांनी १९३५ साली अखिल भारतीय ‘ किसान सभा ’ स्थापन केली. या सभेने विविध प्रांतात जमीनदारांच्या जुलमांविरुद्ध लढे देवून देशाचे लक्ष वेधले होते. पण खऱ्या अर्थाने शेतकरी व शेतमजूर दुर्लक्षितच राहिले, ज्या थोड्याफार लोकांनी शेतकऱ्यांच्या प्रश्नांवर विचार केला त्यात डॉ. बाबासाहेब आंबेडकर प्रमुख आहेत. देशाच्या समाजकारण व राजकारणात डॉ. आंबेडकरांचा प्रवास हा उपेक्षितांच्या प्रश्नांवर तळमळीने मूलभूत विचार करण्याच्या दृष्टीने महत्त्वाचा आहे परंतु त्यांच्या प्रयत्नांना अधिकतर जातीय व धर्मीय पैलू समजून कुणी त्यांच्या विचारांची पेरणी करण्यास तयार होत नाहीत, हीच आजची खरी खंत आहे.

प्रस्तावना

बोधीसत्व डॉ. भीमराव रामजी आंबेडकर हे केवळ एका व्यक्तीचे नाव नसून सामाजिक परिवर्तन घडवून आणणाऱ्या महान शक्तीचे नाव आहे. भारताच्या जडण-घडणीत बाबासाहेब आंबेडकरांच्या नेतृत्वाचा, कर्तृत्वाचा, शक्तीचा व बुद्धीचा मोठा वाटा आहे. वर्षानुवर्ष अनिष्ट रूढी-परंपरांच्या जोखडात अडकलेल्यांची ज्यांनी कुशलतेने सुटका केली असा परमप्रतापी भीम म्हणजे डॉ. बाबासाहेब आंबेडकर होत. बोलण्याने व थुंकण्याने रस्ता अपवित्र होतो म्हणून गळ्यात गाडगे-मडके अडकवून, चालण्याने वाटा अमंगल होतात म्हणून कमरेला झाडू बांधून जोहार मायबाप करीत गावकुसाबाहेरचे असहाय जिणे जगणाऱ्या वंचित, दुर्लक्षित, शोषित समाजघटकाचे उत्थापन करणाऱ्या समाजपुरुषाचे नाव आहे डॉ. बाबासाहेब आंबेडकर. एम.ए., एम.एस्सी., डी.एस.सी., पीएच.डी., बॅर अॅट लॉ., एलएलडी, डी.लीट अशा शिक्षण क्षेत्रातील देशविदेशातील सर्वोच्च पदव्यांचे मानकरी, मुकनायक, बहिष्कृत भारत, समता, जनता, प्रबुध्द भारत अशा वर्तमानपत्राचे संस्थापक, संपादक, पत्रकार; कास्ट इन इंडिया - प्रॉब्लेम ऑफ रूपी - अनहिलेशन ऑफ कास्ट्स - थॉटस ऑन पाकिस्तान - रानडे, गांधी ऑण्ड जीना - हू वेअर द शूद्राज - दी अनटचेबल्स - द बुध्दा ऑण्ड हिज धम्म - या व अशा

अनेक दर्जेदार ग्रंथाचे लेखक ; भारतीय राज्यघटनेचे शिल्पकार, विविध सामाजिक, राजकीय संघटनांचे जनक, स्वतंत्र भारताचे पहिले कायदामंत्री, बुद्धीवान भारतरत्न अशा अनेक रूपात आपण डॉ. बाबासाहेब आंबेडकरांना ओळखतो.

विषय प्रतिपादन

डॉ. बाबासाहेब आंबेडकरांनी सामाजिक समतेचा पाया अधिक दृढमूल होण्यासाठी त्यांना आर्थिक आयाम देण्याची गरज ओळखून सन १९३६ मध्ये स्वतंत्र मजूर पक्षाची स्थापना केली. “१९ मार्च १९४० ला अस्पृश्य स्वातंत्र्यदिनानिमित्त डॉ. बाबासाहेब आंबेडकरांनी जे भाषण केले, त्यात ते म्हणतात - चवदार तळ्याच्या लढयातून स्वतंत्र मजूर पक्षाचा उगम झाला आहे. हा पक्ष या लढयाची राजकीय फलश्रुतीच होय. चवदार तळ्याच्या लढयानेच आपल्या वर्गात राजकीय, सामाजिक व आर्थिक जागृती झाली आहे ही गोष्ट कोणीही विसरता कामा नये.”

वरील मताचे अवलोकन केल्यास डॉ. आंबेडकरांनी सामाजिक, राजकीय समतेसोबतची आर्थिक समता प्रस्थापित करण्याच्या हेतुनेच स्वतंत्र मजूर पक्षाची स्थापना करून शेतकरी व शेतमजुरांच्या प्रश्नास वाचा फोडण्याचे ठरविले होते. या पक्षाचा जो जाहीरनामा त्यांनी प्रसिध्द केला, त्यामध्ये प्रथम क्रमांकावर शेतकऱ्यांच्या विकासाचा कार्यक्रम नमूद केला आहे.

१. ”शेतीची प्रगती होवून तो धंदा जास्त फलदृष्ट व्हावा म्हणून लॅण्डमार्गेज, बँका, उत्पादक शेतकरी वर्गाच्या सहकारी पतपेढ्या व खरेदी - विक्री करणारे मंडळ यांची स्थापना करण्याचा या पक्षाचा कार्यक्रम आहे.
२. शेतकऱ्यांच्या दारिद्र्याचे प्रत्यक्ष कारण जमिनीची लहान-लहान तुकड्यात होणारी विभागणी हे असून त्यामुळे भांडवल गुंतवण्यास व सुधारलेल्या पध्दतीने शेती करण्यास वाव मिळत नाही असे या पक्षाचे मत आहे. जमिनीचे तुकडे आणि त्यामुळे शेतकरी वर्गात वाढणारे दारिद्र्य याचे मुख्य कारण म्हणजे वाढत्या लोकसंख्येला केवळ जमिनीवरच अवलंबून राहावे लागते हे होय. आणि जमिनीवर अवलंबून राहणाऱ्यांचे दारिद्र्य हटणार नाही. या पक्षाचे असे मत आहे की, शेतकऱ्यांना मदत करण्यासाठी आणि त्यांची उत्पादनशक्ती वाढविण्यासाठी उद्योगधंद्यांची वाढ करणे हे प्रमुख साधन आहे. म्हणून हा पक्ष चालू उद्योगधंद्यांना पुनर्जिवित करून उत्पन्न होणाऱ्या कच्च्या मालाच्या अनुरोधाने नवीण उद्योगधंदे करण्याचा प्रयत्न करील.”
३. सर्वसाधारण जमीनदारांकडून होणारी शेतकरी कुळांची पिळवणूक अगर त्याजकडून जमिनीचे भोगलेपण काढून घेण्याची जमीनदारांची प्रवृत्ती, विशेषत. खोती व तालुकदारी या पध्दतीने असणारी ही प्रवृत्ती शेतकऱ्यांच्या हिताला विरोधी असल्यामुळे त्यापासून शेतकरी कुळाचे संरक्षण व्हावे अशा स्वरूपाचे कायदे करण्याचा प्रयत्न हा पक्ष करील.
४. शेतकरी वर्ग व कामगार वर्ग यांना सुधारलेल्या राहणीप्रमाणे राहता यावे यासाठी त्यांच्या मुसाहिन्यांची किमान मर्यादा ठरविण्याचा प्रयत्न हा पक्ष करील.
५. जबर व्याज, खोटे व घोटाळ्याचे व्यवहार करणाऱ्या सावकारांपासून गरीब ऋणमुक्त करण्यासाठी योग्य असे कायदे घडवून आणण्याचा प्रयत्न हा पक्ष करील.

अशाप्रकारे डॉ. आंबेडकरांनी शेतकऱ्यांच्या हिताच्या बाबी केवळ स्वतंत्र मजूर पक्षाच्या जाहिरनाम्यापूरत्याच मर्यादित ठेवल्या नाहीत, तर त्यांना त्यातून ध्येयसिध्दी करायची होती म्हणूनच ते कृतिप्रवण झालेत व प्रांतीय विधानसभेच्या निवडणूकीत मुंबई प्रांत व मध्य प्रांत वऱ्हाडमध्ये आपले उमेद्वार उभे केलेत. या निवडणूकीत स्वतंत्र मजूर पक्षाने १४ जागा जिंकल्या डॉ. आंबेडकरांनी सर्व कर्जबाजारी शेतकरी व शेतमजूर यांच्या स्थितीमध्ये सुधारणा होण्यासाठी अस्तित्वात असलेल्या कायदयामध्ये दुरुस्ती सुचविणारे विधेयक मुंबईच्या विधानसभेत मांडले. या विधेयकावरील चर्चेच्या निमित्ताने आणि विधेयकाच्या बाजूने लोकमत अनुकूल करून घेण्यासाठी काढलेल्या प्रचार मोहिमेद्वारे कर्जबाजारी शेतकऱ्यांच्या, मजुरांच्या व वेठबिगारांच्या प्रश्नांना वाचा फोडली. सरकारचे धोरण हे भांडवलदारधारिणे आहे. सावकारांनी व जमीनदारांनी चालविलेले शोषण सरकार बंद करू इच्छित नाही हे जनतेसमोर मांडण्याचा डॉ. आंबेडकरांनी सतत प्रयत्न केला. मुंबई प्रांताच्या गव्हर्नरने गरीब शेतकऱ्यांवर कराचे ओझे लादून त्यांच्या दुर्दशेमध्ये भर घालण्याचे धोरण जेव्हा अवलंबिले तेव्हा, इंग्रजांच्या धोरणांचे वाभाडेही काढण्यास डॉ. आंबेडकर अग्रेसर राहिले.

हंगामाच्या अडचणींच्या काळात शेतकऱ्यांना जे कर्ज द्यावे लागत होते, ते कर्ज गावातील सावकारांकडूनच घ्यावे लागत असे. हे सावकार अनियंत्रितपणे व्याजदर आकारून शेतकऱ्यांच्या कष्टाचा मोठा हिस्सा आपल्या पदरात पाडून घेत असत. त्यामूळे शेतकरी पुन्हा कंगाल व दारिद्र्याच्या खाईत लोटल्या जात असे. यावर नियंत्रण व्हावे म्हणून डॉ. आंबेडकरांनी १९३७ मध्ये 'सावकार नियंत्रण विधेयक' विधानसभेत आणून पुढील उपाययोजना सुचविल्या -

१. "सावकारी व्यवसाय करण्यासाठी सरकारने एक वर्ष मुदतीचे परवाने द्यावेत.
२. प्रत्येक वर्षी या परवान्याचे नूतनीकरण करण्याचे बंधन घालावे.
३. सावकाराने गैरव्यवहार केल्याचे सिद्ध झाल्यास त्याचा परवाना रद्द करावा.
४. लेखी व्यवहाराद्वारे धनकोने ऋणकोस वा व्यवहाराच्या नोंदी असलेल्या खातेपुस्तिका द्याव्यात."

वरील तरतुदी करणारे विधेयक डॉ. आंबेडकरांनी शेतकऱ्यांच्या हितासाठी मांडले होते. ते जसेच्या तसे त्या वेळी मंजूर झाले असते तर शेतकऱ्यांना प्राप्त होणाऱ्या कर्जाच्या व्यवहारात नियमितता येवून शोषणमुक्तीच्या प्रश्नावर एक उपाय ठरला असता. सावकारी नियंत्रण विधेयकासोबतच खोती पध्दती नष्ट करण्यासंबंधीचेसुद्धा डॉ. आंबेडकरांनी २० of १९३७ क्रमांकाचे विधेयक विधानसभेत १७-९-१९३७ ला मांडले. खोती व तालुकदारी या पध्दतीने शेतकऱ्यांची पिळवणूक होत असे. "शेतकऱ्यांवर खोतांकडून जी जुलूम जबरदस्ती व अत्याचार होत असत त्याचे वृत्त आपल्या 'जनता' साप्ताहिकामध्ये छापून अन्यायास वाचा फोडत असत. इतर पक्षांच्या लोकांचे धोरण जमीनदारधारिणे व सरकारधारिणे असल्याच्या प्रवृत्तीवर सडकून टीकाही करीत व त्यांचे खरे स्वरूप डॉ. आंबेडकर जनतेसमोर मांडत शेतकऱ्यांना व कुळांना त्यांच्या प्रश्नावर संघटित करून सावकारांवर शेतकरी हिताचे धोरण अवलंबविण्याचे तंत्रदेखील डॉ. आंबेडकरांनी उपयोगात आणले होते." १ जानेवारी १९३८ ला दापोली येथे खोती वतन नष्ट करण्याबाबत रघुनाथ धोंडीबा खांबे यांच्या अध्यक्षतेखाली तिल्लोरी कुणब्यांची परिषद भरली त्याचप्रमाणे डॉ. बाबासाहेब आंबेडकरांनी स्वतंत्र मजूर पक्षाच्या वतीने १० जाने. १९३८ साली मुंबई येथे वीस हजार शेतकऱ्यांचा मोर्चा आझाद मैदानवरून कौन्सिल हॉलकडे नेला होता. शेतकऱ्यांच्या वतीने त्यांनी काँग्रेस मंत्रिमंडळाला शेतकऱ्यांच्या चार मुलभूत मागण्या व तेरा तातडीच्या मागण्या सादर केल्या होत्या, त्यातील काही मागण्या कष्टाचे कळ मिळाले पाहिजे, खोत-इनामदारांसारखे मध्यस्त म्हणून खोत हटवावे, शेतकऱ्यांवर कराची आकारणी करण्यापूर्वी त्यांच्या चरितार्थाची योग्य सोय कायदयाने करून दिली पाहिजे, शेतमजूरांना किमान मजुरी देण्याची सोय कायदयाने करून दिली पाहिजे, जमिनीचे किमान उत्पन्न ठरवून त्यापेक्षा कमी उत्पन्नावरील सारा अजिबात माफ करावा, जास्त उत्पन्न असलेल्या वाढत्या साऱ्याची आकारणी करण्यासाठी जमीन महसूल कायदयात दुरूस्ती करावी व सर्व पडीत जमीन शेतमजूरांना मोफत वाटून द्यावी." अशा विविध बाबींचा तातडीच्या मागण्यांमध्ये अंतर्भाव करण्यात आला होता. तेव्हा मताधिकार फारच मर्यादित करण्यात आला होता. त्यामूळे लोकमताचे खरे प्रतिबिंब कायदेमंडळात उमटत नव्हते. म्हणून वयात आलेल्या सर्व स्त्री-पुरुषांना मताधिकार द्यावा अशी मागणीही शेतकऱ्यांच्या मोर्चाने केली होती.

दुसऱ्या महायुद्धाच्या समाप्तीनंतर भारताला स्वातंत्र्य देण्यासाठी घटना परिषद स्थापन केली. त्यात डॉ. बाबासाहेब आंबेडकर सहभागी होते. घटना परिषदेच्या माध्यमातून देशाला शेतकरी कामकरी व उपेक्षितांच्या प्रश्नाला न्याय देवून त्यांची पिळवणूक थांबवून स्वतंत्र भारतात त्यांच्या हिताच्या आर्थिक समतेच्या योजना राबविण्याच्या दृष्टीने डॉ. आंबेडकरांनी योजना आखली आणि त्या दृष्टीने त्यांनी पंडित जवाहरलाल नेहरू यांना पत्र पाठवून त्यांची भूमिका विशद केली त्या योजनेनुसार " १. औद्योगिकरणाच्या दृष्टीने जे उद्योगधंदे महत्वाचे समजले जातात, असे उद्योगधंदे व आर्थिक विकासाचे मूळ आधार असणारे वर्ग उद्योगधंदे राष्ट्राच्या मालकीचे असावेत २. हे उद्योगधंदे सरकारी खात्यामार्फत किंवा सार्वजनिक महामंडळामार्फत चालविण्यात यावेत ३. विमा व्यवसायाचे राष्ट्रीयकरण करण्यात यावे ४. सर्व शेती सरकारने ताब्यात घ्यावी आणि सामूहिक पध्दतीने शेती करावी."

वरील संकल्पनेतून अशी समाजवादी आर्थिक रचना भारतीय घटनेद्वाराच अमलात आणण्याची पराकाष्ठा डॉ. आंबेडकरांनी केली होती. परंतु घटना परिषदेने स्थापन केलेल्या उपसमित्यांमध्ये सदर आर्थिक रचना फेटाळल्या गेली. डॉ. आंबेडकरांनी याबाबत पंडित जवाहरलाल नेहरू यांना १४ मे १९४७ ला पत्र पाठवून समाजवादी आर्थिक रचनेची संकल्पना साकार करण्यात घटना

परिषदेच्या उपसमित्यांमध्ये येणाऱ्या अडचणी मांडल्यात व पं. नेहरूंनी त्यांच्या या योजनेला तत्वतः पाठिंबा देण्याचे कळविले परंतु दि. २२ मे १९४७ ला पं. नेहरूंनी डॉ. आंबेडकरांना त्यांच्या पत्राचे उत्तर पाठविले. त्यात "आपल्या सूचना घटनेत समाविष्ट करण्याचा आग्रह इष्ट ठरणार नाही." असे कळविले. त्यामुळे भारतीय राज्यघटनेत त्यांची कल्पना स्थान घेवू शकली नाही.

तरीही डॉ. आंबेडकरांनी आपल्या आर्थिक समतेच्या योजनेचे आपले प्रयत्न सोडले नाहीत. पं. जवाहरलाल नेहरू हे त्यांच्या आर्थिक दृष्टीकोनाशी सहमत आहेत असे त्यांना जाणवत होते. त्यामुळे आपल्याला नियोजन समितीवर नेमण्यात यावे व तेथे ही अभिनव क्रांतिकारी कल्पना साकार करण्याची संधी मिळेल, अशी अपेक्षा पं. नेहरू कडे व्यक्त केली होती. परंतु दि. १५ मार्च १९५० ला भारत सरकारने नियोजन समिती नेमली तेव्हा त्यात डॉ. आंबेडकरांना घेण्यात आले नाही. पुढे १९५१ मध्ये केंद्र सरकारात प्रथमच नियोजन मंत्रिपद निर्माण करण्यात आले तेव्हा ते खाते गुलझारीलाल नंदा यांना देण्यात आले. आश्वासन देवूनही आर्थिक नियोजनाच्या रचनेपासून दूर ठेवण्यात आले. त्यामुळे डॉ. बाबासाहेब आंबेडकरांनी कायेदमंत्रिपदाचा राजीनामा तातडीने दिला. त्यांनी ११-१०-१९५१ ला याबाबत जे जाहीर निवेदन केले, त्यात राजीनामा देण्याचे प्रमुख कारण म्हणजेच आर्थिक रचनेत त्यांचा नाकारलेला सहभाग व दुसरे कारण म्हणजे स्त्रियांच्या हक्काबाबतचे विधेयक मान्य न होण्याचे होते.

आज शेतकऱ्यांच्या आत्महत्येच्या प्रश्नाने गंभीर रूप धारण केले आहे. यावर चर्चा करताना डॉ. आंबेडकरांनी स्वातंत्र्यपूर्व काळातच शेतकऱ्यांच्या मुलभूत प्रश्नांवर सर्वांगीण दृष्टीने विचार केलेला होता हे आपल्या लक्षात येते.

निष्कर्ष

१. डॉ. बाबासाहेब आंबेडकरांच्या जीवनात राजकारण हे केंद्रस्थानी होते. त्याला सामाजिकतेचे वलय होते. राजकारणाशिवाय पर्याय नसून सत्ता महत्त्वाची आहे आणि ती सनदशीर मार्गाने मिळवली पाहिजे असा त्यांचा दुर्दम्य आत्मविश्वास होता.
२. नव्या पिढीने आदर्श घेऊन आचरण करावे, असे अनेक मौलिक गुण डॉ. आंबेडकरांमध्ये होते. पक्वान्न, धन, धान्य, संपत्तीपेक्षा ग्रंथांची दौलत प्यारी असलेल्या बाबासाहेबांनी देश-विदेशात संचार-निवास केला. पण भरकटले नाहीत कसलेही आकर्षण धरले नाही - कोणत्याही मोहात अडकले नाहीत व कोणत्याही व्यसनाच्या अधीन झाले नाहीत. 'निर्व्यसनी व ध्येयवेडे माणसंच इतिहास घडवू शकतात' हा बोध बाबासाहेबांच्या जीवनचरित्रातून आपणास घेता आला पाहिजे.

संदर्भ ग्रंथसूची

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२. पाटील रामचंद्र, 'महाराष्ट्रातील समाजसुधारणेचा इतिहास', जगदीश महाजन, दिपस्तंभ प्रकाशन हौसिंग सोसायटी, जळगाव. पृ.क्र. ५८, ५९
३. डॉ. आगलावे प्रदीप, डॉ आगलावे सरोज, 'मुलभूत समाजशास्त्रीय विचार पाश्चात्य आणि भारतीय, श्री साईनाथ प्रकाशन, नागपूर पृ.क्र. १३१

डॉ.बाबासाहेब आंबेडकर यांचे जल व उर्जा नियोजनातील योगदान :
एक भौगोलिक अभ्यास

प्रा.डॉ.डी.एस.इत्ले,

संशोधक मार्गदर्शक, भुगोल विभाग
श्री.छत्रपती शिवाजी महाविद्यालय, उमरगा
Email-dsitle@gmail.com

सारांश:-

डॉ.बाबासाहेब आंबेडकर यांनी आपल्या बुद्धीमत्तेच्या व प्रामाणिक कार्यक्षमतेच्या बळावर सामाजिक, राजकीय, शैक्षणिक, कायदा, आर्थिक क्षेत्राबरोबरच जल व उर्जा क्षेत्रातही अतिशय मोलाचे योगदान दिले आहेत. डॉ.बाबासाहेब आंबेडकर हे महान दृष्टे होते, शोषित वंचित, पिडीत, श्रमिक यांच्या मानवी कल्याणासाठी आपले संपुर्ण आयुष्य अर्पित केले. उपेक्षितांवर होत असलेल्या अन्याय अत्याचार गरीबी, कमालीचे दारिद्र्य हे पाहुन प्रभावीत झाले. या विविध समस्यांविरुद्ध लढण्याचा दृढ निश्चय केला. त्यासाठी त्यांनी जनमानसांना “शिका, संघटीत व्हा व संघर्ष करा” या विचार सरणीवर त्यांनी सामान्यातील सामान्य माणसापर्यंत जागृती घडवून आणली. डॉ.बाबासाहेब आंबेडकर यांचा विचारांचा पाया हा मुलतः आर्थिक परिवर्तनावर झाला होता. जगद्विख्यात ‘लंडन स्कुल ऑफ इकॉनॉमिक्स’ या संस्थेतून त्यांनी शिक्षण घेतले सामाजिक परिवर्तनाबरोबर आर्थिक परिवर्तनासाठी अनेक सिध्दांत मांडून त्यांची अमलबजावणी केली. डॉ.आंबेडकर अर्थशास्त्रतज्ञ होते, त्याबरोबर दुरदृष्टीचे जल व उर्जा नियोजनातही तज्ञ होते. पाणी ही महत्त्वाची नैसर्गिक संपत्ती आहे. सर्व सजीवांना जगण्यासाठी जल ही अत्यंत आवश्यक बाब आहे. पाण्यामुळे कृषी, उद्योग व उर्जा अशा विविध क्षेत्रात अर्थिक विकास साधले जावू शकतो हे त्यांनी जाणले होते. त्यामुळे जल नियोजनाला महत्त्व दिले. १९४२ ते १९४३ त्या कालावधीत डॉ.आंबेडकर व्हॉईसरॉयच्या एक्झिक्युटिव्ह कौन्सिलचे सदस्य असताना त्यांच्याकडे श्रम, सार्वजनिक, बांधकाम, सिंचन व उर्जा ही खाती होती. डॉ.आंबेडकरांच्या जल व उर्जा नियोजनामुळे आज देशातील आर्थिक सुबकता वाढीस लागली आहे. मुळातच गरीब, मागास व कष्टकरी जनतेचे कल्याण हाच प्रमुख उद्देश ठेवून यांनी विद्युत आणि जल क्षेत्राच्या विकासासंदर्भात दुरदृष्टीची मते मांडली. त्यांच्या या विचारांचा भारताच्या जल व उर्जा धोरणावर मोठा प्रभाव पडल्याचे दिसून येते.

बीज संज्ञा :- जल व उर्जा

प्रस्तावना :-

भारतरत्न डॉ.बाबासाहेब आंबेडकर यांचा जन्म १४ एप्रिल १८९१ रोजी मध्यप्रदेशातील ‘महु’ या गावी झाला. यांचे कुटुंब मुळचे रत्नागिरी जिल्ह्यातील मंडणगड तालुक्यातील आंबडवे या गावचे होते. डॉ.बाबासाहेब आंबेडकर लहाणपासूनच हुशार, कुशाग्रबुद्धीचे, संयमी व अभ्यासू होते. त्यांचा जन्म अस्पृश्य कुटुंबात झाल्यामुळे ते बालपणापासूनच नेहमी सामाजिक, आर्थिक भेदभावाला सामोरे गेले होते. याचा परिणाम त्यांच्यावरती झाला, तेंव्हापासून या समाजातील अस्पृश्यता, अत्याचार, अन्याय, सामाजिक व आर्थिक विषमते विरुद्ध लढण्याची गरज आहे, हे ओळखून त्यांनी हा विषमतेचा लढा सामाजिक चळवळीच्या माध्यमातून सदैव चालू ठेवला या लढ्यातून देशातील सामाजिक व आर्थिक विषमता दूर करण्यात यशस्वी झाले. डॉ.बाबासाहेब आंबेडकर यांनी राष्ट्र उभारणीत राजकीय, सामाजिक, धार्मिक, आर्थिक, शैक्षणिक, क्षेत्राबरोबरच जल व उर्जा क्षेत्रातही फार मोठे योगदान दिले आहेत. भारत हा कृषीप्रधान राष्ट्र आहे. कृषीचा व कृषीवर आधारित उद्योगांचा विकास होणे आवश्यक आहे. कृषी समृद्ध करण्यासाठी जल व उर्जा क्षेत्राच्या विकासाला प्राधान्य दिले. पाणी ही नैसर्गिक साधन संपत्ती आहे. पाण्याशिवाय कोणतेही कार्य पूर्ण होत नाही, म्हणून पाण्याला जीवन म्हटले आहे. भारतातील जलसंपत्ती येथील

विकासाचा मुख्य पाया आहे. पाणी हे जसे उपकारक आहे तसे विनाशकारी आहे. याचे प्रत्यांतर आपण अनुभवलो आहोत. एका बाजूला अवर्षण व दुसऱ्या बाजूला पूर, महापूर, त्सुनामी या आपत्तीना सामोरे जात आहोत, या आपत्तीच्या संकटातून मुक्त होण्यासाठी आपणाला जल नियोजनाची गरज ओळखून देशातील प्रमुख नद्यावर धरणे बांधून तेथील उर्जा निर्मितीलाही महत्व दिले. कृषी व औद्योगिक विकास मोठ्या प्रमाणत झालेला आहे. डॉ.बाबासाहेब आंबेडकर यांचे जल व उर्जा क्षेत्रात विकासामध्ये फार मोठे योगदान मानले जाते.

उद्देश :-

१. डॉ.बाबासाहेब आंबेडकर, यांचे जल धोरणा विषयीचे दृष्टीकोण अभ्यासणे.
२. उर्जा निर्मिती संदर्भातील नियोजन अभ्यासणे.
३. कृषी व औद्योगिक विकासासाठी जल व उर्जा चे महत्व अभ्यासणे.

स्रोत :-

संबंधित शोधनिबंध हा भारतरत्न डॉ.बाबासाहेब आंबेडकर यांच्या जल व उर्जा धोरण विषयातील अतिशय महत्वपूर्ण योगदान संदर्भातील विचारांचा अभ्यास करण्यासाठी सादर केलेला असून यामध्ये दुय्यम स्रोतांचा उपयोग करण्यात आला आहे. त्यामध्ये विविध संदर्भग्रंथ, जरनल, मासिके, व विविध संकेतस्थळांचा उपयोग करण्यात आला आहे.

विषय विवेचन :-

पृथ्वीवतलावरील सजीवसृष्टीस जमीन व पाणी अत्यंत महत्वाचे घटक आहे. कृषी व उद्योगासाठी जमीन, पाणी व उर्जा हे महत्वपूर्ण घटक मानली जाते. याचे योग्य उपयोग करून संवर्धन करणे आवश्यक आहे.

डॉ.बाबासाहेब आंबेडकर यांचे जलनियोजन :-

भारत हा कृषीप्रधान राष्ट्र आहे. राष्ट्राची आर्थिक नाडी ही कृषीवर आधारित आहे, सुदृढ आर्थिक विकासासाठी व मानवी कल्याणासाठी जल व उर्जा यांचा नियोजनाची गरज आहे, असा दुरगामी विचार डॉ.बाबासाहेब आंबेडकर यांनी मांडले. १९४२ ते १९४६ या दरम्यान डॉ.बाबासाहेब आंबेडकर व्हॉईसरॉयच्या एक्झिक्युटिव्ह कौन्सिलचे सदस्य होते व श्रम, सार्वजनिक बांधकाम सिंचन व उर्जा ही महत्वाची खाती होती. त्यांनी २० जुलै १९४२ रोजी मंत्रीपदाचा पदभार स्वीकारला पाणी आणि वीज यासंबंधी देशात तीन प्रशासकीय विभाग सेंट्रल बोर्ड ऑफ इरिगेशन, इरिगेशन अॅडव्हायझर आणि इलेक्ट्रीकल कमिशनर या अस्तित्वात होत्या, परंतु या आस्थापणाची रचना ही देशाच्या वाढत्या लोकसंख्या व गरजांच्या पुर्ततेसाठी अत्यंत अपुऱ्या स्वरूपाच्या होत्या हे लक्षात आल्यानंतर तातडीने यात बदल करून त्यांनी सेंट्रल वॉटर वेज इरिगेशन, इरिगेशन अॅड नॉव्हिगेशन कमिशन आणि सेंट्रल टेक्निकल पॉवर बोर्ड या नव्या व्यवस्था अंमलात आणल्या.

जलनियोजनाची तीन सुत्रे :-

१. जलसंपत्ती विकासासाठी नदी खोरे (पाणलोट) क्षेत्र हा आधार धरून सिंचन प्रकल्पांचे /योजनांचे नियोजन करताना बहुउद्देशीय दृष्टीकोण ठेवणे आवश्यक आहे. शेती, सिंचन, पिण्यासाठी पाणी, औद्योगिक विकास, जलवाहतूक, व वीजननिर्मिती अशी व्यापक उद्दिष्ट या पहिल्या सुत्रात होती.
२. जलप्रकल्पांची उभारणी करण्यासाठी नदी खोरे प्राधिकरण ही प्रशासकीय व्यवस्था असावी.

३. जलसंपत्ती आणि उर्जा क्षेत्राच्या नियोजित विकास योजनांच्या यशस्वी अंमलबजावणीसाठी केंद्र स्तरावर कुशल तंत्रज्ञाच्या गटाची निर्मिती करावी. उदा. सेंटर वॉटर वेज, इरिगेशन, अँड नॅव्हिगेशन कमिशन, केंद्रिय तांत्रिक वीज मंडळ इत्यादी.

बहुउद्देशीय प्रकल्प नियोजन :-

डॉ.बाबासाहेब आंबेडकर यांनी निर्माण केलेल्या जलनियोजनाचा स्वीकार सर्व संबंधिताकडून करण्यात आला. याचा उपयोग देशातील नदीखोरे प्राधिकरणांच्या माध्यमातून बहुउद्देशीय नियोजनाचा पाया रचला गेला. त्यातूनच दामोदर खोरे, योजना, सोन नदी खोरे, विकास योजना, महानदी व कोसी व इतर नदी खोरे विकास योजना विकसित झाल्या या सर्व योजना पूर नियंत्रण, कृषीक्षेत्रासाठी सिंचन सुविधा, पर्यावरण संवर्धन, पिण्याच्या पाण्याचा गंभीर प्रश्न सुटला, जलवाहतुक, जलविद्युत आणि इतर गरजांसाठी ह्या योजना यशस्वीपणे राबविण्यात आल्या.

डॉ.बाबासाहेब आंबेडकर यांनी सन १९४० च्या दशकात व्हाईसरॉयच्या कौन्सिलचे सदस्य म्हणून मोठ्या धरणांच्या बाबतीत सर्वात महत्वाचे कार्य केले आहे. त्यांनी आपले कौशल्य 'सेंट्रल वॉटर इरिगेशन अँड नॅव्हिगेशन' स्थापण्यासाठी वापरले. त्याचबरोबर आंतरराज्य सहकार व अर्थ या विषयांमुळे रखडलेल्या योजना साकार केल्या यात हिराकुड व दामोदर खोरे महत्त्वपूर्ण आहेत. दामोदर खोरे विकास महामंडळाचे लाभक्षेत्र २४२३५ चौ.कि.मी. इतके बिहार व पश्चिम बंगाल या राज्यात आहे. दामोदर नदी छोटा नागपूरच्या पठारावर उगम पावते. सुमारे ५९० कि.मी. वाहत जाऊन कलकत्याच्या दक्षिणेस हुगळी नदीस मिळते. या नदीलाही प्रचंड पुर येत असल्यामुळे पुर्वी ती 'बंगालचे दुःखाःश्रू' या नावाने ओळखले जाई. दामोदर व्हॅली कॉर्पोरेशन हा बहुउद्देशीय प्रकल्प या नदीवर झाल्यापासून तिच्या पुराची तीव्रता खुपच कमी झालेली आहे. दामोदर नदी म्हणजे आता पश्चिम बंगालला मिळालेले वरदान ठरले आहे. बिहार (झारखंड) राज्यातील मातीची प्रचंड धूप करून बंगालमध्ये पुराचे थैमान घालीत असे. या दोन्ही राज्यात जीवीत व वित्तीय नुकसान करीत असे. दरवर्षी अचानकपणे येणाऱ्या पुरामुळे दोन्ही राज्याचे न भरून येणारी प्रचंड नुकसान होत असे. तेथील मानवी जीवन, दळणवळण, मातीची धूप, माती वाहून जाणे, अनेक वृक्ष उन्मळून पडले जात, शेतातील पिके, पशु, प्राणी पुराच्या पाण्याने वाहून जात असे, अशी विध्वंसक स्वरूपाचे रूप धारण करत असे. यासाठी आर्थिक नुकसान मोठ्या प्रमाणात होत होती. १९४३ च्या विनाशकारी महापुराने कोलकत्ता शहर व देशाच्या इतर भागातून रस्ते वाहतुक व रेल्वे वाहतुक या दोन्हीचा संपर्क तुटला होता आणि नेमकी ही बाब डॉ.बाबासाहेब आंबेडकर यांच्यांसमोर राष्ट्रीय आपत्ती म्हणून कथन केली गेली. बंगाल सरकारने या विनाशकारी पुराबाबत चौकशी समितीची नेमणूक केली. या समितीने केलेल्या मर्यादित शिफारशीस डॉ.बाबासाहेबांनी केवळ पूर नियंत्रणासाठी उपाययोजनातील छोट्या छोट्या नद्यांवर धरणे बांधून पाणी अडविण्याबरोबरच त्या भागातील जंगल व मातीचे संवर्धन करण्याचा विविध योजना सुचविल्या ही महत्त्वाकांक्षी प्रकल्प उभारण्यासाठी अमेरिकेतील टेनेसी व्हॅली योजनेचा संपूर्ण स्वतः अभ्यास केले, त्यांमधील येणाऱ्या समस्या व उपाययोजना व तंत्रज्ञान संमजावून घेतले.

सोन नदी खोरे प्रकल्प हा असाच बहुउद्देशीय प्रकल्प डॉ.बाबासाहेबांच्या नेतृत्वाखाली पुर्ण झाला. सोन नदी मध्यप्रदेशातील अमरकंटक येथे उगम पावते. याची लांबी ७८० कि.मी. असून ती मध्यप्रदेश, बिहार, झारखंड, उ.प्रदेश या राज्यातून जावून पुढे गंगा नदीला मिळते. या बहुउद्देशीय प्रकल्पामुळे उत्तर प्रदेशातील, औद्योगिक विकास सामाजिक स्थिरता, जंगलाची पुनर्निर्मिती, स्थलांतरितांचे पुनर्वसन रस्ते आणि शासन, कृषीसाठी सिंचन व्यवस्था, सहकार क्षेत्राचा विकास, प्रात्यक्षिक योजनांची निर्मिती, प्रांतिक आणि नगर विकास योजना मंडळाची निर्मिती केली त्यामुळे तेथील क्षेत्रांचा विकास मोठ्या प्रमाणात झाला.

उर्जा नियोजन :-

डॉ.आंबेडकरांनी १९४२ ते १९४६ या दरम्यान भारतातील जल नियोजनाबरोबरच, उर्जा निर्मिती संदर्भात दिशादर्शक आणि धोरणात्मक निर्णय घेतले. केंद्रिय वीज प्राधिकरणाची स्थापना नोव्हेंबर १९४४ मध्ये करण्यात आली या प्राधिकरणामार्फत देशाचे वीजधोरण निश्चित केले जाते.

उर्जा निर्मिती विकास नियोजन :-

डॉ.बाबासाहेब आंबेडकर यांनी कृषी व औद्योगिक क्षेत्रासाठी विजेची अत्यंत गरज ओळखुन विद्युत निर्मिती धोरण आखण्यात आली. या धोरण समितीची स्थापना सप्टेंबर १९४३ साली झाली. डॉ.आंबेडकर या समितीचे अध्यक्ष होते. दोन वर्षांच्या कालावधीत डॉ.आंबेडकर व श्रम खात्याने वीज निर्मितीच्या प्रश्नाचा सखोल अभ्यास केला, वीज निर्मिती, उत्पादन व पुरवठा या संदर्भात महत्वाची भूमिका मांडली, या समितीच्या २५ ऑक्टोबर १९४३ रोजी, झालेल्या पहिल्या बैठकीत डॉ. बाबासाहेब आंबेडकर म्हणाले, “वीजनिर्मिती, वितरण आणि व्यवस्थापन“ या संदर्भातील अडचणी व समस्यांचा अभ्यास करणे आणि भविष्यकालीन धोरणासंदर्भात केंद्र सरकारला मार्गदर्शन करणे ही समितीची प्राथमिक उद्दिष्टे आहेत. वीज खासगी असावी की सरकारी वीज खासगी असल्यास ती मानवी कल्याणांसाठी कोणत्या अटी घालाव्या, वीज विकासाची व वितरणाची जबाबदारी केंद्राची असावी की राज्याची यासाठीही समितीने मार्गदर्शन करावी.

या विविध विषयी चर्चेनुसार श्रम खात्याने अंतिम मसुदा तयार केला. त्यानुसार आखिल भारतीय स्तरावर केंद्रिय तांत्रिक उर्जा मंडळाची स्थापना केली. धोरण समितीच्या २ फेब्रुवारी १९४५ रोजी झालेल्या दुसऱ्या बैठकीमध्ये डॉ.आंबेडकर म्हणाले की, उच्चस्तरीय मंडळ स्थापन करून केंद्र सरकार हे या मंडळास प्रबळ अशी तांत्रिक संघटना बनण्यास महत्व देते. या मंडळाकडून वीज निर्मिती व विकासाच्या योजना राज्य व प्रांतिक सरकारच्या सहाय्याने निश्चित केल्या जातील. तसेच माहिती संकलन, सर्वेक्षण करणे व नव्या संकल्पना राबवणे हे कार्य देखील मंडळाचे असेल. वीज पुरवठ्याची योजना राष्ट्रीय स्तरावर सर्वांनी स्वीकारावी केंद्र, राज्य व प्रांतिक सरकारे यांच्या नियंत्रणाखाली ठेवणे आहे. हे मंडळ विद्युत विकासासाठी आवश्यक ती पाहणी करणे, माहिती संकलित करणे व राज्य आणि प्रांतिक सरकारांच्या सहाय्याने वीज विकासाच्या योजना तयार करणे यासाठी तांत्रिक दृष्ट्या सक्षम आहे. अशा विविध उपयोजित व सदृढ योजनाची निर्मिती डॉ.आंबेडकरांनी आखली त्यामुळे जल व उर्जा क्षेत्रांचा विकास मोठ्या प्रमाणात झाला.

निष्कर्ष :-

भारतरत्न डॉ.बाबासाहेब आंबेडकर यांचे जल व उर्जा क्षेत्रातील योगदान ऐतिहासिक व दुरगामी परिणाम करणारे ठरले आहे. त्यांना भारतातील भौगोलीक रचनेचा पुर्णपणे अभ्यास होता. देशामध्ये एका बाजुला अवर्षण तर दुसऱ्या बाजुला महापुराची स्थिती होती ही समस्या सोडविण्यासाठी जल नियोजनाची अत्यंत गरज आहे, तेंव्हाच देशातील या समस्या पुर्णपणे संपुष्टात येवू शकतात. जलक्षेत्र बळकट करण्यासाठी धरणाच्या स्थळावरून राज्या राज्यातील मतभेद दुर केले व त्यांना एकत्र येवुन निर्णय घ्यायला सांगितले. धरण निर्मितीसाठी प्राथमिक निधी देखील केंद्रातुन देऊन प्रकल्प पुर्ण केले. दामोदर बहुऊद्देशीय प्रकल्प व सोन नदी खोरे निर्माण केल्यानंतर त्या क्षेत्रातील पिण्याच्या पाण्याची टंचाई, सिंचन समस्या, मृदा धुप, दुष्काळ, महापुर या समस्या संपुष्टात आल्या. त्याचबरोबर या बहुऊद्देशीय प्रकल्पामुळे त्या क्षेत्रातील कृषी, औद्योगिक, मासेमारी व जलवाहतुक विकास मोठ्या प्रमाणात झाला. तेथील होणारी जीवित व वित्तहानी पुर्ण कमी झाली व पर्यावरणाचे संरक्षण झाले. त्या प्रकल्पावरती उर्जा निर्मिती ही दुरदृष्टी विचार डॉ.आंबेडकरांनी पुर्ण केले. आज देश वीज निर्मितीमध्ये

स्वयंपूर्ण झाला आहे. देशाच्या विकासामध्ये जल व उर्जा हे अत्यंत महत्वाचे घटक बनले आहे. डॉ.बाबासाहेब आंबेडकर यांच्या कर्तृत्वाचे व विचारांचे मुल्यांकन केल्यानंतर स्पष्ट होते की, त्यांचे देशाच्या विकासामध्ये मोलाचे योगदान आहे.

संदर्भ ग्रंथ :-

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७. संकेतस्थळाचा उपयोग



स्त्रियांच्या सक्षमीकरणात डॉ. बाबासाहेब आंबेडकरांची भूमिका: एक दृष्टिक्षेप

प्रा. डॉ. श्यामसुंदर पंढरीनाथ वाघमारे,

लोकप्रशासन विभाग प्रमुख,

शारदा महाविद्यालय, परभणी.

(स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ नांदेड.)

Email: drswaghmare@gmail.com

मानव जातीच्या इतीहासा इतकाच स्त्रियांच्या अत्याचारांचा, अन्यायाचा, छळाचा इतिहास पुरातन आहे. पुरुषसत्ताक व्यवस्था अस्तित्वात आली आणि स्त्रियांच्या बंधनांना प्रारंभ झाला. माणूस जसा जसा प्रगत होत गेला, तस तशी बंधने अधिक वाढत गेली. जातिव्यवस्थेला जसा धर्माचा आधार दिला गेला, तसाच श्री हा वरील जाचक बंधनांना धर्माचा आधार दिला गेला. स्त्रियांचे आर्थिक अधिकार संपवण्यात आले स्त्रीला परावलंबी बनवण्यात आले. नीतिमतेची आणि चारित्र्याची बंधने स्त्रीसाठीच कठोर करण्यात आली आणि लादण्यात आली. त्यातून स्त्रियांचे माणूस असणे नाकारून व्यवस्थित दुय्यम स्थान देण्यात आले. त्यामुळे कुठल्याही अन्याय अत्याचाराचा बळी स्त्रीयाच ठरल्या. ज्या व्यवस्थेत पुरुष सत्ता अधिक ताठर कठोर बनते, तेथे स्त्रियांची गुलामी अधिक तीव्र होते.

स्त्रियांची प्रगती ज्या प्रमाणात झाली असेल, त्यावरून एखाद्या समाजाचे प्रगती मोजली जाते असे बाबासाहेबांचे उदात्त मत होते. बाबासाहेबांनी आयुष्यभर स्त्रियांच्या प्रश्नांचा विचार केला. कुटुंब, कुटुंबातील मुलांचा विकास, स्त्री शिक्षण, नीतिमत्ता, स्त्रियांचे आरोग्य, कुटुंब नियोजनातील स्त्रियांची जबाबदारी, संपत्ती मध्ये स्त्रियांचा वारसा हक्क, स्त्रियांची शारीरिक, मानसिक, लैंगिक खेळातून मुक्तता, द्विभार्या प्रतिबंधक करून स्त्री समतेचा पुरस्कार, पडदा पद्धतीला विरोध इत्यादी संबंधी आपले विचार आणि कार्य याद्वारे डॉ. आंबेडकरांनी कार्य केले आहेत. संघटित स्त्रीशक्तीच देशातील गरिबीला हद्दपार करू शकते आणि त्यातून देशाच्या आर्थिक उन्नतीचा, सामाजिक उन्नतीचा मार्ग निघू शकेल, असा विश्वास त्यांनी व्यक्त केला आहे.

1. स्त्रियांच्या सक्षमीकरणाचा इतिहास:

स्त्रियांच्या सुधारणेसाठी राजा राम मोहन रॉय यांनी सती प्रथेविरुद्ध, पतीच्या संपत्तीत पत्नीला वाटा मिळावा म्हणून चळवळ केली. दुय्यम स्थान नाकारून तिला शिक्षणाचा हक्क मिळाला पाहिजे याचा पुरस्कार त्यांनी केला. गोपाळ हरी देशमुख, गोपाळ गणेश आगरकर, महादेव गोविंद रानडे आदींनी स्त्रियांच्या विवाहाच्या संमती वयाबाबत, पुनर्विवाह, बालविवाह बंदी, जरठ कुमारी विवाह बंदीचा पुरस्कार केला. स्त्री-पुरुष समान स्वातंत्र्याची व समान संधीची मागणी या सुधारकांनी केली होती.

स्त्रियांच्या स्थिती सुधारणेच्या बाबतीत क्रांतिकारक कार्य महात्मा ज्योतिराव फुले यांनी केले. त्यांच्याच विचारानुसार सावित्रीबाई फुले , ताराबाई शिंदे यांनीही कार्य केले . स्त्री शिक्षणासाठी शाळा, केशवपणा विरुद्ध न्हाव्याचा संप, विवाह पद्धतीत बदल, अनैतिक संबंधांच्या बळी ठरलेल्या गरोदर स्त्रिया साठी बालहत्या प्रतिबंधक गृह चालविण्याचे कार्य त्यांनी केले. स्त्रियांच्या हक्कासाठी अनिष्ट प्रथा वर हल्ला आणि स्त्रियांच्या समानतेसाठी रचनात्मक कार्य क्रांतिकारक सुधारक म्हणून महात्मा फुले यांनी केले. एकही धर्म ग्रंथ स्त्रियांनी लिहिला नसल्याने, धर्मग्रंथ पक्षपाती असल्याचे सांगून महात्मा फुले यांनी स्त्री पुरुषांना वेगवेगळे नियम लावणे पक्षपाती असल्याचे म्हटले आहे. आपल्या पत्नीला शिक्षण देऊन मुलींची शाळा काढणारे महात्मा फुले आयुष्यभर स्त्री-पुरुष समतेचा पुरस्कार करणारे सुधारक होते.. बाबासाहेबावर महात्मा फुले यांच्या विचारांचा प्रभाव होता.

2. हिंदू स्त्रियांच्या अवनतीस मनुस्मृति जबाबदार:

मनुस्मृतीने लादलेली बंधने स्त्रियांना वस्तू ठरविणारी, भोग वस्तू ठरविणारी होती. भारतीय स्त्रियांच्या या स्थितीबाबत डॉ. बाबासाहेब आंबेडकरांनी "हिंदू स्त्रियांची उन्नती आणि अवनती: जबाबदार कोण?" असा प्रदीर्घ लेख लिहिला. त्यात ते मनुस्मृती मधील काही भागाचा उल्लेख करतात. ते खालीलप्रमाणे.

2.213 पुरुषांना आकर्षित करून भ्रष्ट करणे, हे स्त्रियांचे वैशिष्ट्य होय. ह्या कारणामुळे ज्ञानी लोक स्त्रियांच्या सानिध्यात कधीच बेसावध नसतात.

2.214 स्त्रिया केवळ मूर्खानाच वाम मार्गाने नेतात, असे नसून ज्ञानी पुरुष सुद्धा काम आणि क्रोध यांचे गुलाम बनवितात.

2.215 वासना ह्या प्रबळ असल्यामुळे त्या ज्ञानी पुरुषाला सुद्धा गुलाम बनवितात म्हणून कोणीही आपल्या माता, भगिनी, किंवा कन्या यांच्यासोबत एकांतात राहू नये.

9.14 स्त्रिया पुरुषांच्या सौंदर्याकडे लक्ष देत नाहीत किंवा त्यांच्या वयाकडे बघत नाहीत. हा पुरुष आहे एवढेच मनात आणून स्त्रिया पुरुषांच्या स्वाधीन होतात. मग तो सुंदर असो अथवा कुरूप असो.

9.15 स्त्रियांना कितीही ताब्यात ठेवले तरीही, त्यांना पुरुषाबद्दल असलेल्या त्यांच्या वासनेमुळे, त्यांच्या चंचल स्वभावामुळे, तसेच त्यांच्यात निसर्गतः असलेल्या निर्दयी पणा मुळे त्या त्यांच्या पतीचाही विश्वास घात करतात.

9.16 निर्मात्या ईश्वराने स्त्री निर्मितीच्या वेळी त्यांची रचनाच अशी केली की त्यांना ताब्यात ठेवण्याकरिता प्रत्येक पुरुषाने पराकाष्टचे प्रयत्न करावयास पाहिजेत.

9.17 मनुने स्त्रियांना कामवासनेची तीव्र इच्छा, श्रंगार , अपवित्र वासना, क्रोध, अप्रामाणिकपणा, मत्सर आणि दुर्वर्तन बहाल केले.

मनु च्या दृष्टीने महिला किती नीच आहेत यावरून स्पष्ट होते. भारतीय हिंदू स्त्रीची वाईट स्थिती मनुने केली. स्त्रियांना कोणतेही स्वातंत्र्य देऊ नये, कारण अशा स्वातंत्र्याला ति लायक नसते. मुलीने , तरुण स्त्रीने

वृद्ध स्त्रीने स्वतःच्या घरीही स्वतंत्रपणे काही करू नये . विवाह झाल्यावर पत्नी वेगळे होऊ शकत नसल्याने तिला घटस्फोटाचा अधिकार नाही. बालपणी पित्यावर, तरुणपणी पतीवर, पतिनिधनानंतर मुलावर अवलंबून असणारी स्त्री कधी स्वतंत्र असू शकत नाही, ही मनुची स्त्रिया संबंधीची अन्यायी वृत्ती आहे. त्यामुळेच स्त्री म्हणजे चैनीची वस्तू समजली गेल्यामुळे तिच्यावर बऱ्याच धनाचा व प्रेमाचा व्यय होतो. ही मनु प्रणित मीमांसा असल्याचे बाबासाहेबांनी प्रतिपादन केले आहे.

3. डॉ. बाबासाहेब आंबेडकरांच्या चळवळीत महिलांचा सहभाग:

डॉ. बाबासाहेब आंबेडकरांनी आपल्या चळवळीत ही स्त्रियांच्या प्रश्नांना, समस्यांना महत्वाचे स्थान दिले. स्त्रिया संबंधीचा पारंपारिक दृष्टीकोन संपवावा आणि स्त्रियांना समान दर्जा मिळावा यासाठी सतत स्पष्ट , परखड भूमिका डॉ. बाबासाहेबांनी मांडली. आपल्या सर्वच राजकीय, सामाजिक, धार्मिक चळवळीत स्त्रियांना मोठ्या प्रमाणात त्यांनी सहभागी करून घेतले. स्त्रियांच्या स्वातंत्र्याचा मूलाधार आर्थिक स्वातंत्र्य आहे आणि त्यासाठी स्त्रियांचे आर्थिक परावलंबित्व संपले पाहिजे, ही त्यांची भूमिका होती. स्त्री अविचारी, पापचरणी, चंचल असते हे चुकीचे आहे. स्त्री विवेकी असते. म्हणून स्त्रियांना सर्व मानवी हक्क मिळाले पाहिजेत, त्यासाठी त्यांनी आयुष्यभर संघर्षात्मक भूमिका घेतली. स्त्रियांच्या शिक्षणाकडे जाणीवपूर्वक लक्ष देण्याची गरज आंबेडकरांनी प्रतिपादन करून अधिक प्रगत विचार मांडले आहेत. विविध क्षेत्रातील नोकरी धंद्यांमध्ये पाश्चात्य राष्ट्रात स्त्री-पुरुषात स्पर्धा चालू आहे. त्याचे अनिष्ट परिणाम तिकडे दिसत असताना तिकडे कशाला ही स्पर्धा, असे लोक म्हणतात. स्त्रियांचा एक प्रतिपक्ष उभा राहिला, तर त्यातून राष्ट्राचे भले होईल हे प्रतिपादन करताना बाबासाहेब म्हणतात, अशा ध्येयातून योग्य माणूस स्त्री अगर पुरुषाच्या योग्य जागी येऊन राष्ट्राचा विकास होईल हेच खरे भविष्य उजळेल , हेच खरे आहे.

4. स्त्रियांच्या स्वातंत्र्याचा जाहीरनामा म्हणजेच हिंदू कोड बिल:

कोणत्याही देशाच्या विकासाचे , समतोल विकासाचे मापदंड स्त्रियांच्या विकासावर अवलंबून असतात. आजच्या जगात संपत्तीच स्वातंत्र्याचा आधारस्तंभ आहे. जो वर स्त्रियांना संपत्तीचा वारसा मिळत नाही, तोवर त्यांची गुलामगिरी संपणार नाही. त्यादृष्टीने बाबासाहेबांनी हिंदू कोड बिलासाठी खूप मेहनत घेतली होती. यास साध्या सोप्या शब्दात सांगायचे तर हा स्त्रीमुक्तीचा जाहीरनामा होता . असे म्हटल्यास वावगे ठरणार नाही. हिंदू कोड बिलातील काही महत्वाच्या तरतुदी खालील प्रमाणे.

1. विवाह हक्काची भरपाई म्हणून पतीच्या संपत्ती मध्ये पत्नीचा हक्क, मिळालेल्या स्त्री धनावर पत्नीचा हक्क, विधवा झाल्यावर संपत्तीचा वारसा हक्क.
2. स्त्रीला पतीपासून घटस्फोट मागण्याचा हक्क, नवऱ्याने घटस्फोट दिल्यास पोटगीची तरतूद.

3. स्त्रीला दत्तक निवडण्याचा, घेण्याचा हक्क, पारंपारिक दत्तक विधान पद्धती रद्द आणि कायदेशीर तरतुदीनुसार दत्तक घेण्याची पद्धत निश्चित. आपला मुलगा दत्तक देण्याचा मातेस अधिकार देण्याची तरतूद.
4. अल्पवयीन मुलाचे पालकत्व वडील ह्यात नसल्यास, आईकडे जाण्याची तरतूद, निसर्गदत्त पालकाने धर्म त्याग केल्यास, संसार त्याग केल्यास त्याचे पालकत्व निसर्गदत्त पालक यांच्याकडे कडेच राहिल ही तरतूद.
5. दत्तकास संपत्तीचा अर्धा हिस्सा आणि आईस संपत्तीचा अर्धा हिस्सा मिळेल. संपत्तीचा अर्धा हिस्सा तिच्या च ताब्यात राहून ती उपभोग घेईल दत्तक आपल्या मातेस संपत्तीच्या हक्कापासून वंचित करणार.
6. द्विभार्या प्रतिबंधक म्हणजेच एक पत्नी त्याची तरतूद स्त्री जीवनाला स्थैर्य.
7. वडिलांच्या मिळकतीत किंवा संपत्तीत मुलीला हिस्सा.
8. ज्यांना पारंपारिक पद्धतीने विवाह करावयाचा आहे, त्यांना मोकळीक मात्र वर्ग, जात, पोटजात या बाहेरील व्यक्तीशी विवाह केला तर तो कायदेशीर विवाह म्हणून मान्यता देणारी तरतूद.
9. स्त्रीला स्वतःचा वारस ठरविण्याचा अधिकार.

या तरतुदीमुळे स्त्रियांना संपत्तीमध्ये हक्क मिळाला आणि तिचे परावलंबित्व संपविण्यात मदत झाली. द्विभार्या प्रतिबंध, वारसा हक्क, दत्तक विधान हक्क, घटस्फोटाचा हक्क आदींमुळे स्त्रियांना गुलाम म्हणून दुय्यम दर्जाची वागणूक मिळणार नाही, याउलट स्वतंत्र माणूस म्हणून जगण्याचा हक्क हिंदू कोड बिल यामुळे मिळणार होता.

5. हिंदू कोड बिलाला झालेला विरोध:

हिंदू कोड बिल याला समाजातील विविध घटकातून विरोध झाला. यामध्ये हिंदू धार्मिक गुप, हिंदू पुरुष सत्ताक व्यक्तींचा विरोध, विविध पक्षातील नेत्यांचा विरोध, हे सर्व सामाजिक वास्तव माहित असताना ही बाबासाहेबांनी पारंपारिक दृष्टीकोन बदलण्याची गरज व्यक्त केली. हिंदू कोड बिलाला राजकीय नेत्यांनी विरोध केला, हे बाबासाहेबांना नवीन नव्हते. तसेच देशातील स्त्रियांनीही विरोध केला. त्यातही नवीन नव्हते. स्त्रियांची मानसिकता, पुरुषी व्यवस्था घडवीत आहे, हे वास्तव त्यांना माहित होते. हिंदू कोड बिलाला विरोध करणाऱ्या स्त्रियांच्या बाबतीत डॉ. बाबासाहेबांनी चौकशी केली, तेव्हा जी वस्तुस्थिती स्त्रियांनी सांगितले, त्यातून समाजातील स्त्रियांची स्थिती स्पष्ट होते. या स्त्रियांना हिंदू कोड बिल संबंधित काहीही माहिती नव्हती, त्यांच्या नवऱ्यांच्या धमकीमुळे त्या स्त्रिया रस्त्यावर येऊन हिंदू कोड बिलाला विरोध करित होत्या. आमच्या नवऱ्याने आम्हाला घरा बाहेर काढण्याची धमकी दिली आहे, नवऱ्याने घराबाहेर काढण्यापेक्षा किंवा घटस्फोटाची धमकी देण्यापेक्षा आम्ही हिंदू कोड बिलाला निषेध करण्याचे मान्य केले, हे या स्त्रियांनी दिलेली कबुली आहे. या देशातील उच्च वर्गातील स्त्रियांची अगतिकता बाबासाहेबांना माहिती होती. म्हणून हिंदू कोड बिलाला त्यांचा आग्रह होता. यातून भारतातील संपूर्ण स्त्रियांच्या विकासाचा, प्रगतीचा, उन्नतीचा प्रवाह प्रभावित होणार होता.

स्त्री ही पुरुषांप्रमाणेच एक संपूर्ण व्यक्ती आहे, हे त्यांना प्रस्थापित करायचे होते. या स्थापनेसाठी स्त्रीशक्तीला कायद्याचे बळ द्यायचा आहे असा विचार बाबासाहेबांचा होता.

6. हिंदू समाजाला बाबासाहेबांचा आग्रह:

हिंदू कोड बिल संसदेत मांडताना बाबासाहेब म्हणतात, तुम्हाला हिंदू आचार, हिंदू संस्कृती आणि हिंदू समाज ही कायम टिकवायचे असतील तर , जेथे दुरुस्ती अथवा सुधारणा करणे अगत्याचे असेल, तेथे तशी दुरुस्ती आगर सुधारणा करण्यास का कू करू नका .हिंदू धर्मातले जे भाग अगदी पडायला आले आहेत, त्याची दुरुस्ती करण्यापलीकडे या बिलात दुसरे काहीही नाही. विवाहाच्या बाबतीत , जुन्या मताचे लोक व नव्या मताचे लोक या दोघांचेही समाधान करण्याचा प्रयत्न केलेला आहे. जुन्या मताच्या लोकांना त्यांच्या धर्मानुसार त्यांच्या समाजातीलच वधु-वरांची लग्ने लावण्याची परवानगी दिलेली आहे. तर नव्या मताच्या लोकांनी त्यांच्या सदसद्विवेकबुद्धीला स्मरावे आणि मगच वाटल्यास त्यांच्या समाजा बाहेरील वधू-वरांचे विवाह करावेत. अशी त्यांना मोकळीक दिलेली आहे.

हिंदू कोड बिलाचे महत्त्व सांगताना बाबासाहेब असे म्हणतात की, पार्लमेंट पुढील हिंदू कोड बिल ही एक महत्त्वपूर्ण घटना होती व ती या देशातील कोणत्याही अधिवेशनात विचारात घेतली नव्हती. एवढेच नव्हे तर पार्लमेंट यापूर्वी व पुढेही येणाऱ्या कोणत्याही कायद्याची बरोबरी हिंदू कोड बिलाच्या बरोबर करता येणार नाही , इतके त्याचे महत्त्व आहे. हिंदू समाजातील वर्ग वर्गातील, उच्च नीच व लिंगभेद तसेच कायम ठेवून केलेले कोणतेही निव्वळ आर्थिक परिस्थिती सुधारण्याचे कायदे म्हणजे घाण न काढता त्यावर उभारलेल्या पत्यांचे बंगले होत. ही तर राज्यघटनेचे थट्टा आहे.

7. डॉ. बाबासाहेब आंबेडकर यांचे स्त्रीयांना संदेश :

भारतीय स्त्रियांना , सर्व हक्क मिळावेत आणि त्यासाठी स्त्रियांना आत्मभान यावे म्हणून बाबासाहेब सतत संघर्षात्मक भूमिका घेत होते. स्त्रियांची प्रगती ज्या प्रमाणात झाली असेल , त्यावरून एखाद्या समाजाचे प्रगती मोजली जाते ,असे सांगून बाबासाहेब म्हणतात, स्वच्छ राहण्यास शिका व सर्व दूर्गुना पासून मुक्त रहा , तुमच्या मुलांना शिक्षण द्या, हळू हळू त्यांच्या मनात महत्त्वाकांक्षा जागृत करा, ते थोर पुरुष होणार आहेत असे त्यांच्या मनावर बिंबवा , त्यांच्यातील हिने गंड नाहीसा करा, लग्न करण्याची घाई करू नका , लग्न म्हणजे जबाबदारी. लग्नमुळे निर्माण होणारे आर्थिक जबाबदारी पार पाडणे इतपत आर्थिक दृष्ट्या सक्षम झाल्याशिवाय त्यांच्यावर लग्न लादू नका. जे लग्न करतील त्यांनी हे लक्षात ठेवले पाहिजे की, अति जास्त मुले होणे हे दुष्ट कृत्य आहे. आपल्या लहानपणी आपणाला मिळू शकली त्यापेक्षा अधिक चांगली परिस्थिती आपल्या प्रत्येक मुलाला देणे हे आई वडिलांचे कर्तव्य आहे. सर्वात अधिक महत्त्वाचे म्हणजे, लग्न झालेल्या प्रत्येक मुलीने पतीची मैत्रीण म्हणून त्याच्या प्रत्येक कार्यात सहकार्य द्यावे . मात्र गुलामासारखे वागण्यास खंबीरपणे तिने नकार

दयावा व समतेसाठी आग्रह धरावा. या उपदेशाचे तुम्ही पालन केले तर तुम्हा सर्वांना मान-सन्मान व कीर्ती कीर्ती प्राप्त होईल. स्त्रियांना केलेला हा उपदेश , अस्पृश्य स्त्रिया पुरता मर्यादित नाही, तर सर्व समाजातील स्त्रियांसाठी हा उपदेश आहे.

निष्कर्ष व सूचना:

स्त्रियांना असमानतेची वागणूक देत अन्याय अत्याचार करणारी समाजभूमी बदलायला निघालेले बाबासाहेब हे क्रांतिकारक होते. स्त्रियांच्या सर्वांगीण परिवर्तनासाठी सर्वकष स्वातंत्र्य देणारी भूमिका समाजभूमिका झाली पाहिजे यासाठी बाबासाहेबांना क्रांतिकारक परिवर्तन हवे होते. मध्ययुगीन सामंतवादी मूल्यांना गाडून, लोकशाही मूल्यावर आधारित नवे स्वातंत्र्य , समतेचे जीवन स्त्रीयांना मिळावे यासाठी हे सामाजिक युद्ध होते. या युद्धाचे नायकत्व बाबासाहेब करीत होते. स्त्रियांच्या प्रश्नावर रणसंग्रामात उतरलेल्या डॉ. बाबासाहेब आंबेडकरांना राजकीय नेते , धार्मिक गुरु, पुरुष सत्ताक मानणारा वर्ग यांनी साथ दिली नाही. याबरोबरच स्त्रियांच्या चळवळीचा पाठिंबा मिळाला नाही. खरे तर कोणत्याही देशाची प्रगती स्त्रियांच्या प्रगतीवर अवलंबून असते. म्हणून भारतीय समाजातील स्त्री प्रगत असावी , ही त्यांची भूमिका होती. बाबासाहेबांनी या देशातील सर्व जाती जमातीच्या स्त्रियांचा विचार केला. त्यानुसार चळवळी व कार्य केले. त्यामुळेच बाबासाहेब हे स्त्रियांचे नेते आहेत. सर्व शोषित , पीडित यांच्या पेक्षा स्त्रिया अधिक शोषित पीडित आहेत . त्या सर्वाधिक वंचित आहेत. त्यांना न्याय मिळाला पाहिजे यासाठी लढा देणारे , मंत्रीपद सोडणाऱ्या बाबासाहेबांना या देशातील सर्व स्त्रियांनी समजून घेण्याची आणि आपले नेते मानण्याची गरज आहे. आजही स्त्रियांचे प्रश्न सुटलेले नाहीत , आजच्या आधुनिक काळात ही हिंदू कोड बिल मूळ स्वरूपात लागू होणे अधिक गरजेचे आहे.

डॉ. बाबासाहेब आंबेडकरांची स्त्री विषयक भूमिका, भारतीय स्त्रिया समजून घेतील तर त्यांच्या जीवनातील प्रश्न , समस्या संपुष्टात यायला मदत होईल. स्वाभिमानाचे, स्वावलंबनाचे , आत्मसन्मानाचे जीवन या विचारातून मिळेल . बाबासाहेब भारतीय स्त्रियांच्या चळवळीतील महत्त्वाचे क्रांतिकारक सुधारक आहेत. भारतीय स्त्रियांना बाबासाहेब हे केवळ अस्पृश्यांचे नेते नसून सर्व स्त्रियांचे ते नेते आहेत हे पटेल. अशी काळाची गरज आहे. स्त्रीच्या पेहरावात , वर्तनात आत्मविश्वास झालेला बदल पाहून त्यांना आनंद झाला होता . चळवळीने , विचाराने आणि शिक्षणाने हा बदल झाल्याचे त्यांनी नमूद केले होते. आज हा बदल विस्तारला आहे .तो अजून विस्तारण्याची गरज आहे. स्त्रियांनी जात , वर्ग सोडून जाती जमातीचे वर्तुळ छेदून बाबासाहेबांना आपले नेते मानले आणि त्यांचे विचार कार्य आपल्या विकासाच्या आहेत, परिवर्तनाचे आहेत असे मानले तर फार चांगले होईल . देशाच्या सर्वांगीण विकासासाठी व उन्नतीसाठी हे आवश्यक आहे.

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प्रा.विशाखा मानकर,

कुंभलकर कॉलेज ऑफ सोशल वर्क,
वर्धा

स्त्रियाची प्रगती ज्या प्रमाणात झाली असेल त्यावरून एखाद्या समाजाची प्रगती मी मोजित असतो. माणूनच हा समुदाय पाहिल्यावर मला खात्री वाटते व आनंद होतो की आम्ही प्रगती केली आहे. महामानव डॉ. बाबासाहेब आंबेडकरानी २ जुलै १९४२ रोजी नागपूर येथे आयोजित ऑल इंडिया डिप्रेसड क्लासेस बीमेन्स कॉन्फरन्समध्ये महिलांना उद्देशून केलेल्या भाषणातील वरील ओळी म्हणजे या महामानवाच्या महिलांच्या सर्वांगीण प्रगतीविषय दृष्टिकोनाचा परिचय देतात.

स्त्रीला धर्मसंस्कृती आणि जातीसंस्थांनी रूढी, परंपरेच्या विळख्यात अडविले. डॉ. बाबासाहेब आंबेडकरांनी स्त्रीयां संबंधातील भावना त्यांच्या विविध लेखनातून आणि भाषणातून व्यक्त होत होत्या. भारतीय संस्कृतीचा विचार करता स्त्रियांना कायमच दुय्यम स्थान देण्यात आले असले तरी अल्पप्रमाणात का होईनास्त्रियांना आदराचे असले तरी त्यांना विशिष्ट परिघ मात्र ओलाडू दिला गेला नाही. अतिप्राचीन काळात मातृसत्ताक पद्धतीअस्तित्वात होती. अथर्व वेदातील संदर्भावस्न त्या काळातील स्त्रीला उपनयन संस्कार करण्याचा अधिकार प्राप्त होतास्त्रोत सूत्रानुसार स्त्रिया वेदमंत्राचा पाठ करू शकत होत्या आणि त्या स्त्रियांना वेदाचे अध्ययन करण्याकरिता शिकविलेजात होत. परंतु कालांतराने परकीय आक्रमण, पुरुषप्रदान संस्कृती ह्या सर्वांच्या परीणाम स्त्रीच्या स्वातंत्र्यावर झाला आणि स्त्री हळुहळु पारतंत्र्यात जायला लागली. मनुस्मृतीच्या लिखानानुसार तर नारी नरकाचे द्वारच असल्याचे लिहून ठेवलेले होते. त्यामुळे स्त्रीयाचे अधिकच अधपतन झाले. मनुस्मृतीचा काळ हा स्त्रीयांच्या शोषणाचा उच्चांकन होता असे म्हणायला हरकत नाही. परंतु डॉ. बाबासाहेब आंबेडकरांना स्त्रीयांच दुःख ओळखले आणि स्त्रीयांच्या स्वातंत्र्या करीता सतत प्रयत्न करीत राहिले.

महामानव डॉ बाबासाहेब आंबेडकरांनी आपल्या प्रत्येक भाषणात शिक्षणावर भर दिला. १९ जुलै १९४२ रोजी नागपूर येथे झालेल्या अखिल भारतीय दलित महिला परिषदेस उपस्थित २५ हजारावर स्त्रियांना संबोधित करताना बाबासाहेबानीस्त्रियांच्या प्रगतीवर भर दिला घटस्फोट देणे वघेणं, स्थावर व जगम इस्टेटीत वाटा मिळणे. असे महिला सक्षमीकरणाचे ठराव करण्यात आले आणि या ठरावावर महिलांनी भाषणे केली. अशा विविध परिषदा व सभासह विविध माध्यमातून डॉ. बाबासाहेब आंबेडकरांचे स्त्रियांच्या हक्काबाबतचे विचारआपल्याला समजते.

बाबासाहेबांच्या मते कोणत्याही समाजाचे मूल्यमापन त्या समाजातल्या स्त्रियांची परिस्थिती कशी आहे, यावरून करता येते. समाजाने स्त्रियांच्या विकासाकडे लक्ष केंद्रित करणे आवश्यक असल्याची त्याची आग्रही भूमिका होती. ही समग्र प्रगती केवळ पुरुषांचीच नव्हे, तर स्त्रियांचीदेखील होणे गरजेचे आहे, हे भान त्यांना विद्यार्थिदशेतच आले होते. ते स्त्री शिक्षणाचे कट्टर पुरस्कर्ते होते. प्रत्येकाने आपल्या घरातल्या मुलीला शिक्षणाची संधी दिली तर हा विचार समाजात सर्वत्र पसरेल. समाजाची प्रगती होण्यासाठी शिक्षणाचा प्रसार हायला हवा, असे त्यांचे ठाम मत होते. आईवडिलांनी बालपणापासूनच मुलींच्या शिक्षणाकडे लक्ष दिले पाहिजे. ब्राह्मणाच्या मुली जितक्या शिकतील तितक्या दलितामधल्या मुली शिकल्या पाहिजेत, असे विचार ते वेळोवेळी मांडत. ते केवळ विचार मांडून थांबले नाहीत, वेळोवेळी आपल्या कृतीतून जनतेला मार्गदर्शन पण केले.

भारतीय समाज व्यवस्थेत घट्ट रुजलेली विषमता नष्ट करण्यासाठी झटणाऱ्या बाबासाहेबांना स्त्रियांवर होणारे अन्याय- अत्याचार अस्वस्थ करत होते. पितृसत्ताक संस्कृतीचा पगडाही लक्षात येत होता. स्त्रियांचे त्यांच्या मनाविरुद्ध झालेले विवाह आणि लादली जाणारी बाळंतपणे याचाही परिणाम दिसत होता. ही परिस्थिती बदलण्याचे एकमेव प्रभावी साधन म्हणजे शिक्षण, यावर त्यांचा ठाम विश्वास होता. हा विचार समाजात रुजण्यासाठी त्यांनी आपल्या लेखांतून-व्याख्यानांतून पोटतिडकीने मांडणी केली.

स्वतंत्र भारताचे पहिले कायदे मंत्री म्हणून बाबासाहेबांनी स्त्रियांच्या सक्षमीकरणाचे अनेक निर्णय घेऊन त्यांची अंमलबजावणी केली. खाण कामगार स्त्रीला प्रसूती भता, कोळसा खाणीत काम करणाऱ्या स्त्री कामगारांना पुरुषांइतकीच मजुरी, बहुपत्नीत्वाच्या प्रथेला पायबंद, मजूर व कष्टकरी स्त्रियांसाठी २१ दिवसांची किरकोळरजा, एकामहीण्याचहक्काचीरजा, दुखापत झाल्यास नुकसानभरपाई आणि 20 वर्षांची सेवा झाल्यावर निवृत्तिवेतनाची तरतुद यासारख्या महत्वाच्या निर्णयांचा उल्लेख करायला हवा.

बाबासाहेबांनी १९४७मध्ये कायदा मंत्री असताना हि सहिता विधेयक हिंदू कोड बिलाचा प्रस्ताव लोकसभेत मांडला. अस्पृश्यतेचे उच्चाटन, स्त्री-पुरुष समानता, स्त्रियांना काढीमोड घेण्याचा अधिकार, वारसाहक्काचे लाभ अशा अनेक तरतूदींचा समावेश होता, बाबासाहेबांच्या मते सामाजिक न्यायाचा लढा यशस्वी होण्यासाठी हिंदू समाजाच्या वैयक्तिक कायद्यामध्ये जाती व्यवस्था आणि पुरुषप्रधानता यांना नकार देऊन समान वैयक्तिक संबंधाची पायाभरणी करणे आवश्यक होते. दुर्दैवाने या विधेयकाला लोकसभेत प्रचंड विरोध झाला. या विधेयकाला प्रारंभी पंडित नेहरुंचा पाठिंबा होता, पण सनातनी मंडळीचा टोकाचा विरोध आणि येऊ घातलेल्या निवडणुकांमुळे प्रतिगामी शक्तीरामोर हार पत्करावी लागली. बाबासाहेबांना याचा खूप त्रास झाला. शेवटी या मुद्यांवरून त्यांनी आपल्या मंत्रिपदाचा त्याग केला. हिंदू कोड बिलाचे काम संविधान निर्मितीएवढे महत्वाचे होते, असे ते सांगत

संविधानात आर्थिक प्रश्नावर समान अधिकाराची तत्वे समाविष्ट करून अपेक्षित परिणाम होणार नाही, तर त्यासाठी हिंदू संहितेमध्ये सुधारणा करण्याची गरज आहे, असे त्यांचे मत होते. जातीय अन्याय आणि स्त्रियांवर होणारे अन्याय यामागची मूळ कारणे एकमेकामध्ये गुंतलेली आहेत, घटनेला समांतर अशी परिपूर्ण हिंदू

संहिता असावी, अशी त्यांची इच्छा होती; पण तसे होऊ शकले नाही. ज्या मतदानाच्या अधिकारासाठी युरोपमधल्या स्त्रियांना संघर्ष करावा लागला तो अधिकार भारतीय स्त्रियांना न मागताच बाबासाहेबांनी दिला.

बाबासाहेबांनी आपल्या चळवळीत स्त्रियांना आवर्जून सहभागी करून घेतले. १९२०या महाडचा चवदार तळ्याचा सत्याग्रह, १९३०चा नाशिकचा काळाराम मंदिर सत्याग्रह व १९४२च्या नागपुरातल्या महिला परिषदेत स्त्रिया मोठ्या संख्येने सहभागी झाल्या होत्या. लग्न ही मुलीच्या प्रगतीमधील अडचण असून मुलीवर ते लादले जाऊ नये, लग्नानंतर पत्नी ही नवऱ्याची मैत्रीण व समान अधिकार असलेली सहचारिणी असायला हवी. ती नवऱ्याची गुलाम व्हायला नको, असे ते म्हणत, बायको कशी असावी, याबाबत पुरुषाचे मत घेतले जाते, तद्वतव तिचेही नवऱ्याविषयीचे मत, आवडी-निवडी विचारात घेतल्या पाहिजेत.

स्त्रियांनी आपले हक्क मिळण्यासाठी पुढे यायला पाहिजे, हा विचार डॉ. बाबासाहेबांनी मांडले. बाबासाहेबांचे भारतीय स्त्रियांवर अनेक उपकार आहेत. परंतु उच्च जातीच्या स्त्रियांना त्याचा विसर पडला आहे. डॉ. बाबासाहेबांनी फक्त दलीत स्त्रीयांकरीताच कार्य केलेले नाही तर समाजातील संपूर्ण स्त्रीवर्गाच्या उत्थानाकरीता प्रयत्न केलेले असल्याचे दिसून येते. बाबासाहेबांनी केवळ दलित स्त्रियांचा विचार केलेला नसून समस्त स्त्रीवर्गाचे प्रश्न ऐरणीवर आणले. हिंदू कोड बिलाच्या माध्यमातून सधन, उच्चभू स्त्रियांचेच कल्याण होणार होते. हिंदू कोड बिलात सुचवलेल्या उपाययोजना पुढे कायद्याच्या रूपाने अमलात आल्या, त्याचा लाभ दलित-बहुजन स्त्रियांपेक्षा उच्चवर्णीय स्त्रियांनाच अधिक प्रमाणात झाला. येत्या काळात बाबासाहेबांनी स्त्रियांसाठी केलेल्या अद्वितीय कामगिरीची दखल नव्या पिढीतल्या, पुरोगामी, समतावादी उच्चभू व बहुजन समाजातल्या स्त्रिया घेतील, अशी आशा करूया'

संदर्भ

1. प्रा. प्रवीण घोडेस्वार, नाशिक gpraveen18feb@gmail.com
2. डॉ. बाबासाहेब आंबेडकर यांचे स्त्रिविषयक लेखन, संपादन : महेंद्र गायकवाड
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प्रा. संध्या फटिंग,

तिरपुडे समाजकार्य महाविद्यालय, नागपूर

Email id [_sandhyashri1984@gmail.com](mailto:sandhyashri1984@gmail.com)

बाबासाहेब डॉ. भिमराव आंबेडकर हे 1913 ते 1937 या सुमारास अमेरिकेतील कोलंबिया विद्यापीठात शिक्षण घेत होते. ही चार वर्षे त्यांच्या संबंध वैचारिक दृष्टीने अतिशय महत्वाची वर्षे ठरली. त्यांच्या जीवनाविषयक तत्त्वज्ञानाचा पाया या काळात घातला गेला. 1914 पासून 1921-22 पर्यंत ते इंग्लंडमध्ये विद्यापीठातून शिक्षण घेत होते; परंतु इंग्लंडपेक्षा अमेरिकेतील वास्तव्यातच त्यांच्या पुढील जीवनाच्या पाया रणीचे कार्य झाले. याचे महत्वाचे कारण म्हणजे याच काळात डॉ. आंबेडकरांचा प्रो. जॉन ड्युई यांचेशी संबंध आला. प्रो. ड्युई यांच्या विचारांचा बाबासाहेबांच्या जीवनाविषयक दृष्टीकोणावर खोलवर असा झाला. प्रो. जॉन ड्युई हे 1913 - 14 च्या काळात बौद्धिक जीवनाच्या कळसावर पोहचलेले व्यक्ति होते. याच काळात अमेरिकेतील शिक्षण पद्धतीवर त्यांच्या तत्त्वज्ञानाचा खोल प्रभाव पडला होता. प्रा. मंगरुळकर म्हणतात, "प्रा. ड्युई यांच्या सखोल व्यासंगामुळे या काळातील अमेरिकन विद्यापीठातील अनेक विचारी ध्येयनिष्ठ तत्वांवर त्यांच्या विचारांचा ठसा उमटला होता."¹ ड्युईच्या विचारांचा प्रभाव या काळात सर्व अमेरिकेवर इतका होता ही, त्या प्रवापासून निसटणे ध्येयवादी विचारी विद्यार्थ्यांना जवळजवळ अशक्य होते. या सर्व तत्त्वज्ञानाचा डॉ. आंबेडकरांवर फार मोठा परिणाम झाला हे वास्तव आहे. तरुण मनावर संस्कार करणे हे प्रो. ड्युईचे ध्येय होते म्हणूनच डॉ. आंबेडकर म्हणत असत, "जॉन ड्युईचे आपल्यावर मोठे वैचारिक प्रभाव आहे. 1936 च्या Annihilation of Cast* या पुस्तकातूनही त्यांनी जाहीरपणे या गोष्टीचा उल्लेख केला आहे."²

डॉ. आंबेडकरांनी राजकीय, सामाजिक, आर्थिक, धार्मिक ऐतिहासिक आणि शैक्षणिक प्रश्नांची जी चिकित्सा केली आहे. त्या चिकित्सा पद्धतीचा तात्विक पाया 'साधनवाद' आहे. भितीमध्ये एका केंद्राच्या नेतृत्वात त्याचा परिघ साधनवादाच्या तात्विक तत्त्वज्ञानाच्या बिंदू नेतृत्वात पसरला असतो त्याचप्रमाणे बाबासाहेबांचा दृष्टिकोण भारतीय प्रश्नांची, सखोल उत्तरे शोधणारे एक नामवंत भारतीय विचारवंत होते.

इ.स. 1947 ला भारत देश स्वतंत्र झाला. भारताने राज्यकारासाठी लोकशाही तत्वांचा स्वीकार कला. 1950 साली स्वातंत्र्य, समता, बंधुता या तत्वांना अनुसरून राज्यघटना निर्माण झाली. सर्वसामान्यांना सामाजिक, आर्थिक व राजकीय न्याय मिळावा या दृष्टीने समाजरचना तयार करणे, प्रत्येकाला निर्वाहासाठी लागणारी साधने उपलब्ध करून देणे, शिक्षण मोफत व सक्तीचे करणे आदि मार्गदर्शक तत्त्वे घटनेच्या माध्यमातून बाबासाहेबांनी अंतर्गत केली आहेत. शिक्षण हे समाजपरिवर्तनाचे महत्वाचे साधन आहे. शिक्षणानेच अस्तित्वात असलेली मूल्ये, जीवनपद्धती कौशल्ये व परंपरा व्यक्तित्वात मनात रुजवली जातात, त्या दृष्टीने पारंपरिक मूल्ये, मनोवृत्ती, परंपरा, जीवनपद्धती यामध्ये आवश्यक बदल घडवून आणण्याची प्रक्रिया म्हणजे बाबासाहेबांची ध्येयदृष्टी होय.

आंतरराष्ट्रीय राजकारणात विज्ञान-तंत्रज्ञान व औद्योगिकरणाच्या क्षेत्रामध्ये मानाचे स्थान प्राप्त होण्यासाठी स्वातंत्र्योत्तर भारतात शिक्षणाचा विकास ही महत्वाची, दूरगामी बाब ठरली आहे.

शिक्षणाचा नवा मूलगामी विचार:- 1933 ला लार्ड मेकॉले यांनी Theory of Fictation हा सिद्धान्त मांडला या सिद्धान्ताचे तत्त्व होते की, समाजात शिक्षणप्रसार झाला तर हे शिक्षण आधी समाजाच्या वरच्या थरात गेले पाहिजे, तेथून ते खालच्या वर्गात झिरपेल, त्यानंतर पुन्हा ते अतिखालच्या वर्गात झिरपेल या क्रमाने काही काळानंतर सर्व समाज सुरक्षित होईल. डॉंगरमाथ्यावरचे पाणी वरून खालच्या थरात जावे हा त्यामागचा हेतू होता. त्यामुळे तत्कालीन काळात शासनाचे पूर्ण लक्ष उच्च थराच्या शिक्षणाकडे होते. परंतु महात्मा फुलेंनी या सिद्धान्ताला आव्हान देऊन आमच्या जातिबद्ध समाजव्यवस्थेमध्ये हा सिद्धान्त लागू पडू शकत नाही; येथे ज्ञानाविषयी शेकडोवर्षांची विशिष्ट परंपरा आहे. या समाजात त्यामुळे ज्ञान वरून खाली जाणार नाही ते खालून वर गेले पाहिजे असा क्रांतीकारी विचार त्यांनी मांडला.

1983 मध्ये हंटर कमिशनला म. फुलेंनी सादर केलेल्या अहवालात म्हणतात, "Their object in Patronising this virtual high class education appears to be prepare scholars who, it is thought, would in time bend learning without money and without price. We ask the friends of Indian Universities to Favour us with a single example of the truth of their theory..... have they in any way shown themselves anxious to advance the general interests and repay Philanthropy in the patriotism? upon what grounds is it asserted the best way to advance the moral and intellectual welfare of the people to raise the standard of instructions among the higher classes"³ आणि म्हणूनच 1951-52 पासून समाजाच्या खालच्या थरातील लोकांसाठी प्राथमिक शाळा काढून शिक्षण प्रसारच्या कार्यास खऱ्या अर्थाने सुरुवात झाली.

बाबासाहेब डॉ. आंबेडकरांनी आपल्या संबंध आयुष्यात शिक्षणाला अत्यंत महत्वाचे स्थान दिले एवढेच नाहीतर विद्येला आपले पहिले उपास्यदेव मानले होते. डॉ. आंबेडकर आयुष्य र शिकत आणि शिकवित राहिले. मनुष्य हा आजन्म विद्यार्थिच असतो ही विचारधारा त्यांनी जीवनाची गाठोडी म्हणून अंगिकारली होती. शिका, संघटित व्हा, संघर्ष करा या तीन तत्वात डॉ. आंबेडकरांच्या सर्व शैक्षणिक विचारांचे सार दडले आहे. त्यांच्या मतानुसार शिक्षण ही विकासाची पायवाट आहे. व्यक्तीला जाणीव करून देते ते शिक्षण होय. आपल्या सर्व सामाजिक दुखण्यावर शिक्षण हेच एक औषध आहे. यावर त्यांची अपार निष्ठा होती म्हणूनच दलितांच्या, मागासलेल्यांच्या विकासासाठी ते आजन्म झटत राहिले. अस्पृश्यता आणि जातीयतेच्या बेड्या जोडत राहिले, बहुजनांच्या कल्याणासाठी झिजत राहिले. बाबासाहेब म्हणत असत की, "शिक्षण हा सामाजिक, आर्थिक आणि राजकीय क्रांतीचा मूलाधार आहे." तमचा उद्धार करण्यास आता एकच मार्ग आहे तो म्हणजे राजकारण कायदा करण्याची शक्ती, पोट र अन्न आणि राहण्यास जागा व द्रव्यार्जनाचे साधन मिळत नाही याला कारण देव आणि दैव दोन्हीही नाही. तुम्हाला अन्न वस्त्र आणि निवारा देणे हे या देशातील कायदे करणाऱ्या सत्तेचे कार्य आहे. व त्या सत्तेचा कारार तुमच्या संमतीने साहाय्याने आणि सामर्थ्याने चालणार आहे. "।कर, शिक्षण व राजसत्ता मिळविण्यासाठी बुद्धीचा व्यय करा."⁴

शिक्षणाची संधी प्रत्येकाला मिळावी असा हितोपदेश बाबासाहेब सदैव देत असत ते म्हणतात, आई-बाप मुलांना जन्म देतात; कम देत नाहीत, हे म्हणणे बरोबर नाही. आई-बाप मुलांच्या आयुष्याला वळण लावू शकतात, ही गोष्ट आपल्या लोकांच्या मनावर बिंबवून जर आपण मुलांच्या शिक्षणाबरोबर मुलींच्याही शिक्षणासाठी धडपड केली तर समाजाची प्रगती झपाटयाने होईल. आजही अनेक कुटुंबांमध्ये मुला-मुलींना वेगळीच वागणूक दिली जाते. त्यांच्या शिक्षणाकडेही फारसे गांठ्याने पाहिले जात नाही. आजही मुलींच्या शिक्षणाची प्रगती मुलांच्या शिक्षणाच्या तुलनेत आशादायक नाही.⁵ डॉ. आंबेडकरांना मुला-मुलींच्या सहशिक्षणाची कार्यप्रणाली अपेक्षित होती. अनेक सुशिक्षित लोक नोकरी मिळाली की, ते

फक्त आपला आणि आपल्या कुटुंबाचाच विचार करतात आपण समाजाचे काही देणे आहेत याकडे लक्ष देत नाहीत. अशाबद्दल डॉ. बाबासाहेब आंबेडकर म्हणतात, "व्यक्ती बी.ए., एम.ए. झाला म्हणजे त्याने सर्व ज्ञान संपादन केले, ही जवना चुकीची आहे, मनुष्याने आयुष्य र शिकत राहिले पाहिजे.

आपल्या दरिद्रा व अज्ञानी लोकांची बांधवांची सेवा केली पाहिजे हे सुशिक्षितांचे आद्य कतव्य आहे. बडया हुद्याच्या जागी गेल्यावर या सुशिक्षितांना आपल्याच अशिक्षित बांधवांचा विसर पडतो याचे कारण म्हणजे त्यांच्या ठिकाणी आपल्या बांधवांबद्दल कळकळ व तळमळ नाही हे होय"⁶

शिक्षण हे समाजपरिवर्तनाचे महत्वाचे हत्यार आहे ते प्रत्येकाने प्राशन करावे त्यानेच अज्ञानाचा अंधकार दूर करता येतो हयाचे धडे बहुजन समाजाला डॉ. आंबेडकरांनी दिले आहे. ते म्हणत असत, "उच्च शिक्षण घेऊन तज्ज्ञ झालेला वर्गच समाजात आमूलाग्र परिवर्तन आणू शकतो. उपासमारीने शरीराचे पोषण कमी होऊन माणूस हतबल आणि अल्पायुशी होतो त्याचप्रमाणे शिक्षणाच्या अभावी तो निर्बुद्ध राहिल्यास जिवंतपणी तो दुसऱ्या गुलाम होतो."⁷ या विचारांचा हेतू एकच होता की, कोणतेही मूलशिक्षणापासून वंचित राहू नये, भारतीय विद्यापीठातून मिळणारे शिक्षण समाजांमूख नाही. विद्यापीठ ही कवळ पदवी देणारी संस्था ठरू पाहत आहे. जे विद्यार्थी अधिक महत्वाकांक्षी आणि जिज्ञासू असतात ते आपली कुलगविण्यासाठी अमेरिका, इंग्लंड सारख्या देशाचा आधार घेतात पुढे तिथेच स्थायीक होतात त्यामुळे त्यांच्या ज्ञानाचा, त्यांच्या शिक्षणाचा भारताने कलेल्या खर्चाचा फायदा देशाला होत नाही. विद्यापीठीय शिक्षण हे समाजांमूख व विज्ञाननिष्ठ आणि पक्षपातरहित असावे कोणत्याही विशिष्ट समाज घटकाच्या हितसापेक्ष नसावे. बाबासाहेबांनी कलेला विचार प्रत्येक मानवाला स्वाभिमानाने जगण्याचा मूलमंत्र आहे. म्हणूनच त्यांनी शिक्षणासाठी जीवाचे रान करून शिक्षण हेच मानवाच्या विकासाचे, प्रगतीचे आणि उन्नतीचे साधन आहे हा विचार लोकोत्तर केला आहे.

संदर्भ:-

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भारतरत्न डॉक्टर बाबासाहेब आंबेडकर यांची श्रद्धास्थाने

डॉ. राहुल यशवंतराव निकम

(सहाय्यक प्राध्यापक)

भगिनी मंडळ चोपडा संचलित

समाजकार्य महाविद्यालय, चोपडा, जि. जळगाव,

Email -rahul.y.nikam@gmail.com

सारांश -

भारतीय संविधानाचे निर्माते डॉ. बाबासाहेब आंबेडकर हे नाव फक्त भारतीयांनाच नाही तर जगभरातल्या अनेकांना माहित आहे. डॉ. बाबासाहेब आंबेडकर यांनी स्वतःच्या कार्य कौशल्यामुळे आणि कर्तृत्वामुळे स्वतःची वेगळी ओळख निर्माण केलेली आहे. भारतीय संविधानाच्या माध्यमातून त्यांनी स्वातंत्र्य, समता, बंधुता, न्याय, समाजवाद, मानवतावाद आणि धर्मनिरपेक्षता यासारखी उच्चतम दर्जाची महान महान तत्वे सर्व भारतीयांना अर्पण केली. "एक माणूस एक मत" असे संविधानिक तरतुदीत नमूद करून समाज व्यवस्थेतील विषमता जमीनदोस्त करून समता प्रज्वलित केलेली आहे. भारतीय संविधानाची निर्मिती करताना त्यांनी फक्त स्वतःच्या जातीचा, समाजाचा, धर्माचा विचार केलेला नाही तर संपूर्ण भारतीयांचा विचार केलेला आहे. सर्व जातीच्या, धर्माच्या, पंथाच्या लोकांचा विचार करून त्यांचे जीवन विकासाच्या दिशेने नेण्याचा त्यांचा प्रयत्न दिसून येतो. या देशातील एकूण लोकसंख्येच्या जवळपास पन्नास टक्के लोकसंख्या असणाऱ्या महिलावर्गात आज डॉक्टर बाबासाहेब आंबेडकर यांच्या मुळे सुखाचे दिवस आलेले आहे असे म्हणण्यास कोणतीही हरकत नाही. भारतरत्न डॉक्टर बाबासाहेब आंबेडकरांनी सर्व भारतीयांना दिलेल्या उच्चतम अशा मानवी मूल्या मुळेच त्यांचे भारतातच नव्हे तर जगभरात अनुयायी पसरलेले दिसतात.त्यांची जयंती फक्त भारतीयच साजरी करतात असे नव्हे तर जगभरातल्या अनेक देशात त्यांची जयंती अतिशय उत्साहाने साजरी केली जाते. आज देशभरात डॉक्टर बाबासाहेब आंबेडकरांच्या नावाने जेवढ्या सामाजिक, शैक्षणिक संस्था आहेत, जेवढे विद्यापीठ आहेत, महाविद्यालय आहेत, जेवढे पुतळे आहेत तेवढे अन्य कोणत्याही महापुरुषांच्या असल्याचे आढळून येत नाही. डॉक्टर बाबासाहेबांच्या एकूणच कार्याचा, त्यांनी मानवजातीसाठी दिलेल्या योगदानाचा जेव्हा आम्ही विचार करतो त्यावेळेस आमच्या मनात सहाजिकच प्रश्न निर्माण होतो की, महामानव डॉक्टर बाबासाहेब आंबेडकर यांना हे कसे काय शक्य झाले ? अशी कोणती ताकद प्रेरणा शक्ती त्यांच्याकडे होती की ज्यामुळे त्यांनी पाच हजार वर्ष जुने विषमता जोपासणारी समाजव्यवस्थाच मोडून काढली ? शोषण मुक्तीच्या जागतिक इतिहासातील एक गौरव शाली अध्याय लिहिला ? बहुजनांची सामाजिक, आर्थिक, राजकीय, शैक्षणिक, धार्मिक इत्यादी स्वरूपाची गुलामगिरी मोडीत काढली ? अन्याय, अत्याचार, अनाचार, भ्रष्टाचार याविरुद्ध प्रखर लढा उभारला ? डॉक्टर बाबासाहेब आंबेडकरांना हे सर्व शक्य झाले कारण त्यांच्या डोळ्यासमोर त्यांचे आदर्श, त्यांचे गुरू यांनी केलेल्या मानवतावादी कार्याचा इतिहास उभा होता. डॉक्टर बाबासाहेब आंबेडकरांना हे सर्व शक्य झाले कारण त्यांच्या डोळ्यासमोर त्यांची श्रद्धास्थाने, त्यांचे आदर्श, त्यांचे गुरू, त्यांची उपास दैवते हे उभे होते आणि ते निश्चित स्वरूपाचे होते.

बीजसंज्ञा - डॉक्टर बाबासाहेब आंबेडकर, गुरू ,आदर्श, श्रद्धास्थान, उपास्यदैवत, बुद्ध, महात्मा ज्योतिराव फुले, संत कबीर, विद्या, स्वाभिमान, शील इत्यादी

संशोधनाचे उद्देश -

1. डॉक्टर बाबासाहेब आंबेडकरांच्या गुरू विषयक अभ्यास करणे.

2. डॉक्टर बाबासाहेब आंबेडकरांच्या उपास्य दैवताला विषयक अभ्यास करणे.

गृहीत कृत्य -

1. डॉक्टर बाबासाहेब आंबेडकर यांचे गुरु म्हणजे तथागत गौतम बुद्ध, संत कबीर आणि महात्मा ज्योतिराव फुले हे आहेत.
2. डॉक्टर बाबासाहेब आंबेडकरांची उपास्य दैवत विद्या, स्वाभिमान आणि शील आहे.

संशोधनाची साधने -

सदर संशोधनपर शोधनिबंध साठी संशोधकाने द्वितीयक साधनसामुग्रीचा, पुस्तकांचा उपयोग केलेला आहे.

प्रस्तावना -

भारतरत्न डॉक्टर बाबासाहेब आंबेडकरांनी दिनांक 28 ऑक्टोबर 1954 रोजी त्यांच्या हीरक महोत्सवानिमित्त पुरंदरे स्टेडियम मुंबई येथे आयोजित केलेल्या विशेष समारंभात त्यांच्या जीवनावर प्रभाव टाकणाऱ्या त्यांच्या गुरुंविषयी आणि त्यांचे उपास्य दैवत यांविषयी स्पष्टीकरण केले आहे. या सभेत त्यांनी त्यांच्या एकूणच व्यक्तिमत्त्वावर असणार त्यांच्या गुरुंचा प्रभाव आणि त्यांच्या उपास्यदैवतं विषयी उपस्थितांचे आपल्या भावना व्यक्त करून कृतज्ञता प्रकट केली.या अपूर्व सोहळ्यात डॉक्टर बाबासाहेब आंबेडकरांना सर्वसामान्य जनतेच्या वतीने एक लाख 18 हजार रुपयांची थैली अर्पण करण्यात आली होती. या निधीतून प्राप्त होणाऱ्या रकमेचा उपयोग बाबासाहेबांनी आरोग्यासाठी करावा असे सुचविण्यात आले होते. या बाबतची विनंती हिरक महोत्सव समितीचे सचिव माननीय श्री. उपशम आणि माननीय श्री. भंडारे यांनी केली. या सभेसाठी जमलेल्या सुमारे 30000 श्रोत्यांनी टाळ्यांच्या गजरात त्याला अनुमोदन दिले. परंतु डॉक्टर बाबासाहेब आंबेडकरांनी आपल्या कर्तृत्वाला साजेसे वक्तव्य म्हणजे "माझ्यासारख्या बेरीज करणे आपल्या निढळाच्या घामाने जमविला गरीब जनतेचा पैसा स्वीकारणे बेशरम पणाचे आहे" असे सांगत आपल्या निस्वार्थी वृत्तीचा परिचय दिला आणि मानवतेची भावना जोपासत तो सर्व निधी मुंबईला बांधण्यात येणाऱ्या एका इमारतीला देत असल्याचे जाहीर केले.

गुरु-

डॉक्टर बाबासाहेब आंबेडकरांनी जे काही केले आहे त्याला कारणीभूत म्हणजे त्यांचे आदर्श होते असे म्हणावयास हरकत नाही. बाबासाहेब म्हणतात मी काही संन्यासी किंवा बैरागी नाही प्रत्येकाला असतात तसे गुरु मला देखील आहे. त्यांचा आणि माझा कालखंड जरी एक नसला तरी त्यांच्या शिकवणुकीचा प्रभाव त्यांच्यातील माणसा प्रतीची संवेदनशीलता आणि मानवतावाद मला प्रभावित करतो माणसामाणसातील भेदभाव दूर करण्यासाठी, त्यांचे दैन्य दुःख दूर करण्यासाठी, त्यांना प्रगतीचा मार्ग दाखविण्यासाठी ज्या महान विभूतींनी कार्य

केले,त्यांच्यातील मनाला भावणाऱ्या, माझ्यावर प्रभाव टाकणाऱ्या खालील तीन विभूती आहेत.

प्रथम गुरु - तथागत भगवान गौतम बुद्ध

दुसरे गुरु - संत कबीर

तिसरे गुरु -- महात्मा जोतीराव फुले

डॉक्टर बाबासाहेब आंबेडकर यांची उपास्य दैवते -

डॉक्टर बाबासाहेब आंबेडकर म्हणतात की, प्रत्येक व्यक्तीची काही उपास्यदैवते असतात. त्यांना प्रमाण मानून तो व्यक्ती जीवन जगत असतो. कोणाची उपास्यदैवत मरीआई, काळुबाई, खंडोबा, मसोबा इत्यादी असतात. तशी माझी देखील तीन उपास्य दैवते आहेत.

पहिले उपास्य दैवत - विद्या

डॉक्टर बाबासाहेब आंबेडकर हे एक प्रचंड विद्वान, अभ्यासू, प्रज्ञावान व्यक्ती म्हणून जगाला जगाला परिचित आहेत. त्यांच्या मते विद्येशिवाय कोणत्याही मनुष्य प्राण्याच्या जीवनात सुख, शांती, समाधान येत नाही. विद्या विहीन व्यक्तीची अवस्था पशु समान असते. अखंड विद्येच्या साधनेने माणसाला माणुसकी प्राप्त होते. बाबासाहेब विद्याभ्यासी होते. विद्येचा अखंड व्यासंग मनुष्याला एका वेगळ्या उंचीवर नेतो असे त्यांचे मत होते. म्हणून ते स्वतः प्रचंड अभ्यास करित दिवसाच्या चोवीस तासांपैकी 18 ते 21 तास अभ्यास बाबासाहेबांनी केलेला आहे. त्यांच्या या विद्याव्यासंगातूनच त्यांनी पुस्तकासाठी "राजगृह" नावाची इमारत बांधली. या राजगृहात त्यांच्या स्वतःच्या मालकीची सुमारे वीस हजार पुस्तके होती. म्हणून बाबासाहेब आपल्या अनुयायांना संदेश देताना म्हणतात की "जर तुमच्याकडे दोन रुपये असतील तर त्यातील एक रुपयाची भाकरी घ्या आणि दुसऱ्या रुपयाचे पुस्तक घ्या भाकरी तुम्हाला जगवेल तर पुस्तक तुम्हाला जीवन जगण्याचा मार्ग दाखविल" यावरून बाबासाहेबांची विद्येची आवड लक्षात येते.

दुसरे उपास्य दैवत - स्वाभिमान

डॉक्टर बाबासाहेब आंबेडकर जीवनात स्वाभिमानाला प्रचंड महत्त्व देतात. मान खाली घालून, निमुटपणे अन्याय अत्याचार सहन करणे आणि लाचारा सारखे जीवन जगणे त्यांना मान्य नव्हते. ते म्हणतात "शंभर दिवस शेळी म्हणून जगण्यापेक्षा एक दिवस वाघ म्हणून जगा " अन्याय, अनाचार, अत्याचार त्यांना मान्य नव्हता. अन्याय अत्याचाराच्या विरोधात बंड करून उठले पाहिजे असे त्यांचे मत होते. ते म्हणतात "अन्याय करणाऱ्या पेक्षा अन्याय सहन करणारा जास्त दोषी असतो" म्हणून ते पुढे म्हणतात "गुलामाला गुलामीची जाणीव करून द्या म्हणजे तो बंड करून उठेल" पीडित, शोषित, वंचित लोकांनी लाचारीने न जगता स्वाभिमानाने जगले पाहिजे असे त्यांचे स्पष्ट मत होते. त्याकरिता ते लोकांना सतत "शिका, संघटीत व्हा आणि अन्यायाविरोधात संघर्ष करा" अशी शिकवण देतात. शिक्षण घेण्यासाठी प्रवृत्त करीत. लाचारी, गुलामगिरी, मान डोलावणे ची वृत्ती माणसाला अधोगतीकडे नेते असे त्यांचे मत होते.

तिसरे उपास्य दैवत - शील

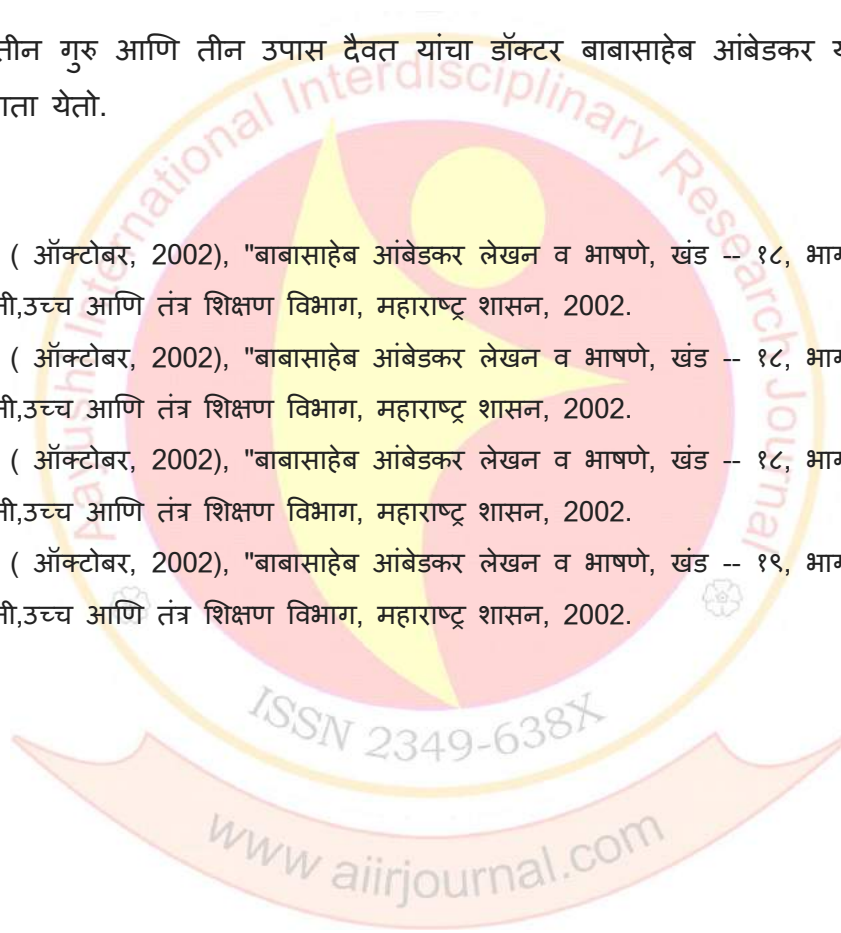
डॉक्टर बाबासाहेब आंबेडकरांनी जीवनात शील संवर्धनाला प्रचंड महत्त्व दिले. शील विहीन जीवन म्हणजे पशु समान जगणे होय असे त्यांचे मत होते. बाबासाहेबांनी आयुष्यात दगाबाजी, फसवणूक किंवा आत्मसिद्धी करिता कोणतेही पाप केले नाही याबद्दल त्यांना अतिशय अभिमान वाटत असे. बाबासाहेब म्हणतात "मी विलायतेला अनेकवेळा गेलो पण अजूनही दारू प्यायलो नाही, सिगारेट प्यालेलो नाही, मला कसलेही व्यसन नाही, पुस्तक आणि कपडे मला प्रिय आहे. शील संवर्धन हा गूण माझ्यात मोठ्या प्रमाणात आहे हे सांगायला मला फार अभिमान वाटतो. "

निष्कर्ष-

अशाप्रकारे तीन गुरु आणि तीन उपास्य दैवत यांचा डॉक्टर बाबासाहेब आंबेडकर यांच्या व्यक्तिमत्त्वावर प्रभाव आपणास सांगता येतो.

संदर्भ -

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डॉ. बाबासाहेब आंबेडकर यांचे अस्पृश्यांच्या जाणीव-जागृतीचे योगदान
एक अभ्यास (१९१९-१९३०)

राहुल पंडीत आहरे

सहाय्यक प्राध्यापक डॉ.बाबासाहेब आंबेडकर समाजकार्य महाविद्यालय, मोराणे, धुळे

प्रस्तावना -

डॉ. बाबासाहेब आंबेडकरांनी १९३० पर्यंत अस्पृश्य वर्गाचे मानवी हक्क निसर्गदत्त आहे. यांची जाणीव करून देण्यासाठी ठाम भूमिका घेतली. सामाजिक उपेक्षा शोषण, गुलामगिरी यासारख्या अमानवी बाबींवर परखड मत मांडले त्याच बरोबर सामाजिक दृष्ट्या पिचलेल्या समाजामध्ये स्वाभिमान, धैर्य, आत्मविश्वास संघटितपणा, आक्रमकता, लढाई करण्याचा निर्धार या दृष्टीने अस्पृश्य वर्गाची मानसिक तयारी करून घेण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी सामाजिक जागृतीसाठी सतत प्रयत्नशील राहून वेळ प्रसंगी कठोर भूमिका आणि संघर्ष करून अस्पृश्यांचा सामाजिक आणि वैयक्तिक जीवनास आत्मभान मिळवून देण्यासाठी आपले संपुर्ण आयुष्य समर्पण केले. यातून अस्पृश्यांच्या उध्दारासाठी त्यांची तळमळ आणि भूमिका अधिक प्रेरणादायी होती. अस्पृश्यता निवारण त्याच बरोबर जाणीव जागृती बद्दलची भूमिका या संदर्भात सदर अभ्यासा मध्ये मांडणी केली आहे. यात प्रामुख्याने डॉ. बाबासाहेब आंबेडकरांनी सामाजिक आणि राजकीय पातळीवर निर्माण करण्यात आलेली सामाजिक चळवळ यांचा मागोवा घेऊन अस्पृश्यता जाणीव व जागृतीचे योगदान या बद्दलचे कार्य हे सामाजिक दृष्ट्या अस्पृश्यांना जगण्याचे बळ देऊन एक सामाजिक क्रांती ही घडविण्यासाठी कसे प्रेरक आहे. यांचा परामर्श सदर लेखा मध्ये घेतला आहे.

संशोधन लेखाचे उद्देश -

- १) डॉ. बाबासाहेब आंबेडकरांचे अस्पृश्यता जाणीव-जागृतीतील भूमिका अभ्यासणे.
- २) डॉ. बाबासाहेब आंबेडकर यांनी अस्पृश्यता निवारण परिषद आणि चळवळीची माहिती घेणे.

संशोधन पध्दती -

प्रस्तुत संशोधन लेखा मध्ये दुय्यम तथ्य संकलन पध्दतीचा वापर करण्यात येणार असून यामध्ये डॉ.बाबासाहेब आंबेडकर यांच्या सामाजिक आणि राजकीय चळवळी संदर्भातील पुस्तके, लेख इ. वापर करण्यात येणार आहे.

डॉ. बाबासाहेब आंबेडकरांच्या सामाजिक चळवळी -

डॉ. बाबासाहेब आंबेडकरांनी १९१९ पासून सामाजिक आणि राजकीय क्षेत्रामध्ये आले. त्यांच्या नेतृत्वाने अस्पृश्य वर्गाला मुक्तीचा मार्ग दिसू लागला. यापुर्वी अनेक नेत्यांनी अस्पृश्यता निवारणासाठी प्रयत्न केले काही प्रांतामध्ये सामाजिक प्रबोधन घडवून आणण्यासाठी आपले योगदान दिले. पण ह्या प्रबोधना मध्ये वैचारिक व संघटन कौशल्याचा अभाव या मर्यादामुळे या सामाजिक चळवळ फारशा प्रभावी ठरल्या नाही. डॉ. बाबासाहेब

आंबेडकरांच्या नेतृत्वाने अस्पृश्य वर्ग हा इतर जाती धर्मा पेक्षा वेगळा कसा आहे. तो हजारो वर्षा पासून अवनत का झाला, हिंदू समाजाने व त्यांच्या धर्माने त्यांना बहिष्कृत का केले यांचे प्रखर विश्लेषण प्रथमच डॉ. बाबासाहेब आंबेडकरांनी केले. त्यांच्या शोध निबंधातून, ग्रंथातून आणि भाषणातून, पाक्षिकांतून व प्रत्यक्ष लढ्यातून वास्तवतेचे खरे दर्शन होण्यास प्रारंभ झाला. सामाजिक परिवर्तना शिवाय राजकीय परिवर्तन अशक्य आहे. या समान तत्वाचा गंभीर इशा-याकडे सर्वांचे लक्ष त्यांनी वेधले. इतरांच्या चळवळीतील मर्यादा लक्षात घेऊन अस्पृश्यांच्या उध्दाराची स्वतंत्र चळवळ उभारली या चळवळीला विशेष महत्व आहे.

१) साऊथ बरो कमिटी समोर आंबेडकरांची साक्ष -

२० ऑगस्ट १९१७ रोजी भारतमंत्री मॉटेग्यू यांनी हिंदी लोकांना जादा अधिकार देण्याची घोषणा केली. यासाठी साऊथबरो यांच्या अध्यक्षतेखाली समिती स्थापन करून विविध संघटनांच्या साक्षी नोंदविण्यात आल्या. यात २७ जानेवारी १९१९ ला साऊथ बरो कमिटी समोर आंबेडकरांची विस्तृत स्वरूपाची साक्ष झाली. त्यापूर्वी एक मुद्दा पुढे आला की हिंदी लोकांना स्वराज्य मिळाले पाहिजे व अस्पृश्यांना स्वतंत्र प्रतिनिधीत्व न देता त्यांच्या हितसंबंधांच्या रक्षणासाठी जबाबदारी सवर्णांच्या हाती सोपवावी अशा सुचना आल्या होत्या. हा विचार मुळातच अस्पृश्यांच्या भावी विकासाला मारक होता. हजारो वर्षांपासून जी गुलामगिरी भोगली तिच येथुन पुढे राजकीय गुलामगिरी होती. या धोरणाला डॉ. बाबासाहेब आंबेडकर यांनी विरोध केला. टाईम्स या वर्तमान पत्रात १६ जानेवारी १९१९ च्या अंकात "अे महार ऑन होमरूल" या नावाने पत्र लिहिले होते.

अस्पृश्यांना राजकीय हक्क मिळाले तरच अस्पृश्यांची गुलामगिरी नष्ट होईल. अन्यथा अस्पृश्यांची हिंदू कडुन सुधारणा होणे शक्य नाही. अस्पृश्यांचे हक्क सर्वणांच्या बरोबरीने असावेत जातीय अहंकार नाहीसे करून राष्ट्रीय एकात्मता निर्माण करणे अंतिम उद्दिष्टे असले पाहिजे.

२) **मुकनायक** - अस्पृश्यांचा उध्दारासाठी १९२० ते १९३० या काळात विविध साधनांचा वापर करून त्यांच्यात स्वाभिमान, धैर्य, आत्मविश्वास निर्माण करण्याचा प्रयत्न केला. अस्पृश्यांचा सामाजिक प्रश्नांकडे सवर्ण हिंदूंचे व शासनाचे लक्ष वेधण्यासाठी जोरदार प्रयत्न केले. त्याचा एक भाग म्हणुन ३१ जानेवारी १९२० ला मुकनायक पाक्षिक सुरु केले हे पाक्षिक चालविण्यासाठी राजर्षी शाहु महाराज यांनी आर्थिक मदत केली. आपली प्राध्यापकाची नोकरी सांभाळून मुकनायक पाक्षिकातून अस्पृश्यांच्या उध्दारासाठी आक्रमक अभ्यासपूर्ण अग्रलेख लिहिले अस्पृश्यांच्या प्रश्नांची चर्चा व त्यास वाचा फोडणारे हे भारतातील पहिले वर्तमान पत्र होय. डॉ. बाबासाहेब आंबेडकरांनी मुकनायक पाक्षिकात जातीयव्यवस्थेचा समाज रचनेबाबत परखड आणि जाहीरपणे स्वरूप उघडे करून दाखविले. सामाजिक, आर्थिक विषमतेवर कठोर शब्दात मांडणी केली तुम्हाला जे हक्क आहे ते आम्हाला का नाही. असे रोखठोक सवाल विचारून अस्पृश्यांच्या हक्कांना हक्काचे व्यासपीठ मिळवून दिले.

३) **माणगाव परिषद** - दि. २१ व २२ मार्च १९२० रोजी डॉ. बाबासाहेब आंबेडकरांच्या अध्यक्षते खाली सामाजिक परिषद घेण्यात आली. या परिषदेला महत्वाचा भाग म्हणजे अस्पृश्य वर्गा बरोबर अनेक जातीचे लोक या परिषदे मध्ये सहभागी होते. यात महार, बेरड, पारधी, रामोशी,कोळी मोठ्या संख्येने होते. शाहु महाराजांच्या

प्रेरणेने हा समाज एकत्र आलेला होता ही परिषद सामाजिक जागृतीचे दृष्टीने खुप महत्वाची ठरली या परिषदेत अस्पृश्यांच्या स्थितीचे नेतृत्वाचे व भावी काळातील दलित चळवळीची दिशा कशी असावी याची चर्चा करण्यात आली ही परिषद सामाजिक राजकीय दृष्ट्या जितकी महत्वाची आहे. तितकी संघटन शक्ती निर्माण करण्यासाठी उपयुक्त ठरली आहे. या परिषदेत विशेष म्हणजे शाहु महाराजांनी यात पुढकार घेऊन आपली भुमिका मांडली. माणगाव परिषदेतील महत्वाचा भाग म्हणजे डॉ. बाबासाहेब आंबेडकरांचे बहुजन समाजा समोर पहिलेच भाषण होते व अस्पृश्यांच्या हिताची चर्चा करणारी पहिलीच परिषद होती. अस्पृश्य वर्गाच्या स्थितीचे अभ्यास पुर्वक विवेचन प्रथमतः जन समुदाया समोर करण्यात आले.

४) **नागपुर परिषद** - दि. ३० व ३१ मे आणि १ जुन १९२० रोजी शाहु महाराजांच्या अध्यक्षते खाली अखिल भारतीय बहिष्कृत समाज परिषद भरविण्यात आली. या परिषदेस विविध प्रांतातील १० हजारच्या आसपास जनसमुदाय उपस्थित होता. परिषदेचे कामकाज सुरळीत व्हावे म्हणुन शाहु महाराज यांनी पाच हजार रुपयांची मदत दिली. या परिषदेला डॉ. बाबासाहेब आंबेडकर उपस्थित होते. डि.सी. मिशनच्या वि.रा.शिंदे यांनी यापूर्वी सरकारला निवेदन दिले की, अस्पृश्यांचे प्रतिनिधी विधीमंडळाने नेमावेत ही परिषद म्हणजे राजकीय गुलामगिरी मुक्तता आणि अस्पृश्यांची निर्णायक भुमिका म्हणून पुढे आली या परिषदे मध्ये अनेक वादंग हे अध्यक्ष पदावरून झाले यात डॉ. आंबेडकरांची भुमिका ही लक्षवेधी ठरली.

५) **बहिष्कृत हितकारणी सभा** - डॉ. बाबासाहेब आंबेडकरांनी २० जुलै १९२४ रोजी मुंबई येथे बहिष्कृत हितकारणी सभेची स्थापना केली ही संघटना म्हणजे दलित मुक्तीची पहिली संघटना डॉ. बाबासाहेब आंबेडकरांनी या संस्थेद्वारे अस्पृश्यांच्या सामाजिक व राजकीय समस्या आणि अडचणी सरकारपुढे मांडण्याचा प्रयत्न केला. तेंव्हा पासुन अस्पृश्यांच्या प्रश्नांकडे गांभीर्याने लक्ष दिल जाऊ लागले. बहिष्कृत हितकारणी सभेचे ब्रीदवाक्य म्हणजे शिकवा, चेतवा व संघटन करा. (Education Agitate and Organise) असे स्फुर्ती देणारे घोषवाक्य होते. याचा अस्पृश्य वर्गावर विशेष परिणाम झाला. संस्थेमुळे जो अस्पृश्य वर्ग इतरांच्या चळवळीत विखुरलेला होता तो डॉ.बाबासाहेब आंबेडकरांच्या नेतृत्वातील चळवळी मध्ये सामील झाला.

६) **अस्पृश्यांच्या अंतर्गत सुधारणा कार्यक्रम** - डॉ. बाबासाहेब आंबेडकरांनी बहिष्कृत हितकारणी सभेच्या अधिवेशना मधुन अस्पृश्यांच्या अंतर्गत सुधारणांना महत्वाचे स्थान दिले. संस्थेच्या तिसरे अधिवेशन निपाणी येथे दि. १० व ११ एप्रिल १९२५ रोजी झाले. डॉ. आंबेडकरांनी अध्यक्षीय भाषणातुन अस्पृश्य वर्गाने प्रचलित असलेल्या अनिष्ट चालिरीती, रुढी फेकून देण्याचे आवाहन केले. आपल्या प्रगतीसाठी अंतर्गत सुधारणा केल्या पाहिजेत यामध्ये

- १) देवाला लहान मुली मुरळी म्हणुन सोडण्याचे बंद करणे.
- २) गावातुन उष्टे व हलक्या प्रतीचे अन्न मागण्याचे व खाण्याचे बंद करावे.
- ३) स्वच्छ राहणीमानात वाढ करणे.
- ४) मेलेल्या जनावरांचे मांस खाऊ नये.

५) मेलेल्या मुडद्यावरचे दफनाचे कपडे वापरु नये.

वरील रुढी तुम्हांला मानसिक आणि आर्थिक दारिद्र्याकडे घेऊन जाणा-या आहेत. त्या तुम्ही प्रथम सोडा या उपदेशांचा परिणाम म्हणजे अस्पृश्य वर्गावर झपाट्याने झाला. अस्पृश्य वर्ग मुलांना शाळेत पाठवू लागले यामुळे संस्थे मार्फत अस्पृश्यांच्या उध्दारासाठी महत्वपूर्ण भुमिका घेऊन अंतर्गत सुधारणा कार्यक्रम निर्णायक भुमिकेतुन अस्पृश्य वर्गाने स्वीकारला.

७) **महाड चवदार तळे सत्याग्रह** - डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वाने अस्पृश्य वर्गात स्वाभिमान जागृत झाला होता. आपल्या हक्काची स्वतंत्र जाणीव निर्माण होत होती. आपला उध्दार आपणच केला पाहिजे हा विचार बहुजन समाजाला उमगला यातुनच महाडचा चवदार तळे हा सत्याग्रह अस्पृश्यता निवारणातील सोनेरी पर्व मानले गेले. सर्व सामान्य माणसा प्रमाणे आम्हांला सार्वजनिक ठिकाणी पाणी मिळू द्या. मानवतावादी भुमिके मधुन आमचा निसर्गदत्त अधिकार मिळाला पाहिजे. मानवतेच्या प्रतिष्ठेसाठी सदर सत्याग्रह ऐतिहासिक असा होता. मार्च १९२७ ला सामाजिक विषमते विरुध्द संघर्ष करण्यासाठी झालेला सत्याग्रह अस्पृश्य वर्गाला ताकद आणि लढण्याचे बळ मात्र देऊन गेला.

८) **बहिष्कृत भारत पाक्षिक** - चवदार तळ्याचा सत्याग्रहानंतर अनेक भुमिका तयार झाल्या अस्पृश्य आता हक्कासाठी भुमिका घेत होता. अनेक ठिकाणी सत्याग्रह झाला. या सत्याग्रहानंतर ३ एप्रिल १९२७ रोजी बहिष्कृत भारत पाक्षिक सुरु केले. या पाक्षिकांचे स्वतः डॉ. बाबासाहेब आंबेडकर संपादक होते. हे वृत्तपत्र समाज जागृतीचे व समाज प्रबोधनाचे क्रांतीकारक साधन आहे. यातुन अस्पृश्य उध्दार कार्यक्रम आणि मार्गदर्शन झाले. अनेक अडचणीमधुन सदर वृत्तपत्र चालविले गेले. यात अस्पृश्यांच्या प्रश्नांना वाचा फोडली गेली. आर्थिक अडचणीमुळे वृत्तपत्र बंद करण्यात आले. समाजाचा पाहिजे तितका आर्थिक हातभार न लागल्यामुळे १९२९ ला वृत्तपत्र बंद करण्याचा निर्णय घेतला गेला.

९) **समाज समता संघ** - बहिष्कृत हितकारणी सभेद्वारे अस्पृश्य वर्गात बरीच जागृती झाली होती. आपल्या उध्दारासाठी आपणच झगडले पाहिजे अस्पृश्यांना यांची जाणीव झाली. डॉ. बाबासाहेब आंबेडकरांना आपल्या कार्याची व्याप्ती वाढविणे तसेच अस्पृश्यता निवारणा मध्ये सवर्ण वर्गाचाही सहभाग असला पाहिजे. त्यामुळे अस्पृश्यांचे प्रश्न मार्गी आणि सुटण्यास पोषक वातावरण निर्माण होईल ही ठाम भुमिका घेऊन डॉ. बाबासाहेब आंबेडकरांनी आपल्या सहका-यांच्या मदतीने समाज समता संघ ४ सप्टेंबर १९२७ ला मुंबई येथे स्थापन केला. हिंदु धर्माच्या मर्यादेत राहून परंतु हिंदु धर्माची निर्भिड चिकित्सा करून अस्पृश्यता निवारणाचा जोरदार प्रयत्न करणे. या संघामध्ये सवर्ण हिंदुचे सभासद होते. या संस्थेचा उद्देश सामाजिक समता प्रस्थापित करणे. सामाजिक समता प्रस्थापित केल्या शिवाय मनुष्य प्राण्यांचा विकास नाही. मग तो कोणत्याही जाती धर्माचा असो.डॉ. आंबेडकरांना सर्व समाजाचा विकास समतेच्या आधारावर व्हावा ही अपेक्षा होती. यातुन सामाजिक दृष्टीने समता महत्व डॉ. आंबेडकरांनी अगोदर हेरले होते. अस्पृश्यता निवारण भुमिका ठाम होतीच पण ती समतेवर आधारीत करून चिरकाल आणि कायम असली पाहिजे यातुन डॉ. आंबेडकरांची दूरदृष्टी किती

व्यापक होती. फक्त विचार करून थांबली नाही तिला कृती शिल्लतेची जोडपण दिली या संघामार्फत सामुहिक जेवणाचे कार्यक्रम झाला. त्याचबरोबर जाती प्रथा निर्मुलनासाठी बेटीबंदी तोडण्याचाही प्रयत्न झाले.

१०) मंदिर प्रवेश व सत्याग्रह- डॉ. बाबासाहेब आंबेडकरांनी अस्पृश्यांना हिंदू मंदिरा मध्ये प्रवेश मिळावा यासाठी सत्याग्रह केले. हिंदू धर्म मध्ये मंदिरातील देव अस्पृश्यांसाठी नाही. तो आमचा हक्क आहे. या दृष्टीने मंदिरप्रवेश व सत्याग्रह कार्यक्रम घडवून आणले यात प्रामुख्याने खालील सत्याग्रह झाले.

अ) अमरावती अंबादेवी सत्याग्रह

ब) पर्वती सत्याग्रह पुणे

क) काळाराम मंदिर सत्याग्रह, नाशिक इ. ठिकाणी सत्याग्रह केले.

आपला उध्दार करण्यासाठी आपणच आपल्या पायावर उभे राहिले पाहिजे हा मुलमंत्र दलितांच्या नसा नसात असला पाहिजे. संघटित होऊन माणुसकीच्या हक्कांसाठी एकजुटीने लढा दिला तरच सामाजिक समता व मानवतेची प्रतिष्ठा प्राप्त करता येईल. सर्वण हिंदू अस्पृश्यांना हक्क देण्यास नकार देत असले तरी आज ना उदया तो हक्क दयावा लागेल. डॉ. आंबेडकरांनी मंदिर प्रवेशाच्या चळवळीला महत्वाचे स्थान देऊन सत्याग्रह केला देवाच्या दर्शनासाठी अस्पृश्य वर्गाने सत्याग्रह उभारला असे न पाहता डॉ. आंबेडकरांनी अस्पृश्यांच्या मुक्तीच्या दृष्टीने मंदिर सत्याग्रह चळवळीला महत्त्व दिले.

११) महाड सत्याग्रह परिषद- २५, २६ व २७ डिसेंबर १९२७ रोजी महाड येथे सत्याग्रह परिषद घेण्यात आली. हा सत्याग्रह अस्पृश्यता निवारण दृष्टीने महत्वाचा ठरला यात अनेक कायदेशीर दावे प्रतिदावे झाले. डॉ. आंबेडकर व त्यांचे सहकारी रा. सहस्त्रबुध्दे यांनी कलेक्टर साहेबांची भेट घेऊन तडजोड करून सत्याग्रह यशस्वी केला. या परिषदेला १० ते १५ हजारलोक उपस्थित राहिले पहिल्या दिवशी अध्यक्षीय भाषण घेऊन संध्याकाळी मनुस्मृती दहनाचा कार्यक्रम झाला. या परिषदे मध्ये स्वातंत्र्य, समता, बंधुता या तत्वावर आधारीत ठराव पास केले. त्याच बरोबर अस्पृश्यता निवारणाचा प्रश्न फक्त पुरुषांचा नसुन स्त्रियांचा ही आहे. डॉ. आंबेडकरांनी सुमारे तीन हजार स्त्रियांना उपदेश केला. स्वच्छ राहणीमान, लुगडी नेसण्याचा पेहरावात बदल करणे. जुन्या चालिरीती नाकारणे, दारुपिणा-या नव-यास जेवण घालु नका. मुलांना शिक्षण द्या. या उपदेशाचा परिणाम दलित स्त्रियांवर बराच झाला होता.

निष्कर्ष -

डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली जे सत्याग्रह करण्यात आले. त्यांचा दलित वर्गावर मोठया प्रमाणात परिणाम झाले. आपले हक्क आपणच मिळविले पाहिजेत यांची खात्री अस्पृश्यांना झाली. कोणताही सत्याग्रह यशस्वी करणे हा अस्पृश्यांचा मानवी हक्क होतातो आपण मिळविलाच पाहिजे ही डॉ. आंबेडकरांची शिकवण त्यामुळे अस्पृश्यांनी आपल्या कार्यावर निष्ठा ठेवूनच लढा देणे क्रम प्राप्त आहे. कोणत्याही सामाजिक चळवळीला लोकसंख्या आणि आर्थिक पाठबळ नसले तरी सत्याग्रह यशस्वी होऊ शकतो. लोक कितीही कमी असले तरी सत्याग्रह हेतू साध्य करता येतो. मात्र त्याचा निश्चय दृढ असला पाहिजे. चिकाटी मनोधर्य,

आत्मविश्वास यावर आंबेडकरांचा विशेष भर होता. अस्पृश्यांनी आपल्या हक्कांसाठी संघर्ष करावा डॉ. आंबेडकरांनी आपल्या अनुयांना जागृत करण्याच्या दृष्टीने वैचारिक पातळीवर जाणीवेची भूमिका संघटन आणि संघर्ष कसा केला पाहिजे या बाबींमधून गुलामगिरी यावर वाचा फोडली म्हणूनच ते अस्पृश्यांच्या मानवी हक्कांचे प्रणेते म्हणून डॉ. बाबासाहेब आंबेडकर हे ख-या अर्थाने महामानव ठरले.

संदर्भ ग्रंथ सूची -

- १) डॉ. बाबासाहेब आंबेडकर आणि त्यांची सामाजिक राजकीय धार्मिक चळवळ लेखक डॉ. मधुकर साळवे, नालंदा प्रकाशन, भोर.
- २) दलित निरंतर विषमता आणि दारिद्र्य, लेखक डॉ.सुकदेव थोरात, सुगावा प्रकाशन
- ३) आठवणीतील डॉ. बाबासाहेब आंबेडकर लेखक डॉ. नानकचंद रतू
- ४) दलितांची अस्मिता आदि राजकारण-संपादन-घनश्याम शाह अनुवाद सुनंदा कोंगेकर, सो पब्लिकेशन, नवी दिल्ली.
- ५) महार लोक-लेखक-अलेकाझंडर रॉबर्टसन, सुगावा प्रकाशन.



औद्योगिक विकासातील डॉ.बाबासाहेब आंबेडकर यांचे योगदान

प्रा. डॉ. कृष्णा शंकर शहाणे

सहयोगी प्राध्यापक तथा अर्थशास्त्र विभाग प्रमुख,

बिटको महाविद्यालय, नाशिकरोड, नाशिक

प्रस्तावना -

भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर यांनी आपल्या कुशाग्र आणि अलौकिक बुद्धिमत्तेच्या जोरावर देशाच्या विकासासाठी अनेक माध्यमातून कार्य केले. डॉ. बाबासाहेब आंबेडकर हे थोर समाजसेवक, महान पत्रकार - संपादक, उच्च पातळीवरील राजकीय नेते, भारताचे पहिले कायदा मंत्री, भारतीय राज्य घटनेचे शिल्पकार, प्रख्यात शिक्षणतज्ञ, समाजशास्त्रज्ञ, राज्यशास्त्रज्ञ, अर्थशास्त्रज्ञ म्हणून सर्व जगाला परिचित आहेत. डॉ.बाबासाहेब आंबेडकर यांनी उच्चशिक्षण घेतांना अर्थशास्त्र या विषयातील जे शोधनिबंध लिहिले आणि आर्थिक विचारांवर पुस्तके लिहिली, त्यांनी जे कार्य केले त्यातून त्यांच्या मौलिक आर्थिक कार्याची माहिती मिळते. त्यांनी नानाविध क्षेत्रात कार्य केले त्याचा परिणाम म्हणून जनतेचा आणि देशाचा आर्थिक विकास होण्यास मदत झाली. देशाच्या अर्थव्यवस्थेतील कोणत्याही क्षेत्रात केलेल्या कार्यामुळे देशाच्या आर्थिक विकासात भर पडण्यास मदत होते. या पार्श्वभूमीवर त्यांनी केलेल्या विविध क्षेत्रातील कार्यामुळे आर्थिक विकासास मदतच झाली आहे. त्यांनी जवळजवळ सर्वच क्षेत्रात कार्य केलेले आहे. त्यातील देशाच्या औद्योगिक विकासासाठी केलेल्या कार्याचा विचार आपण येथे करणार आहोत.

औद्योगिकीकरणसंबंधी विचार

उद्योगधंदे सरकारच्या मालकीचे पाहिजे. त्यासाठी राज्याने व्यवस्था व राज्याची मालकीचे तत्व स्वीकारले पाहिजे. सामाजिक विमा, नोकरीतून काढून टाकण्यावर नियंत्रण तर कामगारांना शाश्वती वाटेल या बाबी उद्योगधंदे वाढीस आवश्यक आहेत परंतु गरीब व मध्यमवर्गाचे रक्षण केले पाहिजे. शेतीच्या विकासाबरोबर उद्योगांचाही विकास आवश्यक आहे. असे डॉ. आंबेडकरांचे मत होते. भारताच्या जलद औद्योगिकीकरणस जर आपण भांडवलशाही प्रमाणे खाजगी क्षेत्राला प्राधान्य दिल्यास विकासाबरोबर संपत्ती वाटणीत विषमता वाढेल. त्यासाठी मुलभूत उद्योगांवर राज्याचे नियंत्रण असावे असे त्यांचे मत होते.

स्वतंत्र मजूर पक्षाच्या माध्यमातून औद्योगिक विकासातील योगदान

शेतकऱ्यांच्या समस्या कमी होण्यासाठी आणि शेतकऱ्यांच्या विविध मागण्या सरकारपर्यंत पोहोचवण्यासाठी 1938 मध्ये स्वतंत्र मजूर पक्षाच्या वतीने शेतकऱ्यांचा मोर्चा काढून मुख्यमंत्री मा. बाळासाहेब

खेर यांना भेटून शेतकऱ्यांच्या अनेक मागण्या त्यांनी मांडल्या. त्यात शेतकऱ्यांकडे असलेली थकीत खंडाची बाकी माफ करवी, जमिनीचे किमान उत्पन्न ठरवून त्यापेक्षा कमी उत्पन्नावरील सारा माफ करावा, किमान उत्पन्नापेक्षा जास्त उत्पन्न असलेल्या जमिनीवर वाढत्या दराने शेत सारा आकारावा त्यासाठी जमीन महसूल कायद्यात सुधारणा करण्यात यावी, कुळाकडून खंड वसूल करण्यासाठी जमिनीदार त्यांना त्रास देतात त्यावर उपाय करावेत, सरकारने यासाठी योग्य ती पाउले उचलावीत असा आग्रह त्यांनी धरला. तीन वर्षे जमीन कसणाऱ्या कुळाला कायम कुळ समजले जावे असा कायदा सर्व जमीनदारांच्या कुळांना लागू केला पाहिजे. या कायद्याचे उल्लंघन जमिनीदारांना करता येऊ नये म्हणून एक जमीन आयोग नेमण्यात यावा आणि या आयोगाच्या परवानगी शिवाय कुळाकडील जमीन काढून घेतली जाऊ नये. कुळ जो पर्यंत खंड देत आहे तोपर्यंत कुळाकडे तीन वर्षे असलेली जमीन कोणतेही कारण देऊन काढून घेऊ नये, कुळांकडून जास्त खंड घेऊ नये, कसता येण्याजोगी सर्व पडीक जमीन शेतमजुरांना मोफत वाटून द्यावी, लहान शेतकऱ्यांची पाणीपट्टी कमी करावी, सावकारी पाशात शेतकरी अडकू नये यासाठी सावकारी व्यवहारांवर नियंत्रण ठेऊन बंधने घालावीत, कर्ज निवारण करण्यासाठी योग्य तो कायदा लागू होई पर्यंत कर्ज तहकुबी जाहीर करावी, प्रत्येक खेड्यात शासनाकडून मोफत चराई राने असावीत. शेतकऱ्यांना सर्वसाधारण पातळीवरील जीवन जगण्यासाठी कमीत कमी जमीन आणि जीवनावश्यक वस्तूंचे सावकारांनी जप्ती आणू नये यासाठी प्रयत्न करावेत. अशा मागण्या त्यांनी केल्या. स्वतंत्र मजूर पक्षाचे अध्यक्ष म्हणून डॉ. बाबासाहेब आंबेडकर यांनी 1938 मध्ये एक पत्रक काढले होते. त्यात शेती विकासासाठी काही तरतुदी करण्यात आल्या त्यात मालगुजारी पद्धत नाहीशी करून जुने कर्ज रद्द करणे, शेतसारा कमी करणे, शेतमजुरांची किमान मजुरी ठरविणे यासारख्या अनेक तरतुदी करण्यात आल्या, यावरून डॉ. बाबासाहेब आंबेडकर यांचा शेती विकासाचा व्यापक दृष्टीकोण दिसून येतो. अनेक उद्योग शेती विकासासाठी अवलंबून आहे त्यामुळे याची औद्योगिक विकासासाठी मदतच झाली.

स्वतंत्र मजूर पक्षाच्या जाहीरनाम्यातून उद्योगांचा विकास

स्वतंत्र मजूर पक्षाचा जाहीरनामा पाहिला असता त्यात आर्थिक विकास होण्यासाठी मदत करतील अशा अनेक बाबी होत्या. या पक्षात कोणत्याही एका जातीचे अथवा वर्गाचे प्रतिनिधी नव्हते तर सर्व समाजाचे प्रतिनिधित्व होते. या पक्षाच्या जाहीरनाम्यात शैक्षणिक आणि आर्थिक विकासासाठी अनेक तरतुदी होत्या.

तांत्रिक शिक्षणाच्या प्रसारासाठी प्रयत्न

लोकांनी आपल्या उद्योगात कौशल्य संपादन करण्यात आणि आपली कार्यक्षमता आणि उत्पादन क्षमता वाढविण्यास साहाय्यभूत होणाऱ्या व्यावसायिक शिक्षणाचा विस्तृत कार्यक्रम हाती घेण्याचा प्रयत्न पक्षाकडून औद्योगिक वसाहतींच्या आसपास आणि मोठ्या शहरांमध्ये मध्यम वर्गीय नागरिकांना आर्थिकदृष्ट्या परवडेल असे घरभाडे निश्चित करण्याचा प्रयत्न केला जाईल, जीवनाचा पूर्ण आणि स्वतंत्र उपभोग घेण्याच्या मार्गात

येणाऱ्या सर्व अडचणी नाहीशा करण्यासाठी जी आर्थिक पद्धती एखाद्या विशिष्ट वर्गाला किंवा जनतेच्या विभागाला अन्यायकारक होत असेल ती पद्धती बदलणे, सुधारणे किंवा नष्ट करणे हे या पक्षाचे कार्य आहे.

कामगार वर्गाला विम्याचे कवच

देशात जलद औद्योगिकरण होण्यासाठी जर भांडवलशाही प्रमाणे खाजगी क्षेत्राला प्राधान्य दिले तर विकासाबरोबर संपत्तीच्या वाटणीत विषमता वाढेल. त्यासाठी पायाभूत उद्योगांवर शासकीय नियंत्रण असावे असे त्यांचे मत होते. सरकारी अथवा खाजगी अशा प्रत्येक कर्मचाऱ्यांचा सक्तीने विमा काढला जावा तर विमा व्यवसायाचे राष्ट्रीयकरण करण्यात यावे असे प्रतिपादन डॉ. बाबासाहेब आंबेडकर यांनी केले.

कामगार हा विषय केंद्र सरकारकडे

कामगार आणि कामगार कल्याण हा विषय राज्यांच्या अखत्यारीत समाविष्ट केला जाणार होता. असे झाले असते तर कामगार वर्गाचे अस्तित्व धोक्यात आले असते. कामगारांच्या विविध समस्यांमध्ये वाढ झाली असती. पण सुदैवाने ही योजना अपयशी ठरली. त्यामुळे कामगार कायद्यात समानता आणि आंतरराष्ट्रीय पाठिंबा या महत्वाच्या बाबींचा समावेश झाला होता. याचा फायदा कामगार वर्गाला मिळाला. आणि कामगार हा विषय प्रांतिय अथवा राज्यांकडे न राहता मध्यवर्ती सरकारकडे अथवा केंद्रा कडे देण्यात आला. त्यामुळे संपूर्ण देशात कामगार कायद्यात एक वाक्यता आली.

कामगारांना जीवोपयोगी सवलती मिळवून देण्यासाठी प्रयत्न

कारखान्यातील कामगार वर्गाच्या हितासाठी कारखान्यातील नोकरी, बडतर्फी व पगारवाढ यांच्यावर सरकारी नियंत्रण, कामाचे जास्तीत जास्त तास, योग्य असे वेतन, पगारी रजा अशा स्वरूपाच्या योजना व वृद्धत्व, दुस-या योग्य कारणामुळे सेवानिवृत्त होतांना बोनस, पेन्शन अगर तशाच प्रकारची दुसरी मदत यासाठी कायदेमंडळातील कायदे मंजूर करून घेण्याचे प्रयत्न केले जातील आणि आजारपण, बेकारी किंवा घातपात अशा प्रसंगी कामगारांना आर्थिक मदत करण्याची तरतूद, विम्याची खाजगी योजना व कामगारांसाठी स्वस्त, भाड्याच्या आरोग्यशीर इमारतींची उभारणी, ही कामे हाती घेण्याचा प्रयत्न केला जाईल, कामगार आणि शेतकरी यांच्या हिताची कामे हा पक्ष करील याशिवाय ग्राम पातळीवर ग्राम संघटना प्रभावशाली होण्यासाठी हा पक्ष प्रयत्न करील असा जाहीरनामा होता

कामगार कल्याणातील योगदान

भारतीय अर्थव्यवस्थेतील शेती नंतर महत्वाचे क्षेत्र म्हणून उद्योग क्षेत्राकडे पाहिले जाते. कामगार हा घटक उद्योग जगताचा आत्मा आहे हे सर्वश्रुत आहे. या पार्श्वभूमीवर कामगार कल्याण या घटकाला महत्व प्राप्त होते. ही गोष्ट डॉ. बाबासाहेब आंबेडकर यांनी डोळ्यासमोर ठेऊन कामगार कल्याणासाठी अनेक दूरगामी उपाय केले. त्यात कामगार कल्याणासाठी आणि कामगारांच्या सामाजिक सुरक्षेसाठी त्यांनी शासनामार्फत अनेक उपाय केले. शासकीय पातळीवर तंत्रशिक्षण महाविद्यालयांच्या स्थापना केल्या व अकुशल कामगारांना तांत्रिक ज्ञान उपलब्ध करून दिले. कामगारांसाठी योग्य त्या सेवा शर्ती निश्चित केल्या. कामगारांच्या कल्याण विषयक

समस्यांचे कायदेशीर आणि प्रशासकीय दृष्टिकोनातून विश्लेषण करण्यासाठी श्रम संमेलन आणि स्थायी श्रम समिती अशा दोन यंत्रणा निर्माण केल्या. या दोन यंत्रणांमध्ये केंद्र सरकार, राज्य सरकार, मालक आणि कामगार यांचे प्रतिनिधी होते. यामार्फत कामगारांच्या समस्यांचे अध्ययन करून त्यावर उपाय केले.

कामगारांवरील अन्यायाविरुद्ध उपाययोजना

कामगारांच्या वेतनाचे प्रश्न सोडविण्यासाठी कामगार चौकशी समितीची स्थापना केली. तसेच आजारपणात कामगारांना मालकाने योग्य ती मदत करण्यासाठीच्या योजना सरकारने तयार कराव्या या संदर्भात काम डॉ. आंबेडकरांनी केले. उद्योजक आणि कामगार यांच्यात समन्वय आणि संवाद चांगल्या पातळीवर असेल तर औद्योगिक विकासाला त्यामुळे हातभार लागण्यास मदत होते. उद्योजक आणि कामगार यांच्यात योग्य तो संवाद राहण्यासाठी त्यांनी कामगारांच्या समस्या मालक वर्गाने समजाऊन घ्याव्या आणि त्यांचे प्रश्न सोडविण्यासाठी सक्रिय मदत व्हावी यासाठी प्रत्येक उद्योगांमध्ये लेबर ऑफिसर्स नियुक्त करावेत अशी तरतूद कायद्यात केली.

कामगार संघटनांना मान्यतेची सक्ती

1926 च्या भारतीय कामगार युनियनच्या (ट्रेड युनियन ॲक्ट 1926) कायद्यात डॉ. बाबासाहेब आंबेडकर यांनी 1943 मध्ये दुरुस्ती केली. यापूर्वी कामगार संघटनांना कारखाणदार वर्गाकडून मान्यता मिळण्यात अनेक अडचणी येत होत्या. या दुरुस्तीमुळे कामगार संघटनांना मान्यता देण्याचे बंधन कारखाणदार अथवा भांडवलदार वर्गावर टाकण्यात आले. कामगार संघटनांना मान्यता न देणाऱ्या मालक वर्गावर दंडात्मक कारवाई करण्याची तरतूद या कायद्यान्वये करण्यात आली. यामुळे कामगारांच्या समस्या कमी होण्यास मदत झाली त्यामुळे देशाच्या औद्योगिक विकासासाठी हातभार लागला.

महिला कामगारांचा विकास

महिला कामगारांना प्रसूती भक्ता देणे मालकवर्गासाठी बंधनकारक करण्यात आले, यामध्ये कोळसा खाण कामगार महिलांना आठवड्यांचा प्रसूतीपूर्ण भक्ता मिळण्याचा हक्क देण्यात आला. तसेच महिला कामगारांनी धोकादायक ठिकाणी काम करू नये, असे बंधन कायद्याने टाकण्यात आले. कोणत्याही लिंग भेदाशिवाय समान वेतन मिळण्याचा महिला कामगारांना हक्क मिळाला. महिला व बालकामगार विषयक कायदे केले, महिला कामगार कल्याण निधी सुरू केला.

रोजगार वाढीसाठी उपाययोजना

बेरोजगार वर्गाला रोजगार प्राप्त होण्यासाठी शासनाने रोजगार विनिमय केंद्रे सुरू करावीत यासाठी डॉ. आंबेडकरांनी प्रयत्न केले त्यामुळे कामगार वर्गाला रोजगार मिळविण्यासाठी मोठी मदत झाली. महत्वाचे उद्योगधंदे सरकारच्या मालकीचे असावेत यासाठी शासनाने अशा उद्योगांची मालकी सरकारने स्वीकारण्यासाठी त्यांनी प्रयत्न केले. कामगार वर्गासाठी सामाजिक विमा काढणे, नोकरीतून काढून टाकण्यावर नियंत्रण तर

कामगारांना कामाची शाश्वती वाटेल अशी परीस्थीती निर्माण करणे हे घटक औद्योगिक विकासासाठी आवश्यक आहेत परंतु गरीब व मध्यमवर्गाचे रक्षण केले पाहिजे.

कामगारांची सामाजिक सुरक्षा

सामाजिक दृष्ट्या कामगार हा घटक सुरक्षित असावा यासाठी डॉ. बाबासाहेबांनी प्रयत्न केले. कामगारांच्या सामाजिक सुरक्षेसाठी शासकीय पातळीवर विविध तंत्रशिक्षण शाळांची स्थापना केली व अकुशल कामगारांना तांत्रिक ज्ञान उपलब्ध करून देण्यासाठी प्रयत्न केले.

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डॉ. विजय शंकर शिंदे

अर्थशास्त्र विभाग प्रमुख

गोखले एजुकेशन सोसायटीचे, कला, वाणिज्य व विज्ञान महाविद्यालय जव्हार,

प्रस्तावना:

भारतीय घटनेचे शिल्पकार डॉ.बाबासाहेब आंबेडकर हे समाजसुधारक व थोर शिक्षण तज्ज्ञ होते .न्याय ,समता , स्वतंत्र ,बंधूता या चार मार्गदर्शक तत्वांचे ते पुरस्कर्ते होते .त्यांनी आयुष्यभर ज्ञानसाधना करून विधीशास्त्र ,अर्थशास्त्र , राज्यशास्त्र ,समाजशास्त्र ,नियोजनशास्त्र यात प्रभुत्व संपादन केले होते .सामाजिक ,राजकीय ,आर्थिक ,निधी ,शेती , अवजड उद्योग ,सिंचन,ऊर्जा यासारख्या पायाभूत क्षेत्रात डॉ .बाबासाहेब आंबेडकरांनी भारताच्या सर्व क्षेत्रांचा विकास व आधुनिक भारत घडविण्यात मोलाचे कार्य केले आहे. अस्पृश्यता निर्मुलन ,सांस्कृतिक विषमतेचा शेवट ,शोषण मुक्ती , अस्पृश्याचे व स्त्री शिक्षण ,प्रगत शेतीचा पुरस्कार आणि समाज शिक्षण ,सामाजिक न्यायाची भूमिका ,समानतेचा पुरस्कार इत्यादीबाबतीत डॉ .बाबासाहेब आंबेडकरांनी कार्य मोलाचे आहे ,ऐतिहासिक ,सांस्कृतिक ,सामाजिक ,राजकीय ,आर्थिक , आणि शैक्षणिक कार्य म्हणजे क्रांतीचा जाहीरनामाच होता .विचारांची दुरदृष्टी असलेल्या डॉ .बाबासाहेब आंबेडकर यांचे आर्थिक विचार आजच्या काळात लागू होत असल्याचे दिसून येते .डॉ .आंबेडकरांच्या राज्यसमाजवाद ,शेतीविषयक विचार , उद्योगक्षेत्रातील विचार ,व्यापार विषयक विचार व राजस्वाबाबतचे विचार आजही महत्त्वपूर्ण असल्याचे दिसून येते.

डॉ .बाबासाहेब आंबेडकरांनी जे शोध निबंध लिहले,त्यांची भाषणे ,वर्तमान पत्रातील लिखाण,मजूरपक्षाचा जाहीरनामा आणि अर्थशास्त्र वरील पुस्तके लिहिली यामध्ये त्यांचे आर्थिक विचार दिसून येतात .प्रस्तुत शोध निबंधामध्ये त्यांनी मांडलेल्या आर्थिक विचारांचा थोडक्यात मागोवा घेण्याचा प्रयत्न करण्यात आला आहे.

शोध निबंधाचे उद्देश:

या शोध निबंधाचे प्रमुख उद्देश पुढीलप्रमाणे आहेत.

१. शेती विषयक विचारांचा अभ्यास करणे.
२. उद्योगा संबंधीत विचारांचा अभ्यास करणे.
३. राजस्व विषयक विचारांचा अभ्यास करणे.
४. व्यापार विषयक विचारांचा अभ्यास करणे.
५. कर विषयक विचारांचा अभ्यास करणे.
६. शैक्षणिक विचारांचा अभ्यास करणे.

संशोधन पद्धती:

प्रस्तुत शोध निबंध तयार करण्यासाठी दुय्यम स्वरूपाच्या सांख्यिकीय माहितीचा आधार घेण्यात आला आहे. तसेच संदर्भग्रंथ व काही पुस्तकांचा देखील आधार घेण्यात आला आहे. शोध निबंध लिहिताना विश्लेषणात्मक पद्धतीचा वापर करण्यात आला आहे.

विश्लेषणात्मक चर्चा:**१. शेती विषयक विचार:**

डॉ. बाबासाहेब आंबेडकरांनी शेती हा भारताचा सर्वात मोठा राष्ट्रीय उद्योग आहे असे १९१८ मध्ये 'The Journal of Indian economic society' च्या अंकामध्ये **Small Holdings in India and their Remedies** या लेखात सांगितले आहे. इंग्रजांचा शेतसारा, सावकारी कर्ज, पाणी टंचाई, पूर आणि अनियमित पाऊस या भारतीय शेती समोरील प्रमुख समस्या आहेत असे डॉ. आंबेडकरांनी सांगितले. भारतीय शेतीच्या उत्पादकतेवर शेतीचा आकार, शेती उत्पादन घटक, जमिनीची खाजगी मालकी इ, चा परिणाम होतो असे त्यांनी सांगितले. तसेच त्यांनी सामुदायिक शेतीचा पुरस्कार केला. शेतीसाठी सिंचन व्यवस्था करण्यासाठी दामोदर प्रकल्प, हिराकुड प्रकल्प त्यांनी हाती घेतले. संपूर्ण भारतीय शेती जलमय होण्यासाठी त्यांनी नद्याजोड योजना आखली होती. डॉ. बाबासाहेब आंबेडकरांची कृषी विषयक दूरदृष्टी अतिशय व्यापक आणि दूरगामी स्वरूपाची होती हे आपणास मान्य करावे लागते.

२. उद्योगा संबंधीत विचार

डॉ. बाबासाहेब आंबेडकरांनी देशाच्या आर्थिक विकासासाठी कृषी क्षेत्राला जेवढे महत्व दिले तेवढेच उद्योग क्षेत्राला देखील दिले आहे. अतिरिक्त लोकसंख्येचा शेतीवरील भर कमी करण्यासाठी औद्योगिकरण हाच उपाय आहे असे त्यांनी म्हंटले आहे. सुखी जीवन जगण्यासाठी लोकशाही मध्ये यांत्रिकीकरण आणि आधुनिक संस्कृतीचा पुरस्कार केला पाहिजे असे त्यांनी सांगितले. वाढत्या औद्योगिकरणामुळे आर्थिक विषमता, मक्तेदारी आणि संपत्तीचे केंद्रीकरण होणार नाही याची काळजी घेतली पाहिजे तसेच मुलभूत उद्योगांची निर्मिती आणि विमा उद्योगाचे राष्ट्रीयीकरण व्हावे असे त्यांना वाटत होते.

३. राजस्व विषयक विचार

डॉ. बाबासाहेब आंबेडकरांनी १९२५ मध्ये "प्रादेशिक वित्त" नावाचा ग्रंथ प्रसिद्ध केला त्यामध्ये त्यांनी राजस्व विषयक विचार मांडले. प्रा. सेलीगमन यांनी आंबेडकरांच्या राजस्व विषयक विचारांचे समर्थन केले आहे. सन १८३३ ते १९२९ याकाळात राजस्वाचे संपूर्णपणे केंद्रीकरण झालेले होते. राजस्वासंबंधीचे सर्व अधिकार केंद्र सरकारला व प्रत्यक्षात कार्य करणारी यंत्रणा राज्यांची होती अशा व्यवस्थेत अर्थसंकल्प तयार करण्याचा अधिकार राज्यांचा होता आणि त्यासाठी लागणारा पैसा उभा करण्याची जबाबदारी मात्र केंद्र सरकारची होती. त्यामुळे घटक राज्याची वित्तविषयक मागणी योग्य कि अयोग्य हे ठरवण्याचा अधिकार केंद्र सरकारला नव्हता. परिणामी केंद्र

सरकारची अर्थसंकल्पीय तुट वाढत होती. म्हणून १८७१ पासून केंद्र आणि राज्यासाठी वेगवेगळे अर्थसंकल्प तयार करण्याची पद्धती प्रथमच सुरु करण्यात आली. भारतातील वित्त आयोगाची पुनर्रचना करताना डॉ. बाबासाहेब आंबेडकरांचे विचार उपयोगी पडतात.

४. व्यापार विषयक विचार

डॉ.बाबासाहेब आंबेडकरांना ब्रिटिशांची अनियंत्रित व्यापार पद्धती मान्य नव्हती. त्यांनी आंतरराष्ट्रीय व्यापारासंदर्भात सांगितले की, जो माल देशात उत्पादित होत नाही व ज्याची किंमत कमी असते अशीच वस्तू परदेशातून आयात करावी याबरोबर स्वदेशी मालास प्राधान्य द्यावे. व्यापार हा भांडवलशाहीला फायद्याचा आणि गरिबांच्या दारिद्र्यात वाढ करणारा असू नये.आंतरराष्ट्रीय बाजारात स्वस्त मिळणाऱ्या वस्तूंची खरेदी करून देशातील गरीब लोकांना पुरवल्या पाहिजेत असे मत आंबेडकरांचे होते.

५. कर विषयक विचार

कर हा शासनाचा एक महत्वाचा उत्पन्नाचे साधन आहे. ब्रिटिश काळात देशी उद्योग आणि व्यापारावर अंतर्गत आणि बहिर्गत स्वरूपाचे कर आकारले जात होते. यामुळे देशी उद्योग, व्यापार आणि शेतीचे मोठे नुकसान झाले म्हणूनच डॉ.बाबासाहेब आंबेडकरांनी अंतर्गत करास विरोध केला. त्यांच्या मते कराची आकारणी करताना व्यक्तीचे उत्पन्न किती आहे यापेक्षा त्या व्यक्तीची कर भरण्याची क्षमता किती आहे हे लक्षात घेतले पाहिजे. कराची आकारणी प्रगतशील दराने करावी. शेतीवरील कर हा लवचिक स्वरूपाचा असावा असे त्यांनी प्रतिपादन केले.

६. कल्याणकारी विचार

डॉ.बाबासाहेब आंबेडकरांच्या मते कल्याणकारी अर्थशास्त्रात राष्ट्रीय उत्पन्न, बेरोजगारी, सामाजिक व आर्थिक विषमता, दारिद्र्य निर्मुलन ह्यांचे मापन व गणना करताना मानवी विकासातून कल्याण साधावे. डॉ.बाबासाहेब आंबेडकर यांनी मांडलेले कल्याणाचे अर्थशास्त्र हे लोकशाहीवर अवलंबून आहे.

७. रुपयाचा प्रश्न

डॉ.बाबासाहेब आंबेडकरांनी डॉ. ऑफ सायन्स पदवी साठी "Problem of the Rupee" हा प्रबंध लिहिला. भारतीय चलन पद्धतीचा अभ्यास करणारे ते पहिले भारतीय अर्थतज्ञ होते. सुवर्ण परिमाण पद्धती ऐवजी अपरिवर्तनीय कागदी चलन पद्धतीचा त्यांनी पुरस्कार केला .

८. शैक्षणिक विचार

शिक्षणामुळे मानवाचे जीवन सक्षम, आत्मनिर्भर तसेच व्यक्तिमत्व घडत असते. शिका, संघटीत व्हा आणि संघर्ष करा या तीन तत्वामध्ये डॉ.बाबासाहेब आंबेडकरांच्या सर्व शैक्षणिक विचाराचा सार सामावला आहे. शिक्षणक्षेत्र हे त्यांचे विशेष आवडीचे क्षेत्र होते. भारतातील अस्पृश्य वर्ग शैक्षणिक दृष्ट्या उपेक्षित, राजकीयदृष्ट्या

कमकुवत आहे असे ते म्हणले होते. शिक्षणातून माणूस निर्माण करायचा असेल तर विद्या, विनय आणि शील या त्रिगुणांची जोपासना केली पाहिजे असे त्यांचे मत होते. त्यांनी मुलांच्या शिक्षणाबरोबर मुलींच्या - स्त्रियांच्या शिक्षणाचा आग्रह धरला होता. मुली शिकल्या तरच भारताची पुढील पिढी चांगली निर्माण होईल त्यासाठी महिला परिषदांचे आयोजन केले.त्यांनी स्त्री शिक्षणाचा पुरस्कार केला. डॉ.बाबासाहेब आंबेडकरांच्या सामाजिक, धार्मिक व राजकीय चळवळीला शिक्षण विषयक विचारांचा भक्कम आधार होता.

सारांश :

डॉ.बाबासाहेब आंबेडकरांनी मांडलेले आर्थिक विचार आजही भारतीय अर्थव्यवस्थेच्या विकासाला आधार असल्याचे दिसून येतात. देशातील अभ्यासकांना, विचारवंतांना, विद्यार्थ्यांना व सरकारला त्यांचे विचार बहुमोल वाटतात. भारतीय अर्थव्यवस्थेला त्यांचे शेती विषयक , उद्योग विषयक , राजस्व विषयक , व्यापार विषयक आणि कर विषयक विचार नेहमीच मार्गदर्शक ठरतात.

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डॉ. नरेन्द्र रघटाटे

सहा. प्राध्यापक

श्री बिंझाणी नगर महाविद्यालय, नागपूर

गोषवारा :-

या भारत भूमीवर मानवी कल्याणासाठी आजपर्यंत तीन धम्मचक्र प्रवर्तन घडून आले. पहिले भगवान गौतम बुद्धाचे, दुसरे अशोकाचे आणि डॉ. बाबासाहेब आंबेडकरांचे धम्मचक्र प्रवर्तन हे तिसरे धम्मचक्र प्रवर्तन होय. डॉ. आंबेडकर यांचे विचार आज सर्वस्पर्शी झाले आहेत. जगात त्यांच्या विचारांची कास धरून या विचारवंताप्रमाणे जग बदलतांना दिसत आहे. येथे विचार करण्याचा हा मुद्दा आहे की, डॉ. आंबेडकरांना तिसरे धम्मचक्र प्रवर्तन करण्याची गरज कां भासली. याचा अभ्यास केला असता असे लक्षात येते की, वैचारीक दहशतीमुळे बुद्ध काळात वर्णजातीच्या अमानवीय शिकवणुकीमुळे माणसा-माणसातील सामाजिक सुसंबंध संपुष्टात आले होते.

वर्णजातीच्या उच्चनिच्यतेच्या व भेदभावयुक्त शिकवणीमुळे एका वर्णाचा माणूस दुसऱ्या वर्णाच्या कार्यानुसार भेदभाव करून, एक दुसऱ्यांचा प्रचंड द्वेष, तिरस्कार, मत्सर, असुया, क्रोध, प्रतिशोध करू लागला. या तिसऱ्या धम्मक्रांतीचा किंवा प्रवर्तनाचा विचार करतांना बाबासाहेबांच्या जन्मापूर्वीच्या समाजाच्या विचार करणे फार आवश्यक बनून जाते. तर यांच्या जन्मापूर्वीपासूनच भारतीय समाजव्यवस्था ही वर्णभेद, जातीभेद, उच्चनिच्यता यांनी व्यापलेली होती. डॉ. बाबासाहेब आंबेडकरांनी त्यांच्या जन्मापासूनच अपमानाचे चटके सोसले. संपूर्ण समाजाची दैनावस्था, गुलामीचे जीवन, सवर्णांचे अन्याय आणि अत्याचार यांचे ज्वलंत चित्र त्यांच्या समोर होते. स्वतः त्यांचा अनुभव घेत घेतच डॉ. बाबासाहेब आंबेडकर मोठे झाले.

अस्पृश्यतेसंबंधी विचार करतांना असे म्हणता येईल की डॉ. आंबेडकरांनी हिंदू-धर्मग्रंथांचा व त्यामधिल जातीव्यवस्था, वर्णव्यवस्था यांचा अभ्यास करून हिंदूधर्म अस्पृश्यांना कसा कमी लेखतो, ते त्यांनी स्पष्ट केले आणि अस्पृश्यतेविषयी, हिंदूधर्माविरुद्ध लढा देण्यास सुरवात केली. अस्पृश्य वर्गाला वर्णव्यवस्थेतूनच मुक्त करून त्याला समता, बंधुता, स्वातंत्र्य, न्याय्य यांच्या मोकळ्या वातावरणात आणले पाहिजे. यासाठी त्यांनी संघर्ष करण्यास सुरवात केली.

राजकीय साधनाद्वारे एकता प्रस्थापित करण्यात आणि अस्पृश्यता निवारण करण्यासाठी डॉ. आंबेडकर यांना राजकीय क्षेत्रात यश प्राप्त झाले असले तरी सामाजिक क्षेत्रात मात्र परिस्थितीत फारसा फरक पडला नव्हता. यामुळे डॉ. आंबेडकर यांना अस्पृश्य समाजाच्या विकासासाठी हिंदू धर्माचा त्याग करण्याशिवाय दुसरा मार्ग दिसत नव्हता. तसेच आपल्या बांधवांसमवेत बौद्ध धर्माचा स्विकार करून एक ताठ मानाणे जगण्यायोग्य समाजाची निर्मिती केली ज्यामुळे समाजातील अस्पृश्यता निर्मुलन शक्य झाले व ज्याची परिणती म्हणजे, आज आपण समाजात समता, एकता, स्वातंत्र्य, न्याय्य बंधुभावाने वे सन्मानाने जगू शकत आहोत.

या भारत भूमीवर मानवी कल्याणासाठी आजपर्यंत तीन धम्मचक्र प्रवर्तन घडून आले. पहिले धम्मचक्र प्रवर्तन भगवान गौतम बुद्धाने सारनाथ येथे भिक्षूंना उद्देशून जो धम्म सांगितला हे होय, ज्यास उत्क्रांतीचा सिध्दांत ही म्हटल्या जाते. कर्लीगच्या युध्दातील भयंकर रक्तपात पाहून द्रवलेल्या व्यथित झालेल्या मनाने

सम्राट अशोकाने याच भारत भूमीवर दुसरे धम्मचक्र प्रवर्तन घडवून आणले. हे धम्मचक्र प्रवर्तन म्हणजे मानवी हृदय परिवर्तन होय. डॉ. बाबासाहेब आंबेडकरांचे धम्मचक्र प्रवर्तन हे तिसरे धम्मचक्र प्रवर्तन होय की ज्यामुळे लाखो जीवांना माणूस म्हणून जगण्याचा अधिकार मिळाला.

डॉ. आंबेडकर यांचे विचार आज सर्व स्पर्शी झाले आहेत. जगात त्यांच्या विचारांची कास धरून या विचारवंताप्रमाणे जग बदलतांना दिसत आहे. कारण आंबेडकरांचे व्यक्तिमत्व साऱ्या जगाला ठाऊक आहे. त्यांनी मांडलेले विचार मग ते सामाजिक, शैक्षणिक, धार्मिक, ऐतिहासिक असो की राजकीय अशा कितीतरी पैलूंवरील विचार समाजाला व देशाला प्रगतिच्या दिशेने वाटचाल करायला प्रोत्साहित आणि दिशादर्शक ठरले आहेत.

येथे विचार करण्याचा हा मुद्दा आहे की, डॉ. आंबेडकरांना तिसरे धम्मचक्र प्रवर्तन करण्याची गरज कां भासली. याचा अभ्यास केला असता असे लक्षात येते की, वैचारीक दहशतीमुळे बुद्ध काळात वर्णजातीच्या अमानवीय शिकवणीमुळे माणसा—माणसातील सामाजिक सुसंबंध संपुष्टात आले होते. वर्णजातीच्या उच्चनिचतेच्या व भेदभावयुक्त शिकवणीमुळे एका वर्णाचा माणूस दुसऱ्या वर्णाच्या कार्यानुसार भेदभाव करून, एक दुसऱ्यांचा प्रचंड द्वेष, तिरस्कार, मत्सर, असुया, क्रोध, प्रतिशोध करू लागला. उच्चवर्गीयांत प्रचंड अहंकार, वर्ण वर्चस्वाची भावना तर दुसऱ्यात पोसलेली न्युनगंडता, उच्चवर्णीयांकडे सर्वच अधिकारांचे केंद्रिकरण, तर दुसरे अधिकारहीन, गुढवाढीची प्रचंड पेरणी, अतार्किक कर्मकांडाचा सुळसुळाट, यज्ञातील पशु मानव हत्या व राजमान्यता, भेदभावात्मक अमानविय बंधनामुळे माणसाची माणसापासून समूळ झालेली ताटातूट, कुत्र्याचे मुके घेणारी आणि माणसास हाड! हाड! करणारे तयार झालेले विषाक्त मन, ही मनोवस्था आजही तशीच कार्यरत आहे, जणू काही माणसाचा जन्म त्यासाठीच झालेला आहे.

या तिसऱ्या धम्मक्रांतीचा किंवा प्रवर्तनाचा विचार करतांना बाबासाहेबांच्या जन्मापूर्वीच्या समाजाच्या विचार करणे फार आवश्यक बनून जाते. तर यांच्या जन्मापूर्वीपासूनच भारतीय समाजव्यवस्था ही वर्णभेद, जातीभेद, उच्चनिचता यांनी व्यापलेली होती. स्वतःला उच्चवर्णीय समजल्या जाणाऱ्या समाजव्यवस्थेतील व्यक्ती या धर्मग्रंथांचा आधार घेऊन समाजातील इतर व्यक्तींना आपल्याहून निच मानायचे. वेद, स्मृती, पुराणे इत्यादी धर्मग्रंथातून चातुर्वर्ण्याचा जन्म झाला. या चातुर्वर्ण्याच्या कुशीतून अनेक जाती—जमाती उदयास आल्या. तसेच या चातुर्वर्ण्याच्या विषवृक्षाला असंख्य उच्चनीच जातीची कडू फळे आली. या धर्मग्रंथात शुद्र, अतिशुद्र, चांडाळ, दास, अशा हीन जातीचा सुध्दा जन्म झाला. त्यांनाच तुच्छ लेखण्यात आले आणि अस्पृश्य मानले गेले. अस्पृश्य वर्गाला समाजातून निष्कासीत करण्यात आले. अपमानाचे जीवन जगतांना अस्पृश्यवर्गाचे जीवन करपून गेले. अस्पृश्य मनुष्य हा इतर मनुष्याप्रमाणेच असून देखील त्याला माणूस म्हणून समजले जात नव्हते. इतका भयंकर एका वर्गाचा दुसऱ्या वर्गावर अन्याय होत होता की, एकप्रकारे ही माणुसकीची विटंबनाच होय. अस्पृश्यांना ना शान ना सम्मान केवळ त्यांच्या वाटयाला आली ती घृणा आणि अपमान. मरेपर्यंत त्यांची त्यातून सुटका होत नसे, अशाप्रकारे, मरणयातना सहन करून तो जगत होता. किंबहुना, जिवंतपणीच तो नरकयातना भोगत होता. अशा समाज व्यवस्थेत डॉ. बाबासाहेब आंबेडकरांचा जन्म झाला. त्यांनी त्यांच्या जन्मापासूनच अपमानाचे चटके सोसले. संपूर्ण समाजाची दैनावस्था, गुलामीचे जीवन, सवर्णांचे अन्याय आणि अत्याचार यांचे ज्वलंत चित्र त्यांच्या समोर होते. स्वतः त्याचा अनुभव घेत घेतच डॉ. बाबासाहेब आंबेडकर मोठे झाले.

डॉ. भिमराव रामजी आंबेडकर ह्यांचे घराणे महार जातीचे. महार जात ही हिंदू समाजातील अस्पृश्य, अदृश्यानी ज्यांच्याजवळ जाऊ नये ह्या अर्थ अतंतव्य मानला जाई. ह्या अस्पृश्य समाजाची लोकसंख्या त्याकाळी सहा कोटींवर असावी. म्हणजे हिंदू समाजातील प्रत्येक पाचवा घटक, पुरूष, स्त्री व मुले अस्पृश्य

मानण्यात येई. भारताच्या विविध भागात कोणी त्यांना बहिष्कृत, अस्पृश्य, एरिया किंवा अतिशुद्ध, म्हणत, तर कोणी त्यांचे जीवन शापून कलंकीत केले होते. वस्तुस्थिती अशी होती की, जातीभेदाच्या उच्चनिचतादर्शक शिडीच्या खालच्या पायऱ्यांवर अपमानित जीवन कंठीत असणारे न्हावी नी धोबी हे सुध्दा महार मांगांचा विटाळ मानीत असत.

अस्पृश्यतेसंबंधी विचार करतांना असे म्हणता येईल की डॉ. आंबेडकरांनी हिंदू-धर्मग्रंथांचा व त्यामधिल जातीव्यवस्था, वर्णव्यवस्था यांचा अभ्यास करून हिंदूधर्म अस्पृश्यांना कसा कमी लेखतो, ते त्यांनी स्पष्ट केले आणि अस्पृश्यतेविषयी, हिंदूधर्माविरुद्ध लढा देण्यास सुरवात केली. अस्पृश्य वर्गाला वर्णव्यवस्थेतूनच मुक्त करून त्याला समता, बंधुता, स्वातंत्र्य, न्याय्य यांच्या मोकळ्या वातावरणात आणले पाहिजे. यासाठी त्यांनी संघर्ष करण्यास सुरवात केली. या संघर्षाची पहिली सुरवात त्यांनी महाडपासून केली. हा सत्याग्रह पाण्यासाठी नव्हता तर खऱ्या अर्थाने तो सामाजिक समतेसाठी होता असे म्हणावे लागेल. याच वेळी त्यांनी 'मनुस्मृती' या ग्रंथाचेही दहन करून हिंदू समाजाला हादरा दिला. मनुस्मृती जाळण्याचे मुख्य कारण म्हणजे मनुस्मृतीने जातीव्यवस्थेचा पुरस्कार करून अस्पृश्यांना हिन लेखले होते.

त्या काळात अस्पृश्यांना हिंदूच्या देवळात प्रवेश मिळत नव्हता. हिंदूच्या मंदिरात प्रवेश मिळावा म्हणून त्यांनी नाशिक येथे सत्याग्रह सुरू केला. यावेळी डॉ. आंबेडकर म्हणाले होते की, 'मंदिरात प्रवेश केल्यामुळे आमचे प्रश्न सुटणार नाहीत. आमच्या प्रश्नाचे स्वरूप व्यापक आहे. त्याचे स्वरूप राजकीय, सामाजिक, धार्मिक, आर्थिक आणि शैक्षणिक अशा स्वरूपाचे आहे. परंतु एकाएकी त्यांनी आपल्या धोरणात बदल केला. त्यांनी असल्या चळवळीचे चक्र निराळ्या दिशेकडे फिरविले. आपल्या लोकांनी राजकीय हक्कांकडेच अधिक लक्ष द्यावे, असे ते आग्रहाने प्रतिपादु लागले. कारण धार्मिक हक्क आपल्याला पोटाची खळगी भरण्यासाठी काहीही मदत करीत नाही. अस्पृश्यता नष्ट करून व स्पृश्यास्पृश्य भेद नष्ट करून भंगलेला व दुर्बल झालेला हिंदू समाज अभंग, अखंड, संघटित व सामर्थ्यवान व्हावा, असाच त्यांच्या सत्याग्रहाचा, हिंदू समाजाच्या व आपल्या राष्ट्राच्या हिताचा मुळ उद्देश होता. म्हणूनच काही जागृत विचारवंत स्पृश्य देखील त्यांच्या सत्याग्रहाला मनापासून सक्रिय सहकार्य करीत राहिले होते. डॉ. आंबेडकर यांनी आपल्या अस्पृश्योद्धाराच्या जीवित कार्यासंबंधीची सत्याग्रहरूपी पहिलीच कृती राष्ट्रहिताची होती, हे सुर्यप्रकाशाइतके स्पष्ट होते. तसेच डॉ. आंबेडकर आपल्या राष्ट्राच्या अखंडतेची सुरक्षिततेची आणि स्वातंत्र्याची निरंतर काळजी करणारे दुरदृष्टिचे जागरूक राष्ट्रभक्त नेता होते.^१

व्यक्तिविकासासंदर्भात डॉ. आंबेडकर म्हणतात की, व्यक्ति विकासासाठी तीन गोष्टींची आवश्यकता असते. त्या म्हणजे सहानुभूती, समता आणि स्वातंत्र्य. हिंदू धर्मात या तीनपैकी एकतरी बाब तुमच्याकरीता उपलब्ध आहे काय? माणूस केवळ भाकरीवर जगत नाही. त्याला श्रध्देचीही जोड हवीच. त्यांना हे चांगले ठाऊक होते की, हिंदू समाज हा एक मनोरा आहे. व एक जात म्हणजे एकएक मजलाच; पण त्या मनोऱ्यात शिडी नाही. म्हणून एक मजल्यावरून दुसऱ्या मजल्यावर जाण्यासाठी मार्ग नाही. ज्या मजल्यात त्यांनी जन्म घ्यावे त्याच मजल्यात त्यांनी मरावे. खालच्या मजल्यातला माणूस मग तो कितीही लायक असो, त्याला वरच्या मजल्यात प्रवेश नाही व वरच्या मजल्यातला माणूस मग तो कितीही नालायक असो त्याला खालच्या मजल्यात लोटून देण्याची कोणाची प्राज्ञा नाही आणि या सर्व गोष्टींच्या मागे धर्म आहे हे त्यांना निश्चित माहीत होते. म्हणून त्यांना या संदर्भात काहीतरी करावे असे सतत वाटत होते. या संदर्भात डॉ. आंबेडकर म्हणत, 'धर्माची आवश्यकता गरीबांनाच आहे. पिडीत लोकांना धर्माची आवश्यकता आहे. गरीब मनुष्य जगतो, तो आशेवर. जीवनाचे मुळ आशेत आहे. ही आशाच नष्ट झाली तर जीवन कसे होईल? धर्म आशावादी बनवतो व संदेश देतो'.^२ 'ज्या धर्मात व्यक्तिला प्राधान्य नाही, तो धर्म मला स्वतःला मान्य

नाही. व्यक्तिच्या जीवनाला समाजाची आवश्यकता असली तरी समाजाची धारणा हे धर्माचे अंतिम धेय्य होऊ शकत नाही. व्यक्तिचा विकास हेच धर्माचे खरे धेय्य आहे. धर्माचे प्रयोजन हे या विश्वाची पुनर्रचना करणे हे आहे.^३ तसेच पुढे डॉ. आंबेडकर आपले मत व्यक्त करतांना म्हणतात की, 'ज्या देशातील लोक मानसिक संस्कारापेक्षा भाकरीला जास्त महत्व देतात, त्या देशाशी मी संबंध ठेवणार नाही.'^४ यासंदर्भात बाबासाहेब म्हणत, 'जो धर्म तुमच्या माणुसकीस किंमत देत नाही त्या धर्मात तुम्ही कां राहता?' जो धर्मात तुम्हाला देवळात जाऊ देत नाही, त्या धर्मात तुम्ही कां राहता? जो धर्म तुम्हाला शिक्षण घेऊ देत नाही, त्या धर्मात तुम्ही कां राहता? माणुस धर्माकरीता नाही, तर धर्म माणुसाकरीता आहे. माणुसकी प्राप्त करून घ्यायची असेल तर धर्मातर करा.'^५

तसेच अस्पृश्यांच्या या बंदीवासाच्या बेड्या त्यांना तोडायच्या होत्या. त्यांचे समाजात चाललेले हाल, अत्याचार त्यांना सहन होत नव्हते. म्हणून त्यांच्या मुक्तिचा ते विचार करू लागले, साहित्य निर्मिती करू लागले, प्रबोधनाचे कार्य, समाज सुधारण्याचे कार्य त्यांनी हाती घेतले. तसेच यातून मुक्त होण्याच्या आदर्शापर्यंत त्यांना पोहोचायचे होते. परंतु ते फक्त मानसिक प्रबोधनाच्या वाटेनेच अंगुलीमालाला मारायचे नाही. आपल्या माणुसपणाच्या शक्तीने सदाचरणी माणूस निर्माण करणे ही एक सुंदर, विधात्मक आणि नवा माणूस जन्माला घालणारी प्रक्रिया आहे असे ते मानित. अशा विचारानेच त्यांनी १३ ऑक्टोबर १९३५ रोजी येवले यथे अस्पृश्यांच्या सभेत 'अस्पृश्यांनी धर्मातर करावे' अशी जाहीर घोषणा केली. त्यानंतर त्यांनी मुंबई येथे ३० मे १९३६ रोजी अस्पृश्यांच्या जाहीर सभेत धर्मातराचे महत्व पटवून देणारे अत्यंत महत्वपूर्ण भाषण करून अस्पृश्यांना धर्मातर करण्यास प्रवृत्त केले.

पुढे डॉ. बाबासाहेब आंबेडकर जात निर्मुलनाच्या कामी, धर्मातर कसे कामी पडू शकते, यावर भाष्य करतात व म्हणतात, 'जात ही भावना आहे, मनाची अवस्था आहे; म्हणून तिचे निर्मुलन हे बाह्य अडथळ्याचे निर्मुलन व्हावे. जात पाळतात म्हणून लोक दोषी आहेत असे नाही. चूक काम असेल तर तो त्यांचा धर्म.'^६ जातीची भावना त्यांच्या मनावर बिंबविणारा धर्म. त्यांचे म्हणणे होते, 'गोच्या लोकांच्या हातून निग्रो लोकांचा जितका छळ होतो, त्याच्या शतपट स्पृश्यांच्या हातून अस्पृश्यांचा होतो. फरक एवढाच की, निग्रो गुलामांचा छळ शारीरिक असतो आणि अस्पृश्यांचा मानसिक असतो. गोच्या लोकांनी निग्रो लोकांचे देह मारले असेल तर स्पृश्यांनी अस्पृश्यांची मने मारली आहेत आणि देह मारण्यापेक्षा मने मारणे जास्त भयंकर असे कोणीही म्हणेल.'^७

डॉ. बाबासाहेब आंबेडकर यांचे जीवन आणि कार्य म्हणजे सामाजिक क्रांतीचे एक महाकाव्य आहे. या महाकाव्यातील आशयस्त्रोत म्हणजे मानवतावाद. ग्रंथप्रामाण्य, अंधश्रद्धा व अज्ञ समजुती यांनी कित्येक धर्माना ग्रासून टाकलेले आहे. मेलेल्या माणसांचे विचार यांच्यावरच सध्याची रणे माजलेली आहेत. सत्य काय आहे, हे कोणीच पाहत नाही.

डॉ. बाबासाहेब आंबेडकरांच्या मानवतावादी संघर्षाचा विचार करता असे म्हणावेसे वाटते की, इतर राष्ट्रीय पुढारी जसे लो. टिळक, म. गांधी आपल्या राजकारणासाठी धर्माचा जसा आधार घेतात तसा धर्माचा आधार डॉ. आंबेडकरांनी घेण्याचे नाकारले. त्याचे कारण म्हणजे त्यांचा जन्म ज्या हिंदू धर्म सदस्याच्या पोटी झाला होता, त्या हिंदूचे धर्मशास्त्र परस्परांनी माणुसपण नाकारलेले होते. त्यामुळे अपरिहार्यपणे सामाजिक विषमता व तदनुषंगाने येणारी उपेक्षा व तेजोभाव पदोपदी होत होता.

राजकीय साधनाद्वारे एकता प्रस्थापित करण्यात आणि अस्पृश्यता निवारण करण्यासाठी डॉ. आंबेडकर यांना राजकीय क्षेत्रात यश प्राप्त झाले असले तरी सामाजिक क्षेत्रात मात्र परिस्थितीत फारसा फरक पडला नव्हता. यामुळे डॉ. आंबेडकर यांना अस्पृश्य समाजाच्या विकासासाठी हिंदू धर्माचा त्याग

करण्याशिवाय दुसरा मार्ग दिसत नव्हता. त्यांनी १९३५ मध्ये धर्मातराची घोषणा केली होती. परंतु प्रत्यक्षात १९५६ मध्ये त्यांनी स्वतः आणि आपल्या बांधवांसह बौद्ध धर्माचा स्विकार केला. तसेच त्यांनी आपल्या लेखणी द्वारा सुद्धा समाजात वैचारीक क्रांती घडवून आणली व समाजात एक जगण्यास पोषक अशी समाजव्यवस्था निर्माण करून दिली. तसेच आपल्या बांधवांसमवेत बौद्ध धर्माचा स्विकार करून एक ताठ मानाणे जगण्यायोग्य समाजाची निर्मिती केली ज्यामुळे समाजातील अस्पृश्यता निर्मुलन षक्य झाले व ज्याची परिणती म्हणजे, आज आपण समाजात समता, एकता, स्वातंत्र्य, न्याय्य बंधुभावान वे सन्मानाने जगू षकत आहोत.

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प्रा. डॉ. करुणा एम. गोवर्धन

सहायक प्राध्यापक

मदर टेरेसा समाजकार्य महाविद्यालय, काटोल

सारांश

भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर यांच्या अत्यंत कठोर परिश्रमामुळे समाजात परिवर्तन घडून आले. शतकानु शतके समाजात विषमतेची दरी होती. अंधारात दबलेला पिचलेला जो समाज होता. त्या समाजावर सतत वरिष्ठ वर्गाकडून अन्याय होत होता. या अन्यायग्रस्त समाजाला प्रकाशात आणण्याचे कार्य डॉ. बाबासाहेब आंबेडकर यांनी केले. त्यांना न्याय मिळवून देण्याचे महान असे कार्य डॉ. बाबासाहेब आंबेडकर यांनी केले. समाजातील शोषित, पिडित, वंचित, दलित, कामगार, शेतकरी, आदिवासी अशा दबलेल्या पिचलेल्या घटकाला त्यांनी न्याय मिळवून दिले. पिढ्यांनी पिढ्या गुलामीचे जीवन जगणा, या बिगारांच्या पायातील गुलामगिरीची साखळी तोडून काढली. स्त्रियांना शिक्षणाचा कायदेशिर हक्क मिळवून दिला. स्त्रियांना संपत्ती, विवाह, घटस्फोट, दत्तकविधान, अज्ञानत्व व पालकत्व अधिकार प्राप्त करून दिला. समाजातून उच्च निच भेदभाव अस्पृश्यता समुळ नष्ट व्हावी यासाठी अविरत संघर्ष केले. समाजात समतेचे बिज रोहण्याचे कार्य त्यांनी केले. कामगार स्त्री असो कर्मचारी स्त्री असो त्यांना कामाच्या ठिकानी न्याय मिळवून दिला. बालकाच्या वयाचा, आरोग्याचा विचार केला. मागासलेला घटक असो किंवा अल्पसंख्यांक घटक असो न्यायाची तरतुद केली आहे. समता स्वातंत्र्य व बंधुत्व नुसार समाजातील प्रत्येक नागरिकाला, समाजातील प्रत्येक घटकाला सामाजिक न्याय प्राप्त करून देण्याचे अतुल्यनिय असे काम केले.

कि वर्ड – डॉ. बाबासाहेब आंबेडकर यांनी अस्पृश्य, कामगार, शेतकरी, बिगार, आदिवासी, मागासवर्गीय, अल्पसंख्यांक, स्त्रिया यांच्यासाठी सामाजिक न्याय प्रस्थापित केले.

भारतासारख्या विषम समाजव्यवस्था असणाऱ्या राष्ट्रात किंवा समाजात 'सामाजिक न्याय' म्हणजे वंचितांना इतर गटांच्या बरोबर आणण्यासाठी अधिक सुविधा प्रदान करणे होय".

भारतीय राज्यघटनेत राजकीय, आर्थिक आणि सामाजिक न्यायाची कल्पना मांडली असून आर्थिक न्यायात दर्जाची समानता व जीवन जगण्याची समान संधी या दोन बाबी समाविष्ट आहेत तसेच समाजाचा व जनतेचा तो मुलभूत हक्क असल्याचे मान्य केले आहे. सामाजिक न्याय सामाजिक संतुलन नष्ट करणारा बहुसमावेशक न्यायाचा प्रकार असून तो कल्याणकारी राज्याची बांधणी करतो.

भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर यांनी भारताची राज्यघटना लिहून सर्व नागरिकांस २६ नोव्हेंबर १९४९ या दिवशी सामाजिक, आर्थिक व राजनैतिक न्याय, विचार अभिव्यक्ती, विश्वास, श्रद्धा व उपासना यांचे स्वातंत्र्य, दर्जाची व संधीची समानता प्रदान केली आहे व याचे श्रेय त्यांनी भारताच्या लोकांना प्रदान केले.

भारतीय राज्यघटनेने भाग-३ मध्ये ७ प्रकारचे मुलभूत अधिकार नागरिकांना प्रदान केले आहे.

१) समानतेचा हक्क :-

अनुच्छेद १४ मध्ये – कायदयापुढे समानता

- अनुच्छेद १५ मध्ये— धर्म, वंश, जात, लिंग किंवा जन्मस्थान या कारणावरून भेदभाव करण्यास मनाई.
 अनुच्छेद १६ मध्ये— सार्वजनिक सेवायोजनाच्या बाबींमध्ये समानता.
 अनुच्छेद १७ मध्ये— अस्पृश्यता नष्ट करणे
 अनुच्छेद १८ मध्ये— किताब नष्ट करणे

२) स्वातंत्र्याचा हक्क :-

- अनुच्छेद १९ — भाषण स्वातंत्र्य इत्यादी संबंधीच्या विवक्षित हक्कांचे संरक्षण.
 अनुच्छेद २० — अपराधाबद्दलच्या दोषसिध्दीबाबत संरक्षण.
 अनुच्छेद २१ — जीवित व व्यक्तिगत स्वातंत्र्य यांचे संरक्षण.
 अनुच्छेद २१(क)— शिक्षणाचा हक्क.
 अनुच्छेद २२ — विवक्षित प्रकरणी अटी व स्थानबद्धता यापासून संरक्षण.

३) शोषणाविरुद्ध हक्क :-

- अनुच्छेद २३ — माणसांचा अपव्यापार आणि बेठबिगार यांना मनाई.
 अनुच्छेद २४ — कारखाने इत्यादीमध्ये बालकाना कामावर ठेवण्यास मनाई.

४) धर्मस्वातंत्र्याचा हक्क :-

- अनुच्छेद २५ — सद्सदविवेक बुद्धीचे स्वातंत्र्य आणि धर्माचे मुक्त प्रकटीकरण, आचरण व प्रचार.

५) सांस्कृतिक व शैक्षणिक हक्क :-

- अनुच्छेद २९ — अल्पसंख्यांक वर्गाच्या हितसंबंधाचे संरक्षण.
 अनुच्छेद ३० — अल्पसंख्यांक वर्गाचा शैक्षणिक संस्था स्थापण्याचा व त्याचे प्रशासन करण्याचा हक्क.

६) संविधानिक उपाययोजनाचा हक्क :-

- अनुच्छेद ३२ — या भागाने प्रदान केलेले हक्क बजावण्याकरीता उपाय या संबंधी विचार केला आहे. भारतीय राज्यघटनेच्या भाग—४ मध्ये राज्य धोरणाची निदेशक तत्वे दिली आहेत.
- अनुच्छेद ४१ नुसार, राज्य, बेकार वार्धक्य, आजार आणि विकलांगता यांनी पिडीत व्यक्ती करीता लोकसहाय्याचा हक्क उपलब्ध करून देण्याची तरतूद करील.यासंबंधी विचार केला आहे.
- अनुच्छेद ४२ नुसार, राज्य हे कामाबाबत न्याय व मानवीय परिस्थिती निर्माण करण्यासाठी व प्रसुती विषयक सहाय्यासाठी तरतूद करील.यासंबंधी विचार केला आहे.
- अनुच्छेद ४३ नुसार, — राज्य हे सर्व कामगारांना काम, निर्वाह वेतन, समुचित जीवनमान प्राप्त करून देण्याची शाश्वती देण्यासाठी प्रयत्न करेल
- अनुच्छेद ४५ नुसार, राज्य हे बालकांचे वय सहा वर्षांचे होईपर्यंत त्यांचे संगोपन करण्यासाठी आणि त्यांच्या शिक्षणासाठी तरतूद करील.
- अनुच्छेद ४६ मध्ये राज्य जनतेतील दुर्बल घटक आणि विशेषतः अनुसूचित जाती, अनुसूचित जमाती यांचे शैक्षणिक व आर्थिक हितसंवर्धन विशेष काळजीपूर्वक करेल आणि सामाजिक अन्याय व सर्व प्रकारचे शोषण यापासून त्यांचे रक्षण करील.

या बाबींचा विचार केला आहे.

स्वतंत्र भारतातील अल्पसंख्यांकाचे अधिकार कोणते असतील व त्यांना ते कसे प्राप्त होतील यासंबंधी विचार व्यक्त करणारा अहवाल डॉ. बाबासाहेब आंबेडकरांनी 'राज्य आणि अल्पसंख्यांक' या

ग्रंथांच्या स्वरूपात प्रकाशित केला. तत्पुर्वी तो घटना समितीस सादर केलेला अस्पृश्यांच्या हितसंक्षक तरतुदींचा अहवाल होता.

या अहवालानुसार खंड ४ मध्ये आर्थिक शोषणाविरुद्ध संरक्षणाची तरतुद असुन ज्यामध्ये शेतकऱ्यांच्या हिताची तरतूद केली आहे.

त्यानुसार राज्य सरकारद्वारे जमिनीचे ठराविक आकराचे तुकडे करण्यात येतील व असे तुकडे गावातील काही कुटुंबाचे गट करुन कुळ म्हणून त्यांन शेती करण्यास देण्यात येईल. कोणताही जातीभेद न करता ग्रामवासियांमध्ये जमिन अशा पध्दतीने वाटण्यात येईल की गावामध्ये कोणी जमिनमालक कोणी कुळ अथवा कोणी भुमिहीन म्हणजेच शेतमजूर राहणार नाही.

अशाप्रकारे डॉ. आंबेडकरांनी सामुदायिक शेतीची संकल्पना मांडली. यातून त्यांना समता प्रस्थापित करायची होती हे स्पष्ट होते. तसेच खंड ३ मध्ये अल्पसंख्यांकावर सामाजिक बहिष्कार टाकणे, सामाजिक बहिष्कार करण्यास प्रवृत्त करणे अथवा उत्तेजन देणे, सामाजिक बहिष्काराचा धाक घालणे या सर्व बाबी गुन्हा म्हणून जाहीर करण्यात येतील अशी तरतुद केली आहे.

एखाद्या व्यक्तीस कायदेशीर कृती करण्यापासून तिला परावृत्त करणे किंवा त्या व्यक्तीच्या शरीर, मन, संपत्ती आणि प्रतिष्ठा यांना इजा पोहचवली किंवा त्यांच्या धंदा व्यवसायाला हानी पोहचवली किंवा अशा व्यक्तीस बहिष्कृत केले तर अशी व्यक्ती बहिष्काराच्या गुन्ह्याकरीता अपराधी मानली जाईल. अशाप्रकारे व्यक्तीला डॉ. आंबेडकरांनी सामाजिक प्रतिष्ठा आपल्या अहवालात प्राप्त करुन दिली.

स्त्रिविषयक हक्क :-

भारतीय घटनेने स्त्री पुरुषांना समान हक्कांची खात्री दिली आहे.

- **कलम १४** — संविधानचे हे कलम कायद्यासमोर सर्व समान आहे हे सांगते. लिंगभेदावर आधारित भेदभाव मान्य करू नये.
- **कलम १५** — या कलमान्वये असे मांडले गेले आहे की, घटक राज्याने त्यांच्या नागरिकांत धर्म, वंश, जात, लिंग व जन्मस्थान या आधारे भेद करू नये.
- **कलम १६(१) व १६(२)** — या दोन्ही कलमानुसार कोणत्याही घटकराज्यातील व कामाच्या ठिकाणी कोणत्याही स्वरूपाच्या व विशेषतः लिंगभेदावर आधारित विभेदीकरणास थारा देऊ नये.
- **कलम ३९(अ)** — भारतीय संविधान या विचारावर भर देते की, घटक राज्याने अशी धोरणे आखावीत की, ज्यामुळे स्त्री पुरुष नागरिकांना जिवनावश्यक साधनांचा योग्य व समान पुरवठा केला जाईल.
- **कलम ३९(ब)** — हे कलम समान कामासाठी समान वेतन या तत्वाची खात्री देते.
- **कलम ३९(क)** — या कलमाच्या माध्यमातून घटनेत अशी तरतूद केली गेली आहे की, घटकराज्यांनी स्त्री, पुरुष अशा दोन्ही कामगारांच्या आरोग्याचे संरक्षण करावे तसेच नागरिकांना त्यांच्या वयानुसार आर्थिक गरज म्हणून व्यवसाय करण्यास मान्यता द्यावी. विशिष्ट व्यवसाय करण्यास कोणत्याही नागरिकांस जबरदस्ती करू नये.
- **कलम ४२ मध्ये** — स्त्रीयांना प्रसुती विषयक सहाय्य करणे याचा विचार केला आहे.
- **कलम ५१अ(क)** — या कलमान्वये कोणत्याही भारतीय नागरिकाने स्त्रियांची अपप्रतिष्ठा अपमान होईल असे वर्तन करू नये. या विचारांवर भारतीय संविधान भर देते.

डॉ. बाबासाहेब आंबेडकर एक प्रख्यात वकील होते. स्वतंत्र भारताचे कायदेमंत्री म्हणून त्यांनी हिंदू कोड बिलावर सुमारे ३ वर्षे काम केले.

हिंदू कोड बिल (हिंदू संहिता विधेयक) –

हे भारतातील कायद्याचा मसुदा होता. देशातील महिलांच्या हक्कासाठी हा मसुदा २४ फेब्रुवारी १९४९ ला संसदेत मांडला गेला. या भारतातील सर्व जाती धर्मातील स्त्रियांना जाचक रुढी आणि परंपरांपासून सुटका मिळावी यासाठी हा मसुदा लिहिला. याकरीता डॉ. आंबेडकरांनी ४ वर्षे १ महिना आणि २६ दिवस यावर काम करून हे हिंदू कोड बिल तयार केले. हे बिल इ.स. १९४७ पासून ते फेब्रुवारी १९४९ रोजी संसदेत मांडले. हा मसुदा सात वेगवेगळ्या घटकांशी निगडित होता. ते घटक खालीलप्रमाणे.

१. जी व्यक्ती मृत्यूपत्र न करता मृत पावली असेल अशा मृत हिंदू व्यक्तीच्या (स्त्री आणि पुरुष दोघांचाही) मालमत्तेच्या हक्काबाबत.
२. मृताचा वारसदार ठरविण्याचा अधिकार
३. पोटगी
४. विवाह
५. घटस्फोट
६. दत्तकविधान
७. अज्ञानत्व व पालकत्व

परंतु प्रतिगामी विचारांच्या सभासदांनी त्याला विरोध केल्यामुळे ते संमत होऊ शकले नाही. त्यामुळे त्यांनी २५ सप्टेंबर १९५१ ला मा. पंतप्रधान पंडील नेहरू यांच्याकडे राजीनामा पाठविला. सत्तेपेक्षा महिलांना हक्क मिळणे त्यांना महत्त्वाचे वाटत होते. त्यांनी सत्तेसाठी तत्व सोडले नाहीत तर तत्वासाठी सत्ता त्याग केली.

डॉ. बाबासाहेब आंबेडकरांनी चार्तुवर्ण व्यवस्थेवर टिका केली आहे. त्यांच्या मते चार्तुवर्ण सिध्दांताला नष्ट करणे आवश्यक आहे. ही असमानतेचे मुख्य कारण आहे आणि जातीव्यवस्था आणि अस्पृश्यतेची पण जननी आहे असे ते म्हणतात.

त्यांनी ४/९/१९२७ ला 'समता समान संघ' ची स्थापना केली. हा संघ सर्व मानव समान आहेत व समान संधीचे हक्कदार आहेत या विचाराने प्रेरित होता.

डॉ. आंबेडकरांनी त्यांच्या लेखात 'समता समाज संघ' यावर विरोधकांना उद्देशून आपले विचार मांडले आहेत. त्यांच्या शब्दात "समतावाद्यांचे ध्येय सर्वांना समतेने वागविणे हे नसून समता प्रस्थापित करणे हे आहे. हे ध्येय साधतांना सर्वांना समतेने वागवून चालणे शक्य नाही. जेथे व्यक्ती असमान आहेत तेथे त्यांना सारखे लेखून चालणे म्हणजे समता प्रस्थापनेच्या ध्येयाला विरोध करणे होय".

डॉ. आंबेडकरांनी दि. १०.१०.१९२७ ला लेजिस्लेटिव काँग्रेसमध्ये 'अल्पभुधारक' यांच्याविषयी विचार मांडले व सहकारी शेती बद्दल सूचना दिल्या.

२०.०३.१९२७ ला अस्पृश्यांच्या मानवीय अधिकारांना प्रस्थापित करण्यासाठी म्हाडच्या चवदार तळ्यावर सत्याग्रह केला.

२५.१२.१९२७ ला जातीभेदाभेद आणि अस्पृश्यतेला वैचारिक पातळीवर न्यायसंगत बनविण्यासाठी प्राचित हिंदू ग्रंथ मनुस्मृतीचे दहन केले.

१९३० पासून अस्पृश्यांना मंदीरात प्रवेश मिळवून देण्याकरीता काळाराम मंदीर प्रवेश सत्याग्रह सुरु केला.

१९.०५.१९२८ ला 'बहिष्कृत हितकारिणी' सभेच्या माध्यमातून सायमन कमिशन समोर दलित वर्गाच्या अधिकारांच्या सुरक्षिततेसाठी पौढ मताधिकार आरक्षित जागा, शिक्षणाकरीता फंडाची व्यवस्था, रोजगार हे सर्व संविधानातील मुलभूत अधिकारांच्या स्वरूपात समावेश करण्याचा प्रस्ताव ठेवला.

१५.०८.१९३६ ला डॉ. आंबेडकरांनी स्वतंत्र मजूर पक्ष स्थापन केला. हा पक्ष कष्टकऱ्यांच्या श्रमिकांच्या हिताची जपणूक करणारा पक्ष होता. मग तो कष्टकरी कोणत्याही जाती धर्माचा असो.

स्वतंत्र मजूर पक्षाच्या जाहिरनाम्यात त्यांनी सामान्य माणसाच्या हितासाठी आवश्यक असलेले उत्पादनाच्या साधनांची मालकी राज्याकडे असावी व व्यवस्थापनही राज्याकडे असावे हे स्पष्ट केले.

त्सेच १९३८ साली स्वतंत्र मजूर पक्षाचे धोरण अधिक स्पष्टपणे जाहिर केले. हा पक्ष एका जाती किंवा धर्मासाठी लढत नव्हता. एकंदर श्रमजीवी, जनतेच्या सामाजिक, आर्थिक व राजकीय हक्कांच्या लढयासाठी स्थापन झाला होता.

- १) शेतमजुरांची किमान मजूरी ठरविणे.
- २) औद्योगिक कामगारांना पुरेसा पगार, पगारी सुट्या
- ३) कामगार संघटना/प्रतिनिधीना मालकाकडून मान्यता.
- ४) वर्षातून सतत २४० दिवस काम करणाऱ्या हंगामी अगर अस्थायी कामगारांना कायम करणे.
- ५) त्यांना केवळ आठ तासांचेच काम देणे.
- ६) नोकरीची व अपघाताची मालकाकडून नुकसान भरपाई मिळणे.

१७ सप्टेंबर १९३७ रोजी डॉ. आंबेडकरांनी मुंबई कायदेमंडळात 'खोती' पध्दत रद्द करण्याविषयी विधेयक मांडले. ही पध्दत रत्नागिरी, ठाणे, व कुलाबा (रायगड) जिल्हयाच्या काही भागात प्रचलित होती. या पध्दतीनुसार शेतसारा गोळा करण्यासाठी शासनाने खोतांची नियुक्ती केलेले असे. या पध्दतीमध्ये जमिन कसणाऱ्याला (कुळाला) 'कनिष्ठ भुधारक व खोताला 'वरिष्ठ भुधारक' असे संबोधले जाई.

डॉ. आंबेडकरांनी १९४२ ला अखिल भारतीय शेडयूल्ड कास्ट फेडरेशनची स्थापना केली. या अखिल भारतीय शेडयूल्ड कास्ट फेडरेशन द्वारे अस्पृश्यांच्या हिताकरीता चळवळीचे काम आपल सहकारी सोबत करित होते. अस्पृश्य वर्गाच्या स्वतंत्र राजकीय अस्तित्वासाठी त्यांची ही लढाई होती.

स्वाभिमान संरक्षक परिषदेत २६ मे १९२९ रोजी अध्यक्षस्थानी असतांना डॉ. आंबेडकर यांनी केलेल्या भाषणात म्हणतात 'माणुसकीच्या हक्कासाठी जुलूम विरुद्ध बंड पुकारा देवालय प्रवेश, तळी, विहिरी, इत्यादी ठिकाणी प्रवेश करण्यास अस्पृश्यांना मनाई केली जाते. त्यांच्यावर अत्याचार केले जातात. अशी हीन परिस्थितीतून मुक्त होण्यासाठी अस्पृश्य बांधवांनी आपला स्वाभिमान जागृत करून माणुसकीच्या हक्कासाठी निकराचा हल्ला चढविला पाहिजे'.

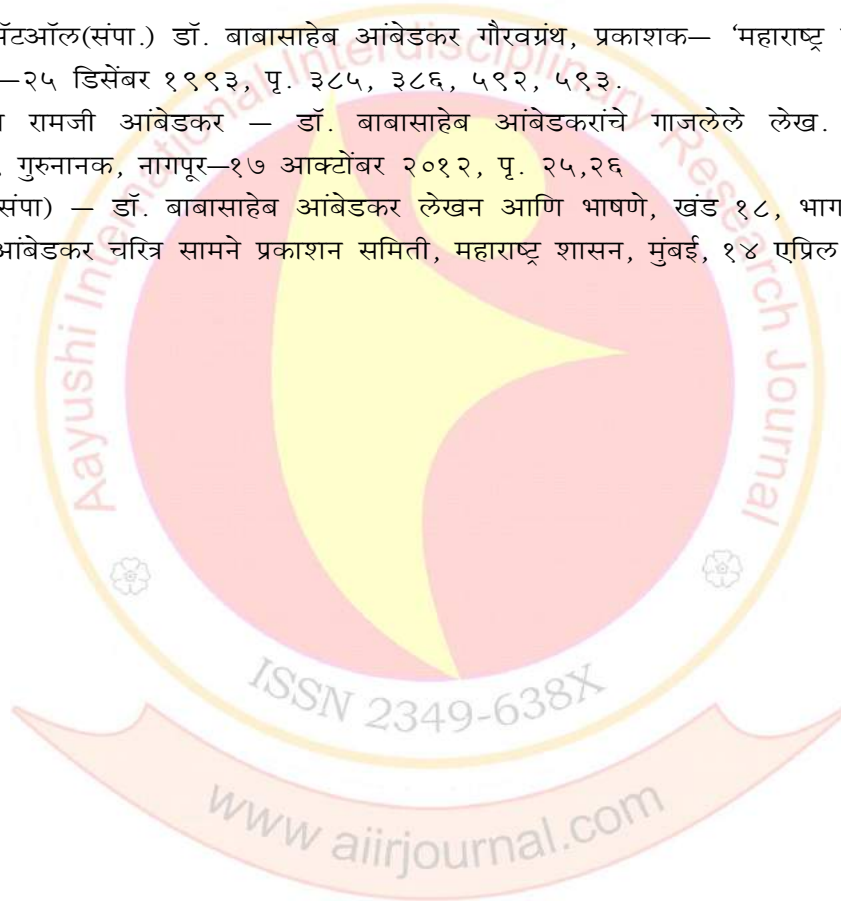
डॉ. आंबेडकर आपल्या लेखामध्ये जातीभेदाविषयी म्हणतात, "जातिभेद हा निसर्गजन्य भेद नव्हे हे प्रथम लक्षात घेतले पाहिजे. मनुष्यकृत भेद नाहीसे करणे मनुष्याला अशक्य नाही व समता हे सार्वजनिक नीतीचे एक मुख्य तत्व आहे. राजकीय, धार्मिक, सामाजिक व आर्थिक बाबतीत समतेचे तत्व लागू करणे म्हणजे समाजरचना नीतीच्या पायावरच करणेच होय".

संदर्भ

- १) कुळकर्णी प्रा.पी.के. (२०१३) मानवी हक्क आणि सामाजिक न्याय, डायमंड पब्लिकेशन्स, पुणे. पृ . ६३, ११४, १५१, १५२

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- २) शिल्पकार डॉ. बाबासाहेब आंबेडकर भारताचे संविधान — साहित्य प्रकाशन, जालना, १ एप्रिल २०१६, पृ ७४ ते ८३, ८६, ८७
- ३) डॉ.बाबासाहेब आंबेडकर ' राज्य आणि अल्पसंख्यांक' कजंजम — डपदवतपजपमे प्रकाशक — युगसाक्षी प्रकाशन, १४ एप्रिल २०१२ पृ.२०,२२,२३
- ४) रावसाहेब कसबे आंबेडकर आणि मार्क्स, सुगावा प्रकाशन, पुणे—३०, १२ नोव्हेंबर २००६ पृ. १२९, १३२.
- ५) हरी नरके अॅटऑल. (संपा.) — डॉ. बाबासाहेब आंबेडकर लेखन आणि भाषणे खंड २०, प्रकाशन —डॉ. बाबासाहेब आंबेडकर, चरित्र साधने प्रकाशन समिती उच्च आणि तंत्रशिक्षण विभाग, महाराष्ट्र शासन, २००५ पृ.. ३३
- ६) पंकज कुमार (संपा.) भारतातील संविधान आणि भारतातील कायदे, प्रकाशन— आंबेडकर मिडीया, २०२१, पृ .४०
- ७) विजय मानकर, महामानव डॉ. बाबासाहेब आंबेडकर, प्रकाशन— आंबेडकर मिडीया, पृ. ८, ३१, ३२, ३४, ४१.
- ८) दया पवार,अॅटऑल(संपा.) डॉ. बाबासाहेब आंबेडकर गौरवग्रंथ, प्रकाशक— 'महाराष्ट्र राज्य साहित्य संस्कृती मंडळ, मुंबई—२५ डिसेंबर १९९३, पृ. ३८५, ३८६, ५९२, ५९३.
- ९) डॉ. भिमराव रामजी आंबेडकर — डॉ. बाबासाहेब आंबेडकरांचे गाजलेले लेख. नेहा प्रकाशन, १२० गुरुनानकपूरा, गुरुनानक, नागपूर—१७ आक्टोंबर २०१२, पृ. २५,२६
- १०) वसंत मून (संपा) — डॉ. बाबासाहेब आंबेडकर लेखन आणि भाषणे, खंड १८, भाग—१, प्रकाशन — डॉ. बाबासाहेब आंबेडकर चरित्र सामने प्रकाशन समिती, महाराष्ट्र शासन, मुंबई, १४ एप्रिल २०१६ पृ. १७२..



डॉ .बाबासाहेब आंबेडकरांच्या शैक्षणिक विचारांचे मंथन

डॉ . दयाराम दुधाराम पवार

सहायक प्राध्यापक ,शिक्षणशास्त्र विद्याशाखा,
यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक

सारांश :

डॉ. बाबासाहेब आंबेडकरांचे व्यक्तिमत्त्व हे विविध पैलूंनी व्यापलेले आहे. त्यांनी समाजशास्त्र,राज्यशास्त्र, अर्थशास्त्र, विद्याशास्त्र, इतिहास अशा विविध विषयात तसेच शिक्षण, साहित्य , क्रीडा, कला ह्या क्षेत्रातही आपल्या व्यापक चिंतनातून देदीप्यमान कामगिरी केलेली आहे. शिक्षणक्षेत्रात डॉ. आंबेडकरांनी मोलाचे योगदान दिले आहे. बाबासाहेब म्हणत शिक्षण हे वाघिणीचे दूध आहे ते पिल्यावर व्यक्ती गुरगुरल्याशिवाय राहत नाही . शिक्षणाने व्यक्तीचा सर्वांगीण विकास होतो. बाबासाहेबांना शिक्षणाद्वारे स्वातंत्र्य, समता व बंधुता ही मानवी मूल्ये स्वीकारलेला एक स्वाभिमानी आधुनिक समाज निर्माण करायचा होता . शिक्षणाचे महत्त्व सांगण्यासाठी त्यांनी शिका , संघटीत व्हा व संघर्ष करा असा महत्त्वाचा संदेश दिलेला आहे . शिक्षणामुळेच मनुष्य जागृत होतो . प्राथमिक ते उच्चशिक्षण अशा सर्व स्तरातील शिक्षणाला महत्त्वाचे मानले आहे . भारतातील बहुजन अज्ञानात व गुलामगिरीत जीवन जगत होते. समाजातील अस्पृश्य दलित समाजाला स्वत्वाची जाणीव व्हावी यासाठी शिक्षणाचे महत्त्व समाजास पटवून दिले . समाजातील सर्व स्तरापर्यंत शिक्षण पोहोचले पाहिजे. हयासाठी बाबासाहेब आग्रही होते .पिपल्स एज्युकेशन सोसायटी , बहिष्कृत हितकारणी सभेची स्थापना, दलित शिक्षण संस्थेची स्थापना, सिद्धार्थ महाविद्यालयाची स्थापना, मिलिंद महाविद्यालयाची स्थापना केली. प्रस्तुल लेखामध्ये डॉ बाबासाहेब आंबेडकरांचे शैक्षणिक कार्य व शैक्षणिक संस्थेच्या माध्यमातून केलेले शैक्षणिक कार्य आढावा घेवून ते आजच्या परिस्थितीमध्ये डॉ. बाबासाहेबांच्या कार्य कर्तृत्वाचे, त्यांच्या मूल्यगर्भ शैक्षणिक विचारांचे मंथन करणे गरजेचे वाटते .

मुख्य शब्द : स्वातंत्र्य,समता,बंधुता, सर्वांगीण विकास, शैक्षणिक स

प्रस्तावना :

भारतीय राज्यघटनेचे शिल्पकार व जगातील सर्वात मोठेच मानव मुक्तीलढयाचे प्रमुख म्हणून डॉ. बाबासाहेब आंबेडकर जगभर ओळखल्या जातात. डॉ.बाबासाहेब आंबेडकरांचे व्यक्तिमत्त्व हे विविध पैलूंनी व्यापलेले आहे. त्यांनी समाजशास्त्र ,राज्यशास्त्र, धर्मशास्त्र, अर्थशास्त्र, विद्याशास्त्र, इतिहास अशा विविध विषयात तसेच शिक्षण,साहित्य, क्रीडा, कला ह्या क्षेत्रातही आपल्या व्यापक चिंतनातून देदीप्यमान कामगिरी केलेली आहे. बाबासाहेबांच्या व्यक्तिमत्त्वाच्या विविध पैलूमधील एक एक पैलू हा पथदर्शक व अनुकरणीय आहे. शिक्षणक्षेत्रात डॉ. आंबेडकरांनी मोलाचे योगदान दिले आहे. ते स्वतः उच्च विद्याविभूषित होते. विद्यार्थी, संशोधक , शिक्षक, प्राचार्य आणि शिक्षण संस्थेचे संस्थापक असा शैक्षणिक क्षेत्रात त्यांचा जीवनाचा चढता आलेख आहे. राज्यघटनेचे शिल्पकार असलेल्या आंबेडकरांचा शिक्षणविषयक दृष्टिकोन खूप प्रगल्भ आणि आधुनिक होता. त्यांचे स्वतःचे शिक्षण खूप प्रतिकूल परिस्थितीत झाले आहे. शिक्षणाशिवाय मनुष्याचा विकास होवू शकत नाही असा आदर्शच त्यांनी घालून घेतला होता.डॉ.बाबासाहेबांनी त्यांनी परदेशातही शिक्षण घेतले. त्या अनुभवांनी त्यांच्या व्यक्तिमत्त्वात नवचैतन्य निर्माण केले होते .

बाबासाहेब म्हणत शिक्षण हे वाघिणीचे दूध आहे ते पिल्यावर व्यक्ती गुरगुरल्याशिवाय राहत नाही . शिक्षणाने व्यक्तीचा सर्वांगीण विकास होतो. ज्ञाना अभावी मनुष्याचे तत्त्वतः समाजाचे ही नुकसान होते . तसेच एखादी व्यक्ती किंवा समाजाला शिक्षण नाकारणे म्हणजे माणूस म्हणून त्या व्यक्ती किंवा समाजाचे अस्तित्व नाकारून त्यांच्या क्षमतांना मारून टाकणे होय अशी त्यांची शिक्षणविषयक धारणा होती. बाबासाहेबांना शिक्षणाद्वारे स्वातंत्र्य , समता व बंधुता ही मानवी मूल्ये स्वीकारलेला एक स्वाभिमानी आधुनिक समाज निर्माण करायचा होता . शिक्षणाचे महत्त्व सांगण्यासाठी त्यांनी शिका , संघटीत व्हा व संघर्ष करा असा महत्त्वाचा संदेश दिलेला आहे . शिक्षणामुळेच मनुष्य जागृत होतो . त्याला त्यांच्या हक्क आणि अधिकारबाबत जाणीव निर्माण होते .

शिक्षण हे समाज परिवर्तनाचे प्रभावी शास्त्र आहे असे ते सांगत. त्यांनी प्राथमिक ते उच्चशिक्षण अशा सर्व स्तरातील शिक्षणाला महत्त्वाचे मानले आहे . प्राथमिक शिक्षण हे सर्व शिक्षणाचा पाया आहे म्हणून ते शिक्षण दर्जेदार व गुणवत्तेचे असावे. डॉ. बाबासाहेब सांगत की प्राथमिक शिक्षणाचे उद्दिष्ट असे असावे की एकदा मुलगा किंवा मुलगी प्राथमिक शिक्षणासाठी शाळेत दाखल झाले की ते पूर्णपणे सुशिक्षित, माहितीपूर्ण व गुणवत्ता प्राप्त करूनच बाहेर पडले पाहिजे,

पीपल्स एज्युकेशन सोसायटी :

दलित शिक्षण संस्थेची स्थापना :

शोशीत वंचीत समाजासाठी माध्यमिक शिक्षणाची सोय करण्याच्या ध्येयाने डॉ. बाबासाहेबांनी दलित शिक्षण संस्थेची स्थापना १४ जून १९२८ रोजी केली . दलित विद्यार्थ्यांना वसतिगृहाची सुविधा उपलब्ध करून देण्यासाठी बाबासाहेबांनी मुंबई सरकारला हया संस्थेस मदत करण्याचे आवाहन केले. मुंबई गव्हर्नरनेही या माध्यमिक शाळेतील विद्यार्थ्यांसाठी पाच वसतीगृहे मंजूर केली व दरमहा नऊ हजार रुपयांचे अनुदानही वसतिगृहासाठी मंजूर केले. शिक्षणामुळे कनिष्ठ जातीची स्थिती सुधारेल म्हणून त्यांनी अनेक शैक्षणिक कार्य केले.

मिलिंद महाविद्यालयाची स्थापना :

इ.स.१९४६ पर्यंत हैद्राबाद संस्थानचा मराठवाडा विभाग हा महत्त्वाचा भाग होता. मुख्यत्वे करून मुसलमान समाजाचा शैक्षणिक विकास हेच या संस्थानाचे धोरण होते. त्यामुळे हैद्राबाद राज्यात उच्च शिक्षणाची गरज ओळखून बाबासाहेबांनी औरंगाबाद येथे पीपल्स एज्युकेशन संस्थेच्या माध्यमातून जून १९५० मध्ये कला आणि शास्त्र शाखेचे महाविद्यालय सुरू केले. मिलिंद महाविद्यालयामुळे पश्चिम महाराष्ट्र , विदर्भ , कर्नाटक आणि मध्यप्रदेशातील दलित विद्यार्थी महाविद्यालयीन शिक्षण घेण्यासाठी मोठ्या प्रमाणात येऊ लागले. केवळ मागासवर्गीय आणि दलित विद्यार्थ्यांसाठीच नाही तर सर्व समाजाच्या विद्यार्थ्यांसाठी ही शिक्षण संस्था सुवर्ण संधी ठरली.

पीपल्स एज्युकेशन सोसायटीच्या माध्यमातून बाबासाहेबांनी अनेक उच्च शिक्षणाची कवाडे विद्यार्थ्यांसाठी खुली करून दिली. विद्यार्थ्यांसाठी वसतीगृहे, निःशुल्क वाचनालय, शिष्यवृत्ती अशा अनेक शैक्षणिक सुविधा उपलब्ध करून दिल्या. ज्याद्वारे विद्यार्थ्यांना आपले उच्च शिक्षण घेता येऊ लागले.

बाबासाहेबांनी स्वातंत्र्यपूर्व भारत सरकारकडून मागासवर्गीय विद्यार्थ्यांसाठी तीन लाख रुपयांचा निधी मिळवला होता . त्यामुळे बऱ्याच विद्यार्थ्यांना शिष्यवृत्ती मिळत होती. जर शासनाकडून मिळणारी शिष्यवृत्ती एखाद्या विद्यार्थ्यास मिळण्यास उशीर झाला तर त्या विद्यार्थ्यांचे शिक्षण बंद पडता कामा नये याची काळजी

संस्थेद्वारे घेतली जात होती. या संस्थेद्वारे केवळ औरंगाबाद , मुंबई नव्हे तर कोकण तसेच संपूर्ण महाराष्ट्रात शिक्षणाच्या सुविधा उपलब्ध करून दिल्या.

उच्च विद्याविभूषित डॉ. बाबासाहेब आंबेडकरांना शिक्षणासोबतच लेखन व वाचनाचा छंद होता. त्यासाठी त्यांनी त्यांच्या घरात राजगृहात एक समृद्ध ग्रंथालय तयार केले होते. या ग्रंथालयात सुमारे पन्नास हजाराच्या वर ग्रंथ होते . त्यांनी स्वतः ५८ ग्रंथ व पुस्तके लिहिली आहेत . तसेच त्यांनी पाच वृत्तपत्रे ही सुरु केली होती. ह्यावरून डॉ.बाबासाहेबांचा शिक्षण प्रेमाचा अंदाज येतो.

बाबासाहेबांनी केवळ विद्यार्थ्यांनाच उपदेश दिला नाही, तर शिक्षकांनी तसेच प्राध्यापकांनाही स्वताला शिक्षण कार्यात अध्यापनात गुंतवून घेतले पाहिजे .शिक्षकांनी आपले अध्यापन अधिकाधिक माहितीपूर्ण आणि मनोरंजक केले पाहिजे. प्राध्यापकांनी केवळ विद्वान असून चालत नाही तर तो बहुश्रुत असला पाहिजे. शिक्षकाचे कर्तृत्व उत्तुंग व अनुकरणीय असावे असे बाबासाहेब सांगत.

समारोप :

आज आपण बघतो की अनेक शिक्षण सम्राट किंवा संस्थाचालक हे आपल्या संस्थेला स्वताचे नाव देतात. परंतु बाबासाहेबांच्या स्वभावाची विशेषत म्हणजे त्यांनी कोणत्याही शैक्षणिक संस्थेला स्वताचे किंवा त्यांच्या आई वडिलांचे देखिल नाव दिले नाही . तर त्यांनी दिलेल्या पीपल्स , सिद्धार्थ , मिलिंद , नागसेन ही नावे लोकशाही विचार स्वातंत्र्य चिकित्सा व प्रामाणिक बौद्धिक प्रतिके होत. आजच्या शिक्षण क्षेत्रात परिस्थिती पाहता शिक्षणाचे खाजगीकरण होत आहे. त्यामुळे बऱ्याचवेळा शिक्षणाच्या गुणवत्तेवर प्रश्नचिन्ह निर्माण केल्या जाते. तेव्हा डॉ.बाबासाहेबांच्या कार्य कर्तृत्वाचे, त्यांच्या मूल्यगर्भ शैक्षणिक विचारांचे मंथन करणे गरजेचे वाटते .कारण आजच्या बदलत्या काळात बाबासाहेबांच्या शैक्षणिक विचारांचे अतिशय महत्व आहे . तसेच ते मार्गदर्शक ठरणारे आहे .

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प्रा नरेश वासुदेवराव पाटील

सहाय्यक प्राध्यापक

कुंभलकर कॉलेज ऑफ सोशल वर्क वर्धा

राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठ नागपूर महाराष्ट्र

प्रस्तावना :-

माय बापाहून भिमाचे उपकार लयी आहे रे ..

तुम्ही आम्ही खातो त्या भाकरीवर बाबासाहेबाची सही हाय र..

मी प्रथम भारतीय आणि अंतिमतः ही भारतीय अशी राष्ट्रीयत्वाची जाणीव निर्माण करून देणाऱ्या डॉक्टर बाबासाहेब आंबेडकरांनी या देशातील शोषित दलित पीडित वंचित महिला अस्पृश्य शूद्र अतिशूद्र समजल्या जाणाऱ्या सर्व घटकांकरिता केलेले प्रयत्न, दिलेले अधिकार म्हणजे डॉक्टर बाबासाहेब आंबेडकरांच्या उपकाराची परतफेड कधी होऊ शकणार नाही आणि म्हणून बाबासाहेबांनी केलेले उपकार म्हणजेच आज आम्ही खातो त्या भाकरीवर बाबासाहेबांची सही आहे रे या शब्दांमध्ये व्यक्त केलेली कवी कल्पना अतिशय उल्लेखनीय अशी आहे.

बाबासाहेब म्हणजे समस्त वंचिताचा, दलित, शोषित, पिडीतांचा बलंद आवाज हजारो वर्षांच्या वर्ण वर्चस्वी जोखळ्यातून मुक्त करणारा आमचा बाप समाजातील उपेक्षित दुर्बल वंचित व गोरगरिवांच्या उथानासाठी संपूर्ण आयुष्य वेचणारा युगंधर ... हजारो वर्षांच्या गुलामगिरीतून मुक्त केल्यानंतर संपूर्ण समाज बांधवाला, अडीच हजार वर्षापूर्वी तथागत गौतम बुद्धांना संपूर्ण मानवजातीच्या आनंदमय जीवनासाठी जो प्रकाशाचा मार्ग दाखविला त्या बौद्ध धर्माच्या प्रकाशमय वाटेवर घेऊन जाणारा युग साक्षी महापुरुष "अत दिप भव" हणत अंधाराशी लढणारा व विषमतेच्या वणव्याला पेटवून संपूर्ण समाजाचा महानायक बनलेला बाबासाहेब म्हणजे आमचा भाग्य विधाता एक शायर म्हणतो,

" हजारो सालोसे नर्गिस अपने बेनुरीपे रोती है

बडे मुश्कीलसे होती है चमन मे दिदारे पैदा "

अर्थात, हजारो वर्षांपासून नरगीस नावाची तरुणी आपल्या विद्रुप कुरूप चेह-याकडे पाहून रडत होती. तीचा इतरांसारखा सुंदर चेहरा नसल्याने ती उदास होती. परंतु जेव्हा बागेत फुल उगवायला लागली, तेव्हा हसली. तीचा चेहरा देखील आनंदाने प्रफुल्लित, ताजातवाना झाला.

अगदी त्याचप्रमाणे हजारो वर्षांपासून शुद्ध अतिशुद्ध, स्त्रीया. समाजातील शोषित, वंचीत, उपेक्षित, दुर्बल गोरगरीब बहुजन समाज आपल्या विद्रुपतेकडे अर्थात परिस्थितीकडे पाहून रडत होते. परंतु जेव्हा याच खाणीमध्ये क्रांतीसुर्य महात्मा ज्योतिबा फुले, क्रांतीज्योती सावित्रीबाई फुले, राजश्री शाहू महाराज व प्रज्ञासुर्य डॉ. बाबासाहेब आंबेडकर यासारखे हिरे जन्माला आले. यांनी संपूर्ण मानवजातीच्या विकासाचा ध्यास घेवून गुलामगिरीच्या शृंखलाना पायदळी तुडवित समाजाचे दुःख दूर करण्याचा प्रयत्न केला तेव्हा कुठे या समाजाला हायसे बाटले. आशेचा किरण दिसला. त्यामुळे आज हा समाज माणुसकीचा धम्म संगळ्यांना सांगत प्रज्ञा शिल करणेची सोबत घेवून मैत्रीचा संदेश देत अत दिप म्हणत समाजामध्ये ताठ मानेने जीवन जगत आहे. विषयाची

पार्श्वभूमी :-

भारतीय समाजातील हजारो वर्षांपासून उपेक्षित, पिचलेल्या लाखो बहुजन बांधवासाठी डॉ. बाबासाहेब आंबेडकरांनी केलेल्या कार्याचा आलेख मोठा आहे. भारत वर्षातील एका महान विज्ञानवादी तथागत गौतम बुद्धाचे धम्मचक्र गतीमान करून समाजाला नविन दिशा देण्याचे कार्य केले ज्याचा परिणाम म्हणून भारतीय समाजातील उपेक्षित घटकांमध्ये आत्मसन्मानाची जाणीव निर्माण झाली. बाबासाहेबांच्या विचारांना दाही दिशांमध्ये घेवून जाण्याचे काम त्याकाळी पोवाडे, कलापथक, गितगायनाच्या माध्यमातून विविध कविगायकांनी केले आहे. महाड येथील चवदार तळे आणि काळाराम मंदीर प्रवेशापासून बाबासाहेबांचा विचार गीतगायनाच्या माध्यमातून समाजातील शेवटच्या घटकापर्यंत पोहचविण्याचा प्रयत्न सुरु झाला. त्यासाठी शिवराम जानबा कांबळे, गोपाळबाबा वलंगकर, किसन फागुजी बन्सोडे, इ. त्यांनी लेखन सुरु केले. आंबेडकरी जलसे व शाहीरी परंपरा जोमाने सुरु झाली.

भिमराव कर्डक, केरुजी घेगडे, केशव सुमा आहेर, शाहीर अविनाश अडांगळे, अर्जुन हरी भालेराव, केरुभुवा गायकवाड, अमृत बुवा बावस्कर इ. आंबेडकरी जलसे भरात आणले होते. बाबासाहेबांनी दलित, शोषित, वंचितांच्या हक्कासाठी व त्यांना माणूस म्हणून जीवन जगण्यासाठी सुरु केलेला लढा आंबेडकरी जलसांच्या माध्यमातून विविध शाहिरांनी, गायकांनी प्रबळ बनविला. त्याचा परिणाम समाजामध्ये जाणीव जागृती झाली. एवडेच नव्हे तर रामानंद गडपाहिले, खु.चि.पेंडसे, दत्तात्रय खडताळे, राम उगावकर, शा.प.वनमाळी यांनी कविता व गीते, पोवाडा या माध्यमातून बाबासाहेबांचे चरित्र बहुजन समाजापुढे मांडण्याचा प्रयत्न केला. त्यामुळे समाजातील रंजल्या गांजल्यांना क्रांती गितांच्या माध्यमातून प्रेरणा मिळाली. अनेक कविंनी आपल्या कुटुंबाकडे पाठ फिरवून बाबासाहेबांची चळवळ गीत गायनाच्या माध्यमातून घरोघरी पोहचविली.

उद्देश

- 1 डॉ. बाबासाहेब आंबेडकरांवर आधारित विविध गाणी कविता पोवाडे यांच्या माध्यमातून गीत गायन करणाऱ्या कवी गायकांनी आंबेडकरी चळवळीमध्ये दिलेले योगदान जाणून घेणे
- 2 डॉक्टर बाबासाहेब आंबेडकरांवर आधारित विविध गाणी आणि आंबेडकरी जलसा च्या माध्यमातून कवी गायक यांचे आंबेडकरी चळवळीतील योगदान अभ्यासणे

संशोधन पद्धती

सदर शोधनिबंध हा दुय्यम सामग्री वर आधारित आहे याचा शोध निबंध साठी विविध पुस्तके न्युज पेपर मासिके व ग्रंथाचा वापर करण्यात आलेला आहे

आंबेडकरवादी गझल मराठी गझलेच्या दुनियेत पुरेशा प्रमाणात स्थिरावली नाही हे सत्य आहे. आंबेडकरवादी गझल वामनदादा कर्डक यांच्या क्रांती काळापासून, सुरेश भटाच्या आधीपासून पाठपुरावा करीत आहे. वामनदादा कर्डक यांच्या गझलांचा "संग्रामपिठक" हा गझल संग्रह प्रकाशित होताच अवघ्या महाराष्ट्राला आंबेडकरवादी गझल कशी वेगळी असू शकते हे माहित झाले. आंबेडकरवादी गझलेची सुरुवात १९५०-५५ च्या काळात वामनदादा कर्डक या प्रतिभावंताच्या माध्यमातून झाली. कर्डक हेच आंबेडकरवादी गझलेचे निर्माते आहेत, जनक आहेत. या गझलेची निर्मिती करून बाबासाहेबांच्या कार्याला नव्या ढंगात सादर करण्याचा प्रयत्न झाला. वामनदादा कर्डक यांनी डॉ.बाबासाहेबांच्या मृत्यू नंतर समाजाचे चित्रण खालील शब्दात व्यक्त केले. ते असे

भिमा तुझ्या मताचे जर पाच लोक असते ...तलवारीचे तयाच्या, न्यारेच टोक असते.

वाणीत भिमा आहे, करणीत भिम असता ..वर्तन तुझ्या पिलाचे, सारेच नेक असते

वामनदादांनी एका बाजूने वेदनेचे महासागर शब्दात बांधले तर दुस-या बाजूनी विद्रोहाचे तुफान शब्दांच्या छातीवर झेलले आणि गेय कविता, खमसा आणि गझल लिहीली. वामन दादांच्या पुढे प्रमोद वाळके, भाऊ पंचभाई, गौरवकुमार आठवले. घनश्याम धेंडे, भिमराव हटकर, सिद्धार्थ भगत, हृदय चक्रधर असे काही गझलकार तयार झाले. बाबासाहेब आंबेडकरांचा विचार कवितेच्या माध्यमातून समाजापुढे नेण्याचा यशस्वी प्रयत्न आंबेडकरी कविनी केला आहे. त्यात प्रामुख्याने नामदेव इसाळ (गोलपिठा, गांडु बगीचा), यशवंत मनोहर (उत्थानगुंफा,) नारायण सुर्वे (जाहिरनामा) दया पवार, अंबक सपकाळे, (सुरुंग) केशव मेश्राम, (उत्खनन) प्रा.जगताप (निळा पहाळ), अर्जून डांगळे (छावणी हलते आहे.)श्री. सवाई (जेतवन) वामन होवाळ, राजा ढाले, अशोक शहाणे, प्रकाश कामतीकर, चंद्रकांत पाटील इ.नी बाबासाहेबांची चळवळ समाजापर्यंत घेऊन जाण्याचा प्रयत्न केला. एवढेच नव्हे तर कथा कादंबरी , नाटक, बोधिरंभूमी, वैचारिक वांडःमय परंपरा, प्रबोधन घडविणारे जलसे, सत्यशोधकी चळवळ व लेखन या संबंधीचे आकाश व्यापून टाकणारे व जमिन जिंकणारे प्रचंड उर्जेचे साहित्य निर्माण झाले.

आंबेडकरी प्रेरणा व गितकारांचे समाजप्रबोधनाचे कार्य :-

अडीच हजार वर्षापूर्वी तथागत बुध्दाने दाखविलेला मार्ग डॉ.बाबासाहेब आंबेडकरांनी स्विकारला आणि लाखो अनुयायांना, शोषित ,वंचित रंजल्या गांजल्यांना दिशा दिली. तथागताच्या समता, स्वातंत्र्य, बंधुता, व न्यायाची शिदोरी बहुजन समाजाला दिली. ब भारतीय घटनेच्या माध्यमातून अधिष्ठान प्राप्त करून दिले. सामाजिक, धार्मिक व सांस्कृतिक परंपरेच्या अंधार कोठडीत चौफेर गुदमरलेले दलित जीवन त्यातून बाहेर

पडण्यासाठी शतकानुशतकापासून धडपडत होते. त्या जीवनाला मुक्त अभिव्यक्ती हवी होती. आणि डॉ.आंबेडकरांच्या रूपाने दलित बहुजन समाजाला मुक्ती दाता मिळाला.

डॉ.बाबासाहेब आंबेडकरांच्या महापरिनिर्वाणानंतर आंबेडकरी विचार घरोघरी पोहचविण्याचा प्रयत्न करणारे वामनदादा कर्डक म्हणतात की,

बाट फुलेंची सोडून... आंबेडकरांना तोडून
चालताच ईयाच नाय ... तुला चालताच ईयाच नाय
मनूच आंगड टोपड ...माझ्या आंबेडकरांना
घालताच ईयाच नाय ...तुला घालताच ईयाच नाय,

बौद्ध धम्म स्विकारल्यानंतर बाबासाहेबांनी आम्हाला तथागताजवळ नेले आहे. त्यामुळे आता मुक्तीचे ठिकाण गंगा, काशी, पंडरी हे मुळीच नाही. तर बुद्ध विचारांचा घोष करणारे बुद्धविहारचे आमच्या प्रजा, शिल, करुणेचे शांती स्तूप आहे.या विषयीचा आनंद व्यक्त करतांना एक कवी म्हणतो

शांती दूताच्या माझ्या हृदयात भाव आहे.
मुखी गोड त्या भिमाचे, बुद्धाचे नाव आहे.

बाबासाहेबांच्या विचारांचा खजिना काव्याच्या माध्यमातून व्यक्त करणारे सुरेश भटासारखा कवी बंदन करतांना म्हणतो की,

भिमराया घे तुझ्या या लेकराची वंदना
आज घे ओथंबलेल्या अंतराची वंदना

संपूर्ण मानव जातीला माणूस म्हणून जगण्याचे भान व बळ प्रजासुर्य डॉ.बाबासाहेब आंबेडकरांनी दिले. त्यांच्या प्रकाशात संपूर्ण समाजाला आत्मभानाची जाणीव झाली. मी माणूस आहे.मलाही माणसारखे जगण्याचा अधिकार आहे. हा अधिकार देणा-या संविधान निर्मात्यांच्या तणांची उतराई व्यक्त करताना रंगराज लांजेवार यांच्या शब्दात-

हे भिमराया तुझ्या पासूनी मिळे आम्हा चेतना मानवा ये आमुची वंदना
स्विकारुनीया सेवेचे व्रत, केलासि तु समाज जागृत
जीवनभर तु दुवळयासाठी भोगिल्या पातना ... मानवा..से आमुची वंदना
महाडच्या चवदार तळयावर घडविलास तु महासंग्राम
मुक्त कराया तिथले पाणी केलीस तु गर्जना .. मानवा...ये आमुची वंदना

आमचा नेता एकच तो म्हणजे बाबासाहेब, कारण पिढ्यानपिढ्या अस्पृश्याचे जिने वाटयाला आलेल्या समाजाला माणूस म्हणून जगविण्याचे व स्वाभिमानाची जीवन निर्माण करण्याचे जर कोणी कार्य केले असेल तर ते केवळ बाबासाहेबांनीच. बाबासाहेबांच्या विचारांनी भारलेल्या व परिवर्तनाचे चक्र गतीपान करू पाहणा-वा अर्जुन डांगळे नावाच्या कवीने सुध्दा हेच सांगितले.

हे महाकवे,

तुला महाकवी तरी कसे म्हणावे ?

या देशातील अन्याय अत्याचार वेशीवर टांगणारा

एक साधा श्लोक जरी लिहिला असतास तर तुझे नाव

हृदयावर कोरून ठेवले असते.

बाबासाहेब म्हणजे सामाजिक न्यायाचे प्रतीक ते तथागत बुध्दाचे वारसदार होते. बुध्दाच्या परिवर्तनवादी विचारांवर बाबासाहेबांची नितांत श्रद्धा होती. बाबासाहेबांनी तथागाताचा धम्म देऊन लाखो अनुवायांना १४ ऑक्टोबर १९५६ ला नागपुरला दिक्षा दिली. त्याचे वर्णन करतांना कवी म्हणतो

मानवतेचा धम्म दिला मी... वागा तुम्ही त्या नियमाने

पंचशिलेचे पालन करण्या.... वागा तुम्ही त्या नियमाने

बाबासाहेबाची महती मोठी होती. आपल्या काळजामध्ये सर्व समाज घेऊन जगणारा आणि रात्र दिवस जागणारा, समाजाची सैदव काळजी करणारा बाबासाहेब दिन दुबळ्यांचा दाता होता.याचे वर्णन करतांना बी काशिनांद हा गीतकार म्हणलो-

सा-या दुनियेत ज्याचा प्रभाव ग ---

धन्य भिमाई तुझा भिमराव ग

बाबासाहेबांनी संपूर्ण बौध्द बांधवाना सन्मानाचे जिवन दिले. सामाजिक आर्थिक, राजकीय उन्नतीसाठी एक मंच तयार करून दिले. बाबासाहेब काय चीज होते. हे वर्णन करतांना मनोहर दिप रुसवा नावाचा कवी म्हणतो.

या माझ्या दलित बांधवानो, रंजल्यानो आणि गांजल्यानो

देईल तुम्हाला करून मी खुले, काळाराम मंदिर चवदार चे तळे

वर्षानुवर्षे हिन लेखुनिया , दुर लोटिले ज्या समाजा

धुरा खांद्यावर ची मी घेउन तयाच्या लावीन पना प्राण माझा

जगण्याच्या उभारून पताका,... मुक्यालाही फोडूनी वाचा

चालवाया लावीन लुळे , पांगळे . काळाराम मंदिर चवदार चे तळे

डॉ. बाबासाहेबां आंबेडकरांची थोरवी कथन करतांना लक्ष्मण राजगुरुंसारखा कवी म्हणतो

बुध्द कबीर भिमराव फुले, या

भूमीवर जन्मले

त्यांन जनजीवन फुलविले ग

शेजारीन सखे बाई

बाबासाहेबांनी दिलेली प्रचंड उर्जा, लढाऊ वृत्तीचा बाना, स्वाभिमानाचे जीवन यामुळे समाजातील दलित वंचितांमध्ये स्फूर्ती संचारली आहे. बाबासाहेबांचे विचारांचे साहित्य परिवर्तनवादी विचारसरणीवर आधारलेले त्यामुळे हे साहित्य सैदवपणे ठाम उभे राहणार आहे. रान पेटवत निघालेल्या या साहित्याचे सार कधीच न विझणारे आहे. हे व्यक्त करतांना डॉ.यशवंत मनोहर म्हणतात

अंगणामध्ये दिवस उभा, शिवेवरती क्रांती
मेंदू कापून फेकला तरी, दुर्लभ आता शांती
टाळविटाळ तोडफोड गल्ली बोळ ऊधान-ऊधान
या बाजूने उठाव होईल पेटत येईल रान ...

बाबासाहेबांनी दिलेल्या संविधानाच्या माध्यमातून बहुजन समाजाला सत्तेच्या चाव्या दिल्या आहेत. हे व्यक्ता करतांना ग्रामीण भागातील कवी रामभाऊ रामटेके म्हणतो

जन्मला भिवा... रामजीचा लाल रे त्यानं केली कमाल रे..
दिल घटनेच दान, केला कायदा महान राजा दिल्लीचा..

अशा प्रकारे वामनदादा कर्डक, नागोराव पाटणकरांपासून नामदेव ढसाळ, यशवंत मनोहर, दया पवार, उत्तम मुळे, प्रकाशनाथ पाटणकर, प्रल्हाद शिंदे, क्रिष्णा शिंदे, दत्ता शिंदे, विष्णु शिंदे, आनंद शिंदे, मिलिंद शिंदे, अनिरुद्ध बनकर राहुल अवनिकर, सुषमा देवी, निशा भगत, रत्नदीप डोंगरे, गंगाधर बेहरे, अनिल खोब्रागडे, किरण पाटणकर, सूर्यकांत भगत, अशोक बुरबुरे, प्रभाकर पोखरिकर, बी. दीवेकर, बी. संजय, बी. कांशीनंदा, या सारख्या अनेक कवी गायकांनी बाबासाहेबांची चळचळ गीतगायन, प्रबोधन कार्यक्रम, कलापथक व आंबेडकरी जलसाच्या माध्यमातून समाजातील वंचितांतील वंचित घटकापर्यंत पोहचविण्याचा प्रयत्न केला.

सारांश -

डॉ.बाबासाहेब आंबेडकरांचे संपूर्ण जीवन संघर्षमय होते. असे असतांना अस्पृश्यांचा उध्दार व्हावा, त्यांना स्वाभिमानाने जगता यावे यासाठी आपल्या स्वतःच्या कुटुंबाकडे दुर्लक्ष करून संपूर्ण हयात शोषित पिडीतांच्या कल्याणासाठी खर्ची घातली. डॉ.बाबासाहेबांच्या जन्मामुळे अनाथ म्हणून जगणा-या सात कोटीच्या वर असणा-या अस्पृश्यांना पितृत्व लाभले. एखादया प्रज्ञावान व्यक्तीवर, महापुरुषांच्या विचारावर, पराक्रमावर पोवाडे लिहिले जाणे, ग्रंथसंपदा निर्माण होणे. हे ठिक आहे. पण त्याच्या लेखनीवरही अनेक प्रकारच्या कविता, गीत, लोकगीते, एवढया प्रचंड प्रमाणात लिहिल्या जाणे. हि घटना तशी दुर्मिळातील दुर्मिळ अशीच म्हणावी लागेल.

बाबासाहेबांच्या महापरिनिर्वाणानंतरही त्यांचा विचारांचा ठेवा गीत गायणाच्या माध्यमातून दलित, शोषित, पिडीतांपर्यंत पोहचविण्याचा, त्यांच्यामध्ये स्वाभिमान व माणुसकी जागविण्याचा तथा माणूसपण कायम करण्याचा खरा यशस्वी प्रयत्न आंबेडकरी जलसा व विविध कवी गायकांच्या प्रयत्नातून झालेल आहे., नव्हे अजूनही सुरु आहे. हीच खरे बाबासाहेबांच्या विचारांची ताकद आहे.

संदर्भ:

१. सुर्यकांत भगत(संपादक)- आंबेडकरी चळवळीचा महान लोककवी - वामनदादा कर्डक,सुधीर प्रकाशन, वर्धा
२. भास्कर खांडवे - दया पवारांच्या साहित्याचा अभ्यास, विमल प्रकाशन, पुणे
३. उत्तम कांबळे- वामनदादांच्या गीतातील दर्शन, सुगावा प्रकाशन, पुणे
४. हरीष खंडेराव - आंबेडकरी कवीतेचे अंतरंग , प्रज्ञा प्रकाशन, ठाणे
५. वामनदादा कडक- मोहळ, श्रध्दा प्रकाशन, ठाणे
६. डॉ.मच्छिंद्र चोरमारे - तापलेले दिवस, मुक्त छंद प्रकाशन, नागपुर.
७. प्रा. विलास वाघ (संपादक) डॉ.बाबासाहेब आंबेडकर प्रेरणा विशेषांक डिसेंबर २०१९, सुगावा प्रकाशन, पुणे
८. पुंडलिक तायडे - वामनदादा कर्डक यांच्या काव्याचा संग्रह, मलकापूर.



डॉ. बाबासाहेब आंबेडकर : एक अर्थतज्ञ

डॉ. सौ. स्वप्नाली अनिकेत भिलवडे

सहाय्यक प्राध्यापक, अर्थशास्त्र विभाग

श्रीमती कस्तुरबाई वालचंद महाविद्यालय, सांगली

भारतीय राज्यघटनेचे शिल्पकार आणि दलितांचा उद्धार करणारे म्हणून डॉ. बाबासाहेब आंबेडकर यांचा बहुविध व्यक्तिमत्त्वाचा एक महत्त्वपूर्ण पैलू म्हणजे त्यांनी अर्थतज्ञ म्हणून बजावलेली कामगिरी ज्याकडे सातत्याने दुर्लक्ष झाले आहे. बाबासाहेब उच्च श्रेणीचे अर्थवेत्ते होते. अमेरिकेच्या कोलंबिया विद्यापीठातून आणि लंडन स्कूल ऑफ इकॉनॉमिक्समधून अर्थशास्त्र विषयात डॉक्टरेट मिळवणारे, भारतातील त्यांच्या पिढीतील उत्तम सुशिक्षित अर्थशास्त्रज्ञांपैकी एक होते. आंबेडकरांचा लंडनचा डॉक्टरेट प्रबंध, जो रुपयांच्या व्यवस्थापनावर होता तो नंतर पुस्तक म्हणून प्रकाशित झाला होता. रुपयाबद्दल आणि सार्वजनिक वित्तविषयक आंबेडकरांची मते ही त्या काळातल्या आर्थिक समस्यांविषयी प्रतिक्रिया होती आणि त्यांचे सर्व विश्लेषण आजही प्रासंगिक असू शकत नाहीत. परंतु त्यांनी दिलेली काही तत्त्वे जसे की किंमती स्थिरता आणि वित्तीय जबाबदारी यासारख्या गोष्टी आजही संबंधित आहेत. त्यांनी शेतीविषयक विचार, चलनविषयक प्रश्न, सार्वजनिक आयव्यय, इतर आर्थिक बाबी याविषयी आपले आर्थिक विचार मांडलेले आहेत.

प्रस्तावना:

डॉ. बाबासाहेब आंबेडकर शिक्षणाने अर्थवेत्ते होते. मुंबई विद्यापीठातून अर्थशास्त्र आणि राज्यशास्त्राची मूलभूत पदवी प्राप्त केल्यानंतर जगातील दोन महत्त्वाच्या विद्यापीठांत त्यांना अर्थशास्त्राचे उच्च शिक्षण घेता आले. अमेरिकेतील कोलंबिया विद्यापीठ आणि इंग्लंडमधील लंडन स्कूल ऑफ इकॉनॉमिक्स. कोलंबिया विद्यापीठात बाबासाहेब जेमतेम तीन वर्षे होते. परंतु या काळात त्यांनी अर्थशास्त्राशी संबंधित विविध २९ अभ्यासक्रम पूर्ण केले. म्हणजे साधारण वर्षाला दहा या गतीने. यावरून बाबासाहेबांची अर्थशास्त्रातील गती लक्षात यावी. पुढे मुंबईत तीन वर्षे प्राध्यापकी केल्यानंतर ते लंडन स्कूल ऑफ इकॉनॉमिक्स या अर्थशास्त्राशी संबंधित अत्यंत आदरणीय संस्थेत दाखल झाले. येथे त्यांनी लिहिलेला आणि पुढे पुस्तकाद्वारे प्रकाशित झालेला 'द प्रॉब्लेम ऑफ द रुपी' हा प्रबंध आज ९३ वर्षांनंतरही कालबाहय वाटत नाही, हे बाबासाहेबांच्या द्रष्ट्या बुद्धिमतेचे यश. राजकीय आणि सामाजिक विचारांना प्राधान्य देण्याच्या नादात बाबासाहेबांच्या या पुस्तकाकडे आपले दुर्लक्ष झाले आहे.

डॉ. बाबासाहेब आंबेडकर यांनी अर्थशास्त्रज्ञ म्हणून त्यांचा मुख्य विषय अर्थशास्त्र या विषयावर विपुल लेखन केले आहे. आदर्श चलन पद्धती, कृषी उद्योग, खासगी सावकार प्रतिबंधक विधेयक, जातीचे अर्थशास्त्र,

आर्थिक पायाभरणी इत्यादी विषयावर डॉ. बाबासाहेब आंबेडकर यांनी विचार मांडले आहेत. भारताची केंद्रिय बँक - भारतीय रिझर्व बँकेच्या स्थापनेत बाबासाहेबांचे मोठे योगदान आहे.

बाबासाहेब एक थोर विचारवंत होते आणि त्यांनी अर्थशास्त्रज्ञ, समाजशास्त्रज्ञ, विधिज्ञ, शिक्षणतज्ज्ञ, पत्रकार, संसद सदस्य आणि या सर्वांच्या पलीकडे जाऊन समाजसुधारक आणि मानवाधिकारांचा रक्षक या नात्याने केलेले कार्य अतुलनीय आहे. देशभरातील अस्पृश्य समाजाला एकवटून, संघटित करून सामाजिक समतेच्या ध्येयाप्रत जाण्याच्या दृष्टीने राजकीय मार्ग कसा अवलंबायचा, याविषयी त्यांनी दिशादर्शन केले.

अस्पृश्य समाजात जन्मलेल्या बाबासाहेबांनी देश-विदेशातल्या तीन खंडांतून उच्च शिक्षण प्राप्त केले. कोलंबिया विद्यापीठाची अर्थशास्त्रातील पीएच. डी. (१९१७), लंडन स्कूल ऑफ इकॉनॉमिक्समधून डॉक्टर ऑफ सायन्सची पदवी तसेच लंडनमधील ग्रेज इन्ची बार अँट लॉ (१९२३) अशा अतिउच्च पदव्या त्यांनी संपादित केल्या. दलित समाजातील विद्यार्थ्यांने त्या काळात अशा प्रतिष्ठेच्या पदव्या मिळविणे ही अद्वितीय बाब होती. डॉ. आंबेडकरांचे अर्थशास्त्रीय लेखन:

- १) एम.ए ची पदवी संपादन करण्यासाठी कोलंबिया विद्यापीठास सादर केलेला प्रबंध 'अॅडमिनिस्ट्रेशन अँड फायनान्स ऑफ दि ईस्ट इंडिया कंपनी (१९१५)
- २) जर्नल ऑफ द इंडियन इकॉनॉमिक सोसायटीमध्ये प्रकाशित लेख 'स्मॉल होल्डिंग्ज इन इंडिया अँड देअर रेमिडीज' (१९१८)
- ३) पीएच.डी. साठी तयार केलेला प्रबंध 'दि इव्होल्यूशन ऑफ प्रोव्हिन्शियल फायनान्स इन ब्रिटिश इंडिया'(१९२५)
- ४) डी.एस्सी साठी सादर केलेला प्रबंध 'दि प्रॉब्लेम ऑफ द रुपी : इट्स ओरिजिन अँड इट्स सोल्यूशन'(१९३२)
- ५) 'बहिष्कृत भारत' पत्रिकेतील अग्रलेख 'महार आणि त्यांचे वतन'
- ६) 'बहिष्कृत भारत' पत्रिकेतील अग्रलेख 'खोती उर्फ शेतकरी वर्गाची गुलामगिरी'

डॉ. आंबेडकरांचे आर्थिक विचार :

१) शेतीविषयक विचार : खोती पद्धती :

भारतातील शेतकरी व शेती पूरक व्यवसाय करणाऱ्या लोकांसाठी डॉ. आंबेडकरांचे फार मोठे योगदान राहिलेले आहे. डॉ.आंबेडकरांनी कोकणातील शेतकऱ्यांचे खोतांच्या दास्यातून मुक्तता व्हावी , म्हणून फार मोठी चळवळ उभारली. १७ सप्टेंबर १९३७ रोजी खोती पद्धत नष्ट करणाऱ्या कायद्याचे विधेयक बाबासाहेबांनी मुंबई विधी मंडळात मांडले होते. १० जानेवारी १९३८ रोजी २३ हजार शेतकऱ्यांचा मोर्चा डॉ. आंबेडकरांच्या नेतृत्वाखाली विधी मंडळावर नेण्यात आला होता . त्यात कोकण, सातारा, नाशिक व विविध भागातील शेतकरी सामील झाले

होते. शेतकऱ्यांच्या प्रश्नाला वाचा फोडण्यासाठी अनेक सभामध्ये मार्गदर्शन करून सर्व जाती धर्माच्या शेतकऱ्यांसाठी चळवळ उभी केली.

१४ एप्रिल १९२९ रोजी रत्नागिरी येतील चिपळूण येथे पार पडलेल्या शेतकरी परिषदेचे अध्यक्षपद बाबासाहेबांनी भूषवले. महार वतनदारी निर्मूलनासंदर्भात परंपरागत सेवा कायद्यानुसार निम्नस्तरीय शासकीय कर्मचारी २४ तास राबविल्या जात होते. त्यांना हा निर्घृण अन्याय सहन करण्याचा मोबदला लहानशा पिकाऊ नसलेल्या जमिनीच्या तुकड्याच्या रूपात दिला जाणार होता. या संदर्भात गरीब ग्रामीण जनतेला त्यांनी न्याय मिळवून दिला व त्यांना जागरूक केले.

सामूहिक शेती:

सामूहिक शेतीवर त्यांचा भर होता. शेतकऱ्यांनी पारंपरिक शेती न करता आधुनिक तंत्रज्ञानाचा वापर करून शेती करावी आणि ती सुद्धा सामूहिक असावी ज्यामुळे शेतकऱ्यांची आर्थिक प्रगती होईल असे त्यांचे मत होत.

जमीन महसूल:

डॉ. आंबेडकरांच्या मते, उत्पन्नावर महसूल आकारणे अन्यायकारक आहे. सर्वांकडून सारखा कर वसूल करणे योग्य नाही. काही विशिष्ट रकमेपेक्षा कमी उत्पन्न असणाऱ्यांना जमीन महसूलात माफी मिळाली पाहिजे म्हणून जमीन महसूल संहितेचे १०७ वे कलम रद्द करून जमीन महसूल प्राप्तीकराच्या कक्षेत आणला पाहिजे असे विचार त्यांनी त्या काळात व्यक्त केले.

महारवतन:

महारवतन खालसा करावे असे आंबेडकरांचे मत होते. महारांच्या वतनी जमीनी रयतवारी कराव्यात, महारांना सरकारी कनिष्ठ नोकर समजून मासिक वेतन द्यावे व फक्त सरकारी कामेच सांगावीत अश्या मागण्या आंबेडकरांनी केल्या. जमिनीच्या लहान तुकड्यावर गुजराण करण्यापेक्षा पडीक जमीन लागवडीखाली आणावी असे त्यांचे मत होते.

२) चलनविषयक विचार:

भारतामध्ये सुवर्ण परिमाण आणि रुपयाचे परिमाण अशी दोन्ही प्रकारची चलनपद्धती प्रचलित होती. थोड्याच कालावधीत चलनाच्या गरजा भागविण्यासाठी ते अपुरे वाटू लागले. यामधूनच भारतासाठी आदर्श चलनपद्धती कोणती हा वाद निर्माण झाला. प्रा. केन्स व इतर अर्थतज्ञांनी सुवर्ण विनिमय परिमाण लवचीक असल्यामुळे व या व्यवस्थेत चलननिर्मिती ही देशातील सोन्याच्या साठ्यावर अवलंबून नसल्याने ही पद्धती भारतासाठी योग्य आहे असे प्रतिपादन केले. परंतु आंबेडकरांनी याला कडाडून विरोध केला. त्यांच्या मते, या व्यवस्थेत चलननिर्मिती लवचीक असल्यामुळे ती अनिर्बंध होऊ शकते त्यातून भाववाढ झाली याचे साधार विवेचन आंबेडकरांनी दिले. त्यांनी सुवर्ण परिमाण पद्धती हीच भारतासाठी योग्य असून ऐतिहासिक पुरावे देऊन सुवर्ण परिमाण पद्धतीत भारतात किमती कशा स्थिर होत्या हे दाखवून दिले. चलननिर्मिती करणाऱ्या रिझर्व्ह

बँकेच्या चलन निर्मितीवर परिणामकारक अंकुश असण्याची आवश्यकता आहे असा युक्तिवाद १९२६ मध्ये नेमलेल्या 'हिल्टन यंग कमिशन' पुढे साक्ष देतानाही त्यांनी केला. आंबेडकरांच्या चलन विषयक मतांचा विचार न करता भारत व इतरत्र केन्स यांच्या भूमिकेचा स्वीकार केला. पण आजही त्यांची भूमिका योग्य होती असे म्हणावे लागेल.

३) सार्वजनिक आयव्यय :

सार्वजनिक आयव्यय विषयक विचार आढळतात. ईस्ट इंडिया कंपनीचे प्रशासन व वित्तव्यवस्था भारतीयांना कसे अन्यायकारक ठरले याविषयी त्यांनी आपले विचार व्यक्त केले. महसुलाचा विनियोग भारताशी संबंधित नसलेल्या बाबीवरही करण्यात येत आहे हे त्यांनी सप्रमाण दाखवून दिले. दुसऱ्या प्रबंधातून 'ब्रिटीश केंद्र सरकार आणि त्यावेळची घटक राज्ये' यांच्यातील आर्थिक संबंधाविषयीचे विचार व्यक्त होतात. या काळात भारत सरकारच्या वित्त व्यवस्थेचे संपूर्ण केंद्रीकरण झाले होते. सर्व निर्णय केंद्र सरकारकडून घेतले जात होते. खर्चाचा अर्थसंकल्प करण्याचा अधिकार राज्यांकडे व पैसा उभारण्याची जबाबदारी केंद्र सरकारवर अशी पद्धत होती. या काळात शेतसारा मोठ्या प्रमाणात वाढविण्यात आल्याने उत्पादनाला खीळ बसली. आयातीवरील कर अंतर्गत जकातीपेक्षा कमी असल्याने परकीय मालाच्या स्पर्धेत भारतीय उद्योग टिकू शकले नाहीत. उत्पन्नापैकी निम्मा भाग लष्करावर खर्च केला जात असल्याने शिक्षण, आरोग्य, कालवे, रस्ते याकडे दुर्लक्ष करण्यात आले. सरकारचा उत्पन्न व खर्चाचा मेळ साधण्यासाठी नवी कर आकारणी करावी लागली अशावेळी धनिकांच्या उत्पन्नावरील कर रद्द करून जनतेवर अधिक भर टाकला. वास्तविक कर आकारणी घटक राज्यांच्या दृष्टीने योग्य होती असे आंबेडकरांचे मत होते. त्यांच्यामते, पूर्वीच्या वित्तीय व्यवस्थेला नवे रूप देणे ही काळाची गरज होती. आजही भारताच्या राज्यघटनेनुसार राज्य व केंद्र सरकार यांचे वित्त संबंध ठरविण्यासाठी दर ५ वर्षांनी वित्त आयोग नेमला जातो. या संबंधातील त्यांचे विचार पायाभूत मानावे लागतील.

४) जलधोरण :

बाबासाहेबांनी शेती विषयक केलेल्या कामांपैकी महत्वाचे काम म्हणजे राष्ट्रीय सिंचन धोरण. हे धोरण त्यांनी सरकारला सुचविले होते. पाणी ही राष्ट्रीय संपत्ती आहे आणि पाण्यामुळेच देश जगू शकतो हे त्यांनी सांगितले होते. शेती हा भारतीय अर्थव्यवस्थेचा कणा असल्याने सिंचनामुळे शेतीचे उत्पन्न वाढून शेतकऱ्यांची व पर्यायाने राष्ट्राची आर्थिक प्रगती होईल असे त्यांचे मत होते. बाबासाहेबांच्या विचारानुसारच सरकारने दामोदर प्रकल्प, हिराकुंड प्रकल्प व इत्यादी अनेक प्रकल्प हाती घेतले होते. व्यक्ती ते राष्ट्र असा सर्वांगीण विकास व्हावा या उद्देशावर आधारित योजना त्यांनी आखल्या होत्या. शेती व शेतकऱ्यांच्या अधिकारावर गदा येऊ नये म्हणून शेतकरी व मजुरांनी संगठित होणे आवश्यक असल्याचे बाबासाहेबांनी वेळो वेळी सांगितले होते.

आंबेडकरांनी शेती विषयक आखलेल्या योजनांपैकी एक महत्वाची योजना म्हणजे दामोदर प्रकल्प. त्या पाण्याचा उपयोग शेतीसाठी, वीजनिर्मितीसाठी व पाण्यातील दळणवळणासाठी करावा असे त्यांना वाटले. त्यांनी

दामोदर नदी प्राधिकरण स्थापन करून सोन नदी, महानदी, कोसी, चंबळ आणि दक्खनमधील नद्यांचे काम हाती घेतले.

५) विकासाची अर्थनीती:

आंबेडकरांनी 'स्टेट्स अँड मायनॉरटीज' या आपल्या ग्रंथात स्वातंत्रोत्तर भारताची विकासाची अर्थनीती काय असावी याचे विवेचन केले आहे. या संदर्भात त्यांनी गरिबी हटाव, विषमता निर्मूलन आणि शोषण मुक्तता यावर भर दिला. राज्यसंस्थेने खाजगी उद्यमशीलतेला धक्का न लावता जनतेची उत्पादकता जास्तीतजास्त राहिल व संपत्तीचे समान वाटप होईल असे आर्थिक नियोजन करावे. त्यांनी मर्यादित राष्ट्रीयीकरणाचा स्वीकार केला. शेतजमीन आणि अवजड उद्योगधंद्यावर सामुदायिक मालकी असावी अशी त्यांची भूमिका होती.

६) श्रमविभागणी:

हिंदू समाजव्यवस्थेतील चातुर्वर्ण्य हे श्रमविभागणीच्या तत्वावर आधारलेले आहेत. यावर कठोर टीका करून त्यांनी ही श्रमविभागणी नसून श्रमिकांची विभागणी आहे व ती अमानवी आहे असे सांगितले. अशी विभागणी जगात इतरत्र कुठेही नाही. यामुळेच भारताचा आर्थिक विकास व प्रगती खुंटली आहे. या व्यवस्थेमुळे श्रमशक्ती व भांडवल यांची उपयुक्तता ज्या ठिकाणी जास्त आहे त्या ठिकाणी ते वापरले जात नाही.

७) अस्पृश्यता:

जातीव्यवस्था व अस्पृश्यता यासारख्या सामाजिक समस्यांचे आर्थिक विश्लेषण करणारे ते पहिलेच विचारवंत असावेत. त्यांच्यामते, अस्पृश्यता ही केवळ धार्मिक रचना नसून गुलामगिरीपेक्षाही भयंकर आर्थिक रचना आहे.

८) औदयोगिकीकरण :

भारतीय शेतीचे प्रश्न सोडविण्याचा 'औदयोगिकीकरण' हा एकच प्रभावी व खत्रीशीर उपाय आंबेडकरांनी सांगितला आहे. औदयोगिकीकरणामुळे शेती क्षेत्रातील बेकार श्रमिक बिगर शेती क्षेत्रात सामावून घेतले जातील. हे श्रमिक स्वतः काम करून राष्ट्रीय उत्पन्नात भर घालतील. शेतीवरील भार कमी होवून शेतीचे विभाजन, विखंडन कमी होईल. भांडवल व इतर साधनांचा वापर वाढल्याने आपोआप धारणा क्षेत्रे मोठी करावी लागतील अशी मते त्यांनी मांडली.

सारांश:

डॉ. आंबेडकर हे फक्त दलितांचे नेते आणि भारतीय घटना वास्तुविशारद नव्हते तर सर्वच आर्थिक पैलूंचा अंतर्दृष्टी असलेले ते एक महान अर्थशास्त्रज्ञ होते. त्यांचा समाजवादी तत्वज्ञानावर विश्वास होता पण त्याचवेळी खाजगी क्षेत्रातील भूमिका त्यांनी ओळखली होती. कृषी उत्पादकता ही औदयोगिकीकरणाच्या प्रगतीवर मोठ्या प्रमाणात अवलंबून आहे असा त्यांचा ठाम विश्वास होता. मर्यादित राष्ट्रीयीकरणाचा त्यांनी स्वीकार केला.

डॉ. आंबेडकरांचे आर्थिक तत्वज्ञान हे विकासाच्या सुवर्ण मार्गावर लक्ष केंद्रित करते. आधुनिक भारताला आकार देताना आंबेडकरांचा कधीही विसर पडू नये. ते एक महान व्यक्तिमत्व आणि अर्थतज्ञ होते. त्यांनी भारतीय अर्थव्यवस्थेत अत्यंत महत्त्वपूर्ण भूमिका बजावली आहे.

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राष्ट्र उभारणीत डॉ.बाबासाहेब आंबेडकर यांचे योगदान

प्रा. दयानंद सखाराम कांबळे

जवाहर कला, विज्ञान व वाणिज्य महाविद्यालय, अणदूर.

सारांश :-

भारत हा कृषी प्रधान देश आहे. भारतातील जवळपास ७० टक्के लोक शेती व्यवसायात गुंतलेले होते. डॉ.बाबासाहेब आंबेडकरांना कृषी व्यवस्थेची जाण होती. त्यांना देशातील शेती आणि शेतकरी यांचे सर्व प्रश्न संपवायचे होते. भारतात जातीय विषमता जास्त होती ती चिड निर्माण करणारी होती. प्रचंड बुद्धिमत्ता, समाजासाठी असीम त्याग करणारे, दलित समाजाला हक्क मिळवून देणारे, महाडचा सत्याग्रह, मनुस्मृतीचे दहन, मंदिर सत्याग्रह, शेतक-यांचे कैवारी, महिलांसाठी कार्य करणारे क्रांतीसूर्य डॉ. बाबासाहेब आंबेडकर होते. समाजासाठी आपले संपूर्ण आयुष्य खर्ची घातले. समाजातील तळागाळातील व्यक्तित्वाचा विचार केला. जात, धर्म, पंथ,लिंग इत्यादीच्या आधारावर प्रस्थापित झालेल्या शोषण व्यवस्थेचा अंत करण्यासाठी राज्यघटनेत जागा निर्माण करून देण्याचे महान कार्य डॉ.बाबासाहेब आंबेडकरानी केले. शिक्षणासाठी, समाजाच्या कल्याणासाठी आयुष्यभर संघर्ष केला. जाती व्यवस्था आणि अस्पृश्यता यांच्या बरोबरीने देशात निर्माण झालेल्या ह्यानेक समस्या व दुःखाचे निराकरण करण्यासाठी “शिक्षा,संघटित व्हा आणि संघर्ष करा” असा गुरुमंत्र डॉ.बाबासाहेब आंबेडकरांनी दिला. अशाप्रकारे राष्ट्र उभारणीत डॉ.बाबासाहेब आंबेडकर यांचे अतिशय महत्वाचे योगदान आहे. भगवान बुद्धाच्या समता, स्वातंत्र्य व बंधुता या तत्वाच्या आधारावर राज्यघटनेची व राष्ट्राची उभारणी केली. प्रेम व करुणा या गौतम बुद्धानी सांगितलेल्या मूलभूत तत्वाखेरीज एकात्म राष्ट्राची उभारणी अशक्य आहे. यांची जाणीव बाबासाहेबाना होती.

कीवर्ड :- बहुउद्देशीय विकास प्रकल्प, जलसिंचन, भारतीय समाज व शिक्षण, संविधान

प्रस्तावना :-

स्वातंत्र्योत्तर काळात समाजातील दलित, पिडीत व वंचित समाज घटकांत जागृती उत्पन्न करणारे, त्यांना ‘स्वःत्वाची ओळख करून देणारे त्यांना संघटनेच्या सूत्रात गुंफून ‘आपल्याच प्रयत्नानी, आपला उध्दार’ हा आत्मविश्वास जागविणा-या मंत्राने त्यांचे जीवन अनुप्रमाणित करणारे, राष्ट्रीय दृष्टिकोनातून देशासमोरील समस्यांचे मुलगामी चिंतन करणारे, या देशाच्या भावविश्वाला व भवितव्याला राज्यघटनेच्या रुपाने नवा आशय देणारे समाजातील जातिव्यवस्था आणि अस्पृश्यता यांच्या बरोबरीने देशात निर्माण झालेल्या अनेक समस्या व दुःखाचे निराकरण करण्यासाठी, शैक्षणिक, सामाजिक,आर्थिक व राजकिय क्षेत्रात बुलंद आवाज उठविणारे, जीवन संघर्षात सर्व प्रकारच्या कटू अनुभवांना पचवून ज्ञानमार्गाची कास न सोडणारे मसीहा डॉ.बाबासाहेब आंबेडकर होते. शेतीचे राष्ट्रीयकरण, पाणी साठवण, जलव्यवस्थापन, पीक पध्दती, कृषी उत्पादकता, शेतमालाचे भाव, खोतीपध्दतींना प्रतिबंध, भारतातील नदी खो-यांची विभागणी, जलसंवर्धन योजना अंमलात आणण्याचे कायदे तयार करण्या मागे डॉ.बाबासाहेब आंबेडकरांच्या विचारांचा प्रभाव दिसून येतो. डॉ.बाबासाहेब आंबेडकर हे कोटयावधी दलितांना समाजिक न्याय मिळवून देण्यासाठी दिवसरात्र झटत होते. हिंदूधर्मात आपल्याला समतेची वागणूक देण्यात यावी यासाठी त्यांनी मोठा लढा दिला. सामाजामधील तळागाळातील व्यक्तींचा प्रामुख्याने विचार केला. शिक्षण व समाजाच्या कल्याणासाठी आयुष्यभर संघर्ष केला.

डॉ.बाबासाहेब आंबेडकर हे विसाव्या शतकात भारतालाच नव्हे तर अखिल मानव जातीला लाभलेले एक असे महापुरुष होते, ज्यानी माणसाला सर्व प्रकारच्या गुलामीतून मुक्त करणारे तत्वज्ञान मांडले.

उद्देश :-

- १) डॉ.बाबासाहेब आंबेडकरांचे कार्य जाणून घेणे.
- २) डॉ.बाबासाहेब आंबेडकरांनी केलेल्या कार्यविषयी अभ्यास करणे.

संशोधन पध्दती :-

प्रस्तूत शोधनिबंध तयार करण्यासाठी द्वितीयक साधनाचा वापर केला आहे. यात संदर्भ ग्रंथ, वर्तमानपत्रे, लेख इत्यादीचा वापर करण्यात आलेला आहे.

जीवन वृत्तांत :-

भीमराव रामजी आंबेडकर यांचा जन्म १४ एप्रिल १८९१ मध्ये मध्यप्रदेशातील महु येथे झाला. भीमराव रामजी आंबेडकर यांचे आजोबा मालोजी सकपाळ हे एक सेवानिवृत्त लष्करी शिपाई होते. त्यांचा मुलगा रामजी सकपाळ हाही सैन्यात सुभेदार होता. रामजी सकपाळ हे महत्त्वकांक्षी होते. त्यांचा विवाह १८६५ च्या दरम्यान भिमाबाईशी झाला. या दांपत्याचे चौदावे अपत्य म्हणजे भीमराव रामजी आंबेडकर हे होत.

भीमराव अडीच-तीन वर्षांचे असतानाच त्यांचे वडील सेवानिवृत्त झाले. त्यांनी आपले बि-हाड दापोलीस हलविले. तेथील मराठी शाळेत भीमरावांना प्रवेश देण्यात आला. आर्थिक परिस्थितीमुळे रामजीचे दापोलीस घर करून राहण्याची इच्छा असली तरी त्यांना ते शक्य झाले नाही. त्यांनी आपले बि-हाड साता-याला हलविले व सात-यातील लष्करी छावणीतील, शाळेत भीमरावांना प्रवेश दिला. भीमराव सहा वर्षांचे असताना त्यांची आई भीमाबाईचे देहावसान झाले. त्यानंतर त्यांचा सांभाळ त्यांची आत्या मीराबाई हिने केला. रामजी सुभेदार हे मुलांमध्ये विद्येची ओढ उत्पन्न व्हावी. मुलांचे चारित्र्य सोज्वळ, संपन्न व्हावे याविषयी अतिशय दक्ष असत. त्याकरिता त्यांनी मुलांना विशिष्ट अशी शिस्त लावली होती.

ते ज्या शाळेत शिक्षण घेत होते, त्याच शाळेत आंबेडकर नावाचे एक शिक्षक होते. भीमरावांवर त्यांचे अलोट प्रेम होते. भीमरावाची शिकण्याची जिद्द होती. त्यांची विलक्षण बुद्धिमत्ता पाहून या शिक्षकाने त्यांना आपल्या नावावरून सकपाळऐवजी 'आंबेडकर' हे आडनाव दिले. त्याच्यानंतर भीमराव १९०७ मध्ये मॅट्रिकची परीक्षा उत्तीर्ण झाले. तत्कालीन प्रखर अशा सामाजिक विषमतमुळेच बालपणीच भीमरावाच्या मनावर वाईट अनुभव कोरले गेले. भीमराव मॅट्रिकची परीक्षा उत्तीर्ण झाल्यानंतर त्यांच्या विवाहाचा बेत ठरला गेला. भीमरावांचे लग्न दापोलीच्या भिकू वलंगकर यांची कन्या रमाबाई यांच्याशी झाले. रमाबाईचे विवाहाच्या वेळचे वय अवघे नऊ वर्षे होते. बाबासाहेब आंबेडकरांनी मुंबईच्या एल्फिन्स्टन महाविद्यालयात प्रवेश घेतला. पुढील चार वर्षांनी १९१२ मध्ये बी.ए.ची परीक्षा उत्तीर्ण झाले. उच्च शिक्षणासाठी अमेरिकेतील ग्रंथालयात दररोज १८-१८ तास याप्रमाणे काही महिने अभ्यास करून १९१५ मध्ये एम.ए.ची पदवी संपादन केली. त्यानंतर त्यांनी अमेरिकेतील कोलंबिया विश्वविद्यालयाला प्रबंध सादर करून डॉक्टर ऑफ फिलॉसॉफी (चिन्क) ही अत्युच्च पदवी प्राप्त केली. याशिवाय बाबासाहेब आंबेडकरांनी बॅरिस्टर, एम.एस्सी,डी.एस्सी,एल.एल.डी., डि.लिट्, बार-अॅट-लॉ इत्यादी अनेक पदव्या संपादन केल्या.

राष्ट्र उभारणीत डॉ.बाबासाहेब आंबेडकरांचे योगदान :-

डॉ.बाबासाहेब आंबेडकरांनी भारतीतील समाजव्यवस्थेत असणारी घाण कमी केली. अंधारी प्रदेशात झोपडपट्टीत प्रकाश दिला. मातीच्या पुतळ्यात जीव फुलवला आणि एका मानवी इतिहासाची चळवळ देशात सुरु केली. यांची नोंद जगाला घ्यावी लागली. येथील धर्मसंस्थेत वाहणा-या गटारगंगेला शुध्द करण्यासाठी त्यांनी आटोकाट प्रयत्न केले. समाजातील विषमता दूर करण्याच्या हेतूने, अस्पृश्य मानल्या गेलेल्या समाजाची कैफियत समाजासमोर मांडण्यासाठी 'मूकनायक' (१९२०) 'बहिष्कृत भारत' (१९२७) जनता (१९३०) प्रबुद्ध भारत (१९५६) अशी वृत्तपत्रे चालवली या काळातील जी वृत्तपत्रे

होती त्यामधून अस्पृश्यांचे प्रश्न मांडले जात नव्हते. त्यामुळे अस्पृश्यांसाठी स्वतंत्र वृत्तपत्राची गरज होती. समाजिक, सांस्कृतिक व राजकीय घडामोडी तसेच नवीन समाजाची निर्मिती या अनुषंगाने त्यांनी त्यातून लिखाण केले. केवळ वृत्तपत्रामधूनच नाही तर त्यांनी 'दी अनटचेबल', शुद्ध पूर्वीचे कोण होते ? तसेच 'बुद्ध आणि त्यांचा धम्म' गौतम बुद्धांच्या जीवनावर आणि बौद्ध धर्माच्या तत्वज्ञानावर आधारलेला बोधीसत्त्व डॉ.बाबासाहेब आंबेडकर लिखित प्रसिद्ध ग्रंथ आहे. याशिवाय त्यांनी थॉट्स ऑन पाकीस्तान' हा जागतिक राजकारणावरील ग्रंथ देखील लिहिला. उत्तम समाजसमीक्षक असण्याबरोबरच स्वतः एक वाङ्मय समीक्षक असणा-या डॉ.बाबासाहेब आंबेडकर यांनी संत तुकाराम, संत ज्ञानेश्वर यांच्या भाषेचा गौरव केला आहे. त्यांनी ग्रंथाचीही निर्मिती केली.

डॉ.बाबासाहेब आंबेडकर यांच्या संत कबीर, महात्मा फुले, राजर्षी शाहू महाराज या व्यक्तीमत्वांच्या कार्याचा, विचारांचा प्रभाव होता डॉ.बाबासाहेब आंबेडकर यांनी सन १९२७ साली रायगड जिल्ह्यातील महाड येथील अस्पृश्य लोकांना देखील चवदार तळ्यावर पाणी भरता यावे यासाठी सत्यागृह केला. त्यांचा सत्यागृह केवळ तळे व मंदिर यांच्यापुरते नव्हते तर तो लढा समाजामध्ये जगण्याच्या हक्कासाठी होता. तो लढा तत्कालिन अस्पृश्यांमधील आत्मविश्वास वाढविण्यासाठी व मानवी हक्कासाठी होता.यासाठी त्यांनी वर्णव्यवस्थेचे समर्थन करणा-या 'मनुस्मृती' या ग्रंथांचे दहन केले. त्यांनी हिंदू धर्मात राहूनच अस्पृश्यता नष्ट करण्याचा प्रयत्न केला.

डॉ.बाबासाहेब आंबेडकर यांनी शिक्षण, अंधश्रद्धा, राजकीय किंवा प्रशासकीय व्यवस्था, स्त्रियांची स्थिती,अर्थकारण अशा विविध मुद्द्याकडे लक्ष दिले. स्त्रियांना सामाजिक प्रतिष्ठा, संपत्ती मधील हक्क इत्यादीसाठी ते लढले. स्वातंत्र्योत्तर भारतात अस्पृश्यांच्या स्वातंत्र्याला काहीच किंमत नसेल तर त्यातून अनेक गुंतागुंतीच्या समस्या निर्माण होतील तसे होऊ नये. त्यासाठी त्यांनी अस्पृश्यता निवरणाचे कार्य हाती घेतले. १९३० सालच्या गोलमेज परिषदेच्या वेळी त्यांनी ब्रिटिशांना भारत सोडावा असा सल्ला दिला.

डॉ.बाबासाहेब आंबेडकरांनी बौद्ध तत्वज्ञानाचे ज्ञानामृत प्राशन केले होते. म्हणून 'अत् दिप भव्' म्हणजे स्वयंप्रकाशित व्हा, अशी तथागत गौतम बुद्धांची शिकवण त्यांनी दिली होती. पुढे ' शिका, संघटित व्हा आणि संघर्ष करा' असा क्रांतीप्रवण संदेश देऊन समाज परिवर्तनासाठी सक्रिय होण्याचा मार्ग दाखविला. डॉ.बाबासाहेब आंबेडकरांनी प्रज्ञा,शील आणि करुणेचा महामंत्र देऊन, समता स्वातंत्र्य, विश्वबंधुत्व आणि सामाजिक न्याय या मूलभूत तत्वांवर आधारलेल्या लोकाशाहीच्या प्रस्थापनेचे लक्ष समोर ठेवले. राष्ट्रपिता महात्मा जोतिबा फुले यांच्यानंतर शिक्षणाचे महत्व सर्वात जास्त डॉ. बाबासाहेब आंबेडकरांनी पटवून दिले. शिक्षण हे समाजातल्या सर्व स्थरातील लोकांना मिळावे म्हणून त्यांनी 'पीपल्स एज्युकेशन सोसायटी' ची निर्मिती करून २० जून १९४६ रोजी फोर्ट,मुंबई येथे सिध्दार्थ महाविद्यालयाची स्थापना केली. तसेच औरंगाबाद येथे १९ जून १९५० रोजी मिलिंद महाविद्यालयाची स्थापना करून ज्ञानाचे दरवाजे सर्वांसाठी खुले केले.

गंगा, ब्रम्हपुत्रा, महानदी आणि गोदावरी या नद्यांना बारमाही पाणी असते. प्रचंड पूर येतात. जीविताचे आणि मालमत्तेचे नुकसान करीत जातात या नद्यांचे पाणी जर दक्षिणेकडील कावेरी, कृष्णा आदि नद्यात स्थलांतरीत करता आले तर तेथील दुष्काळ कमी व्हायला मदत होईल. यासाठी आंतरराज्यीय नदीजोड प्रकल्पाची कल्पना डॉ.बाबासाहेब आंबेडकरांनी मांडली होती. अमेरिकेतील टेनेसी व टोम बिग या नदी जोड प्रकल्प निर्माण करून त्यापासून विजनिर्मिती जलसिंचन आणि स्वस्त जलवाहतुकीचा फायदा होऊ शकतो हे डॉ.बाबासाहेब आंबेडकरांना माहित होते. देशाची भौगोलिक रचना लक्षात घेऊन एकाच वेळी पूर नियंत्रण व दुष्काळ निवारणही करण्यासाठी देशातील सर्व मोठ्या नद्या एकमेकांना जोडण्याची महत्वाकांक्षी योजना डॉ.बाबासाहेब आंबेडकरांनी मांडली -हिराकूड, दामोदर, सोन नद्यां संबंधीचे प्रकल्प हे डॉ.बाबासाहेबांच्या प्रगल्भ आणि कल्पक प्रतिभा सामर्थ्याची मूर्त रूपे आहेत.

डॉ.बाबासाहेब आंबेडकरांना कृषी व्यवस्थेची जाण होती. त्यांच्या मते भारतासारख्या कृषी प्रधान देशात पाणी व वीज यांचा समानरित्या पुरवठा झाला तर भारत एक समृद्ध देश होण्यास वेळ लागणार नाही.

ओरीसा राज्यात खनिज संपत्ती आणि जलसंपत्ती भरपूर होती. डॉ.बाबासाहेबांनी महानदी विकास प्रकल्प राबवून हिराकूड धरणाची निर्मिती केली. पंजाब व हरियानात सतलज नदीवर भाक्रा आणि नांगल या प्रकल्पाची निर्मिती केली. दामोदर नदीवरील दामोदर व्हॅली, महानदी खोरे प्रकल्प हेच डॉ.बाबासाहेब आंबेडकरांची खरी आधुनिक स्मारके ठरली यावरून डॉ.बाबासाहेब आंबेडकरांचे राष्ट्र उभारणीत फार महत्वाचे योगदान आहे.

भारतीय संविधानाचे शिल्पकार भारतरत्न डॉ.बाबासाहेब आंबेडकर यांनी आपल्या देशाला सर्वात मोठे योगदान जर कोणते दिले असेल तर ते भारतीय संविधान होय. या संविधानात ३९५ कलम व ८ परिशिष्टे असून जगातील सर्वात मोठी लोकशाही राज्यघटना म्हणून ओळखली जाते. डॉ.बाबासाहेब आंबेडकरांनी २ वर्ष ११ महिने व १७ दिवस संविधान लिहण्यासाठी लागले होते. अखेर २६ नोव्हेंबर १९४९ रोजी राज्यघटना समितीकडे सुपूर्द केली. या घटनेचे महान वैशिष्ट्ये असे की, महामानव, तथागत गौतम बुद्ध यांच्या धम्मात असलेल्या समता, स्वातंत्र्य, सामाजिक न्याय आणि विश्वबंधुत्व या मानवतावादी श्रेष्ठ मूल्यांचा पुरस्कार केलेला आहे. तसेच तथागत बुद्धांच्या ‘पंचशील’ अष्टांग मार्गाचे सार भारतीय राज्यघटनेत प्रतिबिंबित झालेले आहे. म्हणूनच प्रख्यात दक्षिण अफ्रिकेचे राष्ट्राध्यक्ष नेल्सन मंडेला म्हणतात की, “भारताकडून घेण्यासारखी एकच गोष्ट आहे ती म्हणजे डॉ.बाबासाहेब आंबेडकरांनी लिहिलेली भारतीय राज्यघटना होय.”

अमेरिकेतील कोलंबिया विद्यापीठाने एक अहवाल सादर केला की, या विद्यापीठातून शिकून गेलेल्या सर्वात विद्वान विद्यार्थ्यांची यादी तयार केली २५० वर्षांच्या इतिहासात जगात सर्वात विद्वान कोण? त्यानी जाहीर केलेल्या यादीमध्ये अमेरिकेचे तीन राष्ट्राध्यक्ष व अन्य सहा राष्ट्राचे राष्ट्राध्यक्ष असून नोबेल पारितोषक विजेत्याचाही समावेश आहे.

त्यात डॉ.बाबासाहेब आंबेडकरांचे नाव पहिल्या क्रमांकावर आहे. कोलंबिया विद्यापीठाच्या मैदानात डॉ.बाबासाहेब आंबेडकरांचा ब्राँझचा पुतळा बनविला आहे. त्याखाली “सिम्बॉल ऑफ नॉलेज” असे लिहिले आहे. तसेच कुलगुरुच्या कार्यालयात डॉ.बाबासाहेब आंबेडकरांचा फोटो आहे. त्याखाली लिहिले आहे की, “आम्हाला गर्व आहे की आमच्या विद्यापीठात शिकून गेलेला आमचा विद्यार्थी एका देशाच्या संविधानाचा शिल्पकार ठरला. ब्रिटनच्या ऑक्सफर्ड विद्यापीठात जगाचे निर्माते “Makers of the world” १० हजार वर्षात कोण कोण झाले त्याचे सर्वेक्षण करण्यात आले. प्रथम क्रमांकावर तथागत बुद्ध, दुस-या क्रमांकावर भगवान महावीर, तिस-या क्रमांकावर सम्राट अशोक तर चौथ्या क्रमांकावर डॉ. बाबासाहेब आंबेडकरांचे नाव आहे.

डॉ.बाबासाहेब आंबेडकर स्वतः समाजाकरीता, दलितांकरीता आणि अस्पृश्यांकरीता त्यावेळेस लढले. त्यानी कधीही हिम्मत हारली नाही, खचून गेले नाहीत. विपरीत परिस्थितीत त्यांनी स्वतःला आणखीन मजबूत केले. सामाजिक व आर्थिक रुपाने देशाच्या प्रगतीत आपले महत्वपूर्ण योगदान दिले. अशा या ज्ञानाच्या अथांग सागरास कोटी-कोटी प्रणाम !!!

निष्कर्ष :-

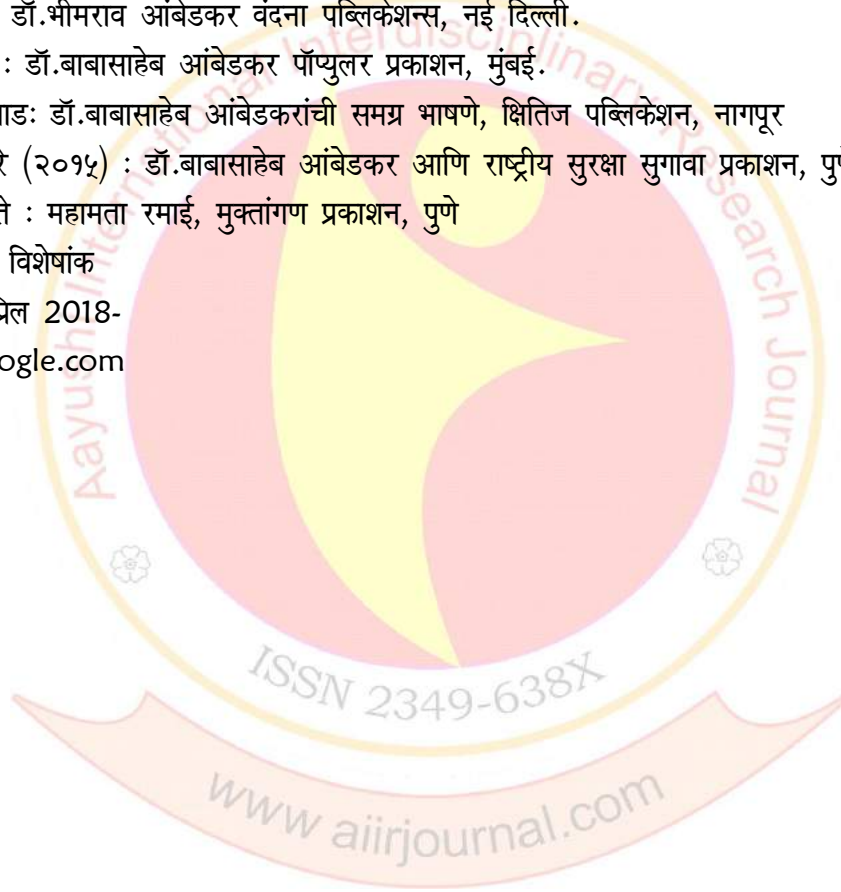
- १) भारतीय समाज व्यवस्थेत असणारी घाण कमी करण्यासाठी शिक्षण हा महत्वाचा घटक बनला.
- २) डॉ.बाबासाहेब आंबेडकर यांच्या कार्याविषयी विद्यार्थ्यांमध्ये जागरूकता निर्माण करण्यासाठी अनेक सुख सोयी उपलब्ध करून देणे.
- ३) समाजात घडून आलेल्या परीवर्तनामुळे राष्ट्रीय एकात्मतेची भावना वाढीस लागण्यास मदत होते. स्त्रीयांचा दर्जा सुधारला.

- ४) शेती व्यवसायातील सुधारणा करण्यासाठी जलसंवर्धन व ऊर्जा निर्मितीला चालना देणे. शेतीवरील लोकसंख्येचा भार कमी करण्यासाठी औद्योगीकरणास अतिशय महत्त्व आहे.
- ५) देशातील समाजिक स्थितीत ब-याच प्रमाणात बदल झाला.

“देशप्रेमापुढे ज्याने स्वतःच्या विश्रंतीचा त्याग केला
माणसाला स्वाभिमान शिकवला
ज्यानी आम्हाला संकटाशी सामना करणे शिकवले
असा आकाशात एकमेव तारा बाबासाहेब होता “

संदर्भ :-

1. प्रा.आर.बी.खंदारे, डॉ.बाबासाहेब आंबेडकर यांचे राष्ट्र उभारणीत योगदान, अथर्व पब्लिकेशन्स, जळगाव.
2. मुकेश सिंह : डॉ.भीमराव आंबेडकर वंदना पब्लिकेशन्स, नई दिल्ली.
3. धनंजय कीर : डॉ.बाबासाहेब आंबेडकर पॉप्युलर प्रकाशन, मुंबई.
4. प्रदीप गायकवाड: डॉ.बाबासाहेब आंबेडकरांची समग्र भाषणे, क्षितिज पब्लिकेशन, नागपूर
5. डॉ.विजय खरे (२०१५) : डॉ.बाबासाहेब आंबेडकर आणि राष्ट्रीय सुरक्षा सुगावा प्रकाशन, पुणे
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डॉ. बाबासाहेब आंबेडकर व काळाराम मंदिर प्रवेश

डॉ.निळकंठ रामचंद्र व्यापारी

कार्यालय पत्ता :- शिक्षण विभाग मुरबाड

ता. मुरबाड, जि. ठाणे.

प्रस्तावना :-

महामानव डॉ. बाबासाहेब आंबेडकरांनी अस्पृश्यांच्या उत्कर्षासाठी, न्याय्य हक्कांसाठी व मानवी हक्कांसाठी निर्भय क्रांतिकारी चळवळ सुरू केली, त्या चळवळीतून २० मार्च १९२७ रोजी महाडच्या चवदार तळ्याचा अविस्मरणीय सत्याग्रह उदयास आला. त्या सत्याग्रहात असंख्य अस्पृश्य स्त्री-पुरूषांनी जिवाचे रान करून सक्रिय भाग घेतला व तो सत्याग्रह यशस्वी करण्यासाठी बरेच परिश्रम घेतले, अपार कष्ट सोसले, बऱ्याच खस्ता खाल्ल्या. अशा या महान सत्याग्रहात भाग घेण्यासाठी मुंबईहून डॉ. बाबासाहेबां सोबत त्यांचे सहकारी नेते महाडला आले होते. त्यामध्ये त्यांचे जेष्ठ बंधू बाळाराम रामजी आंबेडकर तसेच सीताराम नामदेव शिवतरकर, भाई अनंतराव चित्रे, गणपत महादेव जाधव तथा मडके बुवा, वारवारीकर-गायकवाड, रेवजी दगडू डोळस, दत्तात्रय महादेव चित्रे, कॉ. आर. बी. मोरे आणि सीताराम काळू हाटे(वीरकर) हेही प्रामुख्याने होते.

उद्दिष्टे:-

- बौद्ध साहित्य प्रकाशित करणे.
- भारत व इतर विदेशी देशात बुद्ध धर्माचा प्रसाराला चालना देणे.
- बौद्धिक व धार्मिक विषयांसाठी शाळा व महाविद्यालये स्थापन करणे.
- गरीब आणि बौद्धांच्या शिक्षणासाठी सुविधा उपलब्ध करून देणे.
- अस्पृश्य चळवळींसाठी व त्यांच्या उत्कर्षासाठी, न्याय हक्कांसाठी व मानवी हक्कांसाठी निर्भय क्रांतिकारी चळवळ सुरू करणे.
- सरकारकडून त्यांच्या हक्काचे संरक्षण व्हावे व त्यांच्या उन्नतीस अशा प्रकारच्या सवलती मिळव्यात म्हणून प्रयत्न करणे.
- मंदिर प्रवेश मिळवून देण्यासाठी सत्याग्रह कार्यक्रम आयोजित करणे.
- मागासवर्गीयांना आपल्या मानवी हक्कांची जाणीव व्हावी व ते मिळवण्यासाठी प्रतिपक्षांशी संघर्ष करण्याची प्रवृत्ती त्यांच्यात निर्माण व्हावी.

गृहितके :-

- बहिष्कृत वर्गात जागृती निर्माण करणे.
- मंदिर प्रवेश मोहिम चळवळ उभी करणे.
- सर्व धर्मांवर तुलनात्मक अभ्यास करणे.
- सामाजिक समानता प्रस्थापित केल्याशिवाय शांततामय सामाजिक जीवन निर्माण करणे.
- देशातील ठिकठिकाणची पाण्याची हौद, मंदिर प्रवेश व समाजाकडून होणारी पिळवणूक थांबविण्यासाठी प्रयत्न करणे.
- सत्याग्रह चळवळ चालू ठेवून मागासवर्गीय लोकांना येणाऱ्या समस्या सोडविणे.

काळाराम मंदिर सत्याग्रह प्रवेश :-

महाडाच्या चवदार तळ्याच्या यशस्वी सत्याग्रह साकार झाल्यानंतर प्रत्येक अस्पृश्याच्या नेतेमंडळींच्या व सहकाऱ्यांच्या मनात एक अद्भुत शक्ती निर्माण होऊन त्यांचा स्वाभिमान जागृत झाला होता. शिवाय पुढील चळवळीसाठी त्यांच्यात एक शक्तिशाली चेतना निर्माण झाली होती. त्यातूनच प्रेरित होऊन तीन वर्षांनी २ मार्च १९३० रोजी डॉ. बाबासाहेब आंबेडकर, कर्मवीर दादासाहेब गायकवाड व त्यांच्या सहकाऱ्यांनी नाशिकच्या काळाराम मंदिर प्रवेशाच्या सत्याग्रह सुरू केला. महाडाच्या सत्याग्रहातून प्रेरणा घेऊन उत्साहित झालेले चळवळीतील एक निष्ठावंत प्रामाणिक कार्यकर्ता सहकारी सीताराम काळू हाटे यांनी नाशिकच्या काळाराम मंदिरात प्रवेश व सत्याग्रहासंबंधी बऱ्याच क्लेशदायक बातम्या ऐकल्या होत्या. त्यांचे मन त्याने अगदी अस्वस्थ होत असे व त्यांच्या मनात संताप थैमान घालत असे.

सनातनी लोक आम्हा अस्पृश्यांना काळाराम मंदिरात प्रवेश देण्याच्या विरोधात होते. अस्पृश्यांमुळे आमचा देव बाटला जाईल, आमच्या देवळाचे पावित्र्य भ्रष्ट होईल अशी त्यांची विचारधारा होती. आम्ही हिंदू आहोत; तर आम्हाला देवळात देवदेवतांचे दर्शन व पूजा—अर्चा करण्याची बंदी का असावी? असा भेदभाव ठेवणाऱ्या विचारांमुळे सीताराम काळू हाटे यांना सनातनी लोकांची फार चीड येत होती, म्हणून आपल्या समाजबांधवांच्या न्याय्य मागणीसाठी व बाबासाहेबांचा लढा यशस्वी करण्यासाठी ते नाशिकच्या सत्याग्रहात भाग घेण्यासाठी ५ नोव्हेंबर १९३१ रोजी नाशिकला पोहोचले.

त्या दिवशी तेथे पूर्वी जाहीर केल्याप्रमाणे काळाराम मंदिर प्रवेश सत्याग्रहाची मोहीम सुरू करण्यात आलेली होती. सत्याग्रहींना मार्गदर्शन करण्यासाठी पुढारी मंडळी आली होती. ते सभा घेऊन लोकांना सत्याग्रहाची संपूर्ण माहिती देत होते. मिरवणूक काढली गेली व मंदिरात प्रवेश करण्यासाठी काही सत्याग्रही निवडले गेले, परंतु ज्या दरवाजातून त्यांना प्रवेश करावयाचा होता तो दरवाजाच बंद करण्यात आला. दुसऱ्या दिवशी ६ नोव्हेंबर १९३१ रोजी पुन्हा सत्याग्रही जमा झाले. त्यावेळी सीताराम काळू हाटे यांनी मनापासून निश्चय केला. ही आज आपण स्वतःच काळाराम मंदिरात प्रवेश करायचा. म्हणून त्यांनी मंदिर व त्या परिसराचा अभ्यास केला. त्यांचे निरीक्षण केले. त्या वेळी त्यांच्या लक्षात आले, की येथे डिस्ट्रिक्ट मॅजिस्ट्रेट मि. ब्राऊन यांनी क्रिमिनल प्रोसीजर कोडचे १४४ कलम जाहीर करून देवळाच्या भिंतीपासून १०० यार्डच्या परिसरात पाचपेक्षा अधिक जणांच्या घोळक्यावर बंदी घातली होती. त्यासाठी पोलिसांचा मोठा पहारा ठेवण्यात आला होता. शिवाय मंदिरात व मंदिराच्या बाहेर मोठ्या संख्येने सनातनी लोक जमा झाले होते. त्या लोकांनी असा निर्धार केला होता, की आमचे रक्त सांडले तरी चालेल, परंतु अस्पृश्य सत्याग्रहींना मंदिरात प्रवेश करू देणार नाही आणि या मंदिराचे पावित्र्य भ्रष्ट होऊ देणार नाही. त्यांनी त्यासाठी सर्व प्रकारची पूर्वतयारी ठेवली होती. जर कोणी आलाच, तर त्याला जिवंत परत पाठवायचे नाही, अशी तयारी केली होती.

अशा या महाभयंकर परिस्थितीत काय केले पाहिजे याचा सीताराम काळू हाटे विचार करू लागले. ते जाणून होते, की एका अस्पृश्याने मंदिरात प्रवेश केला, तर सनातनी लोक त्याच्या गळ्यात फुलांचा हार घालून स्वागत करणार नाहीत; तर त्याच्या रक्ताने होळी खेळतील. हे जरी खरे असले, तरी मंदिरात प्रवेश हा झालाच पाहिजे. बाबासाहेबांच्या चळवळीत मृत्यू आला तर त्याचा मला आनंदच होईल आणि माझ्या कुटुंबातील सर्वांना, गावच्या लोकांना व समाजातील सर्व अस्पृश्य बांधवांना, शिवाय नाशिक मंदिर प्रवेश सत्याग्रह कमिटीचे सेक्रेटरी भाऊराव गायकवाड, जे सुरुवातीपासून या सत्याग्रहासाठी अहोरात्र परिश्रम घेत आहेत, त्यांनाही माझ्या बलिदानाचा अभिमान वाटेल व बाबासाहेबांना दिलेल्या शब्दाचे सार्थक होईल.

अशा विचारात असतानाच त्यांना एक युक्ती सुचली व त्याप्रमाणे त्यांनी प्रथम पोशाख बदलला. ब्राह्मणासारखे धोतर नेसले, गळ्यात जानवे घातले, हातात फुले व नारळ असलेली थाळी घेतली. अशा तऱ्हेने बेमालूम वेशांतर करून मंदिराकडे जाण्यास निघाले. त्यांच्या शरीरचनेचा व रंगाचा त्यांना खूप फायदा झाला. ते एखाद्या ब्राह्मण पुजाऱ्यासारखे दिसू लागले व ज्या इतर दरवाजातून ब्राह्मण पुजारी व सनातनी लोक ये-जा करीत होते, त्याच दरवाजातून त्यांनी मंदिराच्या आत प्रवेश केला.

काळ्या दगडांनी बनविलेले फार मोठे अवाढव्य मंदिर व त्याच्या चारही बाजूंनी दगडांनी बांधलेल्या उंच उंच भिंती व त्यांना असलेले अजस्र दरवाजे यामुळे एखादा कडेकोट किल्ला असल्याचा भास होत होता. अशा भक्कम चिरेबंदी वाड्यासारख्या मंदिराचे दरवाजे बंद करून सनातनी लोक पहारा देत होते; तर काही सनातनी मंदिराच्या बाजूच्या भिंतीवर उभे राहून मंदिराच्या बाहेर काय चालले आहे त्याचे निरीक्षण करीत होते. एका बाजूला पोलिस दलसुद्धा पहारा देत होते, परंतु संघर्षासाठी त्वेषाने पेटून उठलेले जिगरबाज सीताराम हाटे यांना या सगळ्यांची काहीच भीती वाटत नव्हती. ज्यांनी आपल्या मरणाला जवळ केले व आपले जीवन सर्वस्वी बाबासाहेबांच्या चळवळीत समर्पित केले होते, त्याला भल्या-बुऱ्या दुष्परिणामांची भीती कुठून असणार? त्यांच्यासमोर एकच लक्ष्य होते ते म्हणजे जेथे रामाची मूर्ती होती, त्याच ठिकाणी पोहोचणे. हे फार मोठे अग्निदिव्य पार करण्यासाठी ते हळूहळू रामाच्या मूर्तीजवळ गेले. तेथे रामाच्या मूर्तीची मनोभावे पूजा करून रामाला व तेथील पुजाऱ्यांना व मंदिरातील सनातनी लोकांना साक्षी ठेवून रामाच्या मूर्तीसमोरच 'डॉ. आंबेडकर की जय' म्हणून गगनभेदी घोषणा एखाद्या वाघाने डरकाळी फोडावी अशी आविर्भावात सुरू केल्या. मंदिराच्या सर्व कानोकोपऱ्यांतून डॉ. आंबेडकर की जय चा प्रतिध्वनी सुरू झाला. अशा या गगनभेदी घोषणांनी तेथे असणाऱ्या सर्व सनातनी लोकांना काहीच सुचेना.

महाराने देवळात प्रवेश केला व आमच्या देवळाला भ्रष्ट केले म्हणून त्यांचे पित्त खवळले. ते धर्मामार्तंड हातात जे मिळेल ते घेऊन रामाच्या मूर्तीच्या दिशेने धावत सुटले, जिथे सीताराम काळू हाटे आत्मियतेने मोठमोठयाने 'डॉ. आंबेडकर की जय' ची सिंहगर्जना करीत होते. लागलीच सनातनी लोकांनी त्यांच्यावर अतिशय क्रूरतेने हल्ला केला व मारत मारत खाली मोकळ्या जागेत आणून त्यांना बडवू लागले. एकीकडे सीताराम काळू हाटे, डॉ. आंबेडकर की जय म्हणत होते, त्या वेळी दुसरीकडे सनातनी लोक चिडून रागाने लाठयाकाठयांनी, लाथा-बुक्क्यांनी त्यांना बडवत होते. तरीसुद्धा सीताराम काळू हाटे माराच्या तीव्र वेदना सहन करून जखमी, रक्तबंबाळ ओठाने 'डॉ. आंबेडकर की जय' चा नारा चालूच ठेवत होते. हे बघून सनातनी लोक त्यांच्यावर एखाद्या शिकाऱ्याने भक्ष्यावर तुटून पडावे तसेच तुटून पडत होते. या सर्व घटनेमुळे मंदिरात तणाव वाढून गोंधळ उडाला. चहूकडे जमाव सैरावैरा पळू लागला. एकच गलका झाला. सनातनी अशा तऱ्हेने सीताराम हाटेना झोडत होते, की त्यांना बघून दुसरा कोणताही अस्पृश्य सत्याग्रही मंदिरात प्रवेश करण्याचे धाडस करणार नाही अशी त्यांची समजूत होती. लोकांचा गोंगाट व गर्दी पाहून तिथे पहाऱ्यावर असलेले पोलिस व पोलिस सबइन्स्पेक्टर श्री. शेळके धावून गेले. त्यांच्या लक्षात सर्व प्रकार आला व त्यांनी सनातनी लोकांच्या तावडीतून सीताराम काळू हाटे यांना मोठया प्रयासाने सोडविले, परंतु त्या वेळी रक्ताने न्हाऊन गेलेले, बेशुध्द, बेभान झालेले हाटे त्याही अवस्थेत क्षीण आवाजात डॉ. आंबेडकर की जय म्हणत होते. लागलीच पोलिसांनी इतर सत्याग्रहींना बोलावून घेतले व जखमी, बेशुध्द अवस्थेत असलेल्या हाटेना त्यांच्या स्वाधीन केले.

त्यातील काही सत्याग्रहींनी सीताराम हाटेना ओळखले, की ते बाबासाहेबांचे मुंबईतील सहकारी आहेत. तेव्हा लगेचच त्यांनी उपचारासाठी हाटे यांना मुंबईला घेऊन जाण्याचा निर्णय घेतला. त्याचप्रमाणे

त्यांनी तशी व्यवस्था तातडीने केली आणि मुंबईच्या जे. जे. हॉस्पिटलमध्ये (पूर्वीचे बाटलीवाला हॉस्पिटल) त्यांना दाखल केले. तेथे त्यांना जवळजवळ एक महिना उपचार करून घ्यावा लागला.

त्यादरम्यान मुंबईचे बरेच कार्यकर्ते व समाजबांधव त्यांना हॉस्पिटलमध्ये भेटायला येत व त्यांच्या धाडसाचे कौतुक करीत. त्यांचे आपुलकीने अभिनंदन करीत. काळाराम मंदिरात रामाला साक्षी ठेवून 'डॉ. आंबेडकर की जय' ची सिंहगर्जना करून मंदिरात ६ नोव्हेंबर १९३१ रोजी प्रवेश करणारा पहिला पुरुष, पहिला सत्याग्रही ठरल्याबद्दल सत्याग्रही कमिटीचे सेक्रेटरी व नेते कर्मवीर भाऊराव कृष्णाजी गायकवाड यांनी नाशिकच्या कार्यकर्त्यांकडून सीताराम काळू हाटेना अभिनंदनपर संदेश पाठविला होता. शिवाय ६ नोव्हेंबर १९३१च्या सत्याग्रहाची माहिती डॉ. बाबासाहेबांच्या १४ नोव्हेंबर १९३१ च्या जनता वर्तमानपत्राने पहिल्या पानावर विशेष बातमी(ब्रेकिंग न्यूज) छापून त्यांनी श्री. हाटे यांचा गौरव केला. शिवाय कॉ. आर. बी. मोरे यांनीसुद्धा त्यांच्या १५ नोव्हेंबर १९३१ च्या आव्हान या साप्ताहिक पत्रात ही बातमी छापून त्यांचा सन्मान केला व जेव्हा डॉ. बाबासाहेब परदेशातून मुंबईत आले, तेव्हा त्यांनी सीताराम हाटे यांची भेट घेऊन त्यांच्या शौर्याचे, धाडसाचे मनापासून कौतुक केले व ते म्हणाले, की 'सीताराम, तुझे शौर्य व धाडस सदैव माझ्या स्मरणात राहिल.'

नाशिकच्या काळाराम मंदिर प्रवेशाचा एक जिह्वाळयाचा अविस्मरणीय सत्याग्रह जगाच्या इतिहासात सुवर्णाक्षरात लिहिला गेला, जो पाच वर्षे सात महिने अकरा दिवस चालला. असा हा जगातील एकमेव सत्याग्रह २ मार्च १९३० ते १३ ऑक्टोबर १९३५ मध्ये झाला. त्यात सहभागी झालेल्या सर्व सत्याग्रहींना मानाचा जयभीम!

निष्कर्ष :-

- श्रेष्ठ व कनिष्ठ असा भेदभाव करण्यात येऊ नये, यासाठी प्रयत्न करण्यात आले.
- वंचित घटकांना समाज प्रवाहात आणण्यासाठी विविध समाजोपयोगी उपक्रम राबविण्यात आले.
- विविध सार्वजनिक ठिकाणे, मंदिरे, पाण्याची ठिकाणे, मागासवर्गीय लोकांना उपलब्ध करून देण्यासाठी.
- 'सर्वधर्मसमभाव' या मूल्यांचा उपयोग आपल्या जीवनात अंगिकारण्यासाठी सर्वांनी उत्स्फूर्तपणे सहभाग घेतला.
- 'सामाजिक समानता' प्रस्थापित करण्यासाठी सर्व समाजातील लोकांनी विविध चळवळी व उपक्रमांच्या माध्यमातून शांतता निर्माण करण्यासाठी सर्वांनी प्रयत्न केले.
- महाडाच्या चवदार तळ्याच्या सत्याग्रह हा अस्पृश्यातील परंपरागत आचारविचार बदलून त्यांना माणूस म्हणून प्रतिष्ठेचे जीवन जगण्यासाठी प्रेरणा देणे हा परिषदेचा हेतू होता.
- परिस्थिती बदलण्यासाठी अस्पृश्यांनी आपला सामाजिक, शैक्षणिक व आर्थिक दर्जा उंचावला पाहिजे. त्यामुळे स्पृश्यांचा दृष्टिकोन बदलेल जर असा बदल घडला नाही तरी सुद्धा अस्पृश्यांचे कोणतीही हानी होणार नाही. त्यादृष्टीने मंदिर प्रवेशासारख्या व्यर्थ गोष्टीवर अस्पृश्यांनी आपली शक्ती व वेळ खर्च करण्यात काही अर्थ नाही, याची जाणीव झाली.
- जन्मजात, भेदभाव, सामाजिक विषमता असलेला धर्म त्यांना नको आहे. अशी भावना अस्पृश्यात निर्माण झाली आहे.

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- मंदिर प्रवेशाच्या सत्याग्रहाच्या वेळी खेडयापाडयात अनेक अस्पृश्य स्त्री—पुरूषांवर अत्याचार झाले, याची दखल घेतली गेली नाही.
- अस्पृश्यांना आपल्या समता व मानवी हक्कांची जाणीव होऊन त्यासाठी लढण्याची स्फूर्ती मिळाली.

संदर्भग्रंथ सूची

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पत्रांच्या अंतरंगातून डॉ.बाबासाहेब आंबेडकर

प्रा. डॉ. माधवी खरात

विभागप्रमुख "मराठी"

श्री शाहू मंदिर महाविद्यालय, पर्वती, पुणे 9

प्रस्तावना

पत्र हा वांगमयाचा एक प्रकार आहे. मराठी साहित्याच्या दृष्टीने विचार केला तर ,पत्र वाङ्मय ने मराठी साहित्यात मोलाची भर टाकलेली आढळते.पत्र हा एक भावनिक धाग्यांनी दोन व्यक्तींना एकत्र आणणारा, त्यांची हृदय जोडणारा एक वाङ्मयाचा प्रकार आहे .पत्रांच्या अंतरंगातून मानसिक आंदोलनही प्रकट होतात. एक मनोज्ञ ,भावनिक असा प्रकार म्हणजे पत्र ! प्रस्तुत निबंधात डॉ. बाबासाहेब आंबेडकरांच्या "पत्र वांगमयाचा" धावता आढावा घेतला आहे .त्यातून त्यांच्या व्यक्तिमत्त्वाचे पैलू स्पष्ट करण्याचा प्रयत्न केलेला आहे. "पत्र" या संदर्भ साहित्याचा उपयोग करून, आवश्यक तिथे पत्रा संदर्भातील ग्रंथ ,उपयोगात आणलेले आहेत.

विसाव्या शतकात आपल्या कर्तृत्वाने, भारताच्या इतिहासातच नाही तर, जगाच्या इतिहासात ,आपल्या नावाची मोहोर उमटवणारे डॉ. बाबासाहेब आंबेडकर यांचाही पत्रव्यवहार, विपुल आणि वैविध्यपूर्ण आहे. त्या पत्रव्यवहाराचा अभ्यास म्हणजे, विसाव्या शतकातील सांस्कृतिक विचारांचा अभ्यास होय.

डॉ. बाबासाहेब आंबेडकरांचा पत्रव्यवहार

डॉ. बाबासाहेब आंबेडकरांनी, आपल्या 65 वर्षांच्या आयुष्यात, जवळजवळ 45 वर्ष पत्रव्यवहार केलेला आहे. 1913 ते 56 असा त्यांच्या पत्रव्यवहाराचा कालखंड आहे. या दीर्घ कालावधीमध्ये ,व्यापक स्वरूपाचा आशय संपन्न राजकीय, सामाजिक, सांस्कृतिक, आणि वाङ्मय दृष्ट्या अत्यंत महत्त्वाचा असा ,त्यांचा पत्रव्यवहार उपलब्ध आहे.प्राधान्याने डॉ बाबासाहेब आंबेडकर यांच्या पत्रव्यवहाराचे तीन प्रमुख भाग पडतात

1. **औपचारिक पत्र व्यवहार:** सरकारी पत्रव्यवहार, विविध संस्था, संघटना, इत्यादींशी तसेच नेतेमंडळी, ब्रिटिश मुत्सद्दी, प्राध्यापक, विचारवंत आणि कार्यकर्ते.
2. **अनौपचारिक पत्रव्यवहार :** पत्नी, पुत्र, मैत्रीण, मित्र ,अत्यंतिक जवळचे मित्र ,
- 3 **अनावृत्त पत्रव्यवहार** विविध मासिके, पाक्षिके, या मध्ये झालेला पत्रव्यवहार ;मूकनायक, बहिष्कृत भारत, जनता, टाइम्स ऑफ इंडिया, द क्रॉनिकल ,ज्ञानप्रकाश, केसरी ,आणि इतर ठिकाणी .

बाबासाहेबांच्या पत्रव्यवहाराचे, अशा प्रकारे दोबळ वर्गीकरण केले तरीदेखील,त्यांच्या व्यापक पत्रव्यवहाराची कल्पना येते. बाबासाहेबांनी 1913 ला पहिले पत्र लिहिले ,जमेदार या आपल्या स्नेहाला , आणि अखेरचे पत्र लिहिले ते 1956 साली, महानिर्वाण आधीच्या, केवळ एक दिवस .प्रा. एस एम जोशी व प्र के अत्रे यांना ते लिहिले होते . मधल्या काळातील पत्रव्यवहार, दीर्घ असून तो सामाजिक नेते ,कार्यकर्ते ,राजकीय मुत्सद्दी धुरंदर

नेते, यांच्याशी केलेला आहे. शिक्षण विषयक, धम्मविषयक, संदर्भात प्राध्यापक विचारवंत, बौद्ध अभ्यासक, भिक्कु, कार्यकर्ते यांच्याशी तो केलेला आहे, काही खाजगी म्हणणारी पत्रे सुद्धा, खरं तर सामाजिक पत्र आहे. कारण या, खाजगी पात्रात सामाजिक प्रश्नांबाबतही ते चर्चा करताना आढळतात.शिक्षणाचे महत्त्व, स्त्री- पुरुष समानतेचे महत्त्व, वृद्ध मंडळींच्या बदलचे विशेष अस्था किंवा तरुणांच्या बदलच्या अपेक्षा.. भारतीय संस्कृतीतील उत्तम आणि उदात्त तत्वांच्या विषयी अभिमान, त्याच वेळी कालबाह्य रूढी आणि परंपरेचा तिटकारा ,त्यांच्या पात्रात आढळून येतो, बाबासाहेबांची पत्रे जवळजवळ ,दोन अडीच हजार इतकी आहेत. त्यातून सुखदुःखाचे फारसे चित्रण नाही मात्र ,सामाजिक समतेचे, सामाजिक प्रश्नांचे ,त्यामध्ये चिंतन आढळते. 1926 पर्यंत त्यांचा पत्रव्यवहार काही प्रमाणात, कौटुंबिक खाजगी प्रश्नांबाबत थोडाफार आढळतो ;परंतु यानंतर जवळजवळ ,पुढील सर्व पत्रव्यवहार हा सामाजिक-राजकीय, धम्मविषयक, शिक्षण विषयक ,अशा अनेक विषयांशी संबंधित आहे. मात्र या सर्व , पात्रात ग्रंथप्रेमीरूप ,कला -कौशल्य बाबत उत्सुकता ,निसर्ग प्रेम, तसेच आप्तस्वकीय यांच्याविषयीची हळूवार भावना ,स्पष्ट होते .बहीण तुळसा, मित्र जमेदार ,रॉबर्ट माफेल ,मिस ड्रेसर , नवल भातेना हे मित्र फार जवळचे ;तर कार्यकर्ते आणि मित्र म्हणून, दत्तोबा पवार, नवल भातेना यांच्याशी स्नेह होता. जागतिक विचारवंत, एडविन आर. सेलिंगमन ;प्रा. एडविन कॅनन ,सिने वेब प्रा. सर लाईनेर अब्राहम ;पीएच हार्ट इत्यादींशी शैक्षणिक संदर्भातील पत्रव्यवहार केलेला आढळतो.

स्वातंत्र्यपूर्व कालखंडात, सामाजिक व राजकीय चळवळी फोफावलेल्या होत्या ; त्या काळात भारत सरकारशी बाबासाहेबांचा विविध प्रकारे पत्रव्यवहार होत होता .लॉर्ड लिनलिथगो, लॉर्ड विव्हेल, ए बी अलेक्झांडर ,पॅसिफिक लॉरेन्स पंतप्रधान आटल, या ब्रिटिश मुत्सद्द्यांना त्यांनी विस्ताराने पत्रे लिहिली आहे .विल्सन गार्डन ,या गव्हर्नराशी त्यांचा पत्रव्यवहार झालेला आहे .राजश्री शाहू महाराज? बडोद्याचे सयाजीराव गायकवाड ,तसेच हैदराबादचा निजाम इत्यादींशी पत्रव्यवहार केलेला आढळतो ,न .चि. केळकर; मुकुंद पाटील, बॅरिस्टर सावरकर ,श्रीधरपंत टिळक ,जानकोशकार श्रीधर केतकर, बॉम्बे चॅनल चे संपादक, "बॉम्बे ला जर्नल " चे संपादक, नयन पांडे, बीबी नेरूरकर, वसंत व्याख्यानमालेचे सेक्रेटरी, पटवर्धन वि .मा. देशमुख के. ना वाटवे इत्यादींशी सामाजिक कार्य संबंधी, पत्रव्यवहार झालेला आहे. बाबासाहेबांनी सामाजिक चळवळी मोठ्या प्रमाणात केलेल्या होत्या, त्यासंदर्भात सनातन मंडळींशी सातत्याने पत्राद्वारे मते मांडलेली होती.महाड ,नाशिक, अंबादेवीचा ,अंबादेवीचा, पर्वतीचा सत्याग्रहात अनेकांशी पत्रव्यवहार केलेला आहे. हा पत्रव्यवहार तत्कालिन सामाजिक समतेचा लढा किती दाहक होता, आणि सनातन्यांच्या रोषाला बळी न पडता ,किती तेजस्वीपणे हा लढा ,लढला गेला, याबाबतचा पत्रव्यवहारात उलगडा होतो .प्राधान्याने भाऊराव गायकवाड, सी .ना. शिवतरकर , अमृतराव रणखांबे, धोंडीराम पगारे, पुंजाजी जाधव ,गोविंदराव आडेकर, दत्तोबा पवार श्री. के. जाधव, राजाराम भोळे, सुभेदार विश्राम, सवादकर, कमलाकांत चित्रे , वामनराव गोडबोले नानक चंदरतू, वगैरेशी त्यांनी पत्रव्यवहार केला आहे; त्यातून चळवळीचं ,अटीतटीचे, संघर्षाचे रूप स्पष्ट होते.

1930 पासून डॉ. बाबासाहेब खऱ्याअर्थाने राजकारणामध्ये प्रवेश करते झाले ; अस्पृश्यांच्या हक्कांचे प्रतिपादन करण्यासाठी गोलमेज परिषदेतील त्यांचा सहभाग, महत्वाचा होता.त्यानंतरच्या काळातील ,स्वतंत्र मजूर पक्ष, शेड्युल कास्ट फेडरेशन, तत्पूर्वी चा पुणे करार ,या सर्व कालखंडात, महात्मा गांधी, पंडित जवाहरलाल नेहरू, वल्लभ भाईपटेल ,डॉ. राजेंद्र प्रसाद ,डॉ.राधाकृष्णन, पंडित मदन मोहन मालवीय, तेज बहादुर सप्रू ,बॅरिस्टर जीना ,मंडल के .बी. मेनन, आर पिलाई ..

वगैरे वगैरेशी झालेला पत्रव्यवहार ,अत्यंत महत्वाचा आहे , या पत्रव्यवहारातून या राजकीय धुरंधरंशी लढताना ,सामाजिक समतेचा ,न्याय्य भूमिकेबाबत ,बाबासाहेब किती आग्रही होते हे उलगडत जाते.

डॉ .बाबासाहेब आंबेडकरांनी बौद्ध धर्माची दीक्षा घेतली, चातुर्वर्ण नाकारणारा ,समता मानणारा, असा बुद्ध धर्म स्वीकारला, या धम्म स्वीकारा बाबतची पत्रे ,ही अत्यंतिक महत्वाचे आहेत .त्यांच्या धर्मातराच्या भूमिकेबाबत, तत्कालीन सामाजिक नेते ,बॅरिस्टर सावरकर, न ,चि .केळकर, श्री. म .माटे ,पंडित सातवळेकर ,श्री गोखले, स्वराज्याचे संपादक, भुस्कुटे ...वगैरे विविध प्रतिक्रिया , याबाबतही त्यांच्या विचारांचे प्रतिबिंब, पत्रव्यवहारात उमटले आहे . धर्म त्याग किंवा धर्मातर ही सोपी गोष्ट नव्हती परंतु, अनेक वर्षांच्या सनातन्यांच्या ताठर भूमिकेत ,कोणताही बदल होत नाही ,हे पाहिल्यानंतर दलितांच्या ,अस्पृश्यांच्या हितासाठी, त्यांनी अत्यंतिक विज्ञानवादी असणारा बौद्ध धर्म स्वीकारला .त्याबाबतचे विचारमंथन ,या पत्रव्यवहारातून स्पष्ट होते, बाबासाहेबांनी "जनता" या पाक्षिकात दीर्घ आणि सुंदर पत्रे लिहिलेली आहे. त्या पत्रातून त्यांची सामाजिक आणि राजकीय मनोभूमिका, त्यांच्या मनातील संघर्ष ,सामाजिक- राजकीय लढ्याचे प्रतिबिंब, तसेच आत्ममग्न विचारांचा ,आत्यंतिक सुरेख असे रूप दिसून येते. "टाइम्स ऑफ इंडिया" "द क्रॉनिकल", ज्ञान पत्रातून त्यांचा कणखरपणा स्पष्ट होतो.

डॉ. बाबासाहेब आंबेडकरांचा पत्रव्यवहार असा दीर्घकालीन, दीर्घ स्वरूपाचा, तसेच वैचारिक संघर्षाचा आहे , त्यातून सामाजिक- राजकीय ऐतिहासिक आणि धम्मविषयक विचारांचा बोध होतो. भविष्यातील, अस्पृश्यांच्या जीवनाबद्दल सामाजिक स्थानाबद्दल, तसेच राजकीय हक्कांबाबत त्यांची प्रचंड तळमळ आणि अस्वस्थता व्यक्त होते .बाबासाहेबांच्या पत्रव्यवहारातून त्यांच्या व्यक्तिमत्त्वाचा सुंदर बोध होतो .सर्वदूर ,सर्व स्तरावर, सर्व नेत्यांमध्ये, आणि सर्वकालीन ,असा त्यांचा पत्रव्यवहार उलगडतो .पत्रव्यवहारातून पती, भाऊ, पुत्र ,पिता, सखा, मित्र ?असे त्यांचे लोभस रूप प्रगट होत जाते .तसेच ,नेता ,मार्गदर्शक ,संघटक, प्रतिनिधी, रूप उलगडत जाते. ही सर्व पत्रे त्यांच्या व्यक्तिमत्त्वावर प्रकाश टाकतात ,तसा अस्पृश्यांच्या चळवळीचा आणि भारतीय संस्कृतीचा एक आलेखच आपल्यासमोर उभा करतात .

बाबासाहेबांच्या पत्राची वैशिष्ट्ये :-

1. बाबासाहेबांच्या पत्रव्यवहाराचे, अंतरंग आणि बहिरंग याचे एक भरीव रूप समोर उभे राहते
2. पत्रलेखन हे, अत्यंत उत्तम, महत्त्वपूर्ण असे संपर्काचे साधन ,बाबासाहेबांनी आपल्या आयुष्यात योग्य पद्धतीने हाताळले ,किंवा वापरले म्हणता येईल .

3. बाबासाहेबांची पत्रे आकाराने जशी लहान आहेत तशी ती दीर्घ म्हणजे, मोठी आहेत, असे म्हणावे लागेल .काही पत्रे 3-4 ओळींची तर काही पत्रे आठ-दहा पानांची आहेत
4. वक्तशीरपणा, हे त्यांच्या लेखनाचे वैशिष्ट्य
5. कार्यकर्ते, सामान्य नागरिक, किंवा मोठा महत्वपूर्ण नेता ,या सर्वानाच ताबडतोब पत्र लिहून ते चर्चा करित असत बाबासाहेबांच्या लेटरहेडवर सर्व पत्र लिहित डाव्याबाजूला डिग्री,उजव्या बाजूला पत्ता, दिनांक, असे लिहिलेले असे.
6. सुरुवातीच्या पत्रात ,बी आर आंबेडकर, भवानी मातेचे चित्र असलेली तलवार, परस्पर छेदक व मध्यभागी "जय भवानी" लिहिलेला मोनोग्राम होता ,नंतरच्या काळातील हा मोनोग्राम काढून टाकलेला आढळतो. बाबासाहेबांच्या बदललेल्या धार्मिक विचारांचे हे प्रतिबिंब होय .
7. साधारण पांढरा पिवळसर कागद वापरलेला आढळतो ,राऊंडटेबल हून पाठवलेल्या पत्रात, डाव्या बाजूला काही आकृत्या, मधल्या ठिकाणी राहण्याचा पत्ता व उजव्या बाजूला दिनांक... असे लिहिलेले आहे .
8. बाबासाहेबांची बहुतांशी पत्रे इंग्रजीत आहेत तशीच बरीच पत्रे मराठीतही आहे, अत्यंत वळणदार असे अक्षर. पत्राच्या अखेरीस भीमराव आंबेडकर ही सही तर ,काही ठिकाणी बी आर आंबेडकर ही सही आढळते. भीमरावातला "भी" हा नेहमीच रस्व लिहिलेला आढळतो .
पांगलोलवकर या आपल्या स्नेहाला लिहिलेल्या पत्रात ,अंबावडेकर ही सही आढळते .ही एकमेव अशी वेगळी सही आहे.

समरोप -

एकूणच, बाबासाहेबांचा पत्रव्यवहार, केवळ त्यांच्या व्यक्तिगत सुख-दुःखाचे, चित्रण करित नाही .किंबहुना नाहीच तर , विसाव्या शतकातील भारतीय संस्कृतीचे रेखाटन करतो सामाजिक, राजकीय, धार्मिक, स्थित्यंतरे प्रगट करतो. अस्पृश्यांच्या हक्क आणि कर्तव्य चे संघर्ष स्पष्ट करतो. वाङ्मयीन दृष्ट्या त्यातील सौंदर्य अधोरेखित करतो भगवान गौतम बुद्ध ,महात्मा जोतिबा फुले,आणि संत कबीर, यांना गुरु मानणारा हा शिष्य, समतेची पताका फडकावीत , हातात क्रांतीचा असुड घेत आणि कबिराचे शांतीचे दोहे म्हणत ,प्रस्थापितांना जागे करत, हजारो वर्षांच्या मूक समाजाला, बोलते करण्यास निघालेला होता.

त्यांच्या या साऱ्या दैदिप्यमान रूपाचे प्रतिबिंब त्यांच्या विस्तृत पत्र व्यवहारातून उलगडते.

संदर्भ ग्रंथ

- १) आंबेडकर सविता "डॉ. आंबेडकर यांच्या सहवासात" तथागत प्रकाशन ,कल्याण. प्रकाशन वर्ष लिहिलेले नाही.
- २) खैरमोडे चा.भ. डॉ. भीमराव रामजी आंबेडकर, खंड पहिला, महाराष्ट्र साहित्य आणि संस्कृती मंडळ, मुंबई. दुसरी आवृत्ती ,1968.

- ३) डॉ.माधवी खरात "डॉ. बाबासाहेब आंबेडकरांचा पत्रव्यवहार ",अप्रकाशित प्रबंध पुणे विद्यापीठ
- ४) डॉ माधवी खरात "पत्राच्या अंतरंगात डॉ. बाबासाहेब आंबेडकर
- ५) शांती पब्लिकेशन,पुणे 2002
- ६) शंकरराव खरात, "बाबासाहेबांची पत्रे" सुगावा पुणे,1993



डॉ. बी. आर. आंबेडकर - आधुनिक भारताचे नायक**प्रा. व्ही. पी. काटकर**

(सहा. प्राध्यापीका समाजशास्त्र विभाग)

मातोश्री कौशल्याबाई कला,वाणिज्य व विज्ञान महाविद्यालय, गडचिरोली

गोषवारा :

सदर संशोधन लेखाचे मुख्य उद्दीष्ट खालील प्रमाणे लक्षकेंद्रित करून संबधीत लेख सादर करण्यात येत आहे. भारतातील संविधान निर्माता म्हणून,स्त्रीवादी, समाजवादी,कामगारांचे कल्याणकर्ते, एक अर्थशास्त्रज्ञ म्हणून त्यांचे योगदान या संदर्भात डॉ. आंबेडकर यांच्या भूमिकेचा अभ्यासाचेविश्लेषण आणि मूल्यांकन करणे, एक राष्ट्र निर्माता म्हणून आणि आधुनिक भारताला आकार देणारे नायक म्हणून हा संशोधन लेख आधुनिक भारताच्या आकारात त्यांच्या भूमिकेचा अभ्यास करण्याचा प्रयत्न करतो.

बीजशब्द: संविधान निर्माता, स्त्री-मुक्तीदाता, कामगार कायदा, दलितसुधारक, आधुनिक भारत

प्रस्तावना:

डॉ.बी.आर. डॉ. बाबासाहेब भीमराव रामजी आंबेडकर म्हणून ओळखले जाणारे आंबेडकर हे बहुभाषिक व्यक्तिमत्व, एक विचारवंत, तत्वज्ञ, देशभक्त, समाजसुधारक, दलितांचे प्रणेते, अभ्यासक, साहित्यकार, स्त्रीवादी,संविधान निर्माता, अर्थशास्त्रज्ञ, प्रख्यात वकील होते. त्यांनी भारतीय रुपयाच्या समस्येचे विवेकबुद्धीने विश्लेषण करणारे भारताचे पहिले आर्थिक अर्थशास्त्रज्ञ म्हणून अनन्य प्रतिष्ठा मिळविली. ते औद्योगिक आधुनिकीकरणाचे नायक होते आणि समाजवादी मूल्यांबरोबरच अर्थव्यवस्थेच्या मुख्य आर्थिक घटकावर आधारीत औद्योगिकीकरणाला अनुकूल होते. कौशल्य विकास, जमीन सुधारणे व कृषी क्षेत्रातील तंत्रज्ञानाचे अपग्रेडेशन यांना त्यांनी अनुकूल केले. त्यांनी आर्थिक संघीयतेचे केंद्रीकृत स्वरूप लक्ष्य केले आणि सहकारी दृष्टिकोन साधला. त्यांनी हिंदू कोड विधेयकाचे मसुदा तयार केले जे समाजातील हिंदू महिलांना समान दर्जा देण्यासाठी 'मॅगना कार्टा' म्हणून काम करते. या महत्त्वाच्या कायद्याला पाठिंबा दर्शविताना त्यांनी मंत्रिमंडळातून राजीनामा देण्यासही मागेपुढे पाहिले नाही. लोकशाही, स्वातंत्र्य, समानता आणि धर्मनिरपेक्षतेच्या मूल्यांवर आधारित त्यांचे भारतीय राज्यघटनेचे मुख्य आर्किटेक्ट निःसंशयपणे त्यांचे महत्त्वपूर्ण योगदान आहे. डॉ. आंबेडकर हे निःसंशयपणे 'आधुनिक भारत' या मार्गावर 'स्वतंत्र भारत' आणण्यासाठी मोलाचे योगदान देणारे एक भव्य व्यक्तिमत्व आहे. १९९० मध्ये त्यांना आधुनिक भारताचे शिल्पकार म्हणून दिलेल्या योगदानाबद्दल त्यांना भारतरत्न पुरस्काराने सन्मानित करण्यात आले.

अभ्यासाचे उद्दीष्टे: सदर शोध निबंधकरिता खालील अभ्यासक उद्दिष्टाणा समोर ठेऊन माहितीचे संकलन व सादरीकरण करण्यात आलेले आहे.

- १) डॉ. बी.आर. आंबेडकर -दलित/बहुजना चे नायक
- २) डॉ. बी.आर. आंबेडकर -समाज सुधारक
- ३) डॉ. बी.आर. आंबेडकर आणि भारतीय राज्यघटना
- ४) डॉ. बी.आर. आंबेडकर - महिला सशक्तीकरण
- ५) डॉ. बी.आर. आंबेडकर -कामगार कायदा
- ६) डॉ. बी.आर. आंबेडकर -आधुनिक भारताचे नायक

संशोधन पद्धती

डॉ. बी. आर. आंबेडकर - आधुनिक भारताचे नायक या विषयावरील सदय अभ्यास ऐतिहासिक पद्धतीवर आधारित आहे. हे संशोधन सदर लेखाच्या शेवटी दिलेल्या संदर्भसूची नुसार उपलब्ध असलेल्या दुय्यम स्रोतांवर आधारित आहे.

डॉ. बी.आर. आंबेडकर -दलित/बहुजना चे नायक:

डॉ. आंबेडकर यांनी दलितांच्या उत्कर्षासाठी व उत्थानासाठी आपले जीवन समर्पित केले. जाती आधारित श्रेष्ठत्व आणि सामाजिक भेदभाव या सिद्धांताचा त्यांचा विरोध होता. निराश वर्गाच्या हक्कांसाठी त्यांनी अथक परिश्रम घेतले. ते "कृतीशील माणूस" म्हणून अभ्यासक होते. दलित, अस्पृश्य आणि महिलांना त्यांनी प्रेरणादायी आत्मविश्वास दिला. ते शिक्षणाच्या बाजूने होते आणि सर्वांना समान हक्क होते. भारतातील दलित लोकांसाठी त्यांना एक आशेचा किरण म्हणून ओळखले जाते. ते वंचितांचा नेता म्हणून उदयास आले आणि १९३० च्या दशकात गोलमेज परिषदांमध्ये स्वतंत्रपणे त्यांचे प्रतिनिधित्व केले. गांधींनी पूना करारावर स्वाक्षरी केल्यानंतरच नैराश झालेल्या वर्गासाठी अखेरीस मोठ्या संख्येने जागा मिळाल्या आणि हे सर्व भारतीयांकरीता महत्त्वपूर्ण बाब ठरली. डॉ. आंबेडकरांच्या मते देशातील राजकीय अभिव्यक्तींच्या प्रबळ भूमिकांना आव्हान देण्यासाठी सतत उत्पीडित, निराश आणि दलित वर्गातील लोकांना प्रेरणा देणारे एकमेव व्यक्तिमत्त्व होते. डॉ. आंबेडकरांना भारतीय राज्यघटनेचे जनक म्हणून संबोधणारे राजा शेखर वंदू यांच्या म्हणण्यानुसार: डॉ. आंबेडकरांनी लाखो अस्पृश्यांना व बहुजनांना त्यांची एक वेगळी ओळख दिली. आता ते एक महान भारतीय म्हणून ओळखले जातात. बहुजनांच्या उन्नतीसाठी व उत्थानासाठी त्यांनी आपले जीवन समर्पित केले. बहुजनांच्या प्रगतीसंदर्भात कायदे करण्याच्या कायदेशीर हक्कांसाठी त्यांनी सुकर मार्ग तयार केला ज्यामुळे त्यांचे जीवन सकारात्मक होऊ शकले. त्यांनी आपल्या अनुयायांना स्वजीवनाची अनुभूति करून दिली. शिक्षण आणि परिश्रमानेच हे सर्व काही त्यांना साध्य करता आले. डॉ. आंबेडकर म्हणायचे, तुम्ही तुमचे सर्वकाही बदलू शकता, पण तुमच्याकडे स्वर्गात न्याय मिळेल या आशेने मंदिरात जाऊ नका. आपण त्यासाठी संघर्ष करू शकत असल्यास पृथ्वीवर न्याय मिळण्याची शक्यता आहे. या कल्पनेने त्यांना एक नवीन धैर्य आणि स्वाभिमानाची भावना दिली जी त्यांना यापूर्वी कधीच माहित नव्हती.

डॉ. बी. आर. आंबेडकर - समाज सुधारक:

एक सामाजिक लोकशाही म्हणून डॉ. आंबेडकर यांनी जातीभेद न करता राष्ट्रामध्ये सर्वसमावेशक वाढीसह सांस्कृतिक एकीकरणासह आपल्या देशाच्या स्थिर पुनर्निर्माणच्या व्यापक विचारांवर जोर दिला. भारतीय राज्यघटनेचे प्रमुख शिल्पकार म्हणून डॉ. आंबेडकर यांनी कोट्यवधी उत्पीडित आणि निराश वर्गाला अधिक न्याय्य समाज स्थापनेसाठी सुरक्षा रक्षकांची बांधणी केली. भारतातील अंदाजे ६५ दशलक्ष बहुजनाच्या मुक्ती चळवळीची सुरुवात करणारा ते अग्रगण्य म्हणून प्रसिद्ध आहे. घटनात्मक तरतूद करून अस्पृश्यांचा हक्क फक्त संरक्षित होऊ शकतो हे त्यांना समजले. बहुजनाच्या प्रगतीसंदर्भात कायदे करण्याच्या कायदेशीर हक्कांसाठी त्यांनी मार्ग तयार केला ज्यामुळे त्यांचे जीवन सकारात्मक बदलू शकेल.

सामाजिक परिवर्तनाच्या शांततापूर्ण पद्धतींवर त्यांचा विश्वास होता. सामाजिक परिवर्तनाच्या उत्क्रांती प्रक्रियेत त्याला घटनात्मक मार्गाने पाठिंबा दर्शविला गेला. कायदा व सुव्यवस्था यासारख्या घटकांना सामाजिक जीवनासाठी अपरिहार्य वाटले. दहशत, शक्ती आणि क्रूर पद्धतींच्या आधारावर सर्वांचे कल्याणकारी राज्य विकसित केले जाऊ शकत नाही असे त्यांचे ठाम मत होते. त्यांच्या मते शांततापूर्ण समाजासाठी हिंसक पद्धती केवळ अयोग्यच नाही तर अवैज्ञानिक आणि अनैतिक देखील आहेत. त्यांनी तातडीने भेदभावाच्या प्रकरणांना सामोरे जाण्यासाठी संघटना शोधण्याचे आवाहन केले. संघटनांनी समाजातील बलाढ्य वर्गाला सामोरे जावे लागेल, यासाठी अत्याचारी व निराश वर्गाला वेगवेगळ्या क्षेत्रात काम करण्याची संधी द्यावी. हिंदु समाजाने निराश व्यक्तींना त्यांच्या विविध क्षेत्रात प्रवेश करून त्यांच्यात क्षमता निर्माण करावी. लोकशाही आणि समानतेबद्दलची त्यांची दृष्टी चांगल्या समाज, विवेकबुद्धी आणि वैज्ञानिक दृष्टिकोनाशी जवळून संबंधित होती. ते म्हणाले की, शिक्षण, आंदोलन आणि संघटना या तिन्ही विचारांद्वारेच दलिताने मुक्त होणे शक्य आहे. सामाजिक न्याय, अस्पृश्यता दूर करणे, समानता आणि खरी लोकशाही प्रस्थापित करण्यासाठी भारतीय समाजातील आंबेडकरवाद ही मोठी प्रासंगिकता आहे. महात्मा गांधींनी दक्षिण आफ्रिकेतील भेदभावविरुद्ध संघर्षात इतर भारतीयांचे नेतृत्व केले, तर डॉ. आंबेडकरांनीही आपल्याच देशातील पूर्वग्रह विचार सरणी विरुद्ध लढाई चालविली.

डॉ. बी.आर. आंबेडकर आणि भारतीय राज्यघटना:

भारतीय राज्यघटनेच्या मसुद्यासाठी २९ ऑगस्ट १९४७ रोजी एक ठराव संमत करून, संविधानसभेने डॉ. आंबेडकर यांच्यासह सात सदस्यांसमवेत स्वतंत्र भारताच्या राज्यघटनेचा मसुदा तयार करण्यासाठी 'मसुदा समिती' नेमली. असे म्हटले जाते की जेव्हा भारतीय राज्यघटनेचा मसुदा तयार झाला तेव्हा पंडित नेहरू आणि सरदार वल्लभभाई पटेल यांनी त्या काळातील आंतरराष्ट्रीय ख्यातीप्राप्त घटनात्मक तज्ज्ञ म्हणून सर गुर जेनिंग्स यांना आमंत्रित करून सल्लामसलत करण्याचा विचार केला. यासंदर्भात सल्ल्यासाठी संपर्क साधला असता गांधीजींनी त्यांना सांगितले की, त्यांनी परदेशी तज्ञांचा शोध का घ्यावा, जेव्हा आमच्याकडे एक योग्य व्यक्ती आणि घटनात्मक तज्ञ डॉ. आंबेडकर आहेत. मसुदा समितीच्या अध्यक्षपदी कायदामंत्री डॉ.आंबेडकरांची नियुक्ती करण्यात आली. 'मसुदा समिती' मध्ये अध्यक्षांसह सात सदस्य होते.

डॉ. आंबेडकर यांनी भारतीय राज्यघटनेच्या मसुद्यात आपली प्रतिभा व दृष्टी याचा ठसा उमटविला. भारतीय राज्यघटनेतील प्रत्येक लेखात त्याचे राजकारणी गुण सहजपणे दिसू शकतात. आंबेडकरांनी अमेरिकेत राष्ट्रपती राजवटीपेक्षा इंग्लंडच्या संसदीय प्रणालीला प्राधान्य दिले. त्यांनी संघराज्य व्यवस्थेसाठी जोरदार समर्थन केले. ते म्हणायचे, “मसुदा राज्यघटना आहे, फेडरल घटनेस दुहेरी धोरण असे म्हटले जाते. प्रस्तावित घटनेच्या अंतर्गत या दुहेरी सभेत केंद्रातील संघटना आणि परिधीय राज्ये यांचा समावेश असेल आणि प्रत्येक घटनेनुसार त्यांना अनुक्रमे नियुक्त केलेल्या क्षेत्रात सार्वभौम अधिकार असणार आहेत. राज्यघटनेचा मसुदा वेळ आणि परिस्थितीच्या आवश्यकतांनुसार एकात्मक तसेच फेडरल दोन्हीही असू शकतो. सामान्य काळात फेडरल पद्धती म्हणून काम करण्याची रचना केली जाते. परंतु युद्धाच्या वेळी हे कार्य करणे इतके रचनात्मक केले होते की जणू ती एकात्मक प्रणाली आहे. डॉ. आंबेडकर यांनी पॉलिसी ऑफ स्टेट ऑफ डायरेक्टिव्ह प्रिन्सिपल्सच्या टीकेबद्दल स्पष्टीकरण देताना सांगितले की, “जो कोणी सत्ता हाती घेतो तो त्यास आवडेल तसे करण्यास मोकळीकता प्राप्त होणार नाही. याचा उपयोग करताना त्याला निर्देशांच्या या उपकरणांचा आदर करावा लागेल ज्याला डायरेक्टिव्ह प्रिन्सिपल्स म्हणतात. तो त्यांच्याकडे दुर्लक्ष करू शकत नाही. कायद्याच्या न्यायालयात त्यांच्या उल्लंघनाबद्दल त्याला उत्तर देण्याची गरज नाही. परंतु निवडणुकीच्या वेळी मतदारांसमोर त्यांना नक्कीच उत्तर द्यावे लागेल. डॉ. आंबेडकर यांनी अनुच्छेद ३२ बद्दल सांगितले की, “मला यामधील कोणत्याही विशिष्ट लेखाचे नाव देणेज्याशिवाय राज्यघटना शून्य असेल हे सर्वात महत्त्वाचे लेख आहे असे म्हटले गेले होते, मी याशिवाय इतर कोणत्याही लेखाचा संदर्भ घेणार नाही. हे घटनेचा आणि त्यातील हृदयाचा आत्मा आहे. डॉ. आंबेडकर यांनी स्वतंत्र निवडणूक आयोगाबद्दल सांगितले की, निवडणुकांच्या शुद्धीकरणासाठी सर्वात मोठी सुरक्षितता म्हणजे कार्यकारी अधिकाऱ्यांच्या हातातून हे प्रकरण काढून काही स्वतंत्र अधिकाराकडे सोपविणे. त्यांनी घटनेविषयी भाष्य केले की ते कार्यक्षम आहेत, ते लवचिक आहेत आणि शांततेत आणि युद्धाच्या वेळी देशाला एकत्र ठेवणे पुरेसे बलवान आहे. खरोखर, जर मी असे केले तर, नवीन घटनेनुसार गोष्टी चुकीच्या झाल्या तर त्याचे कारण असे नाही की आपल्याकडे जे वाईट विधान आहे ते म्हणजे मनुष्य दुर्बल आहे.

डॉ. बी.आर. आंबेडकर - महिला सशक्तीकरण:

कायदामंत्री म्हणून डॉ. आंबेडकर हे संविधान सभेत मांडण्यात आलेल्या हिंदू कोड विधेयकातील मुख्य शिल्पकार होते. भारताच्या इतिहासातील सर्वात महत्त्वाच्या कायद्यांपैकी हा एक आहे. त्यात केवळ हिंदू कोण मानला जाईल हेच ठरवले नाही तर विवाहातील जातीव्यवस्थेचा नाश देखील केला. याने सर्व कायदेशीर बाबींमध्ये पुरुष आणि स्त्रियांची समानता स्थापित केली, मालमतेचे हक्क आणि स्त्रियांना दत्तक घेण्याचा हक्क, घटस्फोट घेण्याचा हक्क, पुरुष आणि स्त्रियांना समान वारसा मिळवून देण्याची हमी दिली आणि भारतात प्रचलित असलेल्या विविध विवाहपद्धतींचा कायदेशीर अंत केला. ऑर्थोडॉक्सच्या तीव्र विरोधाला सामोरे जाताना, त्यांनी चाणाक्षपणे असा युक्तिवाद केला की यापूर्वी हिंदू महिलांनी पूर्वी घेतलेल्या कोणत्याही अतिरिक्त हक्कांचा तो प्रस्ताव नाही. परंतु ऑर्थोडॉक्सी हे विधेयक रखडण्यात यशस्वी ठरली आणि डॉ. आंबेडकर यांनी विधेयकातील

प्रस्तावाप्रमाणे महिलांचे हक्क कमी करण्याऐवजी कायदा मंत्रीपदाचा राजीनामा देण्याचे निवडले. नंतर हिंदू विवाह कायदा १९५५ मध्ये चार स्वतंत्र बिले म्हणून हे विधेयक अधिनियमित करण्यात आले; हिंदू उत्तराधिकार कायदा, १९५६ हिंदू अल्पसंख्याक आणि पालकत्व कायदा, १९५६ आणि हिंदू दत्तक व देखभाल कायदा, १९५६ अस्तित्वात आले.

डॉ. बी. आर. आंबेडकर- कामगार कायदे:

१९४२ ते १९४६ या काळात गव्हर्नर-जनरलच्या कार्यकारी समितीचे कामगार सदस्य असताना त्यांच्या कार्यकाळात कामगारांची परिस्थिती ही मुख्य चिंतेचा विषय होता. कारखान्याचे तास १४ ते ८ तास कमी करण्यात त्यांचे महत्त्वपूर्ण योगदान होते. महिला कामगारांच्या कल्याणासाठी विविध कायदे तयार करण्याचे श्रेयही त्यांना देण्यात आले. महिला कामगार कल्याण कायदा, महिला व बाल कामगार संरक्षण कायदा आणि महिलांसाठी मातृत्व लाभ. भारतीय कारखाना कायदादेखील त्यांच्या देखरेखीखाली तयार करण्यात आला. त्यांच्या अथक प्रयत्नांमुळे राष्ट्रीय रोजगार संस्था (रोजगार विनिमय) अस्तित्वात आली. डॉ. आंबेडकर यांनी कर्मचाऱ्यांना वैद्यकीय सेवा, जखमांची भरपाई, विमा इत्यादी सुविधा पुरवण्यासाठी कर्मचारी राज्य विमा योजना लागू केली. डॉ. आंबेडकर यांनी खाणीच्या फायद्यासाठी कोळसा खाणी सुरक्षा दुरुस्ती विधेयक तयार करण्यात मोलाचे योगदान दिले. ३१ जानेवारी, १९४४ रोजी कामगारांच्या फायद्यासाठी कायदा तयार करण्यात आला. ८ एप्रिल १९४६ रोजी त्यांनी मायका मायन्स कामगार कल्याण निधी आणला, ज्यामुळे कामगारांना घर, पाणीपुरवठा, शिक्षण, करमणूक आणि सहकारी व्यवस्थेस मदत झाली. याखेरीज कामगारांना महागाई भत्ता (डीए) देणे, पीक कामगारांना सुट्टीचा लाभ आणि कामगार कल्याण निधी यासारखे विविध कल्याणकारी उपक्रम राबविण्याचे श्रेयही त्यांना देण्यात आले. १९४३ मध्ये त्यांनी कामगार संघटनांना अनिवार्य मान्यता देण्यासाठी भारतीय कामगार संघटना (दुरुस्ती) विधेयक आणले. उपरोक्त उल्लेखित उपक्रमांव्यतिरिक्त, कामगारांचे कल्याण सुनिश्चित करण्यासाठी त्यांनी घेतलेल्या इतर महत्त्वपूर्ण उपाय म्हणजे: आरोग्य विमा योजना, कारखाना दुरुस्ती कायदा, कामगार विवाद अधिनियम आणि किमान वेतन निश्चित करणे. डॉ. आंबेडकर यांनी औद्योगिक क्षेत्रामधील कार्य शक्तीबद्ध असलेली चिंता ही जातीव्यवस्थेचा प्रतिकूल म्हणून औद्योगिकीकरण आणि आधुनिकीकरणावरच्या त्यांच्या दृढ विश्वासामुळेच प्रेरित झाली. त्यांची मुख्य चिंता अशी होती की बहुजनांनी सामंती-कृषी क्षेत्र सोडले पाहिजे आणि सामाजिक व आर्थिक हालचालीसाठी नवीन उदयोन्मुख आधुनिक औद्योगिक क्षेत्रात रोजगार मिळविण्यासाठी शहरे स्थलांतरित करावी.

डॉ. बी.आर. आंबेडकर -आधुनिक भारताचे नायक:

डॉ. भीमराव रामजी आंबेडकर (१८९१ ते १९५६), 'बंडाचे प्रतीक' (स्वतंत्र भारताचे पहिले पंतप्रधान पंडित जवाहरलाल नेहरू यांनी नमूद केलेले), डॉ. आंबेडकर हे आधुनिक भारताचे अग्रगण्य राष्ट्र-निर्माणकर्त्यांपैकी एक होते. भारतातील साधारण पस्तीस दशलक्ष अस्पृश्य लोकांची 'मुक्ती चळवळ' सुरू करणाऱ्या 'अग्रगण्य' या नावाने ते लोकप्रिय आहेत. तरीही, भारतीय संविधानाचे मुख्य शिल्पकार डॉ. आंबेडकर यांनी मानवजाती, सामाजिक

विज्ञान, राजकारण आणि कायदा या ज्ञानाच्या मागे लागून जन्माच्या सर्व विकलांग व्यक्तींना देशाच्या राजकारणाची अटळ छाप दिली आहे. त्यांच्या विपुल लेखनाची झलक स्पष्टपणे दिसून येईल की दलितांच्या/बहुजनाच्या(अस्पृश्य लोकांच्या) समस्यांविषयी विचारविनिमय करूनही आंबेडकरांनी स्वतः च्या मार्गाने समकालीन राजकीय विचारांना महत्त्वपूर्ण योगदान दिले आहे. डॉ. बी.आर. आंबेडकर हे भारतातील त्यांच्या प्रख्यात समकालीन लोकांपेक्षा तीन बाबतीत वेगळे होते. एक महान विद्वान, सामाजिक क्रांतिकारक आणि राजकारणी म्हणून स्वतः मध्ये या गुणांचे एकत्रीकरण होते जे एखाद्याला क्वचितच प्राप्त होते ज्यामुळे ते त्या काळाच्या इतर बौद्धिक व्यक्तिमत्त्वांपेक्षा वेगळे बनले. एक बौद्धिक, अवाढव्य व्यक्तिमत्त्व आणि सर्जनशील लेखक म्हणून खरोखर ज्ञानकोश निर्माण होणारे ज्ञानत्यांनी आत्मसात केले. विषयांची श्रेणी, दृष्टीची रुंदी, विश्लेषणाची खोली आणि दृष्टिकोनातील तर्कसंगतता आणि तर्क-वितर्काची आवश्यक माणुसकी यामुळे त्यांनी आपल्या प्रख्यात समकालीनांपेक्षा वेगळे कार्य केले. डॉ. आंबेडकर यांनी केवळ साहित्यिक हेतूने लिहिलेले नाही. आपल्या राजकीय कार्याप्रमाणेच त्यांच्या अभ्यासपूर्ण अभ्यासात, त्यांच्या काळातील महत्त्वपूर्ण समस्या समजून घेण्याची आणि भारतीय समाजातील समस्यांवर तोडगा काढण्याच्या इच्छेने प्रेरित होते. या प्रेरणेने त्यांनी काही वेळा निर्णायकपणे देशाच्या सामाजिक, आर्थिक आणि राजकीय विकासाला आकार दिला.

निष्कर्ष:

डॉ. आंबेडकर यांचे आयुष्य अल्प होते (65 वर्षे) आणि तरीही ते सर्वात उल्लेखनीय आहेत. प्राण्यापेक्षा वाईट वागणूक मिळण्यापासून ते भारतीय राज्यघटनेचा जनक होण्यापर्यंत कशाचीही तमा न बाळगता सतत कार्यमग्न होते. डॉ. आंबेडकर हे खरोखर एक बहुआयामी व्यक्तिमत्त्व होते. दलितांचा खऱ्या अर्थाने मुक्त करणारा, एक महान राष्ट्रीय नेता आणि देशभक्त, एक महान लेखक, एक महान शिक्षणतज्ज्ञ, एक महान राजकीय तत्वज्ञ, एक महान धार्मिक मार्गदर्शक आणि सर्वात महत्त्वाचे म्हणजे एक महान मानवतावादी, ज्याचे त्याच्या समकालीनांमध्ये कोणतेही समानांतर नाही. आंबेडकरांच्या व्यक्तिमत्त्वाच्या या सर्व बाबींकडे मानवतावादी विचार मजबूत होते.

सामाजिक न्याय साधणे, अस्पृश्यता दूर करणे, समानता आणि स्वातंत्र्य आणि खरी लोकशाही प्रस्थापित करण्यात आजही भारतीय समाजात आंबेडकरवाद फारच प्रासंगिक आहे. शेवटी, असे म्हटले जाऊ शकते की हे संशोधन लिखाण आंबेडकरांच्या विचारांना जवळून आणि विश्लेषणात्मक अंतर्दृष्टी देते आणि आम्ही, भारतीयांनी धार्मिक सहिष्णुता, मानवी समानता आणि स्वातंत्र्य, वास्तविक लोकशाही, लिंग सम्मान या बाबतीत साध्य केले आहे का या प्रश्नाचे उत्तर प्रदान करते. आंबेडकरांच्या राजकीय तत्वज्ञानाच्या प्रकाशात समाज, न्याय आणि शांती ज्यांची आठवण देशाला न्याय, स्वातंत्र्य आणि समानतेच्या मार्गावर नेईल. अशा प्रकारे आपण असा निष्कर्ष काढतो की डॉ. आंबेडकर हे आधुनिक भारतातील अग्रणी निर्माते व नायक होते व आहेत.

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भारतीय राजकारणातील बहुजनांचे स्थान: एक मानसशास्त्रीय चिकित्सा

डॉ. मिलिंद भगवानराव बचुटे,

आर. सी. पटेल कला, वाणिज्य आणि विज्ञान महाविद्यालय,

शिरपूर जिल्हा धुळे

सार

भारत एक महान देश आहे. भारताची समाजव्यवस्था चार वर्ण व त्यावर आधारित जातीव्यवस्था यावर दृढ झाली आहे. त्यामुळे समाजात उच्च नीचता निर्माण झाल्यामुळे, सामाजिक आर्थिक संरचना, समकालीन राजनीतिक संस्कृतिक इत्यादीशी संबंधित आहे.

बहुजनांच्या राजकारणात मानसशास्त्रीय समस्या या त्यातील स्थानिक सांस्कृतिक परिस्थितीवर प्रभाव पाडतात बीज शब्द- भारतीय, राजकारण, बहुजन, मानसशास्त्रीय चिकित्सा

प्रस्तावना (Introduction)

भारत एक महान देश आहे. भारतात आर्यांचे आगमन झाल्यानंतर वर्ण व्यवस्था अस्तित्वात आली. एक ब्राह्मण जो सर्वश्रेष्ठ आहे आणि दुसरा वर्ग शूद्र म्हणजे बहुजन समाज. (बहुजन म्हणजे शूद्र). ब्राह्मण कायम प्रथमस्थानी राहून बहुजनांमध्ये क्षत्रिय, वैश्य, शूद्र एकूण चार वर्ण व त्यावर आधारित जातीव्यवस्था दृढ झाली. त्यामुळे समाजात उच्च नीचता निर्माण झाल्यामुळे सामाजिक आर्थिक संरचना, समकालीन राजनीतिक संस्कृतिक इत्यादीशी संबंधित आहे. सहाव्या शतकाच्या अगोदर भगवान बुद्ध महावीर यांच्या परंपरेनुसार बहुजनांना सामाजिक, राजकीय अधिकार होते.

1.1. राजकारण म्हणजे काय

राजकारण मूलतः सत्ता विमर्श आहे. जीवनाच्या प्रत्येक क्षेत्रात सत्ता प्राप्ती होते ती दृश्य व अदृश्य स्वरूपात असते. तात्पर्य सत्ता राजनीतीचे केंद्रबिंदू आहे. वास्तवात राजनीति आंदोलनाचा मुख्य उद्देश सत्तेत परिवर्तन करून सामाजिक परिवर्तन घडवून आणणे. सामाजिक परिवर्तन घडवून सत्तेत परिवर्तन घडवून आणणे हे एकमेकांना पूरक आहे.

स्वातंत्र्य, समता, बंधुत्व भारतीय परिप्रेक्ष्या विशिष्टतेचे कारण भांडवलशाही आणि हिंदुत्व या दोघांसोबत संघर्ष करावा लागेल.

1.2. बहुजनांच्या राजकारणातील समस्या

- ब्राह्मणवाद व भांडवलशाही हे वरवर पाहिल्यास भिन्न वाटतात परंतु ते एकमेकांच्या पूरक आहेत
- ब्राह्मणवादाचे जनक आहेत ब्राह्मण परंतु ब्राह्मणवादाने सर्व जाती मध्ये प्रवेश केला आहे.
- ब्राह्मणवादाशी संघर्ष म्हणजे समता, स्वातंत्र्य, बंधुत्व यांच्या हक्कासाठी संघर्ष.

1.3.सद्यस्थितीत बहुजन राजनीती

स्वातंत्र्यानंतर बहुजनांचे राजकारण न राहता हळूहळू दलितांचे राजकारण झाले यातून दलित वेगळा व शूद्र वेगळा झाले हे चांगले झाले असे मानणारा एक गट तयार झाला. या उलट वाईट झाले असे मानणारा दुसरा गट अस्तित्वात आला.

याबाबत डॉ. बाबासाहेब आंबेडकर विचारपूर्वक विधान करतात भारतात दोन गोष्टींचा अभाव आहे एक म्हणजे समानता आणि दुसरी सामाजिक आणि आर्थिक असमानतेचा अस्वीकार.

2. संशोधन पद्धती

2.1. समस्या विधान

आधुनिक भारतातील बहुजनांच्या राजकारणातील स्थानाचा मानसशास्त्रीय अभ्यास करणे

2.2. उद्देश

भारतीय राजकारणात सत्तापरिवर्तन व समाज परिवर्तनात बहुजनांच्या भूमिकांचा मानसशास्त्रीय अभ्यास करणे

2.3. संशोधन पद्धती

प्रस्तुत संशोधनासाठी दुय्यम साधने संकलित केली आहेत

संदर्भ साहित्य- लेख, नियतकालिके, विविध पुस्तके, संशोधन पेपर इत्यादींचा वापर संशोधनात संशोधकाने केला आहे

2.4. महात्मा ज्योतिबा फुले यांची भूमिका

भारतीय सामाजिक क्रांतीचे जनक म्हणून ज्यांचा उल्लेख केला जातो त्यांना लोक प्रेमाने महात्मा ज्योतिबा फुले या नावाने ओळखतात. त्यांनी समाज राजकारण, अर्थनीती, धर्मनीती, शिक्षण, स्त्री- पुरुष समानता व सामाजिक न्याय इत्यादी क्षेत्रात आदर्श प्रस्थापित केला. महात्मा ज्योतिबा फुले हे वर्ण व्यवस्था, जातीभेद, कुणबी, शेतकरी, शेतमजूर, शूद्र, अतिशूद्र, महिला यांच्यासाठी सतत संघर्ष करत राहिले.

- सामाजिक विषमता ही ब्राह्मणांचा धर्म होय याविरोधात त्यांनी दंड थोपटून कार्य सुरू केले त्यात पहिला ग्रंथ गुलामगिरी या ग्रंथातून विशेषतः ब्राह्मणांचा इतिहास स्पष्ट केला
- सावकारांच्या कर्जातून शेतकरी मुक्त करणे.
- स्त्रियांसह सर्व जाती धर्मातील लोकांना शिक्षण देणे

सत्यशोधक समाज

- सत्यशोधक समाजाचे महत्वाचे कार्य भक्त आणि परमेश्वर यांच्यात मध्यस्थी नको.
- अंधश्रद्धा नष्ट करणे.

2.5. बहुजनांचे राजकारण आणि डॉ.बाबासाहेब आंबेडकर

डॉ. बाबासाहेबांचे राजकीय विचार समजून घ्यावयाचे असतील तर त्यांचे धार्मिक आणि सामाजिक विचार समजून घ्यावे लागतील. डॉ. बाबासाहेब आंबेडकर यांची पक्की धारणा होती बहुजनांना, दलितांना त्यांचे हक्क मिळविण्यासाठी त्यांना राजकारणात सक्रिय राहून सत्ता हस्तगत केल्या शिवाय पर्याय नाही. जोपर्यंत भारतात लोकशाही अस्तित्वात येत नाही तोपर्यंत सर्वांना समान अधिकार प्राप्त होणार नाहीत. बहुजनांना राजकारणात प्रवेश हा फक्त सत्ता मिळवण्यासाठी नाही तर व्यक्ती आणि समाजाच्या गरजा पूर्ण करण्यासाठी तसेच सत्तेतून सामाजिक धार्मिक सांस्कृतिक आणि राजकीय अधिकार प्राप्त करण्यासाठी सत्ता हस्तगत केली पाहिजे असे त्यांचे मत होते.

वरील मत त्यांनी कोणत्याही पुस्तकात लिहिलेले नाही तर ते त्यांची भाषणे, लेखावरून काढलेले अनुमान आहे.

लोकशाहीतून भारतातील बहुजनांना राजकारणात स्वातंत्र्य प्राप्त होईल त्याचबरोबर सामाजिक स्वातंत्र्य हस्तगत करता येईल. त्यामुळे डॉ. बाबासाहेबांनी लोकशाही महत्त्वाची मानली आहे. लोकशाही समता स्वातंत्र्य बंधुता ही मूल्ये वाढीस मदत करते. डॉ. बाबासाहेबांच्या मते समाजात राजकीय लोकशाही अस्तित्वात येत नाही तोपर्यंत राजकीय लोकशाही खऱ्या अर्थाने प्रभावी होत नाही. समानता नसल्यास लोकशाही आणि स्वातंत्र्य याला काही अर्थ नाही. राजकीय वातावरण हे सामाजिक व्यवस्थेवर अवलंबून आहे.

भारतात लोकशाही अस्तित्वात होती. लोकशाहीतून संसदीय कार्यप्रणाली ही संकल्पना भारतीय वाटली नाही. ही देशी वाटत नाही विदेशी वाटते असे म्हटले असले तरी भारतीयांना मतदान, पक्ष याबाबत माहिती, शिक्षण देणे आवश्यक वाटते. प्रत्येक भारतीयांना एवढा वेळ मिळावा ही तो सांस्कृतिक दृष्टीने स्वतंत्र विकास करेल अशा प्रकारच्या समाज व्यवस्थेतून लोकशाही अधिक सुरक्षित होईल. सामान्य जनतेला वाटले पाहिजेत मी सुरक्षित आहे. मानवी अधिकार सर्वांपरी असले पाहिजे.

डॉ. बाबासाहेब आंबेडकर राजकीय लोकशाहीचे प्रमुख आधार सांगतात

- व्यक्ती विकास हेच लक्ष्य.
- संविधान व्यक्तीच्या अधिकाराचे हमी देईल.
- काही विशेष अधिकार प्राप्त करण्यासाठी व्यक्तीने त्याचे संविधानिक अधिकारा/मूलभूत अधिकार पासून त्याला मुकावे लागू नये.
- मुठभर व्यक्तींना इतरांवर शासन/ नियंत्रण करण्याचा अधिकार नसावा.
- प्रत्येक व्यक्तीला टीका करणे, सत्ता हस्तगत करणे हे अधिकार असावेत.

डॉ. बाबासाहेब आंबेडकर यांनी लोकशाही एक जीवन मार्ग म्हणून स्वीकार केला. त्यांच्या अनुभवातून जगात अशी वस्तू, घटना स्थिर नाही. प्रत्येक घटना वस्तू परिवर्तनशील आहे. व्यक्ती व समाज दोघेही परिवर्तन जीवनातील सत्य आहे.

डॉ. बाबासाहेब आंबेडकर राजकीय विचार संघर्षातून अशी समाजव्यवस्था निर्माण करू इच्छितात त्यात सर्व समाज, अल्पसंख्यांक राजकारणात त्यांना योग्य स्थान मिळावे.

राजकीय लोकशाही साठी प्रमुख गोष्टी आवश्यकता त्यात

- व्यक्ती विकासाचे ध्येय
- विशिष्ट समूहाकडून, व्यक्ती कडून काही व्यक्ती वा समूहावर नियंत्रण ठेवण्याचा अधिकार कोणालाच नसावा

याशिवाय समानता स्वातंत्र्य बंधुता सामाजिक विचार धर्मपरिवर्तन आर्थिक विचार उद्योगीकरण भूमि सुधार इत्यादी घटकांवर डॉ. बाबासाहेब आंबेडकर यांनी प्रकाश टाकला

सायमन आयोग

3 फेब्रुवारी 1928 मध्ये भारतीय जनतेला विशेष सवलती प्रदान करण्यासाठी सायमन आयोगाचे आगमन झाले. अध्यक्ष सर जॉन सायमन होते याशिवाय इतर सहा सदस्य होते. एकही भारतीय त्यात नव्हता म्हणून काँग्रेसने त्याला विरोध करताना काळे झेंडे दाखवले. परिणाम पोलिसांनी लाठीचार्ज केला. त्यात लाला लजपतराय हे जखमी झाले. काही दिवसानंतर त्यांचा मृत्यू झाला. त्यांच्या मृत्यूमुळे बाबासाहेबांना अपार दुःख झाले त्यांनी मुंबईमध्ये शोकसभा घेऊन त्यांना श्रद्धा सुमन अर्पित केले.

3 ऑगस्ट 1928 मध्ये डॉ. बाबासाहेब आंबेडकर यांना सायमन आयोगाचे सदस्य म्हणून निवडले व दलित समाजातील 18 संस्थांनी आपली साक्ष नोंदविली त्यापैकी 16 संस्थांनी दलितांसाठी स्वतंत्र निर्वाचन क्षेत्राची मागणी केली.

बहिष्कृत हितकारणी सभेद्वारे डॉ.बाबासाहेब आंबेडकरांनी निवेदन पत्र दिले. त्यात आरक्षणाची मागणी केली. भारतीय जनतेचे प्रतिनिधित्व करणारे मोठे नेतृत्व आहे ते नेतृत्व लाखो दलितांच्या कल्याणाचा विचार करत नाही.

विधिमंडळातील 140 पैकी 122 जागा फक्त अस्पृश्यांना राखीव असाव्यात. राजकीय सुरक्षितता, दलितांच्या शिक्षणाकडे विशेष लक्ष, राजकीय शिक्षण द्यावे, मंत्रिमंडळात समावेश असावा, भावी संविधानात प्राथमिक शिक्षण- सैन्यात भरती दलितांसाठी असावी, काही हिंदू सज्जन आहेत सद्गुणी आहेत सर्व हिंदू वाईट आहेत म्हणणे म्हणजे त्यांच्यावर अन्याय होईल, दलित हिंदू नाहीत असे हिंदू मानतात, इतर जातीपेक्षा दलितांना अधिक सुरक्षिततेची गरज आहे. या सर्व घटकांचा विचार सायमन कमिशन करावा डॉ. बाबासाहेब आंबेडकर यांना माहित होते की सायमन आयोगामध्ये राहून आपण आपली बाजू खंबीरपणे मांडू शकतो. परंतु काँग्रेस आणि महात्मा गांधी सायमन आयोगाला विरोध करत होते

योजना

स्वातंत्र्यानंतर योजनेचा काळ सुरू झाला. त्यात योजनाबद्ध आर्थिक विकास प्रक्रियेवर अधिक जोर दिला कारण सामान्य, बहुजन, दलित जनतेचा विकास व्हावा हा मुख्य उद्देश होता. परंतु आर्थिक उदारीकरण, मुक्त बाजार व्यवस्था, खाजगीकरणामुळे बहुजनांचा आर्थिक विकासाला खीळ बसली.

आर्थिक विकास तेव्हाच शक्य आहे जेव्हा भारतीय समाज स्वातंत्र्य, समता, बंधुता यावर आधारित असेल. डॉ. आंबेडकर योजना आणि उदारीकरण यांच्या बाजूचे आहेत. म्हणून त्यांनी योजना व उदारीकरण यावर विशेष लक्ष दिले कारण नवीन समाज निर्माण होण्यासाठी याची मदत होते.

2.6. बहुजनांच्या राजकारणाचा इतिहास

बहुजनांच्या राजकारणाची सुरुवात इंग्रज देश सोडून गेल्यावर धडपड करत सुरू झाली. त्यातच इंग्रज देश सोडून जाताना खूप संपत्ती सोबत घेऊन गेले याचे दुःख बहुजनांना वाटण्याचे कारण नाही. कारण त्यांच्याकडे संपत्तीच किती होती.

स्वातंत्र्य आंदोलनाचे प्रमुख नेते महात्मा गांधी होते त्यांच्या मते अस्पृश्यता प्रथम नष्ट केल्यास जातीप्रथा ही नष्ट होईल. भारतातील वर्ण व्यवस्था कायम राहावी ति वर्चस्व श्रेणीनुसार नाहीतर परस्परपूरक आहे या विचारधारेतून काही मुद्दे येतात

- समाज श्रमाच्या आधारावर विभागला जातो.
- चार वर्ण विभाग परस्परपूरक आहेत.
- वर्णव्यवस्था भारताची आंतरिक बाब आहे.
- महात्मा गांधी दुर्लक्ष करतात आर्थिक समानता, सामाजिक समानता याकडे

थोडक्यात बहुजनांच्या राजकीय मनोविश्लेषण बाबत विचार करताना महात्मा ज्योतिबा फुले यांच्या भूमिकेमुळे भारतात बहुजन, शूद्र, स्त्रिया यांच्या सामाजिक सांस्कृतिक आणि शैक्षणिक विकासासाठी आणि मानवाधिकार यासाठी सतत सर्जनात्मक कार्य झाले. डॉ. आंबेडकर आधुनिक भारताचे निर्माते, मानवी मूल्य, स्वातंत्र्य, समता, बंधुता या मूल्यांचे खंदे समर्थक होते. त्यांनी 1920 ते 1956 दलितांसाठी सामाजिक राजकीय आणि सांस्कृतिक हक्कासाठी संघर्ष करत राहिले. डॉ. बाबासाहेब आंबेडकर यांचे मत ते दलित विचारधारा असणाऱ्या समाजाचे सर्व वर्ण व्यक्तीबरोबर आपण कार्य करू शकतो परंतु बहुजन दलित यांच्या विचारधारे नुसार काँग्रेस, बी.जे.पी, समाजवादी पक्ष हा नाहीतर, मार्क्सवाद किंवा साम्यवादी विचार प्रवाहात असू शकतात.

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महिलांचे अधिकार आणि डॉ.बाबासाहेब आंबेडकर

डॉ. भारती प्रमोद गायकवाड

धनाजी नाना चौधरी विद्या प्रबोधिनी संचालित,
लोकसेवक मधुकरराव चौधरी समाजकार्य महाविद्यालय, जळगांव.

प्रस्तावना :

पारंपारिक समाजव्यवस्थेत महिलांना कोणत्याच प्रकारचे स्वातंत्र्य नव्हते त्याकाळी धर्मग्रंथावर आधारित कायदे रूढ होते. हिंदू स्त्रीला कोणतेच धार्मिक अधिकार नव्हते. वेदपठण आणि वेदा अभ्यासापासून तिला वंचित ठेवण्यात आले होते. या कालखंडात अनिष्ट रूढी, परंपरा, कर्मकांड यांना धर्माचे स्वरूप या गोष्टींमुळे स्त्रियांची स्थिती अतिशय दयनीय होती. त्याकाळी सतीप्रथा ही अतिशय वाईट प्रथा होती स्त्रीला पतीच्या निधनानंतर चितेवर जिवंत जाळले जाई. तिची इच्छा नसताना देखील तिला सती जाणे भाग पडत असे. राजस्थानात सती प्रथेला 'जोहर प्रथा' म्हणत असत. चितोडगढ चा राजा रतनसिंग याच्या मृत्यूनंतर त्याची राणी पद्मावती हिने सोळाशे महिलांसह जोहर करून आगीत भस्मसात केले. ज्या महिला सती जात नसत त्या विधवांना माणूस म्हणून जगण्याचा हक्क नाकारला गेला होता. तिच्याकडे समाजाचा पाहण्याचा दृष्टिकोण अतिशय वाईट होता. कोणतेही अलंकार घालण्याची मुभा त्यांना नव्हती तसेच केशवपण केल्याने विद्रुपतेचा त्यांना मुकाटपणे स्वीकार करावा लागे अपमान युक्त आयुष्याची सजा त्यांना शेवटपर्यंत सहन करावी लागे तसेच विधवा महिलांच्या माथ्यावर कायम अशुभतेचा शिक्का लागत असे. १८२९ साली राजाराम मोहन राय आणि व्हायसराय विलियम बेंटिंग यांनी सतीची चाल बंद केली.

या समाजसुधारणेच्या कालावधीत फक्त बाबासाहेब आंबेडकर हे अस्पृश्यतेच्या विरोधात लढा देत होते. भारतीय महिलांचा विचार केल्यास सर्वप्रथम महिलांना माणूसपणाचा अधिकार मिळाला पाहिजे असे बाबासाहेबांना वाटत असेल म्हणून भारतीय संविधानाचे लिखाण करताना महिला कल्याण हा विचार समोर ठेवून बाबासाहेबांनी भारतीय संविधानात महिलांसाठी माणूस म्हणून जगण्याचे सर्व अधिकार व हक्क महिलांना प्राप्त व्हावे हा उद्देश समोर ठेवला. भारतीय समाजात प्रत्येक महिलेला जीवन जगण्याचा सामाजिक प्रतिष्ठेचा आणि सुरक्षिततेचा अधिकार आहे. भारतीय राज्यघटनेने स्त्रीला एक माणूस म्हणून जगण्याचा अधिकार दिला आणि म्हणूनच मानवी हक्कांची आणि स्त्रीच्या सन्मानाची जपवणुक करण्याची तिला स्वातंत्रता आणि समानता पुरुषांच्या बरोबरीने मिळणे गरजेचे आहे. महिला हक्क हा भारतीय राज्यघटनेतील मुलभूत घटक मानला जातो. न्दपअमतेस कमबसंतजपवद वी भनउंद त्पहीजे १९४८ मधील कलम -३ व ४ देखिल जीवन जगण्याचा स्वातंत्र्याचा व सुरक्षिततेच्या अधिकाराला पाठिंबा देतात.

अध्ययन पध्दती :

अध्ययनाचे उद्देश :

डॉ. बाबासाहेबांनी महिलांना अधिकार/हक्क मिळवून देण्यासाठी केलेल्या कार्याचा आढावा घेणे.

गृहीतकृत्य :

डॉ. बाबासाहेबांनी राज्यघटनेत नमूद केलेल्या विविध तरतुदींमुळे /कायद्यांमुळे महिला विकासाची प्रक्रिया सुरु होवुन सर्वच क्षेत्रात महिला आपले कर्तव सिध्द करीत आहेत.

तथ्य संकलन :

प्रस्तुत संशोधन लेखनपूर्ण करण्यासाठी द्वितीय तथ्यांचा वापर म्हणजे लिखित व प्रकाशित सामुग्रीचा वापर करण्यात आला आहे. तसेच डॉ. बाबासाहेब आंबेडकरांचे महिलासंबंधीचे विचार महिलांना उद्देशून त्यांनी केलेली भाषण याचा देखिल उल्लेख सदर पेपर मध्ये करण्यात आला आहे.

डॉ. बाबासाहेब ज्यावेळी शिक्षणासाठी परदेशात न्युयॉर्क मध्ये गेले तिथले विद्यार्थी त्यांच्याशी बरोबरीने वागायचे, एकत्र—जेवायचे, सगळीकडे कसे समानतेचे वातावरण जातीतला भेदभाव नव्हता हे नवीन जीवन म्हणजे बाबासाहेबांना साक्षात्कार वाटला. तसेच पाश्चात्य देशातील महिलांकडे पाहून सुध्दा त्यांचे मन भारावून जाई. कारण तेथील महिलांना पुरुषाबरोबरीने अधिकार, समान वागणुक दिली जात होती. त्यांचे राहणीमान, स्वतंत्र विचार पाहून बाबासाहेब भारतीय स्त्रियांच्या स्थितीचा विचार करून त्यांचे मन व्यथित होत असे. माझ्या देशातील महिलांनाच किती बिकट परिस्थितीत जगावे लागत आहे. बालविवाह, सतीप्रथा, विधवांचे शोषण, देवदासी प्रथा इ. याबात त्यांना खूप वाईट वाटत होते. म्हणून स्वातंत्र्यनंतर महिलांच्या हक्कांसाठी कायदेशीर लढा त्यांनी दिला तसेच त्यांचे मत होते की— महिलांच्या सबलीकरणाचे खरे मुळ शिक्षणात आहे. महात्मा फुले, सावित्रीबाई फुले यांनी स्वातंत्र्यापूर्वी शिक्षणाचे बिज पेरले होते. म्हणून बाबासाहेबांनी आपली पत्नी सौ. रमाबाई भिमराव आंबेडकर यांना सुध्दा लिहणे, वाचणे स्वतः शिकविले. ग्रामीण भागात मुलींच्या शिक्षणाच्या गळतीचे प्रमाण खुप आहे ही खेदाची बाब आहे. बाबासाहेब शिक्षणाच्या बाबतीत म्हणत ब्रमंजपवद वी ज़दवूसमकहम ज्ञानाची निर्मिती मुलींनी केली पाहिजे.

मुलींनी शिक्षण पूर्ण करून लग्न करावे. विवाहानंतर आपल्या पतीची सखी बनून तिने रहावे. पतिला प्रेमाने समजून सांगावे मी तुझी मैत्रिण आहे गुलाम नव्हे. तसेच कमी अपत्यांना जन्म देवून त्यांचे योग्य संगोपन करून त्यांना सुशिक्षित व सुसंस्कृत घडवावे. असा उपदेश बाबासाहेब आपल्या भाषणात महिलांना सांगत. एखाद्या समाजाच्या प्रगतीचा आलेख बघायचा असेल तर त्या समाजातील महिलांची प्रगती आधि पाहिली पाहिजे या वाक्यावरून बाबासाहेबांच्या मनात महिलांसंबंधीचा आदर स्पष्ट होतो.

महिलांचे हक्क : १९२७ साली मुंबई विधान परिषदेवर निवडून आल्यानंतर १९२८ साली भारतातील महिला कामगारांसाठी मॅटर्निटी बेनिफिट बिल पहिल्यांदा सभेसमोर चर्चेसाठी आले. बाळंतपणासाठी हक्काची रजेचा मुद्दा पहिल्यांदा सभेसमोर चर्चेसाठी आला. बाळंतपणासाठी हक्काची वैद्यकीय रजा मिळाली पाहिजे. म्हणून आग्रही असणारे बाबासाहेब हे पहिले सदस्य होते मातृत्व लाभ कायदा १९६१ हा कायदा लागू झाला तेव्हा पासून ते आजतागायत कोणत्याही अस्थापनात शासकीय, खाजगी, निमशासकीय किंवा कारखान्यात नोकरी करणा—या महिलेस प्रसुती विषयक लाभ मिळत आहे. रजेचा काळात तिला पगार मिळत आहे. नुतकीच या कायद्यात २०१७ साली मॅटर्निटी बेनिफिट अंतर्गत असलेली १२ आठवड्यांची सुटी वाढवून ती मोदी सरकारने २६ आठवड्यांची केली आहे. ब—याच महिला यांचा उपयोग घेत आहे पण ब—याच महिलांना हे माहित देखील नसेल याचा पाया बाबासाहेबांनी १९२८ साली घातला होता.

१९४२ ते १९४६ मध्ये कामगार मंत्री असताना Equal Pay for equal work irrespective of sex ही कल्पना राबविण्याचे श्रेय डॉ. बाबासाहेबांनाच होते.

मतदानाचा हक्क :

पाश्चात्य देशांमध्ये मतदानाचा हक्क मिळविण्यासाठी महिलांना आंदोलने करावी लागली भारतात महिलांना तुलनेने सहजच मतदानाचा हक्क मिळाला.

पूर्वी भारतातील प्रत्येक राज्याला मतदानाचा अधिकार सोपविण्यात आला होता. शिवाय जी स्त्री विवाहीत आहे, शिक्षित आहे, आणि जिच्याकडे संपत्ती आहे, अशाच स्त्रीयांना मतदानाचा अधिकार होता

१९३५ सालच्या ळवअमतदमउमदज ळज मध्ये यातील बंधने शिथिल करण्यात आली. परंतु सगळ्या महिलांना मतदानाचा अधिकार मिळवून दिला तो १९५० साली पास झालेल्या भारताच्या संविधानामुळेच.

हिंदु वारसा हक्क :

पुर्वी समाजात पत्नी म्हणून महिलेला तिच्या संपत्तीत थेट वाटा नव्हता तसेच वडीलांच्या संपत्तीत देखील वाटा नव्हता आणि जर एखादी विधवा असेल तर सासर काय माहेरात देखिल तिला जागा नव्हती म्हणून वडिलोपार्जित संपत्ती मुलांबरोबर मुलीला मिळालेला वाटणीचा अधिकार हा पुरुषप्रधान संस्कृतीत न पटणारा अधिकार आहे. १९५६ मध्ये निर्माण झालेल्या हिंदु उत्तराधिकारी कायदानुसार महिलांना संपत्तीमध्ये व्यापक अधिकार देण्यात आले असून स्त्रीधनाचा उपभोग घेण्याचा आणि धन खर्च करण्याचा अधिकार मिळाला आहे. आता महिला तिच्या मालमत्तेची विक्री गहाणखत आणि तिच्या इच्छेनुसार विल्हेवाट लावण्याचा अधिकार महिलांना आहे. अशा रितीने हिंदु महिलांना एकत्र कुटूंबाच्या संपत्तीत सुध्दा वाटणी मागता येते.

घटस्फोटाचा हक्क :

हिंदु धर्मातील सोळा संस्कारापैकी एक संस्कार म्हणजे विवाह परंतु हिंदु विवाह कायदा १९५५ मुळे विवाहाकडे पाहण्याचा दृष्टिकोन बदलून धर्मनिरपेक्ष झाला. त्याचप्रमाणे या कायद्या अंतर्गत महिलांना अन्याय, अत्याचाराला कंटाळून आपल्या पतीसोबत राहणे अशक्य होत असल्याने घटस्फोटाच्या कायद्याच्या तरतुदी नुसार तिला घटस्फोट घेण्याचा हक्क आहे. तसेच घटस्फोट स्वातंत्र्योत्तर संविधानातील १४,१५,१७,१८,१९,२१ नुसार स्त्रीयांना हक्क मिळवून देणारे अनेक कायदे पास करण्यात आलेले आहे. अजून ही होत आहेत.

आजच्या काळात देखिल या हक्का व्यतिरिक्त महिलांना पूर्णपणे माहित नसलेले हक्क आहे.

- महिलांना सन्मान आणि सभ्यतेचा हक्क :
- आरोपी एक महिला असल्याचा घटनेत तिच्यावरील कोणत्याही वैद्यकीय तपासणीची प्रक्रिया करायची असेल तेव्हा त्याठिकाणी तिच्या सोबत दुसरी महिला उपस्थित केली पाहिजे.
- कामाच्या ठिकाणी होणा—या छळाविरुद्ध महिलांचा हक्क.
- महिला लैंगिक अत्याचार पिडीतांना त्यांची ओळख निनावी ठेवण्याचा हक्क.
- महिलांना मोफत कायदेशिर मदत मिळण्याचा हक्क.
- महिलांना रात्री अटक न करण्याचा अधिकार आहे.
- Virtual महिलांना आभासी तक्रारी नोंदण्याचा अधिकार
- कायदानुसार महिलांना ई—मेल व्हर्चुअल तक्रारी दाखल करण्याचे अधिकार आहे.
- महिलांना अशिल्ल प्रतिनिधीत्वाविरुद्ध तक्रार करण्याचा हक्क आहेत.

एखादी स्त्रीचा आकृती किंवा तिच्या शरीराच्या कोणत्याही भागाचा कोणत्याही प्रकारे अशोभनिय, अपमानस्पद किंवा भ्रष्टाचार करणारी नैतिकतेला इजा पोहचण्याचे शक्यता असलेले चित्रण.

हिंदु कोड बिल :

हिंदु कोड बिलाच्या माध्यमातून बाबासाहेबांनी भारतीय स्त्रियांच्या हक्काना सर्वोच्च महत्व दिले होते. महिलांना मिळणारा घटस्फोटाचा अधिकार वडिलोपार्जित मिळणा—या संपत्तीमध्ये अधिकार, विधवा महिलांना संपत्ती मध्ये अधिकार, स्त्रीसाठी पोटगीची तरतुद, पुरुषांच्या अनेक विवाहावर बंदी, लिंगभेदाच्या आधारे

स्त्री-पुरुषांच्या अनेक विवाहावर बंदी, लिंगभेदाच्या आधारे स्त्री-पुरुष असा भेदाभेद होणार नाही. महिलांशी समान वागणुक दिली पाहिजे. आणि समान प्रतिष्ठा दिली पाहिजे. याबाबत सविस्तर मांडणी महिलांच्या हक्कांबाबत बाबासाहेबांनी हिंदु कोड बिल मध्ये केली होती.

या प्रसंगी डॉ. बाबासाहेबांनी म्हटले होते की, या हिंदु बिलाने हिंदु समाजाची क्रांती होईल हे बील भारतीय राज्यघटनेपेक्षा १०० पट अधिक देशाला उपकारक ठरणार आहे. परंतु या बिलाला अनेक नेत्यांनी प्रखर विरोध/ टिका केली शेवटी दुःखी होवुन डॉ. बाबासाहेब आंबेडकरांनी आपल्या पदाचा राजीनामा दिला.

निष्कर्ष :

भारतीय राज्यघटनेतील कायद्यांच्या अनेक कलमांच्या अंमलबजावणीमुळे महिलांमध्ये आत्मविश्वास निर्माण झाला आणि त्यांचा व्यक्तीमत्व विकास घडून आला. महिलांमध्ये स्वाभिमान निर्माण झाल्यामुळे त्यांचे सर्वांगीण सबलीकरण होवुन त्यांच्या हक्कांविषयी त्या जागृत झाल्या. आपल्यावर होणा-या अत्याचाराबाबत त्या सक्षमपणे लढा देत आहेत.

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'मूकनायक' च्या शतकोत्तर वर्षपूर्ती निमित्ताने

प्रा.डॉ. विलास गुलाबराव गजबे

नूतन आदर्श कला, वाणिज्य आणि श्रीमती म. ह. वेगड विज्ञान महाविद्यालय, उमरेड

प्रस्तावना —

३१ जानेवारी २०२१ ला 'मूकनायक' या पाक्षिकाची शतकोत्तर वर्षपूर्ती झाली. आज हे पाक्षिक अस्तित्वात नसले तरी त्याच्या शतकोत्तर वर्षपूर्तीने आंबेडकरी चळवळीच्या शतकोत्तर वाटचालीला सुरुवात झाली आहे. डॉ. बाबासाहेब आंबेडकरांनी सुरु केलेल्या चळवळीचा पायाच मुळात 'मूकनायक'ने घातला. "कोणतीही चळवळ यशस्वी करण्यासाठी त्या चळवळीचे वर्तमानपत्र असावे लागते. ज्या चळवळीचे वर्तमानपत्र नसते, तिची अवस्था पंख तुटलेल्या पक्षाप्रमाणे होते." ही डॉ. बाबासाहेब आंबेडकरांची भूमिका होती. अस्पृश्य, बहिष्कृत लोकांना जागवण्याचा वसा आंबेडकरांनी स्वीकारला. त्यांना जागृत करण्यासाठी एक प्रभावी माध्यम, एक प्रभावी हत्यार म्हणून डॉ. बाबासाहेब आंबेडकर वर्तमानपत्राकडे पाहतात.

उद्दिष्टे —

आज आंबेडकरी चळवळीची शतकोत्तर वाटचाल सुरु आहे. या चळवळीचा पाया 'मूकनायक'ने घातला. 'मूकनायक'चे फक्त १३ अंकच उपलब्ध आहेत. 'मूकनायक'नंतरच खऱ्या अर्थाने आंबेडकरी चळवळीने जोर पकडला. चळवळीचे स्वरूप जसजसे विस्तारत गेले. काळानुरूप त्यात बदल होत गेले. त्यानुसार वर्तमानपत्राच्या स्वरूपातही आंबेडकरांना बदल करावा लागला. त्यानंतर ३ एप्रिल १९२७ रोजी 'बहिष्कृत भारत', २९ जून, १९२८ रोजी 'समता' सुरु झाले. ते समता सैनिक दलाचे मुखपत्र होते. २४ नोव्हेंबर १९३० रोजी 'जनता' सुरु केले. 'जनता' प्रारंभी पाक्षिक होते, ३१ ऑक्टोबर १९३० रोजी ते साप्ताहिक झाले. १९५५ पर्यंत जनता सुरु होते. ४ फेब्रुवारी १९५६ रोजी 'जनता'चे नामकरण 'प्रबुद्ध भारत' असे करण्यात आले. आंबेडकरी चळवळीला बुलंद करण्यासाठी 'मूकनायक', 'बहिष्कृत भारत', 'समता', 'जनता' आणि 'प्रबुद्ध भारत' या वर्तमानपत्रांचे मोलाचे योगदान आहे. पण आंबेडकरी चळवळीचे पहिले मुखपत्र म्हणून 'मूकनायक'चा मान आहे.

या शोधनिबंधातून मूकनायकच्या शतकोत्तर वर्षपूर्तीनिमित्त मूकनायकची जन्मकथा, मूकनायक सुरु करण्यामागील भूमिका, या पत्रासाठी बिरुदावली म्हणून वापरलेल्या तुकारामाच्या अभंगातील ओळींची सार्थकता, 'मूकनायक'चे अंतरंग आणि चळवळीतील योगदान, 'मूकनायक'च्या पुनरुज्जीवनाचा वाद आणि 'मूकनायक'चा अस्त, तत्कालीन वृत्तपत्रात 'मूकनायक'चे स्थान यांचे स्वरूप उलगडण्याचा प्रयत्न केला आहे.

'मूकनायक'ची जन्मकथा —

आपली मते निर्भीडपणे अभिव्यक्त करण्याचे महत्त्वाचे माध्यम म्हणजे वर्तमानपत्र होय, याची जाणीव डॉ. बाबासाहेब आंबेडकरांना होती. जनजागृतीकरिता त्यांचा प्रभावीपणे वापर करता येणे शक्य आहे. "बुद्धिवाद

ज्यांना कबूल आहे अशी वर्तमानपत्रे निघाली आहेत हे सुदैवच म्हणायचे. दीनमित्र, जागरूक, डेक्कन रयत, विजयी मराठा, ज्ञानप्रकाश, सुबोधपत्रिका वगैरे पत्रांतून बहिष्कृत समाजाच्या प्रश्नांची चर्चा वारंवार होते. परंतु ब्राम्हणेतर या अवडंबर संज्ञेखाली मोडत असलेल्या अनेक जातींच्या प्रश्नांचा ज्यात खल होतो, त्यात बहिष्कृतांच्या प्रश्नांचा सांगोपांग उहापोह होण्यास पुरेशी जागा मिळणे शक्य नाही, हे उघड आहे. त्यांच्या अतिबिकट स्थितीशी संलग्न असलेल्या प्रश्नांची वाटाघाट करण्यास एक स्वतंत्र पत्र पाहिजे हे कोणीही कबूल करील. ही उणीव भरून काढण्यासाठी या पत्राचा जन्म आहे." अशी मूकनायकची जन्मकथा आंबेडकरांनी मनोगतात मांडली आहे.

"दलित शोषितांच्या भाव भावनांना वाचा फोडण्याच्या प्रयत्नातून त्यांच्या वृत्तपत्राचा जन्म झाला आहे. १९१९ मध्ये आलेल्या साऊथ ब्युरो कमिशनच्या वेळी आंबेडकरांना वृत्तपत्रांची प्रकर्षाने आवश्यकता वाटत होती. अस्पृश्यांच्या राजकीय हक्काची मागणी व दलित वर्गाची कैफियत अस्पृश्यांचा प्रतिनिधीच अंतरीच्या उमाळ्यातून मांडू शकतो, हे साऊथ ब्युरो कमिशनच्या निमित्ताने त्यांच्या लक्षात आले. हजारो वर्षांच्या मुक्या मनांना जिवंत करण्याच्या गरजेपोटी ३१ जानेवारी १९२० ला 'मूकनायक' या पाक्षिकाचा जन्म झाला. शाहू महाराजांनी केलेल्या आर्थिक मदतीमुळे या पाक्षिकाला मूर्त रूप त्यांना देता आले."

मूकनायकाच्या प्रकाशनामागील भूमिका –

'मूकनायक'च्या पहिल्या अंकाच्या मनोगतात डॉ. बाबासाहेब आंबेडकर म्हणतात, "आमच्या या बहिष्कृत लोकांत होत असलेल्या व पुढे होणाऱ्या अन्यायावर उपाययोजना सुचविण्यास तसेच त्यांची भावी उन्नती व तिचे मार्ग यांच्या खऱ्या स्वरूपाची चर्चा होण्यास वर्तमानपत्रासारखी अन्य भूमीच नाही. परंतु मुंबई इलाख्यात निघत असलेल्या इतर वृत्तपत्रांकडे पाहिले असता असे दिसून येईल की, त्यातील बरीचशी पत्रे विशिष्ट अशा जातीचे हितसंबंध पाहणारी आहेत. इतर जातीच्या हिताची त्यांना पर्वा नसते इतकेच नव्हे तर, केव्हा केव्हा त्यांना अहितकारक असेही त्यातून प्रलाप निघतात. अशा वृत्तपत्रकारांना आमचा इशारा एवढाच की, कोणतीही एखादी जात अवनत झाली तर तिच्या अवनतीचा चटका इतर जातीस बसल्याशिवाय राहणार नाही. समाज ही नौकाच आहे. ज्याप्रमाणे आगबोटीतून प्रवास करणाऱ्या उतारूने जाणूनबुजून इतरांचे नुकसान करावे म्हणून म्हणा किंवा आपल्या विनाशक स्वभावामुळे म्हणा जर का इतरांच्या खोलीस छिद्र पाडले तर सर्व बोटीबरोबर त्यालाही आधी किंवा मागाहून जलसमाधी ही घ्यावीच लागणार आहे. त्याचप्रमाणे एका जातीचे नुकसान केल्याने, अप्रत्यक्ष नुकसान करणाऱ्या जातीचेही नुकसान होणार यात बिलकूल शंका नाही. म्हणूनच स्वहितसाधू पत्रांनी इतरांचे नुकसान करून आपले हित करावयाचे पढतमूर्खांचे लक्षण शिकू नये." संत तुकारामांसारखेच या बहिष्कृत भारतातील मुक्या लोकांचा आवाज होऊन त्याच्या व्यथा, वेदना सरकार दरबारी पोहचविण्यासाठी या व्यवस्थेच्या विरोधात ते स्वतः दंड थोपटून उभे राहिलेत.

मूकनायकची बिरूदावली –

'मूकनायक'चा उद्देश त्यावर छापलेल्या संत तुकारामांच्या अभंगातील ओळींमधूनही स्पष्ट होतो. तुकारामांच्या अभंगातील ओळी म्हणजे हे मुखपत्र सुरू करण्यामागे असलेली डॉ. बाबासाहेब आंबेडकरांची

भूमिकाच आहे. एवढेच नव्हे तर या अभंगाच्या आशयातूनच या मुखपत्राचे नावही त्यांना मिळाले आहे. तुकारामांचा तो मूळ अभंग असा –

काय करू आतां धरुनियां भीड! निःशंक हे तोंड वाजविलें!!

नव्हे जर्गी कोणी मुकियाचा जाण! सार्थक लाजोनी नव्हे हित!!

आले तें उत्तर बोलें स्वामीसर्वें! धीट नीट जीवें होऊनियां!!

तुका म्हणे मना समर्थासी गांठी! घालावी हे मांडी थापटुनि!!

अ. क्र. ४२२९ अभंगगाथा

तुकारामांचा हा अभंग म्हणजे तुकारामांनी एकूण ब्राम्हणी व्यवस्थेविरुद्ध पुकारलेले बंड आहे. या बंडाची ते छाती ठोकून गर्जना करताना दिसतात. या एकूण अन्यायकारी व्यवस्थेच्या विरोधात बंड आणि मांड्या थोपटून ते व्यवस्थेला आव्हान करताना दिसतात. हे करताना आता आपण अन्याय करणाऱ्या कुणाचीही भीड, मुर्वत करणार नाही. अगदी कुठलीही शंका, कुशंका, भय न ठेवता सनातनी धर्म जोपासणाऱ्यांना आपण उत्तर देऊ असे ते म्हणतात. हे कुणासाठी? आणि का? तर ब्राम्हणेतर स्पृश्य, अस्पृश्य समाज, स्त्री – शूद्रादी लोक यांचा कुणीच वाली नाही. तोंड दाबून बुक्क्यांचा मार हे लोक सहन करतात. ते तोंड असून मुके आहेत. कान असून बहिरे आहेत. डोळे असून आंधळे आहेत. म्हणूनच त्यांना त्यांच्यावर होणारा अन्याय दिसत नाही आणि त्याविरुद्ध आवाज उचलण्याची हिम्मत त्यांच्या कुणातच नाही. अशा अन्यायीत, शोषित लोकांच्या पाठीमागे उभे राहून त्यांचा आवाज बुलंद करण्यासाठी ते या व्यवस्थेच्या विरोधात उभे राहतात. आपण असे बोलायला लाजत राहिलो तर आपले हित साधले जाणार नाही. आपल्या जीवनाचे सार्थक होणार नाही. त्यामुळे लाज, भय सोडून आपल्याला उत्तर देता आले पाहिजे. स्वयंघोषित मालक बनून आपल्यावर अधिकार गाजवणाऱ्यांना रोकठोक उत्तर देऊन निरुत्तर करता आले पाहिजे.

ते आपल्या मनाला समजावतात, की आता आपली गाठ आपल्यापेक्षा समर्थ, बलवान लोकांशी आहे. आपणही त्यांच्यासारखेच बलदंड होऊन त्यांच्याशी दोन हात करण्यासाठी दंड थोपटूनच मैदानात उतरले पाहिजे. त्याशिवाय गत्यंतर नाही. हे तुकारामांना जाणवले म्हणून ते या व्यवस्थेच्या विरोधात दंड थोपटून उभे राहिलेत.

अशीच काहीशी भूमिका डॉ. बाबासाहेब आंबेडकरांची आहे. म्हणूनच या अभंगातील चार ओळी बोधवाक्यासारख्या त्यांनी मुखपत्रावर वापरल्यात. संत तुकारामांसारखेच आपणही या बहिष्कृत भारतातील मुक्या लोकांचा आवाज होऊन त्यांच्या व्यथा, वेदना सरकार दरबारी पोहचविण्यासाठी या व्यवस्थेच्या विरोधात ते स्वतः दंड थोपटून उभे राहिलेत. स्वतः या मूक समाजाचे नायक बनून त्यांचा आवाज झालेत. समोरील शत्रू कितीही बलाढ्य असला तरी त्याची कोणतीही भीड, मुर्वत न ठेवता, त्याल न घाबरता आपले म्हणणे त्याला पटवून दिलेच पाहिजे ही भूमिका त्यांनी घेतली. 'मूकनायक' होण्याचे धाडस संत तुकारामांच्या या अभंगाने डॉ. बाबासाहेब आंबेडकरांमध्ये निर्माण केले. एक नवी दिशा, एक नवा मार्ग त्यांना सापडला. म्हणूनच त्यांनी तुकारामांच्या अभंगातील या ओळी आपल्या मुखपत्राचे बोधवाक्य म्हणून वापरल्या असे म्हणता येईल.

'मूकनायक'चे अंतरंग आणि चळवळीतील योगदान —

'मूकनायक'चे १ ते १९ या अंकापैकी केवळ १३ अंकच आज उपलब्ध आहेत. अंक क्रमांक ४,७,८,९,११ व १२ हे अंक गहाळ आहेत. 'बहिष्कृत भारत आणि मूकनायक'च्या संपादकांनाही ते उपलब्ध झाले नाहीत. 'मूकनायक'ची वार्षिक वर्गणी टपाल खर्चासह अडीच रूपये होती. मूकनायकच्या छपाईचे काम गिरगाव मुंबईच्या 'मनोरंजन' प्रेसमध्ये चालायचे. के. आर. मित्र यांच्याकडे छपाईची जबाबदारी होती, तर पी. एन. भटकर प्रकाशक होते. १३ व्या अंकापासून प्रकाशनाची जबाबदारी जानदेव धुवनाथ घोलप यांच्याकडे दिली गेली. पहिल्या अंकात मनोगतीय अग्रलेखाशिवाय विविध विचार या सदरात 'टिळकांचा सत्कार' एवढाच मचकूर होता. इतर अंकांमध्ये अग्रलेखासह विविध विचार, मानपत्र समारंभ, वर्तमानसार, निवडक पत्रातील उतारे, पत्रव्यवहार, क्षेमसमाचार, शेलापागोटे, कुशल प्रश्न, आमची हालचाल, अशी विविध सदरे या पाक्षिकात असायची. काही जाहिरातीही त्यातून घेतल्या जात असल्या तरी यातील डॉ. बाबासाहेब आंबेडकरांचे अग्रलेख हा 'मूकनायक'चा प्राण होता.

उपलब्ध अंकांमधून आलेले 'स्वराज्याची सर सुराज्याला नाही', 'हे स्वराज्य नव्हे तर आमच्यावर राज्य', 'स्वराज्यातील आमचे आरोहण', 'राष्ट्रातील पक्ष', 'अखिल भारतीय बहिष्कृत समाज परिषद', 'काकगर्जना', 'सिंहप्रतिबिंब', 'दास्यावलोकन', 'मागून आलेले लोण पुढे चालविणे', 'आमचा संदेश', 'उन्नतीचे साधन', 'हिंदी राष्ट्राची प्राणप्रतिष्ठा' असे एकूण १३ अग्रलेख उपलब्ध आहेत. या अग्रलेखांची नुसती शीर्षके जरी पाहिली तरी डॉ. बाबासाहेब आंबेडकरांच्या भारतीय सामाजिक आणि राजकीय व्यवस्थेबद्दलच्या चिंतनशील, विचारगर्भ मांडणीचा प्रत्यय येतो.

या अग्रलेखांमधून डॉ. आंबेडकरांच्या 'स्वराज्य' संकल्पनेचे अधिक ताकतीने प्रतिपादित झालेले दिसते. तत्कालीन 'स्वराज्य' लढा उभारणाऱ्या राष्ट्रीय सभेच्या धुरीणांपेक्षा निश्चितच ती संकल्पना वेगळी आहे. बाबासाहेब बहुजन वर्गाच्या मुक्ततेच्या अंगाने स्वराज्याकडे पाहात होते. तर राष्ट्रीय सभेच्या धुरीणांना स्वराज्यात केवळ उच्चवर्णीयांचे स्वातंत्र्य अपेक्षित होते. म्हणूनच डॉ. आंबेडकरांनी ऐतदेशियांचे स्वराज्य हे बहुजन वर्गाच्या हिताचे नसून ते बहुजन वर्गाला गुलाम करणारे असेल अशी शंका त्या अग्रलेखांमधून मांडली होती. डॉ. बाबासाहेब आंबेडकरांची ती शंका किती रास्त होती ते आजच्या एकूणच राजकीय वातावरणावरून दिसून येईल. डॉ. आंबेडकरांच्या चिंतनाचे द्रष्टेपण त्यातून दिसून येते.

डॉ. बाबासाहेब आंबेडकरांना बहुजनांना सामाजिक आणि राजकीयदृष्ट्या सक्षम बनविण्यासाठी त्यांच्यात विचारजागृती होणे गरजेचे वाटत होते. हा विचारप्रवण समाजच पुढे सामाजिक, राजकीय क्रांती घडवून आणू शकतो असा त्यांचा दृढ विश्वास होता. म्हणूनच दलित-शोषितांना क्रांतिप्रवण करण्यासाठी, त्यांची सामाजिक, राजकीय चळवळ उभी राहण्यासाठी याप्रकारचे लेखन 'मूकनायक'मधून त्यांनी केले. त्याचा योग्य तो परिणाम व्हायला लागला. एक सशक्त चळवळ त्यातूनच पुढे आकाराला आली, हे निर्विवाद सत्य आहे. पुढे झालेला महाडचा रणसंगर, काळाराम मंदिर प्रवेश, मनुस्मृती दहन, हिंदू धर्माचा त्याग हे यातून निर्माण झालेल्या

चळवळीचेच फलित होय. बदलत्या काळानुरूप चळवळीला सशक्त करणाऱ्या पाक्षिकांचे नाव व स्वरूप बदलले, पण या एकूण चळवळीची पायाभरणी 'मूकनायक'ने केली.

'मूकनायक'च्या पुनरुज्जीवनाचा वाद आणि 'मूकनायक'चा अस्त –

'मूकनायक'च्या निर्मितीनंतर लवकरच डॉ. बाबासाहेब आंबेडकरांना पुढील उच्च शिक्षणासाठी परदेशी जावे लागले. त्यावेळी 'मूकनायक'ची जबाबदारी श्री. ज्ञा. धु. घोलप यांच्याकडे होती. डॉ. आंबेडकरांनी प्रचंड मेहनतीने सुरु केलेले 'मूकनायक' ते परदेशातून येईपर्यंतही टिकले नाही. ते अल्पावधितच बंद पडले. त्याचे कारण 'मूकनायक'ची छपाई करून देणाऱ्या मनोरजन छापखान्याला वर्षभराचे 'मूकनायक'च्या छपाईचे पैसे मिळाले नसल्यामुळे पुढे हे पत्र बंद ठेवणे भाग पडले. बंद पडण्याचे कारण सांगताना श्री. घोलपांनी मुंबईतील कार्यकर्त्यांवर दोषारोप ठेवला.

झाले ते सर्व बाजूला सारून बंद पडलेले 'मूकनायक' पुन्हा सुरु करण्याचा दोघांचाही मानस होता. पण नव्याने सुरु होणाऱ्या 'मूकनायक'ची जबाबदारी डॉ. आंबेडकर शिवतरकरांना देतील व त्यांच्याशी जुळवून घेणे, त्यांना सहकार्य करणे आपल्याला जमणार नाही असे ठरवून श्री. घोलपांनी स्वतःच 'मूकनायक' साताऱ्याहून चालविण्याचे ठरविले. तशी घोषणाही त्यांनी केली. घोलपांचा हा पवित्रा डॉ. आंबेडकरांना रुचला नाही. त्यासंदर्भातील खुलासा 'ज्ञानप्रकाश'मध्ये ८ डिसेंबर १९२३ आणि 'अस्पृश्यांचा कैवरी'च्या अंकात प्रसिद्ध झाला आहे.

'मूकनायक'चे पुनरुज्जीवन करण्यापूर्वी एका चांगल्या प्रेसची उभारणी होणे जरूरी होते. त्यासाठी भांडवलाची जुळवाजुळव सुरु होती. पण मुंबईहून परताच घोलपांनी आंबेडकरांच्या परवानगीशिवाय स्वतःच्या जबाबदारीवर 'मूकनायक' सुरु केला. या नव्याने सुरु झालेल्या 'मूकनायक'शी आपला काहीच संबंध नसल्याचे वरील खुलाशात आंबेडकरांनी स्पष्ट केले. पुढे बराच काळ 'ज्ञानप्रकाश'मधून डॉ. आंबेडकर विरुद्ध घोलप यांच्या आरोप—प्रत्यारोपांच्या फैरी झडत राहिल्या. ७/२/१९२४ ला 'मूकनायक' पत्राचा मालक, प्रकाशक व संपादक म्हणून आपण प्रसिद्ध करणार म्हणून एक हस्तपत्रिका घोलपांनी काढली. 'सातारा प्रिंटिंग वर्क्स' मधून नव्या पुनरुज्जीवित 'मूकनायक'ची छपाई सुरु झाली. या नव्या 'मूकनायक'चे जेमतेम चार—पाच अंक प्रसिद्ध झाले असतील. तोच एप्रिल १९२४ ला अखेर हेही 'मूकनायक' कायमचे बंद पडले.

तत्कालीन वृत्तपत्रात 'मूकनायक'चे स्थान –

डॉ. बाबासाहेब आंबेडकरांचे 'मूकनायक' सुरु होण्यापूर्वी तत्कालीन वर्तमानपत्रांचा विचार करता. तीन प्रकारची पत्रकारिता किंवा वृत्तपत्रे प्रकाशित झाल्याचे पाहायला मिळते. त्यात १. ब्राम्हणांची वृत्तपत्रे, २. ब्राम्हणेतरांची (बहुजनांची) वृत्तपत्रे आणि ३. आंबेडकरपूर्व दलितांची वृत्तपत्रे असे तीन टप्पे पाहायला मिळतात.

ब्राम्हणांची वृत्तपत्रे –

मराठी वर्तमानपत्रांची सुरुवात ६ जानेवारी १८३२ ला बाळशास्त्री जांभेकरांच्या 'दर्पण' पासून झाली. 'दर्पण' हे मराठी आणि इंग्रजी असे द्विभाषिक पत्र होते. १८४० ला ते बंद पडल्यानंतर त्यांनीच 'दिग्दर्शन' हे मासिक सुरु

केले. हे मराठीतील पहिले मासिक होय. सनातनी आणि पुरोगामी अशा दोन्ही विचारधारेच्या ब्राम्हणांनी ही वृत्तपत्रे चालविली आहेत. त्यात भाऊ महाजनांच्या संपादनाखाली निघणारे 'प्रभाकर' (१८४१). यातूनच लोकहितवादींची 'शतपत्रे' प्रसिद्ध झालीत. भाऊ महाजनांनी पुढे 'धूमकेतू' (१८५३) सुरू केले. त्यापूर्वी १८४४ मध्ये 'मित्रोदय' सुरू झाले. कृष्णाजी रानडे यांचे 'ज्ञानप्रकाश' (१८४९) यांचे संपादक हरि नारायण आपटे होते. तात्या छत्रे यांचे 'ज्ञानसिंधू' (१८४२), विष्णूशास्त्री चिपळूणकरांचे 'विचारलहरी' (१८५२), १८६२ ला लोकहितवादींच्या पुढाकाराने 'इंदुप्रकाश' सुरू झाले. १८६४ मध्ये विश्वनाथ नारायण मांडलिक यांचे 'नेटिव्ह ओपिनियन', 'हिंदू पंच' (१८७२), लोकमान्य टिळक व गोपाळ गणेश आगरकरांचे 'मराठा व केसरी' (१८८१) टिळक 'मराठा'चे तर आगरकर 'केसरी'चे संपादक होते. १८८८ मध्ये आगरकरांचे 'सुधारक' पत्र सुरू झाले.

ब्राम्हणेतरांची (बहुजनांची) वृत्तपत्रे –

म. फुले यांच्या सत्यशोधक चळवळीतून ब्राम्हणेतरांची बहुजनांची वृत्तपत्रे सुरू झाली. त्यात कृष्णराव भालेकरांचे 'दीनबंधू' (१८७७), रावसाहेब गणपतराव पाटील यांचे 'दीनमित्र' (१८८८), दिनकरराव जवळकरांचे 'तरुण मराठा' (१९२२) हे आंबेडकरांच्या 'मूकनायक'नंतर सुरू झाले.

दलितांची वृत्तपत्रे –

आंबेडकरपूर्व दलित पत्रकारांमध्ये गोपाळबाबा वलंगकर, शिवराम जानबा कांबळे आणि किसन फागू बनसोडे यांची सामाजिक आणि वृत्तपत्रांसंदर्भातील कामगिरी महत्त्वपूर्ण आहे. १८८८ ला गोपाळबाबा वलंगकरांची 'विटाळ विध्वंसन' ही पुस्तिका प्रकाशित झाली. 'दीनबंधू'मधून त्यांचे लेखन सातत्याने सुरू होते. १९०८ मध्ये शिवराम जानबा कांबळे यांनी सुरू केलेले 'सोमवंशीय मित्र' हे दलितांचे पहिले स्वतंत्र वृत्तपत्र होय. त्यापूर्वी 'मराठा दीनबंधू' (१९०१), 'अंत्यज विलाप' (१९०९) आणि 'महारांचा सुधारक' (१९०७) या तीन पत्रांची नोंद किसन फागू बनसोडे यांच्या नावे सापडते. पण अभ्यासक त्यांना पूर्ण श्रेय देत नाहीत. किसन फागू बनसोडे यांनी 'निराश्रित हिंदू' (१९१०), 'विटाळ विध्वंसक' (१९१३), 'मजूर पत्रिका' (१९१८) या पत्रांमधून दलितांवरील अन्यायाला वाचा फोडण्याचे काम केले. नंतर १९३१ मध्ये त्यांनीच चोखामेळा हे पत्र चालविले.

१९२० मध्ये डॉ. बाबासाहेब आंबेडकरांचे 'मूकनायक' आले आणि दलित वृत्तपत्रांचा नूर बदलला. अतिशय रोकठोक, निर्भीडपणे आपल्या विचारांची मांडणी आंबेडकरांनी केली. 'मूकनायक'च्या मनोगतात डॉ. आंबेडकर म्हणतात, "खास अस्पृश्यांच्या हिताची चर्चा करण्यासाठी सोमवंशीय मित्र, हिंदू नागरिक, विटाळ विध्वंस ही पत्रे उपजली व लयही पावली. हल्ली चालू असलेले बहिष्कृत भारत कसेबसे दिवस काढीत आहे. परंतु वर्गणीदारांकडून योग्य प्रोत्साहन मिळत गेल्यास मूकनायक न डगमगता स्वजनोद्धाराचे महत्कार्य करण्यास योग्य पंथ दाखवील." असा विश्वास त्यांनी व्यक्त केला होता. यावरून तत्कालीन वृत्तपत्रांमध्ये मूकनायकचे स्थान किती महत्त्वपूर्ण होते ते लक्षात येते. 'मूकनायक' हा खऱ्या अर्थाने दलित-शोषित-पिडित अशा मुक्यांचा नायक होता.

पण त्यांच्या अपेक्षेप्रमाणे 'मूकनायक' जास्त काळ चालू शकले नाही. तरी खचून न जाता नंतर आंबेडकरांनी 'पुनश्च हरिओम' करीत 'बहिष्कृत भारत' सुरू केले. नंतर समता, जनता आणि प्रबुद्ध भारत यांनी

मूकनायकचा वसा सुरू ठेवला. यातील शेवटचे 'प्रबुद्ध भारत' हे आजही ऍड. प्रकाश आंबेडकरांच्या संपादनाखाली सुरू आहे.

निष्कर्ष –

1. 'मूकनायक'पासून आंबेडकरी चळवळीने जोर पकडला आणि दलितांना जागृत करून आपल्या न्याय हक्कासाठी लढण्याची प्रेरणा दिली. म्हणून मूकनायक हाच आंबेडकरी चळवळीचा आरंभ बिंदू किंवा पाया ठरतो.
2. 'मूकनायक'ची बिरुदावली म्हणून वापरलेल्या तुकारामांच्या अभंगातील ओळींचे आंबेडकरांच्या भूमिकेशी दृढ नाते आहे.
3. 'मूकनायक'च्या अग्रलेखांमधून डॉ. बाबासाहेब आंबेडकरांनी भारतीय सामाजिक आणि राजकीय व्यवस्थेबद्दलची चिंतनशील, विचारगर्भ मांडणी केली. परिणामतः चळवळीने जोर पकडला.
4. 'मूकनायक'बंद पडल्यानंतर त्याचे पुनरुज्जीवन झाले पाहिजे असे डॉ. आंबेडकरांना वाटत होते. पण घोलप – आंबेडकर वादात शेवटी 'मूकनायक'चा बळी गेला. पण आंबेडकर थांबले नाहीत, त्यांनी मूकनायकची उणीव भरून काढण्यासाठी बहिष्कृत भारत, समता, जनता आणि प्रबुद्ध भारत ही वर्तमानपत्रे काढलीत.
5. अस्पृश्यांच्या हिताची चर्चा करण्यासाठी निर्माण झालेल्या सोमवंशीय मित्र, हिंद नागरिक, विटाळ विध्वंस या वर्तमानपत्रांपेक्षा डॉ. आंबेडकरांच्या 'मूकनायक'चे स्वरूप वेगळे होते. खऱ्या अर्थाने मुक्या दलितांचा नायक होण्याचे सामर्थ्य 'मूकनायक'मध्ये होते.
6. 'मूकनायक'च्या शतकोत्तर वर्षपूर्तीसोबत आंबेडकरी चळवळीचीही शतकोत्तर वर्षपूर्ती झाली आहे. आजच्या काळातही दलितांसमोर असलेल्या प्रश्नांना भिडण्याचे सामर्थ्य आंबेडकरी चळवळीत निश्चितच आहे. ही चळवळ जिवंत ठेवण्याची नितांत गरज आहे.

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डॉ. बाबासाहेब आंबेडकरांच्या प्रेरणादायक विचारांची समकालीन आवश्यकता

प्रा. किरण सर्जेराव पवार

सहायक प्राध्यापक

एस.एस.जी.एम.कॉलेज,कोपरगांव

प्रा. दिलीप रामचंद्र पवार

सहायक प्राध्यापक सावित्रीबाई फुले पुणे

विद्यापीठ,पुणे

प्रस्तावना

सन १८६५ मध्ये भिमाबाई व रामजी यांचा विवाह झाला. भिमाबाई या अतिशय तालेवार अशा सुभेदार मेजर धर्माजी पंडित मुरबाडकर यांच्या लाडक्या कन्या होत. १८९० पर्यंत त्यांना तेरा अपत्ये झाली होती. त्यापैकी एक १४ एप्रिल १८९१ रोजी डॉ. बाबासाहेब आंबेडकर यांचा जन्म झाला. डॉ. बाबासाहेब आंबेडकरांच्या विचारांची आजच्या कालखंडात खऱ्या अर्थाने गरज आहे. समतेचे तत्त्वज्ञान सांगितले. परंपरेने चालत आलेल्या प्रथा-परंपरांना त्यांनी विरोध केला आणि स्वातंत्र्य, समता, बंधुता, मानवता इत्यादी गुणांनी बहुजनांची जीवन सुखी करण्याचा प्रयत्न केला. त्यांच्या विचारांमध्ये समानता तसेच व्यक्तीस्वातंत्र्य यांचे दर्शन घडते. प्रस्तुत शोधनिबंधात डॉ.बाबासाहेब आंबेडकर यांच्या विचारांची आजच्या कालखंडात नितांत आवश्यकता कशी आहे याविषयी थोडक्यात विचार मांडलेले आहे.

डॉ. बाबासाहेब आंबेडकर लंडन येथून १८ ऑगस्ट १९१७ रोजी मुंबई येथे आले. शैक्षणिक क्षेत्रात अत्यंत उल्लेखनीय कार्य केल्याबद्दल त्यांचा मानपत्र देऊन सन्मान करण्याची संभाजी वाघमारे यांच्यासह इतर कार्यकर्त्यांनी ठरवले होते, त्या निमित्त कार्यकर्ते बाबासाहेबांकडे संमती घेण्यासाठी गेले असता बाबासाहेब म्हणाले की, 'मला मानपत्र नको परंतु संधी मिळाल्यास आपली इतर बंधूही उच्च शिक्षण घेऊ शकतात. मानपत्र साठी जो पैसा जमविला असेल तो पैसा अस्पृश्य जातीतील पात्र विद्यार्थ्यांना शिष्यवृत्ती स्वरूपात देण्यात यावा'. यातून आपल्याला असे दिसते की, डॉ. बाबासाहेब आंबेडकर यांचे विचार किती उच्च प्रतीचे होते त्यांच्या या विचारांमधून इतरांविषयी विचार करण्याची प्रवृत्ती दिसून येते. रघुनाथ पुरुषोत्तम परांजपे शिक्षणमंत्री असताना गुरुवर्य केळुस्कर यांनी मध्यस्ती करून एल्फिन्स्टन कॉलेजमधील प्राध्यापकाची जागा बाबासाहेबांनी स्वीकारावी असे सूचित केले. तेव्हा बाबासाहेब म्हणाले की, 'अस्पृश्य व इतर बहुजनांचा उद्धार हे कार्य करतच माझे आयुष्य व्यतीत करण्याचा मी दृढ निर्धार केलेला आहे. त्यामुळे माझ्या अंगीकृत कामात तसे बंधन निर्माण होईल असे काम मी स्वीकारणार नाही'. अर्थात डॉ. बाबासाहेब आंबेडकर यांनी आपल्या आयुष्याचे ध्येय बहुजनांच्या उद्दारासाठी व्यतीत करण्याची ठरवलेले दिसते. यावरून बाबासाहेबांची भावना आपल्या दृष्टोत्पत्तीस पडते.

मुंबई विधिमंडळ सदस्य म्हणून डॉ. बाबासाहेब आंबेडकरांची शेतकऱ्यांच्या प्रश्नावर दिनांक २४ फेब्रुवारी १९२७ रोजी झालेल्या भाषणाचा संदर्भ असा होता की, 'उत्पन्नानुसार खर्च कमी होतो परंतु शेतकऱ्यांच्या जमिनी असो किंवा नसो त्यांना ठराविक शेतसारा भरण्याची सक्ती केली जाते.'

शिक्षणाविषयी आपले विचार मांडताना बाबासाहेब म्हणतात की, 'शिक्षण ही एक पवित्र संस्था आहे. शाळेच्या माध्यमातून मने सुसंस्कृत होणे आवश्यक आहे. शाळेतून आदर्श नागरिक निर्माण व्हावेत अज्ञानाचा अंधार दूर व्हावा यासाठी ती एक राष्ट्रीय व मानवतेचे उदात्त कार्य ठरते. शिक्षक हा राष्ट्राचा सारथी आहे. त्यांनी समृद्धीने, उदारपणे, निःपक्षपातीपणे थोर मनाने ज्ञानाचे सिंचन विद्यार्थ्यांच्या मनमनात करावे.

विद्यार्थ्यांच्या मनाला भेदभावपूर्ण वागणूक देणाऱ्या माणसांना या पवित्र पेशा पासून सरकारने दूर ठेवावे.' अशी अपेक्षा डॉ. बाबासाहेब आंबेडकर व्यक्त करतात. यावरून त्यांना तरुण पिढीने योग्य शिक्षण घ्यावे, ज्यायोगे बलशाली असा भारत निर्माण होईल. ही अपेक्षा बाबासाहेबांना आहे हे दिसते. आजच्या कालखंडात शिक्षण व्यवस्था अत्यंत मोडकळीस आलेली आहे, आजची शिक्षण व्यवस्था ही जीवन निर्माण करण्यासाठी नाही तर केवळ पोट भरण्यासाठी विद्या ग्रहण करण्याची आहे. सहाजिकच डॉ. बाबासाहेब आंबेडकर यांचे शिक्षण विषयक विचार आजच्या पिढीला किंबहुना आजच्या शासनाला दिशादर्शक आहेत.

संस्कृती म्हणजे काय याचे स्पष्टीकरण करताना बाबासाहेब म्हणतात की, 'पवित्र करण्याची सहृदयता, पतितांचा उद्धार करण्याची पात्रता, अस्वच्छतेला प्रेमळपणे स्वच्छ करण्याचा विशेष सुसंस्कृतपणा इतरांना बौद्धिक दृष्ट्या योग्य मार्गदर्शन करून आपल्या पातळीपर्यंत आणण्याचा शहाणपणा, पददलितांना बहुजनांना समतेच्या पातळीवर आणण्यासाठी समभाव दृष्टिकोन याचेच नाव संस्कृती होय.' आजच्या संस्कृतीकडे जर आपण बघितले तर मूळ भारतीय संस्कृती हि लोप पावत चाललेली आहे. बहुजनाकडे आजही हिन दृष्टीने बघितले जाते. आज ही दृष्टि बदलण्याची नितांत गरज आहे आणि त्यासाठी डॉ. बाबासाहेब आंबेडकर यांचे विचार बोधप्रद आहेत. डॉ. बाबासाहेब आंबेडकर असे म्हणतात की, 'आज देशाला एकाच गोष्टीची गरज आहे, ती म्हणजे जनतेच्या मनात एक राष्ट्रीयत्वाची भावना निर्माण करण्याची, आपण प्रथम भारतीय आणि नंतरही भारतीय आहोत. वेगळ्या जातीत वाटलेले नव्हे ही उदात्त भावना निर्माण करणे गरजेचे आहे. यावरून असे दिसते की, डॉ. बाबासाहेब आंबेडकर यांनी जरी बहुजनांच्या उद्धारासाठी कार्य हाती घेतलेले होते तरीही राष्ट्रीयता प्रथम भारत प्रथम अशी त्यांची भावना होती. डॉ. बाबासाहेब आंबेडकर हे विचार आजच्या काळातील भारतीयांना नक्कीच प्रेरणादायक आहे

बाबासाहेब म्हणतात की, 'अस्पृश्य वर्गाची प्रगती होण्यासाठी दोन गोष्टींची अत्यंत आवश्यकता आहे. त्या म्हणजे त्यांच्या मनावरील जुन्या कल्पना अनिष्ट विचार यांचा पगडा नाहीसा झाला पाहिजे. दुसरी गोष्ट म्हणजे त्यांच्यात आचार—विचार, उच्चाराची शुद्धता घडून येणे अत्यंत आवश्यक आहे. तरच अस्पृश्य समाजात जागृती होऊन हा समाज प्रगतीकडे वाटचाल करेल.' तसेच मतदानाबाबत विचार मांडताना बाबासाहेब म्हणतात की, 'जनतेचे हित हेच ज्या नेत्याचे हित असेल अशाच व्यक्तीला मत द्या. तुमच्या मर्जीसाठी किंवा कुणाची कृपा व्हावी म्हणून दडपणाखाली मत देऊ नका. केवळ आपल्या हितातच ज्याचे हित आहे. त्याला मतदान करा. यातून असे दिसते की डॉ. बाबासाहेब आंबेडकर यांनी आजच्या जनतेने आपले हित प्रथमतः बघावे असाच संदेश दिला आहे. मतदान हा आपला हक्क आहे, विचार करून योग्य मनुष्याला मतदान करावे ज्यायोगे त्याच्या हातून आपला विकास होईल, अशी अपेक्षा डॉ. बाबासाहेब आंबेडकर व्यक्त करतात.

समारोप

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डॉ. बाबासाहेब आंबेडकर यांचा राष्ट्रवाद

डॉ. अभिलाषा राऊत

सहायक प्राध्यापिका

हिस्लॉप महाविद्यालय, नागपूर

Abstract

आधुनिक भारताचा इतिहास, जडणघडण व लोकजीवन यांना प्रभावित करणारे लोकनेते म्हणून डॉ. बाबासाहेब आंबेडकर ओळखले जातात. विविध विषयांवरील पांडित्य, ज्ञानसाधना, सखोल चिंतनदृष्टी आणि लोकहिताची व्यापक तळमळ ही डॉ. आंबेडकरांच्या संघर्षशील व्यक्तिमत्त्वाची प्रमुख वैशिष्ट्ये होत. त्यांच्या पांडित्यपूर्ण विचारमंथनातून त्यांनी विविध विषयांवर आपले परखड मत मांडले आहे. त्यांच्या एकूणच कृती, कार्य, लिखाण व भाषणातून त्यांच्यातील प्रखर राष्ट्रवादी नेत्याचे दर्शन होते. त्यांच्या राष्ट्रवादाच्या संकल्पनेत समाजहित, देशहित याला अधिक महत्व आहे.

Keywords जातीव्यवस्था, साम्राज्यवाद, लोकशाही, मानवता, व्यक्तिस्वातंत्र्य

आधुनिक भारताला आपल्या विचारसरणीमुळे प्रभावित करणाऱ्या विचारवंतांमध्ये डॉ. बाबासाहेब आंबेडकर यांचे प्रमुख स्थान आहे. त्यांच्या विचारांनी तत्कालीन व समकालीन समाजकारण व राजकारण यांच्यात खळबळ उडवून दिली आहे. त्यांच्या पांडित्यपूर्ण विवेचन व ज्ञानाचा आधार समाज व इतिहासातील अनुभव, संघर्ष व ताणतणाव यातून तयार झाला आहे. बाबासाहेबांचे सामाजिक, राजकीय आणि धार्मिक चिंतन हे मानवतावादी आहे. त्यांच्या वैचारिक चिंतनाचे समता, स्वातंत्र्य, न्याय, बंधुत्व इत्यादी प्रमुख घटक आहेत. आंबेडकरांच्या वैचारिक चिंतनात धर्म, व्यक्ती, समाज, समाजवाद, राष्ट्रवाद, मानवतावाद, राजकारण व दलित वर्गाचा उद्धार करणे आणि त्यांना मानवीय अधिकार मिळवून देणे हे प्रमुख मुद्दे आहेत. बाबासाहेब जातीवाद समूळ नष्ट करू इच्छित होते. सामाजिक सुधारणापेक्षा सामाजिक क्रांती त्यांना अपेक्षित होती.

राष्ट्रवाद ही आधुनिक संकल्पना आहे. सामान्यतः एकोणविसाव्या शतकापासून राष्ट्रवाद या संकल्पनेचा जगभर प्रभाव जाणवू लागला. जगातील अनेक देशातील विचारवंतांना धर्म, संस्कृती, साहित्य, इतिहास यांच्या पुनर्मांडणीसाठी राष्ट्रवाद हे एक प्रभावी साधन वाटते. देश व परिस्थितीनुसार राष्ट्रवादाच्या संकल्पना या भिन्न आहेत. भारतात राष्ट्रवादाचे तीन विचारप्रवाह प्रामुख्याने आढळतात. पारंपारिक, समृद्ध ऐतिहासिक वारसा घेऊन चालणारा हिंदुत्ववादी राष्ट्रवाद, देशातील विविधतेतील एकतेवर भर देणारा उदारवादी राष्ट्रवाद तर फुले—आंबेडकर यांच्या विचारमंथनातून प्रकट होणारा दलित—बहुजन—राष्ट्रवाद.

भारतीय संस्कृती, धर्म, इतिहास, कला यांचा सखोल अभ्यास करणाऱ्या बाबासाहेबांच्या मते, केवळ भौगोलिक आकार असलेला देश म्हणजे राष्ट्र नव्हे. समान भाषा, वंश, जात, श्रद्धा व अस्मिता म्हणजे राष्ट्र नव्हे. उलट राष्ट्र ही एक वस्तुनिष्ठ समूहभावना आहे..... ती सद्सद्विवेकशक्तीची भावना आहे.^१ मानवी समूहजीवनातील एकत्वाची व आपलेपणाची भावना हाच राष्ट्रवादाचा मूलाधार आहे असे ते मानत. देशभरातील विविध जात, धर्म, भाषा, श्रद्धा यांच्या विवेकनातून प्रकटलेली भावना हे राष्ट्रवादाचे केंद्रक आहे, असे ते म्हणत.^२ त्यांची राष्ट्रवादाची संकल्पना ही धर्मविहीन आहे.

१९२० पासून ते आयुष्याच्या अंतापर्यंत म्हणजे १९५६ पर्यंत सुमारे ३४ वर्षे त्यांचे जीवन प्रामुख्याने सार्वजनिक प्रश्नांना वाहिलेले होते. चमत्कारिक अशा अंतर्विरोधांनी त्यांचे राजकारणात व्यापले होते.

बाबासाहेबांची या देशावर व येथील संस्कृती वर अस्सीम श्रद्धा होती. विद्यार्थी दशेत जे प्रबंध त्यांनी सादर केले त्याची पार्श्वभूमी राष्ट्रवाद हीच आहे. ब्रिटिश शासनांतर्गत भारताच्या आर्थिक शोषण या विषयावर तपशीलवार अभ्यास बाबासाहेबांनी केला आहे. यातून त्यांची भारताविषयी असलेली तळमळ व्यक्त होते. पुढील काळात त्यांच्या राकीय चिंतनात राष्ट्रवाद हा एक महत्वाचा विषय राहिला आहे. त्यांच्या राष्ट्रवाद या संकल्पनेतील जडणघडणीत राजकारणाबरोबरच त्यांच्या सामाजिक अनुभवांचाही मोठा वाटा आहे. किंबहुना तत्कालीन समाजातील जातीव्यवस्थेत जे कटू अनुभव त्यांना आले त्यातून त्यांचे वैचारिक चिंतन दृढ होत गेले. म्हणूनच बाबासाहेबांच्या राष्ट्रवादाचे चिंतन त्यांच्या राजकीय विचारांबरोबरच त्यांच्या सामाजिक विचार व कार्या संदर्भातही करणे अधिक संयुक्तिक आहे.

बाबासाहेबांचे जातिव्यवस्थेविरुद्धचे विचार त्यांच्या वैयक्तिक अनुभवातून आकारास आले होते. बाबासाहेबांचे राजकीय विचार समजून घेण्यासाठी त्यांचे सामाजिक विचार व जातिव्यवस्थेतील त्यांचे वैयक्तिक अनुभव समजून घेणे आवश्यक आहे. समाजात असलेली अस्पृश्यता व ती दूर करण्यासाठी काय करता येईल याची जाणीव त्यांना अगदी प्रारंभीच झाली होती. तत्कालीन सामाजिक सुधारकांचे सामाजिक सुधारणेचे विचार आणि बाबासाहेबांचे सामाजिक सुधारणेचे विचार यात खूप फरक आहे. जी जातीव्यवस्था, अस्पृश्यता दूर करण्याचे विचार किंवा प्रयत्न तत्कालीन सुधारक करीत होते, त्यांचे प्रत्यक्ष कटू अनुभव बाबासाहेबांनी घेतले होते. इतरांना जातीव्यवस्था, अस्पृश्यता ही केवळ एक सामाजिक समस्या वाटत होती, त्यांच्यासाठी ही एक बाह्य समस्या होती परंतु बाबासाहेबांनी ही समस्या सामाजिक बहिष्कार, मानवीय अधिकारांपासून वंचित अशा अस्पृश्य वर्गाच्या दृष्टिकोनातून समजून घेतली. निव्वळ जगणे आणि चांगले जीवन जगणे या दोन भिन्न बाबी आहेत याची बाबासाहेबांना जाणीव होती. बाबासाहेबांच्या मते, चांगल्या जीवनासाठी समाज हा स्वातंत्र्य, समता आणि बंधुत्व या मूल्याधिष्ठित असायला पाहिजे. त्यासाठी वर्षानुवर्षे चालत आलेली जातीव्यवस्था, अस्पृश्यता समूळ नष्ट होणे गरजेचे आहे, असे बाबासाहेबांचे म्हणणे होते. त्यासाठी ते भारतीय समाजाच्या सामाजिक, धार्मिक, राजकीय व आर्थिक रचनेत आमूलाग्र बदल घडवू इच्छित होते. अस्पृश्यता, जातीव्यवस्था समूळ नष्ट करण्यासाठी त्यांनी सतत व अविश्रांत लढा दिला. त्यांच्या या संघर्षातून त्यांचे राजकीय विचार दृढ होत गेले.

बाबासाहेबांच्या मते, राष्ट्रवाद ही एक अशी शक्ती आहे की जिच्या माध्यमातून जगातून साम्राज्यावद समाप्त करता येऊ शकतो.^३ बाबासाहेबांच्या मते, कोणी राष्ट्रवादाला अबौद्धिक भावना म्हणेल किंवा वास्तविक भ्रम म्हणेल, परंतु यात अशी शक्ती समाविष्ट आहे की ज्याने अनेक साम्राज्य छिन्न – भिन्न करता येतील.^४ बाबासाहेबांच्या राष्ट्रवादात मानवतावादी चेतना आहे. समाजातील शोषित व दुर्लक्षित वर्गातील लोकांना मानवीय अधिकार प्राप्त झाले पाहिजे, अशी कळकळ त्यांना आहे. या दृष्टीकोणातून विचार केल्यास बाबासाहेबांचा राष्ट्रवाद हा सर्वसमावेशक आहे, असे स्पष्ट होते. हजारो वर्षांपासून शूद्रांना त्यांच्या अधिकारांपासून वंचित ठेवण्यात आले होते. बाबासाहेब या विषयी म्हणतात, शूद्र हा समाजातील सर्वात खालचा वर्ग आहे आणि त्याच्यावर इतकी बंधन आहेत कि हा वर्ग समाजात तग धरू शकत नाही. लोकांना अजूनपर्यंत शूद्रांच्या प्रश्नांचे महत्त्व समजलेच नाही आहे आणि ते विसरून जातात की हिंदू समाजात अस्पृश्यांना सोडून ७५ ते ८० टक्के संख्या शूद्रांची आहे. इतक्या मोठ्या समाजाला दूर ठेवून देशाचा विकास कसा होऊ शकतो ?^५ म्हणूनच चातुर्वर्ण व्यवस्था समाप्त केल्याशिवाय जातिव्यवस्थेचे निर्मूलन होऊ शकत नाही आणि राष्ट्राचाही सर्वांगीण विकासही शक्य नाही, असे बाबासाहेबांचे ठाम मत होते.

बाबासाहेबांची राष्ट्रवादाची संकल्पना ही समाजातील दुर्लक्षित व उपेक्षित वर्गाच्या राष्ट्रीय धारणा आणि आकांशा यांच्याशी जोडलेली आहे. बाबासाहेबांचा राष्ट्रवादाचा सिद्धांत हा दलित – बहुजन –

राष्ट्रवाद म्हणून प्रसिद्ध आहे. हा राष्ट्रवाद महात्मा फुले आणि पेरियार नायकर यांच्या पददलितां विषयी असलेल्या तत्वज्ञानावर आधारीत आहे. बाबासाहेबांचा राष्ट्रवाद हा पारंपारिक भारतीय राष्ट्रवादाच्या संदर्भात हिंदू विरोधी आणि ब्राह्मण विरोधी भाष्य करतांना प्रामुख्याने दिसून येतो. बाबासाहेबांच्या राष्ट्रवादाचा उद्देश जाती आणि वर्ग विरहित असा समाज निर्माण करणे आहे की ज्यामध्ये जन्म किंवा व्यवसायावर आधारित भेदभाव राहणार नाही. हिंदू समाजाच्या अन्यायकारक वैशिष्ट्यांचे अत्यंत भेदक विश्लेषण बाबासाहेबांनी केले आहे. त्यावर त्यांची राष्ट्राचा परिचय व अस्तित्वाचा प्रश्न या विषयीची अंतर्दृष्टी आधारलेली आहे. भारतीय राष्ट्रवादचे प्रबळ हिंदूवादी स्वरूप जातिव्यवस्थेच्या उच्चाटनाच्या दृष्टीने उदासीन आहे, हे स्वतः बाबासाहेब अस्पृश्य समाजाचे असल्यामुळे आणि त्या व्यवस्थेचे बळी पडल्यामुळे चांगल्या प्रकारे समजू शकत होते. म्हणूनच अस्पृश्यांच्या दृष्टीकोणातून जाती व्यवस्था व अस्पृश्यता समजून घेत असतांना त्यांचे जाती व्यवस्था व त्याच्या निर्मूलनाविषयीचे मत ठाम होत गेले. दलित – बहुजन – राष्ट्रवाद हा त्यांच्या विचारांचा आधार आहे. जाती व्यवस्थेचे उच्चाटन हा त्यांच्या राष्ट्रवादी विचारसरणीतील मूळ मुद्दा आहे. राष्ट्रवादाचे असे कोणतेही स्वरूप कि ज्याचे मूळ हे हिंदुत्वात आहे, ते दलितांच्या समस्यांचे निराकरण करू शकत नाही, अशी पक्की धारणा बाबासाहेबांची होती.

जाती व्यवस्थेच्या उच्चाटनाचा मुद्दा बाबासाहेबांसाठी इतका महत्वाचा होता की त्यांच्या ब्रिटिश साम्राज्य विरोधी लढ्याचाही तो केंद्रबिंदू बनला. जाती व्यवस्थेच्या उच्चाटनाशिवाय स्वराज्य बाबासाहेबांसाठी अर्थहीन होते.⁵ भारतीयांच्या हितांकडे दुर्लक्ष करण्याबद्दल त्यांनी ब्रिटिश साम्राज्याला जबाबदार धरले. बाबासाहेबांनी ब्रिटिश साम्राज्यावर टीका करतांना म्हटले कि दलितांच्या स्थितीत सुधारणा घडवून आणण्यासाठी सरकारने कधीच उत्साहाने प्रयत्न केले नाही. बाबासाहेब म्हणतात कि जोपर्यंत भारतीयांना राजकीय सत्ता मिळणार नाही व ही सत्ता भारतीय समाजातील वंचितांच्या हातात जाणार नाही तोपर्यंत वंचितांच्या मार्गातील कायदेशीर, सांस्कृतिक अडथळे पूर्णपणे संपणार नाही. बाबासाहेबांना स्वातंत्र्य हवे होते. स्वातंत्र्याशिवाय राष्ट्रवाद म्हणजे अंतर्गत गुलामगिरी, सक्तीची मजुरी आणि गोर गरिबांवरील अत्याचाराचा खुला मार्ग होय, असे ते मानत. म्हणूनच बाबासाहेबांनी असा युक्तिवाद केला की संपूर्ण लक्ष देशाच्या राजकीय स्वातंत्र्यावर केंद्रित करणे आणि सामाजिक व आर्थिक स्वातंत्र्य या सारख्या महत्वाच्या मुद्दांचा पूर्णपणे विसर पडणे चुकीचे आहे. तसेच राजकीय स्वातंत्र्य म्हणजेच सर्वसमावेशक स्वातंत्र्य असा विचार करणेही तितकेच विनाशकारी आहे, असे त्यांचे पक्के मत होते.

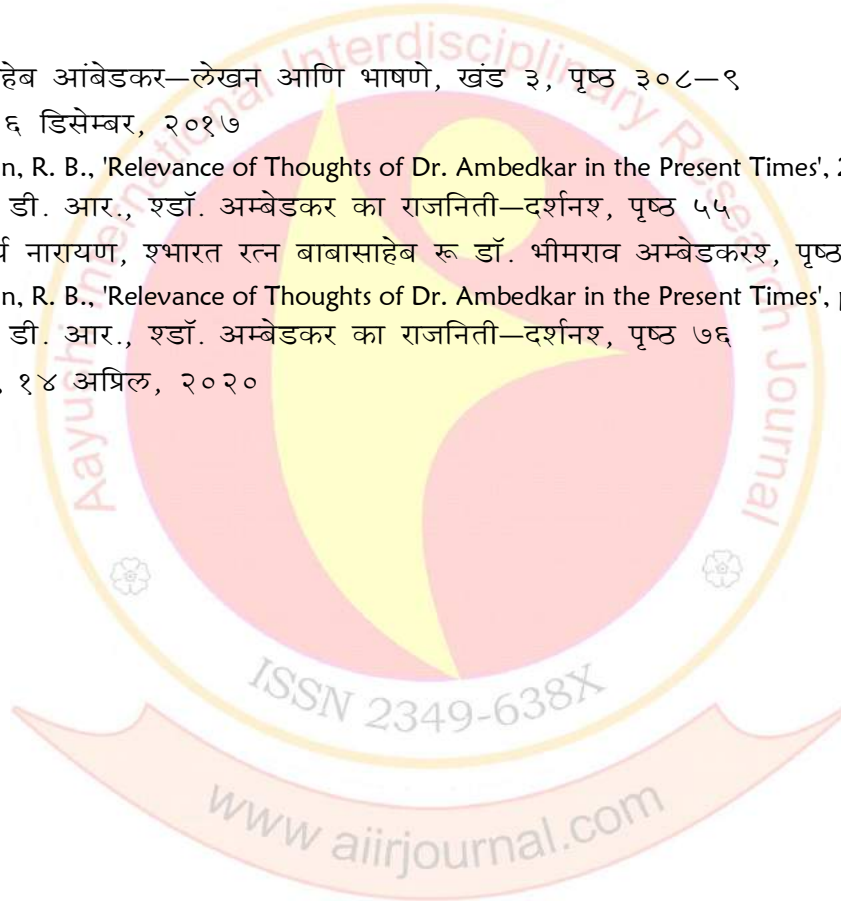
बाबासाहेबांनी नेहमी क्षेत्रियवाद, भाषावाद, जातीयवाद, धर्मवाद यांच्या विरुद्ध संघर्ष करण्याला अधिक महत्त्व दिले आहे. त्यांच्या मते, अश्या समाजविरोधी व राष्ट्रविरोधी क्रियांवर लवकरात लवकर प्रतिबंध लावून त्यांना शीघ्रतेने समूळ नष्ट केले पाहिजे.⁶ भारतीय राज्यघटनेमध्ये त्यांच्या सर्वसमावेशक विचारांची प्रचिती येते. देशाच्या शासनव्यवस्थेसाठी त्यांनी लोकशाहीला महत्त्व दिले. व्यक्ति स्वातंत्र्यावर आधारलेली आणि सर्व समाजाला देशाच्या निर्णयप्रक्रियेत सामावून घेणारी आधुनिक लोकशाही हे राष्ट्रवादाचे अधिष्ठान आहे, अशी डॉ. आंबेडकरांची भूमिका होती.⁶ जात, धर्म, संपत्ती, रंग, वंश, भाषा यापैकी कशाच्याही आधारे भेद न करता सर्व प्रौढ व्यक्तींना मतदानाचा सार्वत्रिक अधिकार, असहमती व्यक्त करण्याचा अधिकार, बहुसंख्याकांना राज्य करण्याचा अधिकार असला तरी अल्पसंख्याकांची गळचेपी होणार नाही अशी व्यवस्था, व्यक्तिपूजा अमान्य ही बाबासाहेबांच्या लोकशाहीधिष्ठित राष्ट्रवादाची प्रमुख वैशिष्ट्ये आहेत.

थोडक्यात, राष्ट्रवादाला एकसूत्रतेत बांधण्यासाठी सामाजिक एकता असणे अतिशय आवश्यक आहे. जातीवाद व वर्णभेद हे सामाजिक एकतेचे मोठे शत्रू आहेत. बाबासाहेबांच्या राष्ट्रवादात या शत्रुंना विरोध आहे व मानवतावादाचे सूत्र आहे. त्यांना ब्रिटिश गुलामगिरीतून स्वातंत्र्य हवे होते. त्याचबरोबर ते असंख्य

दलित, अस्पृश्य, आदिवासी, बहिष्कृत बांधवांना स्वतंत्र करू इच्छित होते. दलित, वंचित वर्गाला गुलामगिरीतून मुक्त करू इच्छित होते. त्यांच्यासाठी राष्ट्रवाद म्हणजे देशातील सर्वच नागरिकांमध्ये एक मजबूत संघटन असणे आवश्यक होते. त्यांच्या राष्ट्रवादाच्या संकल्पनेत स्वातंत्र्य, समता, न्याय, सामाजिक नैतिकता या मूल्यांचे अधिक महत्व आहे. या मूल्यांचा संवर्धनासाठी त्यांनी लोकशाहीला महत्वपूर्ण मानले आहे. लोकशाहीच्या माध्यमातून ते सामाजिक न्याय व समता प्रस्थापित करू इच्छित होते. त्यांनी शोषित वर्गाच्या मानवीय अधिकारांसाठी संघर्ष केला, या वर्गाला जागृत केले, त्यांना शिक्षणाच्या माध्यमातून आपल्या अधिकाराप्रती जागरूक केले. त्यांनी धार्मिकतेऐवजी सामाजिक नीतिमत्ता, वंश, जात, धर्म, भाषा या तुच्छ घटकांऐवजी मानवतावादाला महत्व देणारा, समाजातील सर्व घटकांच्या विकासाला गती देणारा सर्वसमावेशक असा राष्ट्रवाद मांडला आहे. त्यांचे राष्ट्रवादी चिंतन हे भारतातील वर्तमान व येणाऱ्या अनेक पिढ्यांसाठी मार्गदर्शक व प्रेरणादायी आहे.

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डॉ. बाबासाहेब आंबेडकरांची धम्मक्रांती

डॉ. नारायण मो. वघाळे (ग्रंथपाल)

मातोश्री अंजनाबाई मुंदाफळे समाजकार्य महाविद्यालय नरखेड जि. नागपुर

प्रस्तावना:-

डॉ. बाबासाहेब आंबेडकरांनी १९५६ मध्ये केलेली धम्मक्रांती ही सांस्कृतिक जगतातील सम्यकतेची पहाट आहे. दुरीतांच्या तिमिराला अस्तंगत करणारी, प्रकाशसुर्याला अभिवादन करणारी, स्वयंप्रकाशीत होण्याची दिक्षा देणारी, स्वयंसिद्ध विचार संपदा आहे. माणुसकीला जगविणारी नि माणुसकीचे हक्क प्रदत्त करणारी सांस्कृतिक सनद आहे. हजारो वर्षांच्या इतिहासात दुःखीतांच्या हातांनी पहिल्यांदा पेटलेली समतेची मशाल आहे. देवादिकांच्या भंकसपणा जाहीर करणारी, माणव्याची प्रतिष्ठापणा करणारी शिलवंत प्रतिज्ञा आहे. अशी ही जगा वेगळी धम्मक्रांती सर्वच क्रांत्यांना आदर्शवत आहे. या क्रांतीची रनभेरी वाजली तेव्हा संपुर्ण जग स्तीमित झाले होते. लाखो लोकांच्या सांस्कृतिक मन्वतराने क्रांतीच्या नव्या इतिहासालाच जन्म दिला. या क्रांतीने शस्त्र आणि प्रलोभन या दोन्ही अस्त्रांचा पराभव केला. आणि स्वयंनिर्णयांच्या लोकशाहीनिष्ठ विचाराला दिग्विजयी केले. म्हणूनच ही क्रांती जगाच्या पाठीवर एकमेवाद्वितीय ठरली आहे.

धम्मचक्र प्रवर्तनाचा उद्देश:-

बाबासाहेबांनी प्रवर्तित केलेल्या चळवळीचा प्राण ही धम्मक्रांती आहे. प्राण नसेल तर कलेवराला काही अर्थ नसतो. म्हणून धम्माशिवाय कोणत्याही आंबेडकरी चळवळीला जिवंतपणा येवू शकत नाही. धम्म म्हणजे विचार. हा केवळ विचारच नाही तर ते एक विज्ञाननिष्ठ मानवी कल्याणाचे तत्वज्ञान आहे. या तत्वज्ञानाच्या आधारे बाबासाहेबांनी महाडच्या क्रांतीचे सुतोवाच केले. मंदिरांना न्यायासाठी धडका दिल्या. राष्ट्रपित्याला नमविले. राज्यघटनेचे राष्ट्रघटनेचे राष्ट्रविहार उभे केले आणि आयुष्याच्या अखेरीस या धम्मक्रांतीचा तेजस्वी दिपस्तंभ उभा केला. याच तत्वज्ञानाचे प्रतिक म्हणजे धम्मचक्र. धम्मचक्राला या देशातील राजे-महाराजांनी वंदन केले. भारताचा सर्वश्रेष्ठ सम्राट याच धम्मचक्रापुढे नतमस्तक झाला. आधुनिक युगात बाबासाहेबांनी आपल्या लाखो अनुयायांसह त्याच धम्मचक्राला अभिवादन केले.

बाबासाहेबांनी केलेले धम्मचक्र प्रवर्तन आहे, धर्मपरिवर्तन नव्हे, या धम्मचक्र प्रवर्तनाचा विरोध करणा-या ब्राम्हणवीर सावरकरांची उडी हिंदु धर्माच्या कुंपनातच पडली. परंतु बाबासाहेबांनी या धम्मपंखानी गगनझेप घेतली. या देशाच्या मातीला पुनरुपी धम्माचा सुगंध दिला. बुद्धाच्या भूमिला क्रांतीचा वारसा दिला. भारत भूमि ही त्रिकालाबाधीत बुद्धभूमि आहे. सम्राट अशोकांनी ८० हजार स्तूपे बांधली होती. ती कुठे गडप झालीत? कोणत्याही संशोधकाने या देशाच्या भुमीला कान देवून ऐकावे, त्यांना "बुद्धम् शरणम् गच्छामीचा" स्वर ऐकायला मिळेल. अशा या गडप झालेल्या अजिंठामय बौद्ध संस्कृतीला पुनरुज्जीवित करण्याचे काम बाबासाहेबांनी केले. त्यापेक्षा महत्कार्य म्हणजे या देशातील कोट्यावधी दलिताना खरा धम्म बहाल केला. "अॅनहिलेशन ऑफ कास्ट" या पुस्तकात बाबासाहेबांनी स्पष्ट नमुद केले की, आजचा दलित वर्ग हा बौद्धच होता. हिंदुधर्म हा बळजबळीने त्यांच्यावर लादलेला धर्म आहे. बाबासाहेबांनी या दलिताना त्यांच्या मुळ धम्माची दिक्षा दिली. म्हणूनच याला आपण धम्मक्रांती म्हणतो, धर्म परिवर्तन नव्हे.

धम्मक्रांतीची राष्ट्रीयता:-

बाबासाहेबांनी केलेली ही धम्मक्रांती आर्थिक, सामाजिक, सांस्कृतिक व राजकीय उन्नयनाची आधारशिला आहे आणि तिला राष्ट्रीयतेचे परिणामही लाभलेले आहे. देशातील जनतेच्या अंतःकरणावर बुद्ध-धम्माच्या विचाराचे ख-या अर्थने सिंचन झाले असते तर जगाचया पाठीवर हा देश सुजलाम् सुफलाम् दिसला असता. परंतु या देशातील धर्ममार्तंडांनी आणि राजकीय धेंडांनी बुद्ध विचाराला अंधार कोठडीत बंदिसत करून आपल्या मतलबासाठी देशाला विनाशाच्या खाईत नेवून लोटले. धर्म आणि राजकारण याची सर मिसळ होवू नये, अशी वल्गना केली जाते. विधेयकाचे सोंग उभे केले जाते. अयोध्येतील बाबरी मशीद सर्वांच्या डोळ्या देखत उध्वस्त करण्यात आली, तेव्हा सत्ताधारी कुठे शेपुट घालून बसले होते ?

धम्मक्रांतीची निष्पन्नता:

काही लोक म्हणतात की, बाबासाहेबांच्या धम्मक्रांतीने काय निष्पन्न झाले? हा प्रश्न विचारणा-यांनी बौद्ध - धम्मीयांच्या सांस्कृतिक जिवनाचे सुक्ष्म अवलोकन केले पाहिजे. त्यांना आपोआपच मिळेल. या धम्मक्रांतीने मानसिक स्वातंत्र्य माणसांना बहाल केले. मानसिक स्वातंत्र्य हे खरे स्वातंत्र्य असते. हेच स्वातंत्र्य इथल्या बौद्धांना प्रथमतः प्राप्त झाले. याच शक्ती बळावर बौद्ध समाज इतर दलितांच्या तुलनेत प्रगतिपथावर आहे. स्वाभिमानी समाज झाला आहे. हीच तर धम्मक्रांतीची फलश्रुती आहे.

बाबासाहेबांच्या संशोधनानुसार, 'आजचे शुद्ध पुर्वीचे क्षत्रीय होते आणि क्षत्रिय बौद्ध होते.' या विचाराची पेरणी बहुजन समाजामध्ये केल्यास आणि बहुजन समाजाचया बौद्ध सम्राट अशोकाशी संबंध जुळविल्यास आजचा जुजबी प्रवाह उद्याचा शक्तीमान प्रवाह होईल, याचे संकेत दिसत आहेत

धम्मक्रांतीचा विषारी प्रचार:-

काही लोक म्हणतात की, बाबासाहेबांनी केलेल्या धम्मक्रांतीत फक्त महारांचाच भरणा आहे. परंतु ही गोष्ट अगदी चुकीची आहे. आंधळ्यांना या शिवाय दिसणार तरी काय? भारताचे असे एकही राज्य नाही की, ज्या ठिकाणी बौद्धजन नाहीत. मग ते सर्व महार आहेत काय? बुद्ध जयंती निमित्त निघणा-या मिरवणुकीचे इतर राज्यात जाऊन त्यांनी अवलोकन करावे म्हणजे बुद्ध - धम्माच्या व्याप्तीची प्रचिती येईल.

असा विषारी प्रचार ब्रामणवाद्यांनी केला तर एकदाचे क्षम्य ठरेल. परंतु दलितांतील काही संघटनेचे नेते असा वृथा प्रचार करतात., त्याला काय म्हणावे? 'कु-हाडीचा दांडा गोतास काळ' म्हणतात तेच खरे. इकडे बौद्धांना महार म्हणावे आणि तिकडे चांभाराला 'साहेब', म्हणावे ही कुटनिती! जो बौद्ध नाही तो आंबेडकरवादी कसा? अशांना आम्ही प्रच्छन्न आंबेडकरवादी (Half hearted Ambedkarite) म्हणतो. या मंडळींनी जसा आंबेडकरी चळवळींना छेद देण्याचा प्रयत्न केला. तद्वत बौद्ध चळवळीला बदनाम करण्याचा उपद्र्याप केला. 'बसपा' चा एक नेता म्हणतो, बौद्ध तेच आहेत जे दारु पितात, जुगार खेळतात, दारुचे लायसन्स मिळवितात. असा प्रचार करणारी मंडळी केवळ बौद्धांचाच अपमान करतात. अशा लोकांपासून सावध झाले पाहिजे.

बौद्ध चळवळीला गतिमान करण्यासाठी ब्राम्हणवादी शक्तीशी दोन हात करावयाचे आहेत. परंतु अंतर्गत शत्रुंनाही वठणीवर आणण्यासाठी शिकस्त करण्याची गरज आहे. दारु पिणा-यांपेक्षा अंधश्रद्धा माणुस जास्त भयंकर असतो. दारुची नशा एकदा उतरते परंतु अंधश्रद्धेची नशा उतरणे कठिण असते. म्हणूनच कोणत्यातरी मायावी रामाची जपमाळ करून ही मंडळी बौद्धांवर चिखलफेख करत असतील त्यांना 'सन्मानमार्ग' दाखविण्याचे कार्यही बौद्धांनाच करावे लागणार आहे.

पुरोगाम्याचे आडमुठेपणा:-

काही तथाकथित पुरोगामी समजणारी मंडळी धम्माची दिक्षा न घेता स्वतःला त्यापासून अलिप्त ठेवण्यातच धन्यता मानतात. असा बुद्धिवंताचा वर्ग महाराष्ट्रात विविध नावाने विद्यमान आहे. या बुद्धिवंतापैकी स्वतःला साम्यवादी समजणारे मार्क्सची महती गातात तर साम्यावादाला विरोध करणारे फुल्यांची महती गातात. काहीजन तर आपल्या संस्कृतीची मुळे बळीराजात शोधतात. त्यांच्या विचारांची समीकरणे वेगवेगळी आहेत. त्यामध्ये एक वर्ग 'फुआंमा'चा अर्थात ' फुले-आंबेडकर-मार्क्स' सर्व मंडळी हिंदु पुरोगामीच ठरली आहे.

डॉ. आंबेडकरांना स्वीकारायचे असेल तर बुध्दाला स्वीकारलेच पाहिजे, त्याशिवाय प्याय नाही. आंबेडकर स्विकारणे आणि बुध्दापासून अलिप्त राहणे हे प्रच्छन्न आंबेडकरवाद्याचे लक्षण आहे. हे लोक धम्मचळवळीचा कधी घात करतील, याचा नेम नाही. म्हणुनच ही मंडळी जास्त धोकादायक आहे. बाबासाहेब आंबेडकरांनी फुले आणि मार्क्सच्या तत्वज्ञानाचा इतरांपेक्षा अधिक विचार केला. आणि शिवटी बुध्द धम्माला शरण जाण्याची प्रतिज्ञा घेतली. १९५६ च्या धम्मक्रांतीन्वये ती कृतीपवण झाली. म्हणुनच आंबेडकर प्रणीत बुध्द विचार हाच क्रांती चळवळीचा शिर्षस्थ विचार ठरतो. हा विचार जो मान्य करतो. तोच खरा आंबेडकरवादी.

बौध्द साहित्याची निर्मिती:-

बाबासाहेब आंबेडकरांची धम्मक्रांती गतिमान करण्यासाठी बौध्द साहित्याची सकस निर्मिती करणे अत्यावश्यक आहे. दलित साहित्याच्या नावाखाली जे सकस साहित्य निर्माण झाले ते अभिनंदनीय आहे. परंतु सर्वच दलित साहित्य आंबेडकरी तत्वज्ञानारूप असेल, असे म्हणता येणार नाही. म्हणुनच 'दलित साहित्य नको' 'बौध्द साहित्य हवे' अशी टुम काही विचारवंतांनी काढली. आता तर आंबेडकरी साहित्य हा प्रकार रुजु होत आहे. साहित्याच्या नामरणाबद्दल साहित्यिक नेत्यांनी वाद घालावा, ते त्यांचे कामच आहे. परंतु आंबेडकरी तत्वज्ञानावर आधारित साहित्याचे निकष ठरविण्यासाठी काही तत्वसंहिता मान्य करणार की नाही? की केवळ साहित्याच्या नावासंबंधी वाद घालणार? अशी तत्वसंहिता बाबासाहेबांनीच तयार करून ठेवली आहे. परंतु साहित्याच्या संदर्भात त्याकडे दुर्लक्षच झाले आहे. बाबासाहेबांनी धम्मक्रांतीच्या वेळी ज्या बाविस प्रतिज्ञा दिल्या, त्याच साहित्य तत्वसंहिता म्हणुन मान्य केल्या तर खरे आंबेडकरी किंवा बौध्द साहित्य कोणते याची तपासणी करता येईल.

बौध्द साहित्यातील प्रवाह:-

बुध्द- धम्माच्या तत्वरसायनातुन निर्माण झालेले आंबेडकरी प्रेरणेचे साहित्य आहे. काही साहित्यचिंतक भगवान बुध्दांप्रती आपलजी निष्ठा व्यक्त करतात, परंतु स्वतःला ते आंबेडकरवादी समजत नाही. प्रागतिक विचाराच्या नावाखाली प्रसंगी ते मार्क्सच्या विचाराच्या कुबड्या धारण करतात. बौध्द साहित्यावर बेंबीच्या देठापासून बोलत असतात. त्यांचे विचार बुध्द तत्वज्ञानाला कसे मारक आहेत., हे त्यांच्या प्रभावी वक्तव्यातुन सर्वसामान्यांना सहसा लक्षात येत नाही. आम्ही अशांना बौध्द- तत्वचिंतक म्हणुन डोक्यावर मिरवतो. वेळ आली की ते कसा घात करतात, याची अनेक उदाहरणे आहेत. धुळ्याचे कॉ. शरद पाटिल अशापैकी एक नाव. त्यांनी नवीनच शोध लावला की, बुध्द काळात स्त्रीयांना कधीच स्वातंत्र्य नव्हते. न्वयानेच बुध्द धम्मात प्रविष्ट झालेल्या आयुष्यमती रुपाताई कुलकर्णी (बोधी) यांना लिहिलेल्या पत्रात कॉ. शरद पाटलांनी तसा उल्लेख केल्याचे, मी एका भाषणात ऐकले. ही जर वस्तुस्थिती असेल तर कॉ. पाटलांना काय म्हणावे? केसानेच गळा कारपण्याचा प्रकार नव्हे काय? म्हणून बौध्द विचारवंत काय लिहितो, काय बोलतो, याकडे आपले सुक्ष्म लक्ष असले पाहिजे.

बौध्दपंडीत राहुल सांकृत्यायन, डॉ. आनंद कौशल्यायन, धर्मानंद कोसंबी, जगदिश कश्यप या थोर विचारवंताचे विचार आंबेडकरी तत्वज्ञानाच्या आधारे तपासूनच स्वीकारले पाहिजे. त्यांचे कोणते विचार स्विकारावयाचे व कोणते विचार

नाकारावयाचे याचा निर्णय घेता आला पाहिजे. केवळ त्यांनी लिहिलेल्या पुस्तकांची संख्या किंवा भगवान बुद्धाचा संदर्भ घेवून लिहिलेले साहित्य धम्मचळवळीला किती उपयुक्त आहे, याचा सारासार विचार करुन निर्णय घेतला तर ते अधिक संयुक्तीक ठरेल.

बौद्ध उपासकांचे कर्तव्य:

हजारो वर्षांनंतर बाबासाहेबांनी धम्मक्रांती या देशात मोठ्या प्रमाणात यशस्वी करावयाची असेल तर मिशनरी पध्दतीने ध्येयासक्त होवून कार्य करण्याची गरज आहे. ही कार्य करण्याची जबाबदारी बव्हंशी बौद्ध उपासकांवर आहे. भिक्षुप्रमाणे धम्मदिक्षा देण्याचा अधिकार बौद्ध उपासकांना देवुन बाबासाहेबांनी बुद्ध- धम्मामध्ये अभूतपूर्व क्रांती केली. या अधिकाराचे सर्वप्रथम सुतोवाच प्रत्यक्ष बाबासाहेबांनीच केले. बुद्ध धम्मातील हा अभिनव प्रयोग आहे. तो बाबासाहेबांशिवाय कुणालाच आतापर्यंत गवसला नाही. म्हणुनच बाबासाहेबांनी केलेली धम्मक्रांती यशस्वी करण्याची जबाबदारी बौद्ध उपासकांवर आहे.

भारतीय बौध्दांना आपल्या आचरनातुन, आपल्या संघशक्तीतुन संपुर्ण बौद्ध जगताचे नेतृत्व करावयाचे आहे. या देशाला बौद्धमय करण्याची प्रतिज्ञा उपासकांना द्यावयाची आहे. देशकल्याणासाठी राष्ट्रध्वजातील अशोक चक्राला जिवंत गती द्यावयाची आहे. बौद्ध उपासकांनी आपली जबाबदारी ही ओळखली तर संघमय धम्मक्रांतीच्या प्रवाहाला अडविण्याची हिंमत कोणतीही सांप्रदायीकशक्ती करणार नाही. या प्रवाहाला खंडीत करणारी धार्मिक अंधश्रध्दा, राजकीय लुच्चेगिरी, व्यक्तीद्वेष, अहंकार आदींचा बिमोड करुन धम्मक्रांतीच्या प्रवाहाला अनिर्बंध गतिशिल ठेवण्याची जबाबदारी बौद्ध उपासकांनी पार पाडली.

धम्मचळवळ केवळ सामाजिक, आर्थिक स्वरुपात मर्यादित न ठेवता त्याचा राजकीय अंगानेही विचार व्हावा. आज राजकीय स्वरुपाचे क्रांतीकारी तत्वज्ञान म्हणून जग साम्यवादाकडे पाहते. परंतु बुद्ध तत्वज्ञानाच्या आधारे साम्यवादाला पर्याय असलेला आणि त्यापेक्षाही सकस असलेला विचार दिला तर जगात फारमोठे वैचारिक मन्वंतर बुद्ध तत्वज्ञानाचा आदर्श जग मानेल. हे करणे साधी बाब नाही. याला असीम त्याग, निष्ठा, परिश्रम आणि विद्वतेची गरज आहे. जगाला युद्धाच्या वणव्यातून, हुकूमशाही पाशातून, संपत्तीच्या दुष्परिणामापासुन वाचावयाचे असेल तर बुद्धाशिवाय पर्याय नाही. बुद्धाची करुणा, मैत्री हीच खरी मानवी कल्याणाची, शांतीची मार्गदर्शिका आहे. तेव्हा बाबासाहेबांनी दिलेला संदेश अंतःकरणाला भिडु द्या! येणा-या भविष्याला धम्मपथावरुन चालविण्यासाठी बाबासाहेबांनी तुमच्या मुठित दिलेल्या शक्तीच्या आधारे हा क्रांतीरथ असाच पुढे न्या! भविष्याचे शिल्पकार तुम्हीच आहात! भविष्याचे मुक्तीदाता तुम्हीच आहात! म्हणुनच ही क्रांती यश मार्गाने नेण्यासाठी स्वतःचे दिप स्वतःच व्हा!

संदर्भ:-

- १) दलितांचे शिक्षण- डॉ. बाबासाहेब आंबेडकर अनुवाद- प्रा. विलास घोडेस्वार
- २) महाराष्ट्रातील समाजसुधारक,संत, साहित्यिक आणि थोर भारतीय विचारवंत - व्ही. एन. स्वामी
- ३) डॉ. बाबासाहेब आं संक्षिप्त चरित्र व विचारधारा- सौ. शारदा स. जोशी
- ४) आंबेडकरवादी समाजक्रांती - धनराज डहाट
- ५) आधुनिक जग- सुमन वैद्य

डॉक्टर बाबासाहेब आंबेडकर भारतीय संविधानाचे शिल्पकार

सिद्धार्थ सुधाकर वानखडे

इंदिरा गांधी कला महाविद्यालय, राळेगाव जिल्हा यवतमाळ.

भारतरत्न डॉक्टर भीमराव रामजी आंबेडकर यांना आधुनिक भारताच्या राज्य घटनेचे शिल्पकार म्हणून जगभर ओळखले जाते. भारतीय संविधानाच्या निर्मितीमध्ये त्यांचे भरीव व अद्वितीय योगदान लाभलेले आहे. शासनाच्या सर्व प्रकारांमध्ये केवळ लोकशाही शासन पद्धती हाच प्रकार सर्वश्रेष्ठ आहे. असा त्यांचा ठाम विश्वास होता डॉ.बाबासाहेब आंबेडकरांनी भारतीय समाजाच्या सांस्कृतिक सामाजिक व ऐतिहासिक संदर्भाने सखोल अभ्यास केला होता. त्यांच्या मते जातीय विषमतेतून मुक्ती म्हणजे स्वातंत्र्य होय. निष्ठुर सामाजिक बंधनांमुळे काही व्यक्तींना समाज जीवनात दुय्यम स्वरूपाची वागणूक मिळते या दुय्यमतेचा अंत हा सुद्धा स्वातंत्र्याचा पैलू होय. मनाचे स्वातंत्र्य हे खऱ्या जिवंतपणाचे लक्षण आहे असे ते नेहमी सांगत. अपमान व अवहेलना चा अंत जातीय वर्चस्वापासून निम्न जातीची मुक्ती असा व्यापक अर्थ त्यांना अपेक्षित होता.

केवळ लोकशाही शासन व्यवस्थेचे शांततेच्या मार्गाने सत्तांतर घडून येते. व्यक्ती स्वातंत्र्याचे संवर्धन व जतन याशिवाय व्यक्ती मात्राला प्रतिष्ठा व हक्क मिळवून देणारी शासन पद्धती असे लोकशाहीचे स्वरूप आहे. लोकशाही समाजव्यवस्थेत रक्ताचा एकही थेंब न सांडता सामाजिक व आर्थिक क्षेत्रात क्रांतीकारी व अमुलाग स्वरूपाचे परिवर्तन घडून आणू शकते. जाती व्यवस्था ही लोकशाही पद्धतीची पुर्णतः विसंगत आहे असे त्यांचे ठाम मत होते. 16 मार्च 1946 रोजीच्या कॅबिनेट मिशन ने घोषित केलेल्या प्रस्तावामध्ये भारताच्या भावी पशासनासाठी एक घटना समिती बनविण्याचा प्रस्ताव होता. संविधान सभेची पहिली बैठक 9 डीसेंबर 1946 रोजी झाली. या संविधान सभेचे अस्थायी अध्यक्ष म्हणून डॉ.सच्चिदानंद सिन्हा यांची निवड करण्यात आली. त्यानंतर 11 डीसेंबर 1946 रोजी संविधान सभेचे स्थायी अध्यक्ष म्हणून डॉ.राजेद प्रसाद यांची एकमताने निवड करण्यात आली. संविधानसभेचे घटनात्मक सल्लागार सर.बी.एन.राव यांची मसुदा समितीच्या विचारार्थ संविधानाचा कच्चा मसुदा तयार करण्याच्या कामात महत्वाची भूमिका होती. तसेच संविधानाचा आराखडा तयार करणारे पमुख श्री.एस.एन.मुखर्जी यांनी गुतागुतीच्या प्रस्तावांना सर्वात सोप्या आणि स्पष्ट कायदेशीर स्वरूपात परिवर्तित करण्यात मोलाची भूमिका पार पाडली. संविधान तयार करण्यासाठी मदत व्हावी म्हणून संविधान सभेने आठ प्रमुख व पंधरा इतर विषय समित्या स्थापन केल्या होत्या. कॅबिनेट मिशन ने मुलभुत अधिकार, अल्पसंख्याक आदि विषयासाठी सल्लागार समित्या स्थापन कराव्यात अशी शिफारस केली होती. त्यानुसार 24 जानेवारी 1947 च्या प्रस्तावाचे आधारे सरदार पटेल यांचे अध्यक्षतेखाली संविधान सभेने सल्लागार समिती गठीत केली त्याचे एक सदस्य

डॉ.बाबासाहेब आंबेडकर हे होते. मुलभूत अधिकार उपसमिती व अल्पसंख्याक उपसमिती या दोन उपसमित्यांचे डॉ.बाबासाहेब आंबेडकर सदस्य होते. त्याच बरोबर डॉ.आंबेडकर हे संघ संविधान समितीचे सदस्य होते. अशा प्रकारे डॉ.आंबेडकरांनी विविध समित्यांवर जे कार्य केले ते अत्यंत उपयोगी व मोलाचे मानले गेले आणि काँग्रेसच्या नेत्यांची निसंकोचपणे खात्री पटली की आंबेडकरांच्या सेवा घेतल्याशिवाय स्वातंत्र्याचे दृढीकरण आणि विधीनियमिकरण सहज सुलभ होणारच नाही. बंगाल प्रांताचे विभाजन झाल्यामुळे आता ते संविधान सभेचे सदस्य राहिले नाही. म्हणून संविधान सभेचे अध्यक्ष डॉ. राजेंद्र प्रसाद यांनी मुंबईचे तत्कालीन मुख्यमंत्री श्री. बी. जी. खेर यांना पाठवलेल्या 30 जून 1947 च्या पत्रात डॉ. आंबेडकरांची मुंबई प्रांतातून संविधान सभेवर सदस्य म्हणून त्वरित निवड व्हावी असे सुचविले. त्यानुसार जुलै 1947 रोजी डॉ. आंबेडकर संविधान सभेवर पुनर्निर्वाचित झाले. त्यानंतर लगेच 15 ऑगस्ट 1947 ला भारत देश स्वतंत्र व सार्वभौम राष्ट्र झाला. आता संविधान सभेला अशा स्वतंत्र व सार्वभौम भारत राष्ट्रासाठी राज्यघटना निर्मितीचे कार्य करावयाचे होते. तसेच 15 ऑगस्ट 1947 ला स्वातंत्र्यदिनी प्रधानमंत्री पं.जवाहरलाल नेहरू यांनी डॉ.आंबेडकर यांना केंद्रीय मंत्रिमंडळात सहभागी होण्यासाठी निमंत्रित केले डॉ. आंबेडकरांनी ते निमंत्रण स्वीकारले आणि ते स्वतंत्र भारताचे प्रथम कायदा मंत्री झाले.

संविधानाचा मसुदा तयार करण्याठी 29 ऑगस्ट 1947 रोजी घटना समिती नेमली गेली. या समितीत एकूण सात सदस्य होते. संविधान सभेने एकमताने डॉ.आंबेडकरांची अध्यक्षपदी निवड केली. या मसुदा समितीवर संविधानाचा मसुदा आलेखित करण्याची जबाबदारी होती. 30 ऑगस्ट 1947 रोजी डॉ. बी.आर आंबेडकरांच्या अध्यक्षतेखाली घटना मसुदा समितीची पहिली बैठक संपन्न झाली. 27 ऑक्टोबर 1947 नंतर मसुदा समितीच्या नियमित बैठका झाल्या आणि संविधान सल्लागाराच्या कार्यालयाने प्रस्तावित मसुद्याच्या प्रत्येक परिच्छेद अनुच्छेदाचा विचार केला. त्याची उजळणी केली. त्याचे पुनर्लेखन केले. समितीच्या बैठकी 13 फेब्रुवारी 1948 पर्यंत एकूण 44 दिवस भरल्या. यात डॉ. बाबासाहेब आंबेडकरांनी स्वतः जातीने कार्यभार सांभाळला. घटना मसुदा समितीने संविधानाचा प्रथम मसुदा 21 फेब्रुवारी 1948 रोजी संविधान सभेच्या अध्यक्षांना सादर केला. समितीने आपले कार्य सुरुच ठेवले आणि वेळोवेळी सुचविलेल्या संशोधनावर विचार केला. घटना मसुदा समितीने 4 नोव्हेंबर 1947 रोजी हा मसुदा संविधानसभे पुढे चर्चेसाठी सादर करण्यात आला. तत्पूर्वी संविधानाचा मसुदा आठ महिने पर्यंत लोकांना चर्चेसाठी उपलब्ध होता. 4 नोव्हेंबर 1948 ते 26 नोव्हेंबर 1949 पर्यंत या दरम्यान घटनेच्या मसुद्याचे संविधान सभेत तीन वेळा वाचन करण्यात आले त्याला 7625 सूचना सुधारणा सुचविण्यात आल्या त्यापैकी 2473 सूचनांवर संविधान सभेत प्रत्यक्ष चर्चा झाली.

घटना मसुदा समितीचे अध्यक्ष म्हणून डॉ. बाबासाहेब आंबेडकरांनी केलेल्या मूलभूत व महत्त्वपूर्ण कार्याची दखल संविधान निर्माती सभेने घेतली. संविधानाचा मसुदा सादर झाल्यावर त्यावर बोलताना अनेक सदस्यांनी डॉ. बाबासाहेब आंबेडकरांच्या अथक परिश्रमाची प्रशंशा केली. संविधान निर्मितीतील त्यांच्या योगदानाबद्दल आणि कर्तृत्वाबद्दल वृत्तपत्र क्षेत्रातील या संबंधातील जाणकारांनी त्यांची मुक्त कंठाने स्तुती

केली. संविधान सभेच्या दैनंदिन कामकाजाचा वृत्तांत दिल्ली ते तसेच बाहेरील वृत्तपत्रांना देण्याचे काम जे.पी चतुर्वेदी या प्रसिद्ध पत्रकाराकडे सोपविले होते. जे.पी.चतुर्वेदी हे भारतीय पत्रकारितेच्या चळवळीचे जनक समजले जातात. संविधान निर्मितीच्या कार्यातील डॉ. आंबेडकरांच्या योगदानाविषयी ते म्हणतात त्या काळात त्यांना जवळून पाहण्याचा सन्मान मला लाभला. डॉ.आंबेडकर यांना कोणीही आव्हान देणे अशक्य होते ते जगातील सर्व संविधानाचे अधिकारीत विद्वान होते. त्यांच्याशी चर्चा करायला मिळणे म्हणजे बौद्धिक मेजवानी होती व मला ही संधी मिळत असे. दलितांच्या आणि शोषित समाजाच्या उद्धारासाठी डॉ. बाबासाहेब आंबेडकर यांनी केलेला संघर्ष केवळ प्रामुख्याने सांगितला जातो. परंतु भारतीय प्रजासत्ताकच्या पायाभरणी साठी त्यांनी दिलेल्या अतुल्य योगदानाबद्दल काहीच उल्लेख केला जात नाही. आधुनिक म्हणून त्यांना संबोधले जाते. ज्या समाजातून त्यांचा उदय झाला त्यांच्या हितासाठी वेगळ्या कायद्यांना निर्धारित करण्याचा केवळ त्यांनी प्रयत्न केला असे नव्हे तर त्यांनी नवीन कायदा केला. भारतात बाल्यावस्थेत असलेल्या लोकशाहीला त्यांनी संविधानाच्या रूपाने कायदा दिला. संविधान निर्माण करण्या-या संविधान सभेतील सभासदांची जेव्हा आपण आठवण करतो त्यावेळेस आपण हे विसरता कामा नये की भारताच्या संविधान सभेत डॉ. बाबासाहेब आंबेडकर हे सर्वात उत्तम व्यक्तिमत्व होते. ज्यांनी वर्तमान संविधानाची प्रत्यक्षात रचना केली भारतीय लोकशाही व्यवस्थेच्या उत्क्रांतीला सुव्यवस्थित करण्यासाठी तसेच देशाची अखंडता सुरक्षित ठेवण्यासाठी त्यांचे विचार दिग्दर्शित करतील.

सुप्रसिद्ध घटनातज्ञ एस.व्ही.पायली यांनी म्हटले आहे की, डॉ. आंबेडकरांकडे प्रगाढ विद्वत्तेसोबत कल्पनाशक्ती, तर्कनिष्ठा व ओजस्वी वक्तृत्व आणि दिर्घ दुर्लभ अनुभव अशी पकड होती. आणि आपली मते अतिशय प्रभावीपणे तितकेच सुलभपणे ते मांडीत. जगातील सर्व सुधारलेल्या राष्ट्रांच्या घटनात्मक कायद्यांचे व त्यांच्या अंमलबजावणीचे त्यांना प्रचंड ज्ञान होते. तसेच 1935 च्या कायद्याचेही बारकाईने त्यांना माहिती होते. घटनेचा मसुदा चर्चिला जात असतांना उद्भवलेल्या कोणत्याही टीकेला ते स्पष्ट आणि सुटसुटीतपणे स्पष्टीकरण देत. त्यांनी उत्तरे दिल्यानंतर सदस्यांच्या मनातील संशय, गोंधळ असदीग्धपणा यांचे ढग नाहीसे होत. तर्कसंगत युक्तिवाद प्रभावी आणि सर्वाना समजणारे स्पष्टीकरण कोणत्याही मुद्द्याला तात्काळ प्रतिवाद करून वाद संपुष्टात आणण्याची हातोटी त्यांच्याशिवाय अन्य कोणत्याही सदस्य कडे नव्हती. हे सारे करीत असताना विरोधकांनी एखादा रास्त मुद्दा त्यांच्या समोर मांडला तर तो समजून घेवून स्विकारण्याचा उदारपणा देखील त्यांच्यात होता. म्हणून त्यांना आधुनिक मनु अथवा भारत राज्यघटनेचे जनक म्हणतात.

डॉ. आंबेडकरांचा त्यानंतर देश-परदेशात गौरव होत राहिला. चिरंतन स्मरणात राहावे असे महत्त्वाचे राष्ट्रकार्य त्यांनी करून दाखविले होते. डॉ. बाबासाहेब आंबेडकरांनी घटनेद्वारा अस्पृश्यतेचे कायम उच्चाटन केले होते. एवढेच नव्हे तर स्वातंत्र्य, समता, बंधुता आणि न्याय या सर्वश्रेष्ठ मानवी मूल्यांचे संविधान भारतीय जीवनात प्रस्थापित केले होते. यामुळे जगातील एक थोर घटनापंडित म्हणून त्यांना कीर्ती लाभली. संविधान सभेचे अध्यक्ष डॉ.राजेंद्र प्रसाद म्हणाले डॉक्टर आंबेडकरांनी प्रकृती साथ देत नसतानाही अत्यंत दुष्कर असे विद्वत् परिश्रम घेतले आणि त्यांच्या या प्रभावी परिश्रमाने त्यांनी केलेल्या कार्याला तेजोवलय प्राप्त झाले.

भारताचे भूतपूर्व राष्ट्रपती श्री. आर. वेंकटरमण म्हणतात डॉ.बाबासाहेब आंबेडकरांनी नवीन राज्यव्यवस्थेच्या रचनेसाठी आवश्यक प्रत्येक अंगाचा विचार केला होता यात भावी काळात याचा विचारही अंतर्भूत आहे.

पं. जवाहरलाल नेहरू यांनी डॉ.बाबासाहेब आंबेडकर म्हणजे हिंदू समाजातील सर्व जुलमी तत्वांविरुद्ध विद्रोहाचे प्रतिक असे त्यांचे वर्णन केले आहे.

पं.ठाकूरदास भार्गव म्हणतात मसुदा समितीसाठी आणि विशेषता तिचे अध्यक्ष यांच्या प्रती आपण सर्वांनी कोणत्या शब्दात कृतज्ञता व्यक्त करावी हे मला कळत नाही.

कुशाग्र बुद्धी, अथक परिश्रम, उच्च दर्जाचे कौशल्य, दुर्दम्य आत्मविश्वास, आधुनिकतेशी संलग्नता बाळगणारे डॉ.बाबासाहेब आंबेडकर यांनी या संविधान सभेच्या माध्यमातून नेतृत्व केले आणि या संदर्भात निर्माण झालेल्या सर्व गुंतागुंतीच्या प्रश्नांची सोडवणूक केली.

बेगम एजाज रसूल म्हणतात की, भारतीय जनतेच्या आशा आकाक्षांना त्यांनी संविधानात मूर्त स्वरूप दिले आहे. शब्द योजना अंतर्गत तरतुदीच्या निकषांवर संविधानाचे मूल्यमापन होणार असेल तर जगातील संविधानात आपले संविधान श्रेष्ठ दर्जा प्राप्त योग्यतेचे आहे. नेत्रदीपक कार्य केल्याबद्दल मी डॉ. बाबासाहेब आंबेडकर आणि मसुदा समिती सदस्यांचे अभिवंदन करते. धर्मनिरपेक्ष राज्य हे आपल्या संविधानाचे महत्त्वपूर्ण वैशिष्ट्य आहे. धर्मनिरपेक्षतेचे आग्रही प्रतिपादन हे आपल्या संविधानाचे पवित्र आहे आणि त्याचा आम्हास गर्व आहे. मला पूर्ण विश्वास आहे ही धर्मनिरपेक्षता नेहमी जोपासली जाईल आणि कलंकित केली जाणार नाही. भारतातील लोकांचे ऐक्य यावर अवलंबून आहे अन्यथा विकासाच्या आशा-आकांक्षा व्यर्थ ठरतील.

डॉ. बाबासाहेब आंबेडकर हे विद्रोहाचे प्रतीक म्हणून कोट्यवधी लोकांना व्यापक सामाजिक आणि राजकीय परिवर्तनात कार्यप्रवण करण्यासाठी प्रेरणास्त्रोत ठरले आहे. डॉ.बाबासाहेब आंबेडकरांची लोकशाहीवर प्रगाढ निष्ठा होती. सामाजिक आणि आर्थिक लोकशाही या राजकीय लोकशाहीच्या मज्जा आणि राजू होत असा त्यांचा दृढ विश्वास होता. भारताच्या संविधानकारांनी धर्मनिरपेक्षतेच्या तत्वांचा जो अंतर्भाव संविधानात केला आहे तो तर त्यांच्या प्राचीन भारतीय परंपरांचा यथार्थ व अचूक आकलनाचा द्योतकच म्हणावे लागेल.

भारताच्या धर्मनिरपेक्ष प्रदीर्घ व्याख्याबद्दल बरेच लोक अनभिज्ञ नव्हे तर अविष्णूही असतात. विविध अस्मितांचे जनसमुद्र येथे सामाजिक सुसंवादाचे सहजीवन पूर्वापार जगत आले आहेत. स्थलांतरित आक्रमक विजेते आणि वसाहतकार अशा सर्वांची मिळून सरमिसळ झालेली भारतीय जनता कायमच परस्परांच्या सांस्कृतिक भिन्नता यांचा आदर करत आली आहे. विविधतांना वितळवून एकरूप करणारी मुस अशी या देशाची ओळख कधीच नव्हती. तर एकमेकांच्या प्रभाव स्वीकारत परस्परांना समृद्ध करण्याचा समांतर सांस्कृतिक प्रवाहांची आधारसुची अशीच पूर्वापार ओळख आहे. भारतीय धर्मनिरपेक्षतेचा पाया या परंपरेत सामावलेला आहे. सहजीवी संस्कृतीची मूल्यांची आणि विचारांची पुन्हा प्रतिष्ठापना करायची असेल तर जातिव्यवस्थेचे समूळ उच्चाटन करण्याखेरीज दुसरा तरणोपाय नाही. अशी डॉ.बाबासाहेब आंबेडकरांची भूमिका होती. संविधानकारणे

जातीयता निर्मूलनाचे काही ठोस उपाय केलेले आहे त्यांनी अस्पृश्यतेच्या प्रथांना बेकायदेशीर ठरवले. जाती, धर्म, पंथ, निरपेक्ष समान नागरिकत्व हाच राष्ट्रीयत्वाचा एकमेव आधार मानला.

भारतीय संविधानाच्या शिल्पकाराला येथील प्राचीन परंपरांच्या या समुद्र वारशाचे जसे भान होते. त्याचप्रमाणे अलीकडचा इतिहासाने त्यांच्या वैभवात पेरलेल्या विनाशक आकृतीची ही चांगलीच ओळख होती. स्वातंत्र्य, समता व बंधुभाव या मूल्यांची प्रेरणा आपल्याला त्यांच्या राज्यक्रांतीने नव्हे तर बौद्ध परंपरेने दिली होती. असे जेव्हा डॉ. बाबासाहेब आंबेडकर म्हणतात तेव्हा त्यांच्यासमोर येथील सर्वच समतावादी श्रमण परंपराच असतात.

भारतीय संविधान निर्मितीची कार्ये एकंदरच २ वर्षे ११ महिने १७ दिवस पर्यंत चालले होते. एकुण ११ सत्रांचे आयोजन झाले होते. त्या दरम्यान संविधान निर्मितीच्या उद्देशावर प्रकाश टाकणारे तीन भाषणे डॉ.बाबासाहेब आंबेडकर यांनी संविधान सभेत दिले. पहिले भाषण 17 डिसेंबर 1946 रोजी दिले तर दुसरे भाषण 4 नोव्हेंबर 1948 रोजी संविधानाच्या मसुद्यावर आधारित व भारतीय संविधानाच्या माध्यमातून आधारभूत सिद्धांताचे सुंदर व तर्कनिष्ठ विवेचन करणारे भाषण दिले. त्यानंतर तिसरे भाषण हे 25 नोव्हेंबर 1949 रोजी म्हणजे 26 नोव्हेंबर 1949 रोजी संविधान सभेने सर्वसंमतीने प्रस्तुत संविधान त्याच्या आदल्या दिवशी दिले. त्या भाषणाच्या मतिर्तात लोकशाहीचे भवितव्य व लोकशाहीच्या यशस्वीतेसाठी करावयाचे उपाय यासंबंधी होता. त्यात त्यांनी तीन गोष्टी सांगितल्या पहिली गोष्ट म्हणजे राजकीय समते बरोबरच आपण आपल्या देशात सामाजिक व आर्थिक समता ही संविधानिक मार्गाने निर्माण केली पाहिजे. दुसरी गोष्ट म्हणजे राजकारणात कोणत्याही व्यक्तीला देशा पेक्षा मोठे मानता कामा नये आणि अंतिमतः हुकूमशाहीकडे नेणारा हमखास मार्ग ठरतो. मी आधी भारतीय आहे हा बंधुभाव व राष्ट्रवादाची भावना प्रत्येकाने अंतःकरणातच नव्हे तर प्रत्यक्ष आचरणातून दर्शविली पाहिजे. तिसरी गोष्ट म्हणजे आपण आपल्या राजकीय लोकशाहीचे समता स्वातंत्र्य न्याय व बंधुभाव या वैश्विक मूल्यांवर अधिष्ठित सामाजिक लोकशाहीत शक्य तितक्या लवकर परिवर्तन करायलाच हवे. कारण आणखी किती शतके आपण समता नाकारीत राहणार आहोत याचे अंतर्मुख होऊन आत्मपरीक्षण करण्याची वेळ भारतीय इतिहासात आज आलेली आहे. आपल्या देशाची परिस्थिती आज एका निर्णायक टप्प्यावर येऊन पोहोचली आहे. आणि आज जर आपण तो ऐतिहासिक महत्वपूर्ण निर्णय घेण्यास विलंब केला किंवा वैचारिक दृष्ट्या समतेच्या मानसिकतेत कमी पडलो तर ती सर्वात मोठी घोडचूक ठरेल. यात शंकाच नाही अशी भूमिका त्यांनी भाषणात मांडली. घटना समितीचे सदस्य व घटना मसुदा समितीचे अध्यक्ष व स्वतंत्र भारताचे पहिले विधिमंत्रि म्हणून तब्येतीची पर्वा न करता अहोरात्र काम करित असताना डॉ.बाबासाहेब आंबेडकरांनी आपल्या कुशल कायद्याच्या अभ्यासाचा व व्यासंगाचा परिचय सर्वांना दिला. ब्रिटिश सरकारने सुद्धा त्यांना हिंदुस्तान संबंधीच्या घटनेला सुधारणेचा संयुक्त समितीचे सभासद म्हणूनही नियुक्त केले होते. परिणामस्वरूप जगातील एक अग्रणी घटना पंजीबद्ध म्हणून त्यांची सर्वत्र ओळख पसरली होती. दुसऱ्या व तिसऱ्या गोलमेज परिषदे पासूनच डॉ. बी. आर. आंबेडकर यांना थोर कायदे तज्ञ म्हणून जगभर ओळख प्राप्त

झाली. ब्रिटिश सरकारने सन 1935 मध्ये हिंदुस्तान साठी जो घटनात्मक कायदा मंजूर केला तो तयार करण्यामध्ये त्यांना डॉ. बी. आर. आंबेडकर यांचे महत्त्वपूर्ण योगदान लाभले होते. घटना समितीने डॉ. बी. आर. आंबेडकर यांना वेगवेगळ्या उपसमित्यांवर सभासद म्हणून घेतले व त्यांच्या घटना विषयक ज्ञानाचा देशासाठी सदुपयोग करून घेतला होता. घटना समितीचे कार्य चालू असतानाच भारताचे विभाजन झाले 15 ऑगस्ट 1947 रोजी भारतदेश एक स्वतंत्र व सार्वभौम राष्ट्र झाला. घटना समितीतील अशा स्वतंत्र व सार्वभौम भारत राष्ट्रासाठी राज्यघटना निर्मितीचे कार्य करावयाचे होते. अशातच स्वतंत्र भारताच्या पं.जवाहरलाल नेहरूंच्या नेतृत्वाखालील केंद्रीय मंत्रिमंडळात डॉ.बी.आर. आंबेडकर यांना स्वतंत्र भारताचे पहिले कायदा मंत्री होण्याचा बहुमान मिळाला. त्यामुळे राज्यघटनेची कायद्याची बाजू त्यांनाच सांभाळावी लागणार होती. 1935 च्या कायदा निर्मिती मधील त्यांचा पूर्व अनुभव बघता ते एक निष्णात कायदेतज्ञ म्हणून त्यांनी विविध उपसमिती वर कार्य करित असताना आपला कायद्याच्या व्यासंगाचा परिचय करून दिला होता. म्हणून त्यांना घटना मसुदा समितीचे अध्यक्षपद बहाल करण्यात आले. 2 वर्ष 11 महिने 17 दिवस अहोरात्र कष्ट करून डॉ. बी. आर. आंबेडकर यांचेवर स्वतंत्र भारताची राज्यघटना निर्माण करण्याची मोठी जबाबदारी सोपविण्यात आली होती. ती त्यांनी मोठ्या विश्वासाने व कष्टाने पूर्ण केली. देशात लोकशाही समाजवाद निर्माण व्हावा म्हणून समता स्वातंत्र्य न्याय व बंधुता यावर अधिष्ठित लोकशाही परंपरांचा नवसमाज निर्माण होण्यासाठी राष्ट्रहिताला आग्रही प्राधान्य त्यांनी दिले. अतिशय सखोल विवेचन करणारे सर्वांग कल्याणकारी स्वरूपाची अतिशय उत्कृष्ट म्हणून जगात ख्याती पावलेली राज्य घटना तयार करण्याचे आपले आद्य कर्तव्य अतिशय समर्थपणे सर्व संमतीने योग्य वेळेत त्यांनी पूर्ण केले. राज्यघटनेत मागासवर्गांच्या सर्व प्रकारच्या हिताची तरतूद त्यांनी करून ठेवली आहे.

अशी भारताचे भविष्य ठरविणारी कल्याणकारी समता, स्वातंत्र्य, न्याय व बंधूतेवर अधिष्ठित लोकशाही जीवनपद्धतीची संरक्षक व मार्गदर्शक असलेली कालसुसंगत विचारांनी प्रेरित असलेली उत्कृष्ट राज्यघटना 26 जानेवारी 1950 पासून अंमलात आली. त्या दिवसापासूनच भारतात कायद्याच्या लोकशाही राज्याला सुरुवात झाली. 26 जानेवारी 1950 रोजी स्वतंत्र भारत देश प्रजासत्ताक राष्ट्र म्हणून ओळखला जाऊ लागला. अशाप्रकारे स्वतंत्र भारताच्या राज्यघटनेचे श्रेष्ठ शिल्पकार म्हणून संविधान सभेच्या विश्वस्त सदस्यांनी डॉ. बी.आर. आंबेडकरांचा यथोचित गौरव केला होता. डॉ.बाबासाहेब आंबेडकर यांनी आपल्या विद्वत्ता प्रचुर भाषणातून घटना विषयक ज्ञान यांचा उपयोग मागास वर्गांच्या उत्थानासाठी, राष्ट्राच्या विकासासाठी केला. त्यामुळेच ते भारतीय राज्यघटनेचे श्रेष्ठ शिल्पकार तर आहेतच त्याचबरोबर थोर राष्ट्रभक्त सुद्धा होते हे यावरून सिद्ध होते.

संदर्भ ग्रंथे

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11. पगारे तुळसी (अनुवाद) भारतीय घटनेचे शिल्पकार डॉ. आंबेडकर, शुगर प्रकाशन नागपूर.
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डॉ. बाबासाहेब आंबेडकर आणि धम्मचक्रप्रवर्तन

डॉ. वर्षा बालकदास पाटील
कुंभलकर कॉलेज ऑफ सोशल वर्क, वर्धा

प्रस्तावना

भारतीय घटनेचे शिल्पकार व भारतरत्न डॉ. बाबासाहेब आंबेडकर यांनी केलेला बौद्ध धर्माचा स्वीकार ही भारतीय समाज व्यवस्थेला हादरून टाकणारी घटना म्हणून इतिहासात नमुद आहे. नागपूर येथे दिक्षाभूमीवर पाच लाख अनुयायांना दीक्षा देऊन डॉ. बाबासाहेब आंबेडकरांनी दुसरे धम्मचक्रप्रवर्तन केले. हया धम्मचक्रप्रवर्तनापुर्वी बार्शी जि. सोलापूर येथे मे. १९२४ मध्ये मुंबई प्रांतिक बहिष्कृत हितकारणी सभेद्वारे आयोजित परिषदेमध्ये “अस्पृश्यतेविरुद्ध उठाव करण्याचा एक मार्ग म्हणून धर्मांतरण होय” असे बाबासाहेबांनी म्हटले आहे. अस्पृश्य समाजाची मानसिक, वैचारीक, आणि बौद्धिक घडण करण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी धम्मचक्रप्रवर्तनाच्या माध्यमातून सांस्कृतिक चळवळ उभारली. अस्पृश्य समाज बांधवांच्या सर्वांगीण विकासासाठी डॉ. बाबासाहेब आंबेडकरांनी सामाजिक, आर्थिक व राजकीय अशा सर्व स्तरावरील चळवळी चालविल्या. या धम्मचक्रप्रवर्तनाच्या एतिहासिक घटनेचा अर्थ प्रांतीकवादी, समाजवादी हिंदुप्रमाणेच गांधीवादी, साम्यवादी आणि काही प्रमाणात समाजवादी लोकांनी मात्र अतिशय वेगळा लावला.

डॉ. बाबासाहेब आंबेडकर आणि धम्मचक्र प्रवर्तन

एखाद्या समाजाच्या सर्वांगीन विकासासाठी तसेच समाजामध्ये व्यापक आणि मुलगांमी परिवर्तनासाठी शाश्वत नैतिक मूल्यांवर आधारलेली संस्कृती जनसमुदायात रुजविणे आवश्यक असते असे डॉ. बाबासाहेब आंबेडकर मानित. दलित बांधवामध्ये सद्सद्द्विवेकबुद्धी, तर्कशुध्दता, वैज्ञानिक दृष्टीकोणाचा अंगीकार केल्याचे चित्र आज दिसत आहे. धम्मस्वीकारामुळे बुद्धाच्या तत्वज्ञानाची ओळख समाज बांधवाना झाली आहे. धम्मचक्रप्रवर्तनाच्या माध्यमातून डॉ. बाबासाहेब आंबेडकरांनी दलित समाज बांधवांना नवचैतन्याची संजीवनी दिली असल्याचे आज चित्र दिसते. डॉ. बाबासाहेब आंबेडकर यांच्या आयुष्याचे अस्पृश्यता मुळापासून नष्ट करून स्वातंत्र्य, समता व बंधुता आणि न्याय या तत्वावर आधारलेला समाज निर्माण करणे हे एकमेव उद्दिष्ट होते. अस्पृश्यते विरुद्ध बंड पूकारून सनातनी हिंदू संघटनांशी त्यामुळे वितुष्ट निर्माण होणे हे अनूषंगाने आलेच. अस्पृश्यता निवारणासाठी मुलभुत मानवी अधिकार प्रस्थापित व्हावे म्हणून त्यांनी काळाराम मंदीर प्रवेश, चवदार तळ्याच्या लढयासारखे प्रयत्न केले व त्यांमध्ये त्यांना काही प्रमाणात हिंदूचेही सहकार्य प्राप्त झाले. डॉ. बाबासाहेब आंबेडकरांचा ‘जातिनिर्मुलन’ हा ग्रंथ म्हणजे अस्पृश्यासाठी मुक्तीमार्गच होय. हया चळवळी दरम्यानच जि. नाशिक येथे ३ ऑक्टोबर १९३५ ला भरलेल्या परिषदेमध्ये त्यांनी “मी हिन्दु म्हणून जन्मलो तरी हिन्दु म्हणून मरणार नाही” अशी जाहीर घोषणा केली. आणि सर्व धर्माचा समर्पक अभ्यास करून त्यांनी १४ ऑक्टोबर १९५६ रोजी बौद्धधर्माची दिक्षा घेतली ही अभूतपूर्व घटना जगाच्या इतिहासात नमुद आहे.

धम्मचक्र प्रवर्तनानंतर दलित समाजबांधवानी घेतलेले डॉ. बाबासाहेब आंबेडकरांचे विचार तत्वज्ञान व बुद्धधम्माचा सार आत्मसात केल्यामुळे पिढयानपिढया चालत आलेल्या रुढी परंपरा कर्मकांड, नवस बोलने, देवाला कोंबडे बकरे कापने या परंपरांना तिलांजली मिळवली आहे सारा भारत देश बौद्धमय करेन हया बाबासाहेबांच्या घोषनेचा अर्थ म्हणजे ज्यांना दीनवानी जनावराप्रमाणे वागणूक मिळत होती. त्या सर्व पददलित

समाजबाधवामध्ये बौद्धधर्माचे तत्वज्ञान रुजवून त्यांचा सर्वांगीन विकास करण्यासाठी त्यांचे मनोबल तयार करणे व त्यांची सामाजिक, आर्थिक, वैचारीक, सांस्कृतिक, राजकीय प्रगती करून त्यांना त्यांच्या स्वत्वाची जाणीव करून देणे हे होय. बुद्ध धर्मच स्वीकारण्याचे कारण “प्रत्येक व्यक्तीमात्रास धर्माची आवश्यकता आहे विज्ञानाने जागृत झालेला समाज स्वीकारील असा बौद्धधर्म हा एकमेव धर्म आहे. त्यावीना हा समाज नष्ट होईल या आधुनिक जगात बौद्धधर्मच मानव जातीचे संरक्षण करू शकेल” असे विवेचन डॉ. बाबासाहेब आंबेडकर यांनी केलेले आहे. बुद्ध हा मानव होता बुद्धाची तत्वे जातीय वर्गीवीरुद्ध होती बुद्धाने सामान्य जनतेत वास्तव्य केले आणि मानवी दृष्टीकोनातून जनतेची दुःख दुर करण्याचा प्रयत्न केला. बौद्ध धर्माशिवाय अस्पृश्यांना दुसरा कोणताही मुक्तीचा मार्ग फक्त बौद्ध धर्मच अस्पृश्यता निवारण्याचा चिरकालीन उपाय आहे असे दि. ०६/०६/१९५० राजी कोलंबो येथिल टाउन हॉलमध्ये झालेल्या भाषनात डॉ. बाबासाहेब आंबेडकर यांनी प्रतिपादन केले होते. स्वातंत्र्यसमता व बंधुत्व एकाच वेळी समाजात रुजविण्यासाठी अस्पृश्य समाजाच्या प्रगतीसाठी धार्मिक व सांस्कृतिक बदलासाठी बौद्ध धर्माचा मार्ग त्यांनी अंगीकारला बाबासाहेबांच्या क्षितिजाची व्याप्ती हि अमर्याद होती प्रत्यक्ष सर्व जगाच्या सामाजिक, राजकीय, आर्थिक, सांस्कृतिक आणि धार्मिक जाणिवांचा ते वेध घेत असत. वर्णव्यवस्था जातिव्यवस्था उध्वस्त केल्याशिवाय भरतातील अस्पृश्य समाजाची उन्नती होणार नाही अस्पृश्यता हे जातिव्यवस्थेचे अत्यंत किळसवाने रूप आहे ते नष्ट केल्याशिवाय भावनीक राष्ट्रीय एक्य साध्ये होणार नाही हे डॉ. बाबासाहेब आंबेडकरांना कळून चुकले होते.

भगवान बुद्ध व डॉ. बाबासाहेब आंबेडकर यांच्या धम्मचक्रप्रवर्तनामध्ये स्तुत्य साम्य म्हणजे बुद्धाप्रमाणेच डॉ. बाबासाहेब आंबेडकर सुद्धा दुःखाचे अस्तीत्व मान्य करून त्यांच्या विनाशासाठी या सद्धम्माची आवश्यकता प्रतीपादीली. त्यांना प्राप्त झालेल्या 'संबोधी' चा वापर त्यांनी दलित पिडीत अज्ञानी अशा बहुसंख्य जनतेच्या सर्वांगीन कल्याणासाठी केला बुद्धाप्रमाणेच डॉ. बाबासाहेब आंबेडकरांनी सुद्धा आपल्या बुद्धीचा आणि स्वातंत्र्याचा पुर्ण विचार करूनच बौद्ध धर्माची दीक्षा आपल्या समाज बाधवांना दिली. आपल्या अस्पृश्य समाजाची मानसिक, वैचारीक आणि बौद्धिक घडण करण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी सामाजिक, आर्थिक, राजकीय, सांस्कृतिक अशा चळवळी उभारल्या त्या प्रगल्भ जाणीवेच्या पार्श्वभूमीवर अधिक भक्कम झाल्या.

स्त्रियांसाठी धम्मचक्रप्रवर्तन :

डॉ. बाबासाहेब आंबेडकरांनी धम्मचक्रप्रवर्तन केले त्यावेळी उपस्थित असलेल्या जनसंख्येमध्ये पुरुषांच्या तुलनेत स्त्रियाही उपस्थित होत्या हे सांगणे अपरिहार्य ठरते. स्त्रियांच्या अवनतीस जाती आधारित समाजव्यवस्था व मनुप्रणीत पुरुषप्रधान व्यवस्था जबाबदार असून सामाजिक अन्याय व अत्याचाराच्या स्त्रिया पहील्या बळी पडतात. नितिमत्तेची सारी बंधने लादताना त्याला धर्माचा आधार दिला गेला. स्त्रीशिक्षण, विवाहाचे वय, शारीरिक, लैंगिक छळ, सतिप्रथा, पुनर्विवाह, संपत्तीचा अधिकार, समानवेतन, समानदर्जा यासंबंधी महात्मा फुले, राजाराम मोहन रॉय आदींनी केलेल्या समाज क्रांतीने प्रेरित झालेल्या डॉ. बाबासाहेब आंबेडकरांनी देखील स्त्रियांच्या स्वतंत्र अस्तित्वाचा विचार करून त्यांना सर्व अधिकार मिळावेत संपत्तीमध्ये वारसा हक्काने हिस्सा मिळावा, जोडीदार निवडीचे व विवाह निर्णयाचे स्वातंत्र्य, व्दिभार्या प्रतिबंध आदीसह अनेक तरतूदी असलेले “हिन्दू कोड बिल” ११ एप्रिल १९४७ रोजी मांडले परंतु हिंदू कोड बिलातील स्त्रियांना न्याय हक्क प्राप्त करून देणारा गाभा काढून टाकण्याचीच सुचना जेव्हा त्यांना करण्यात आली तेव्हा मात्र आपल्या कायदा मंत्री पदाचा राजीनामा त्यांनी दिला. स्त्रियांना मिळणारी असमानता आणि श्लोषणाविरुद्ध समाज व्यवस्थेशी बंड पुकारणारे डॉ. बाबासाहेब आंबेडकर हे सर्व जाती जमाती मधील

स्त्रियांचे मुक्तीदाते आहेत म्हणून सर्व मनुष्य जातीला समतेची वागणूक देणारा कुठलेही लिंगभेद न पाळणारा जातीव्यवस्थेचा व वर्णव्यवस्थेचा विध्वंस करणारा बौद्ध धर्म अनूयायांना देऊन धम्मचक्रप्रवर्तन घडवणारे ते मुक्ती दाते होत.

निष्कर्ष

धर्मांतर केलेल्या बौद्ध बाधवामध्ये प्रचंड आत्मविश्वास निर्माण होऊन त्याच्यामध्ये स्वत्व जागृत होवून ते शिक्षित, सुशिक्षित व सुसंस्कृत होऊन प्रशासकिय स्तरावर व व्यावसायिक क्षेत्रात प्रदार्पण करून महत्वाच्या पदावर आपली गुणवत्ता सिध्द करित आहे. त्यांच्याकडून जास्तीत जास्त रचनात्मक कार्य घडत आहे. मुळातच कलागुणांचा पिंड असणारा जनसमुदाय आज कला नृत्य, संगीत हया क्षेत्रामध्येही सक्रीय असल्याचे चित्र पहावयास मिळते. धम्मचक्रप्रवर्तनाच्या सामाजिक, आर्थिक, राजकीय आणी सांस्कृतीक क्रांतिच्या सफलतेसाठी बुध्द आणि डॉ. बाबासाहेब आंबेडकरांनी विज्ञाननिष्ठ जाणवा आणि जिवन विकसनशिल आणि कल्याणमय करण्याचा कानमंत्र दिलेला आहे.

संदर्भ सूची

१. शहा घनश्याम: दलितांची अस्मिता आणि राजकारण. प्रथम आवृत्ती, डायमंड पब्लिकेशन्स, पुणे २००१.
२. शहा घनश्याम : सामाजिक चळवळी आणि सरकार. प्रथम आवृत्ती, डायमंड पब्लिकेशन्स, पुणे २००१.
३. नाईकवाडे अशोक : भारतरत्न डॉ. बाबासाहेब आंबेडकर प्रथम आवृत्ती. विद्याभरती प्रकाशन, लातूर २०१२
४. आंबेडकर भिमराव रामजी : भगवान बुध्द आणि त्यांचा धम्म प्रथम आवृत्ती, बुध्दिस्ट रिसर्च असोसिएशन, नांदेड २००३
५. आंबेडकर भिमराव रामजी : परकियांना अवाहान. प्रथम आवृत्ती, सारनाथ प्रकाशन, परभणी २०११.
६. खांडेकर ताराचंद्र : आंबेडकरी क्रांतिबीजे प्रथम आवृत्ती, संकेत प्रकाशन, नागपुर २००६
७. पवार जयसिंगराव आणी पवार वसुधा : आधुनिक हिंदुस्थानचा इतिहास. द्वितीय आवृत्ती, विद्या प्रकाशन, नागपूर.

शेतकऱ्यांच्या मुक्तीसाठी डॉ. बाबासाहेब आंबेडकरांचे योगदान

डॉ. स्नेहल रामटेके, नागपूर

डॉ. बाबासाहेब आंबेडकर अर्थशास्त्राचे अभ्यासक व चिंतक होते. त्यांच्या विचारातील केंद्रबिंदू सामान्य माणूस आहे. पिडित, शोषित, वंचित, गरीब सामान्य माणसांचे हित त्यांच्या चिंतेचा विषय होता. कल्याणकारी राज्यव्यवस्थेत सामान्य जनतेसाठी शिक्षण, प्रशिक्षण, आरोग्य व सार्वजनिक सेवा पुरविण्याची जबाबदारी शासनाने स्विकारली पाहिजे यावर त्यांनी भर दिला होता. डॉ. आंबेडकरांनी विविध क्षेत्रात आपल्या कर्तृत्वाचा ठसा उमटविला. शोषितांच्या, कामगारांच्या, शेतकऱ्यांच्या प्रश्नांच्या संदर्भात त्यांनी प्रबंधाच्या स्वरूपात आपले विचार मांडले. तसेच शेतीसाठी उपयुक्त धरणाच्या संदर्भात बहुउद्देशिय प्रकल्प दामोदर नदी खोरे योजना, महानदी खोरे, हिराकुंड योजना इत्यादी महत्त्वपूर्ण धरणांबाबतचे धोरण राबविले. याच धरणांच्या माध्यमातून शेतीसाठी सिंचनाची व्यवस्था करण्यात आली. त्यांनी ८ नोव्हेंबर १९४४ ला 'केंद्रीय तांत्रिक बोर्ड' स्थापन केले. विद्युतच्या विकासामध्ये मोलाचे योगदान दिले. विद्युत संबंधीचे धोरण निर्धारित केले होते. याच धोरणानुसार देशात विद्युतचा विकास झालेला आहे. देशात विद्युत प्राधिकरणाद्वारे गावोगावी पोहोचली. याचे श्रेय डॉ. आंबेडकरांना जाते.

शेती हे आपल्या देशातील बहुतांश शेतकऱ्यांच्या उपजीविकेचे साधन आहे. डॉ. आंबेडकर हे फार मोठे अर्थतज्ञ होते. त्यांनी शेती आणि शेतकऱ्यांच्या प्रश्नांसंबंधी जे कार्य केले त्या संदर्भातील माहिती अनेक लोकांना नाही. शेती आणि शेतकऱ्यांच्या परिस्थितीत सुधारणा घडवून आणण्याच्या संदर्भात डॉ. आंबेडकरांनी 'इंडिपेंडन्ट लेबर पार्टी' आणि 'शेड्यूल्ड कास्ट फेडरेशन'च्या जाहिरनाम्यामध्ये स्वतंत्र उल्लेख केले आहेत. शेती आणि शेतकऱ्यांच्या समस्यांविषयी त्यांनी अर्थशास्त्रीय दृष्टिकोणातून लेख लिहीले आहेत. शेतकऱ्यांवर होणाऱ्या अन्यायाबाबत अनेक आंदोलने केली. 'स्वतंत्र मजूर पक्ष' डॉ. आंबेडकरांनी स्थापन केला. हा पक्ष म्हणजे शेतीचे मालक आणि शेतमजूर म्हणजेच अलुतेदार व बलुतेदार यांच्या हक्काचा जाहीरनामाच होता.

भारतातील शेती आणि शेतकऱ्यांचे प्रश्नांबाबत केलेले लेख -

9) भारतातील शेतीची लहान धारणक्षेत्रे व त्यावरील उपाय :

डॉ. आंबेडकरांनी 'भारतातील लहान धारणक्षेत्रे आणि त्यावर उपाय (Small Holdings in India and It's Remedies) हा लेख १९१८ मध्ये 'जर्नल ऑफ द इंडियन इकॉनामिक सोसायटी' मध्ये प्रकाशित केला. त्यावेळी भारतातील बहुसंख्यांक लोकांचा मुख्य व्यवसाय शेती होता. आजही ग्रामीण लोकांचा शेती हाच मुख्य व्यवसाय आहे. लहान धारणक्षेत्र ही भारतातील शेती समोर गंभीर समस्या आहे. तसेच जमीन धारणक्षेत्रे विखुरलेली असल्यामुळे ही समस्या शेतकऱ्यांना भेडसावत आहे. शेतकऱ्यांकडे आधीच कमी जमीन धारणक्षेत्र आहे. तसेच एका शेतकऱ्याकडे असलेली जमीन वेगवेगळ्या ठिकाणी आहे. त्यामुळे साधनसंपत्तीचा योग्य प्रकारे उपयोग करण्यात अडचणी निर्माण होतात. शेती उत्पादनाचा मोठ्या प्रमाणात खर्च वाढून शेतकऱ्यांसमोरील समस्या आणखीच गंभीर होतात. आधीच शेतकऱ्यांकडे सरासरी जमीन धारणेचे प्रमाण कमी असल्यामुळे

शेतीतून कुटूंबाची गरज भागविण्या इतपत पुरेसे उत्पन्न मिळू शकत नसल्यामुळे त्यांच्यासमोर मोठे संकट उभे राहते. जमिनीच्या विभाजनाचे प्रमुख कारण वारसाहक्क आहे. या मताशी डॉ. आंबेडकर सहमत नव्हते. त्यांच्या मते जमिनीवर पडत असलेल्या लोकसंख्येचा प्रचंड भार हे त्याचे मुख्य कारण आहे. "किफायतशीर धारणक्षेत्र म्हणजे जमीन, भांडवल व काम हे सर्व उत्पादक घटक इष्टतम प्रमाणात उपलब्ध असणे होय." असे डॉ. आंबेडकर प्रतिपादन करतात. भारतातील शेतीसमस्येवर डॉ. आंबेडकर स्पष्टपणे नमूद करता की "लहान धारणक्षेत्राचे आकारमान मोठे करणे हा भारतातील

शेतीसमस्येवर उपाय नसून भांडवल व इतर साधनसामग्रीची उपलब्धता वाढविणे हा खरा उपाय आहे.”^२ भारतातील शेतीचे प्रश्न सोडविण्यासाठी औद्योगिकरण हा एकच खात्रीलायक उपाय असल्याचे डॉ. आंबेडकरांनी सांगितले आहे. शेती हे केवळ पोट भरण्याचे साधन नाही, तर ते राष्ट्रीय उत्पादनाचे साधन आहे. हे आर्थिक विकासाचे साधन आहे. जमिनीच्या एकत्रीकरणाच्या दृष्टीने फ्रान्स आणि इटलीत अस्तित्वात असलेली सहकारी शेती पद्धती डॉ. आंबेडकरांना मान्य होती. शेतीवरील लोकसंख्येचा भार कमी व्हायला पाहिजे. हा भार कमी करण्यासाठी शेतीमधील अतिरिक्त लोकसंख्या उद्योगधंद्याकडे स्थलांतरीत केली पाहिजे. तेथील लोकांना दुय्यम उत्पादनाची साधने मोठ्या प्रमाणात पुरविली पाहिजेत. अशा प्रकारे औद्योगिककरणामुळे शेती क्षेत्रावरील लोकसंख्येचा भार कमी होण्यास मदत होईल आणि जमिनीचे तुकडीकरण थांबेल. त्याचप्रमाणे जमिनीच्या व शेतमालाच्या किंमती वाढण्यास मदत होईल.

भारतीय अर्थव्यवस्था :

भारतीय अर्थव्यवस्थेचा शेती हा एक महत्त्वाचा घटक आहे. शेती करणारा गरीब शेतकरी किंवा शेतीवर राबणारा शेतमजूर, दोहोंच्या जीवनात आज गंभीर प्रश्न निर्माण झाले आहेत. कृषिप्रधान देश असणाऱ्या भारतातील शेतकऱ्यांवर देशाला स्वातंत्र्य मिळून सात दशकांचा कालावधी लोटून गेल्यावरही या काळातही ओढवलेल्या आर्थिक संकटांमुळे शेतकरी आत्महत्या करतात. शेतीशी आणि शेतकऱ्यांशी संबंधित समस्या या देशातील जमिनदारी आणि खोती पद्धतीतून निर्माण झाल्या आहेत.

स्वातंत्र्योत्तर काळातच नव्हे तर अगदी ब्रिटिश राजवटीच्या काळापासून डॉ. आंबेडकरांनी शेती आणि शेतकऱ्यांशी संबंधित प्रश्नांकडे लक्ष दिल्याचे दिसून येते. शेतीच्या प्रश्नांशी असृश्यतेचाही प्रश्न निगडित असल्याचे त्यांनी दाखवून दिले. जमिनीच्या एकत्रिकरणाने किंवा कुणा कायद्याने असृश्यांचे कल्याण होणार नाही. कारण ते भूमिहीन आहेत. केवळ सामुदायिक शेतीच त्यांना हितावह ठरेल, असे त्यांना वाटत होते.

डॉ. आंबेडकरांनी ऑगस्ट १९३६ ला ‘स्वतंत्र मजूर पक्ष’ स्थापन केला. हा त्यांचा पहिला राजकीय पक्ष होय. या पक्षाचे ध्येय आणि उद्दीष्ट वेगवेगळ्या क्षेत्रात श्रम, काबाडकष्ट करण्याच्या, घाम गाळणाऱ्या मजुरांना त्यांच्या हलाखीच्या जीवनातून मुक्त करण्यासाठीच होता. शेतीशी संबंधित शेतकऱ्यांचा, मजुरांचा त्यात प्राधान्याने विचार करण्यात आला होता. भूमिहीन शेतमजूर आणि गरीब शेतकरी यांच्या समस्या कशा सोडवाव्यात या संदर्भात डॉ. आंबेडकरांनी अभ्यासपूर्ण लेख लिहिले आहेत. डॉ. आंबेडकरांनी शेती आणि गरीब शेतकरी यांच्या समस्या जाणून, त्यावर उपाययोजना सुचविल्या आणि प्रत्यक्षात त्यांच्या कल्याणासाठी लढे उभारले. त्यांनी स्थापन केलेल्या ‘स्वतंत्र मजूर पक्षा’च्या जाहिरनाम्यामध्ये शेती प्रश्नांना अग्रक्रम दिला होता.

डॉ. आंबेडकरांनी १७ सप्टेंबर १९३७ ला मुंबई विधिमंडळात खोती पद्धती संपुष्टात आणण्याचे विधेयक मांडले. “शासनाने ती पद्धत बंद केल्यावर त्या विरुद्ध कुणाला न्यायालयात आव्हान देता येणार नाही, असे त्यात तरतूद केली होती. या विधेयकाच्या अनुषंगाने अधिसूचना निघाल्यावर खोत कर द्यायला बाध्य असणार नाही, खोत म्हणून मिळणाऱ्या अधिकारांपासून या कायद्यान्वये वंचित झाल्यावर शासन खोतांना नुकसान भरपाई देईल, प्रस्तुत विधेयकान्वये खोती पद्धत रद्द झाल्यावर व्यवस्थापनासाठी खोताच्या अधिकारात असणाऱ्या शेत जमिनीवर त्या शेतीशी संबंधित शेतमजुरांना १८७६ च्या भूमी महसूल नियम भाग ३(१७) प्रमाणे उपलब्ध सर्व अधिकार मिळतील. प्रस्तुत कायदा लागू झाल्यावर जर व्यवस्थापन किंवा वहिवाटी विषयी काही संघर्ष निर्माण झाला तर, विशिष्ट अधिकाऱ्यांमार्फत चौकशी करून चौकशीचा अहवाल जिल्हाधिकाऱ्यांकडून निकालासाठी जिल्हा न्यायालयाकडे किंवा त्यासाठी नियुक्त न्यायाधिकरणाकडे सुपूर्द करण्यात येईल.”^३ अशा प्रकारे या विधेयकात महत्त्वपूर्ण तरतूद केली होती. डॉ. आंबेडकरांना या देशातील गरीब शेतकऱ्यांच्या प्रश्नांची जाणीव होती. त्यांनी शेतकऱ्यांचा प्रश्न हातात घेऊन त्या संदर्भात चळवळ चालविली. ‘खोती’ हा देखील जमीनदारीचाच एक प्रकार होय. खोतांच्या

अधिकाराखालील जमिनी शेतकरी कसत आणि त्या बदल्यात ते खोतांना जमीन महसूल देत. या महसूलातील काही भाग खोत शासनाकडे जमा करित. हे शेतकऱ्यांचे मोठे शोषण होते. या प्रकारच्या खोती पद्धतीमुळे शेतकऱ्यांना गुलामीचे जीवन जगावे लागत असे.

डॉ. आंबेडकरांनी शेतकऱ्यांना खोताच्या गुलामीतून मुक्त करण्यासाठी खोती पद्धतीच्या विरुद्ध शेतकऱ्यांची चळवळ उभारली. “शेतकरी आज खोती पद्धतीमुळे गुलामीत खितपत पडला आहे.”^४ डॉ. आंबेडकरांनी कोकणातील कुणबी लोकांची संख्या पाहून या लोकांना जागृत करण्याचे महत्त्वपूर्ण कार्य केले. डॉ. आंबेडकरांनी कुणबी लोकांना आपल्या अध्यक्षीय भाषणात सांगितले की, “कुणबी लोकांनी आपल्या स्वाभिमानाला जागून वरिष्ठ लोकांची हलकी-सलकी कामे करून स्वतःचा सामाजिक दर्जा मुळीच कमी करून घेऊ नये. स्वालंबन आणि स्वाभिमान बाळगून आपण आपले कार्य नेटाने करतांना ऐक्य व संघटना स्थापन करा, आणि अशा एकोप्याच्या संघटनेच्या चळवळीने आपल्या गाऱ्यांच्याची दाद कौन्सिलपर्यंत जावून लावून घेता येईल. असल्या नेटाच्या प्रयत्नांचा परिणाम खात्रीने यशस्वी होईल याची मला खात्री वाटते.”^५ अशा प्रकारे रत्नागिरी जिल्हा शेतकरी परिषद, चिपळूण येथे १४ एप्रिल १९२९ रोजी भरविण्यात आलेल्या भाषणात त्यांनी शेतकऱ्यांना मोलाचे मार्गदर्शन केले. या खोती पद्धतीचा ही परिषद तीव्र निषेध करते व ती नाहीशी करावी अशी सरकारास आग्रहाची सूचना करते.^६ अशाप्रकारे शेतकरी परिषदेतील अध्यक्षांच्या भाषणानंतर वरील ठराव एकमताने पारित करण्यात आला होता.

स्वतंत्र मजूर पक्षाचे नेते डॉ. बाबासाहेब आंबेडकर यांच्या नेतृत्वाखाली मुंबईच्या आझाद मैदानावरून मोर्चा काढण्यात आला. ते वर्ष होते १९३८ वे. या वेळी मुंबई विधीमंडळाचे अधिवेशन सुरू होते. १० जानेवारी १९३८ रोजी कोकण, सातारा, नाशिक येथील शेतकरी मोठ्या संख्येनी उपस्थित होते. या जिल्ह्यांमधील २०-२५ हजार शेतकऱ्यांचा मोर्चा डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली काढण्यात आला होता. हा प्रचंड मोर्चा विधीमंडळावर नेण्यात आला होता. हा शेतकऱ्यांचा मोर्चा संघटित व योग्यरीतीने यशस्वी करण्याकरिता स्वतंत्र मजूर पक्ष व इतर शेतकरी संस्थांनी सहकार्य केलेले दिसून येते. या मोर्चामध्ये जमलेल्या शेतकऱ्यांच्या हातात ‘खोती पद्धती नष्ट करा’, ‘सावकारशाहीला मूठमाती द्या’, ‘शेतकऱ्यांचा विजय असो’ अशा मोठमोठ्या पताका फडकत होत्या. या मोर्चात सामील होण्यासाठी चौपाटी मार्गाने मुंबईतील “बालू” लोकांची तिसरी मिरवणूक या शेतकऱ्यांच्या मिरवणुकीत सामील झाली होती. त्या शिवाय ठाणे-कल्याणइत्यादि ठिकाणाचे शेतकरी निरनिराळ्या मार्गाने आझाद मैदानावर येत होते. हा मोर्चा सायंकाळी ५ वाजता आझाद मैदानावर आला. येथे डॉ. आंबेडकरांच्या अध्यक्षतेखाली जाहीर सभा झाली होती. डॉ. आंबेडकर हे स्वतंत्र मजूर पक्षाचे नेते होते.

डॉ. बाबासाहेब आंबेडकर हे भाषण करावयास उभे राहताच त्यांच्या नावाचा जयघोष करण्यात आला. आपल्या अध्यक्षीय भाषणात शेतकऱ्यांना मार्गदर्शन करतांना स्पष्टपणे सांगितले की, “कष्टाळू लोकांची संघटना करावयाची झाल्यास त्यात जातिभेद, धर्मभेद यांना मुळीच थारा मिळता कामा नये. हा कष्टाळू वर्ग अगोदरच बिकट आर्थिक दडपणाने दडपला गेलेला आहे. अशा परिस्थितीत जी संघटना झाली आहे. मी म्हणत आहे त्याप्रमाणे विषमता दिसता कामा नये. अशा तऱ्हेचे सर्व जातीच्या कष्टाळू वर्गाचे हे संघटन पाहून मला आनंद होत आहे. “आपली परिस्थिती अशी आहे की आपणाजवळ आज धन नाही. आपल्या चळवळीचा सर्वत्र ठिकाणी प्रचार करण्याकरिता एखादे प्रभावी दैनिक वर्तमानपत्र नाही. सरकारचे सहाय्य मिळण्याची आशा नाही. म्हणून आपण आपली स्वतंत्र आणि संघटित अशी संघटना करा आणि आपला लढा सर्व प्रकारचे भेद विसरून लढविण्यास धैर्याने तयार व्हा !”^७

या सभेनंतर शेतकऱ्यांच्या वतीने डॉ. आंबेडकर यांच्या नेतृत्वाखाली तातडीच्या मागण्यांचे एक निवेदन तयार करण्यात आले. ना. खेर यांना आपल्या मुलभूत आणि तातडीच्या मागण्यांचे निवेदन देण्यात आले. या मुलभूत मागण्या मुंबई सरकारपुढे सादर केल्या होत्या त्या खालीलप्रमाणे -

मुंबई सरकारपुढे सादर केलेल्या मुलभूत मागण्या -

१. शेतकरी वर्गाला स्वतंत्रपणे व सुखासमाधाने राहता यावे म्हणून जमिनीची प्रत्यक्ष मशागत करणाऱ्यालाच त्याच्या मेहनतीचे फळ मिळाले पाहिजे.
२. जमिनीची मशागत करून तीवरच जगणाऱ्या शेतकऱ्यांना न्याय द्यायचा असेल तर, त्यांच्या आर्थिक हिताची व्यवस्था व्हायची असेल तर खोत इमानदारासारखे मध्यस्थ नसले पाहिजेत.
३. जमिन कसणाऱ्या शेतकऱ्यांवर कर अगर पट्टी बसविण्यापूर्वी त्याला चरितार्थापुरती योग्य ती सोय करून देणे हे सरकारने आपले कर्तव्य मानले पाहिजे.
४. त्याचप्रमाणे किमान मजूरी देण्याची कायद्याने सोय करून त्यांच्या हिताला जपणे हे ही लोकमतवादी सरकारचे कर्तव्य आहे.

तातडीच्या मागण्या :

१.ज्याप्रमाणे थकलेल्या शेतसारा बाक्या माफ करण्यात आल्या त्याचप्रमाणे आजपर्यंत थकलेल्या खंडाच्या बाक्याही ताबडतोब माफ करण्यात याव्यात.

२.जमिनीचे किमान उत्पन्न ठरवून त्यापेक्षा कमी उत्पन्नावर सारा अजिबात माफ करावा व किमान उत्पन्नापेक्षा जास्त उत्पन्न असलेल्या जमिनीवर वाढत्या मानाने साऱ्याची आकारणी करण्याच्या दृष्टीने जमीन महसूल कायद्यात दुरुस्ती झाली पाहिजे. त्याचप्रमाणे बाजारभाव उतरले असल्यामुळे ही दुरुस्ती होईपर्यंतच्या मुदतीत ज्यांना सालाना ७५रू. अगर त्यापेक्षा कमी शेतसारा द्यावा लागतो त्यांचा सारा ताबडतोब ५० टक्क्यांनी कमी केला पाहिजे.

३.खोती पद्धती व इमानदार पद्धती या आर्थिकदृष्ट्या नुकसानकारक व सामाजिकदृष्ट्या जुलमी असल्यामुळे या पद्धती भरपाईसह अगर भरपाईशिवाय नष्ट करण्यासाठी कायदा करण्याची व्यवस्था ताबडतोब झाली पाहिजे. त्याचप्रमाणे कुळांकडून खंड वसूल करण्यासाठी व त्यांना छळण्यासाठी जमिनदार जे जे मुदती दाव्यासारखे जुलमी उपाय योजतील अगर योजण्याचा बेत करतील ते ते सर्व ताबडतोब बंद पडले पाहिजेत व सरकारने यासाठी योग्य ती व्यवस्था करावयास पाहिजे.

४.(१) तीन वर्ष जमीन कसणाऱ्या कुळाला कायम कूळ समजले जावे. असा कायदा सर्व जमीनदारांच्या कुळांना लागू केला पाहिजे. या कायद्याला बगल देण्याची कारवाई जमिनदारांना करता येऊ नये म्हणून लँड कमिशन नेमण्यातप यावे व या कमिशनच्या परवानगी खेरीज कुळाच्या अंगाखालील जमिनी काढून घेतली जाता कामा नये. कूळ जोपर्यंत खंड देत आहे तोपर्यंत त्याजकडे तीन वर्ष असलेली जमीन कोणत्याही सबबीवर काढून घेतली जाता कामा नये.

(२) साऱ्याच्या मानाने फक्त तिसरा हिस्सा अधिक खंड घ्यावा, जास्त खंड कुळांकडून घेता येऊ नये.

५.लहान शेतकऱ्यांची पाणीपट्टी ५० टक्क्यांनी कमी केली पाहिजे. बहुसंख्य लहानलहान शेतकरी व कुळे यांना फायदेशीर होईल असे धोरण इरिगेशन खात्याने चालविण्याच्या दृष्टीने इरिगेशन कायद्यात दुरुस्ती केली पाहिजे.

६.सर्व खेड्यांना मोफत चराई राने असावीत.

७.कर्ज निवारणाचा योग्य तो कायदा सर्वत्र लागू होईपर्यंत कर्ज तहकूबी जाहीर करावी.

८.शेतकऱ्यांच्या हातून सावकारांच्या हाती जमीन जाऊ नये या दृष्टीने सावकारीवर बंधने घालावीत.

९.शेतकऱ्यांच्या निवारणासाठी लागणारी किमान जमीन व त्याच्या चरितार्थाला लागणाऱ्या वस्तूवर सावकारी जप्ती आणण्यास बंदी झाली पाहिजे.

१०.वयात आलेल्या सर्व स्त्री-पुरुषांस मताधिकार.

- ११.वेठ-बिगार करून घेणे व कायदेशीर रीतीने पैसे उकळणे हे फौजदारी गुन्हे ठरविले पाहिजेत.
१२.जमीन महसूल खात्यातील सर्व मॅजिस्ट्रेटी अधिकार काढून घ्यावेत.
१३.कसता येण्याजोगी सर्व पडित जमीन उपरी शेतमजूरांना मोफत वाटून द्यावी.

अशाप्रकारे शेतकऱ्यांच्या मोर्चाचा सरकारवर प्रचंड प्रभाव पडला, म्हणूनच मुंबई सरकारने शेतकऱ्यांची जमिन विकण्यास बंदी करणारे बिल पास केले. या १९३८ च्या शेतकऱ्यांच्या यशस्वी मोर्च्यानंतर शेतकऱ्यांची चळवळ अधिक तीव्र व्हावी यासाठी डॉ. आंबेडकर प्रयत्न करित होते. डॉ. आंबेडकरांनी शेतकऱ्यांच्या परिस्थितीचे प्रत्यक्ष अवलोकन करण्यासंदर्भात दौरे काढले. १४ मे १९३८ रोजी कणकवली येथे कोकणातील शेतकरी बांधवांची प्रचंड मोठी सभा झाली होती. तसेच १५ मे १९३८ रोजी देवरुखला सुद्धा प्रचंड मोठी सभा झाली होती. या सभेत कुणबी, मराठे आणि अस्पृश्य शेतकरी बांधव मोठ्या संख्येने उपस्थित होते. महत्त्वपूर्ण असे की त्यांच्या सोबत मुसलमान शेतकरी सुद्धा उपस्थित होते.

देवरुखला ४-५ हजार शेतकरी बांधव मोठ्या आतूरतेने वाट पाहत होते. तेव्हा डॉ. आंबेडकरांनी आपल्या भाषणात स्पष्टपणे सांगितले की, “आपला उद्देश खोती बिल सुधारणे हा आहे. शेतकऱ्यांनी आपला सनदशीर लढा लढावा व तो लढत असता सर्व बाजूंची आपली संघटना करावी. काँग्रेसने जर खोती बिल नामंजूर केले तर सत्याग्रहरूपी मोहीमेस शेतकऱ्यांनी सज्ज असावे. कुणबी वर्गाने याहीपेक्षा मोठ्या संख्येने स्वतंत्र मजूर पक्षाला येऊन मिळावे. कारण हाच पक्ष गरीब, कामकरी, शेतकरी वर्गाचे हित साधणारा आहे. तेव्हा सर्व जाती-पंथ भेद दूर ठेऊन सर्व शेतकऱ्यांनी हा लढा जोराने व संघटीतपणे व शिस्तीने लढावा. आपला लढा खऱ्या तत्त्वांचा आहे. बहुसंख्यांक असा शेतकरी व कामकरी वर्ग या देशाचा खरा सत्ताधारी वर्ग बनला पाहिजे आणि याच दृष्टीने आमचा स्वतंत्र मजूर पक्ष धडाडीने कार्य करावयास पुढे सरसावला आहे.”^६

नंतर त्याच दिवशी अरवली (ता. संगमेश्वर) येथे डॉ. आंबेडकर, आमदार घाटगे व आमदार चित्रे यांची, शेतकऱ्यांनी आपला लढा असाच लढावा व स्वतंत्र मजूर पक्षाचे सभासद व्हावे, या विषयावर भाषणे झाली होती. अशा प्रकारे अरवली, चिपळून, खेड, दापोली येथे शेतकऱ्यांच्या सभा झाल्या होत्या. १६ मे १९३८ ला चिपळून येथील शेतकऱ्यांच्या सभेला आपल्या मार्गदर्शनपर भाषणात, शेतकऱ्यांना, आपली गरीब परिस्थिती कशी सुधारावी व सर्व शेतकऱ्यांनी संघटीत होऊन जुलमी खोती पद्धतीला समूळ नष्ट करणे किती महत्त्वपूर्ण कार्य आहे हे सांगितले. २० मे १९३८ ला महाड येथे सभा घेण्यात आली होती. या सभेत १० हजार शेतकरी उपस्थित होते. अशा प्रकारे डॉ. आंबेडकरांनी शेतकऱ्यांच्या अनेक सभा घेतल्या आणि खोती पद्धतीचे बिनसरकारी विधेयक मंजूर करण्यासाठी मुंबई सरकारवर दबाव आणला होता. परंतु त्यावेळी ते विधेयक मंजूर झाले नाही. ते बिल १९५८ मध्ये मुंबई सरकारने नंतर कायदा करून खोती पद्धतीमधील शेतकऱ्यांची खोताच्या गुलामीतून मुक्त करण्याचे महत्त्वपूर्ण कार्य केले. अशा प्रकारे खोतांच्या गुलामीतून शेतकऱ्यांना मुक्त करण्यामध्ये डॉ. आंबेडकरांचे मोलाचे योगदान आहे.

डॉ. आंबेडकरांचा राज्य समाजवाद :

डॉ. आंबेडकरांनी अखिल भारतीय शेड्युल्ड कास्ट फेडरेशनच्या वतीने १५ मार्च १९४७ ला घटना समितीला एक मेमोरेंडम सादर केले होते. हे मेमोरेंडम ‘राज्य आणि अल्पसंख्यांक’ या नावाने सर्वांना परिचित आहेच. हे मेमोरेंडम अद्वितीय आहे. डॉ. आंबेडकरांना अभिप्रेत असलेल्या आर्थिक विकासाच्या कार्यक्रमाची ब्ल्यू प्रिंट होय.^६ अनेक अर्थतज्ञांचे हेच मत आहे. या मेमोरेंडमध्ये डॉ. आंबेडकरांनी राज्यसमाजवादाची संकल्पना मांडली आहे.

या मेमोरेंडमध्ये शेतीचे राष्ट्रीयकरण करून सामुहिक शेती या संबंधीचे महत्त्वपूर्ण विचार मांडले आहेत.

- १.जे उद्योग प्रमुख आहेत किंवा जे उद्योग प्रमुख पायाभूत म्हणून जाहीर करण्यात आले आहेत असे उद्योग राज्याच्या मालकीचे असावेत आणि ते राज्याद्वारे चालविण्यात यावे.
- २.जे उद्योग प्रमुख नाहीत, असे उद्योग राज्याच्या मालकीचे असावे आणि राज्याद्वारे किंवा राज्याने स्थापन केलेल्या मंडळाद्वारे चालविण्यात यावे.
- ३.विमा हा राज्याचा एकाधिकार असावा. विधीमंडळाने ठरविल्यानुसार आपल्या उत्पन्नानुसार प्रौढ नागरिकाने विमा काढला पाहिजे. असे बंधन राज्याने घालावे.
- ४.शेती व्यवसाय हा राज्याचा उद्योग असावा.^{१०}

त्यांनी राज्य समाजवादाच्या संकल्पनेत शेतीचे राष्ट्रीयकरण करून सामुहिक शेतीची संकल्पना मांडली. १९५२ च्या सार्वत्रिक निवडणुकीसाठी शेड्यूल्ड कास्ट्स फेडरेशनच्या जाहिरनाम्यात शेतीची उत्पादकता वाढविण्यासंबंधित शेतीमध्ये यांत्रिकीकरणाचा अवलंब करून सिंचन आणि विजनिर्मितीवर भर देणे, लघुउद्योगधंद्यांचा पुरस्कार केला होता. या योजनेमुळे आर्थिक जीवन समृद्ध होण्यास महत्त्वपूर्ण असे 'राज्य समाजवाद' सुचविले. विधीमंडळाच्या इच्छेवर राज्य समाजवादाची स्थापना अवलंबून राहणार नाही, तर राज्य समाजवादाची स्थापना संविधानाद्वारे करण्यात येईल. विधीमंडळ आणि कार्यपालिकेच्या कोणत्याही कृत्याद्वारे ही योजना बदलविता येणार नाही.^{११} या योजनेमुळे देशातील भांडवलदार, जमिनदार व संस्थानिक यांना हादरा बसणार होता. म्हणून त्यांनी त्यावेळी या योजनेस कडाडून विरोध केला होता. डॉ. आंबेडकरांची राज्य समाजवादाची योजना ही क्रांतीकारक घटना होती. अशाप्रकारे देशात आर्थिक समता प्रस्थापित करण्यासाठी डॉ. आंबेडकरांनी महत्त्वपूर्ण योगदान दिले.

संदर्भ

१. डॉ. बाबासाहेब आंबेडकर विचारधारा, संपादक - प्रा. वामन निंबाळकर, प्रबोधन प्रकाशन, २००६, पृ. १२२.
२. ततैव, १२२.
३. भारतीय कृषि परिवर्तन आणि डॉ. बाबासाहेब आंबेडकर, प्रकाशक - डॉ. आंबेडकर अँग्रीकल्चर असोसिएशन ऑफ इंडिया, प्रकाशन, २०१६, पृ. ५९.
४. डॉ. बाबासाहेब आंबेडकर लेखन आणि भाषणे खंड १८, भाग १ (१९२० ते १९३६), महाराष्ट्र शासन, २००२, पृ. १६४.
५. ततैव, पृ. १६४.
६. ततैव, पृ. १६४.
७. डॉ. बाबासाहेब आंबेडकर लेखन आणि भाषणे खंड १८, भाग २ (१९३७ ते १९४५), महाराष्ट्र शासन, २००२, पृ. १७४.
८. ततैव, पृ. १५३.
९. डॉ. स्नेहल रामटेके, "डॉ. आंबेडकरांचा स्वतंत्र मजूर पक्षाचा जाहिरनामा : एक चिकित्सक अभ्यास", लघुशोध प्रबंध, २००६, रा.तु.म. नागपूर विद्यापीठ, नागपूर, पृ. २७.
१०. ततैव, पृ.३०.
११. डॉ. बाबासाहेब आंबेडकर विचारधारा, संपादक - प्रा. वामन निंबाळकर, प्रबोधन प्रकाशन, २००६, पृ. ११८.

डॉ. बाबासाहेब आंबेडकरांचे हिंदू कोड बिलाबाबत विचार

प्रा. राजेश नारायण इंगोले

प्रस्तावना :-

डॉ. बाबासाहेब आंबेडकर देशातील सर्व जाती धर्मातील लोकांच्या उन्नतीसाठी कार्य करणारे, भारतीय राज्यघटनेचे शिल्पकार, संशोधक, पत्रकार, लेखक, समाजशास्त्रज्ञ, अर्थशास्त्रज्ञ, तत्वज्ञानी, दलित आणि महिला अधिकाराचे उध्दारक, बौध्द साहित्याचे अभ्यासक, देशातील पहिले कामगार मंत्री, राजनितीतज्ञ, विज्ञानवादी, समता, स्वातंत्र, बंधुता आणि सामाजिक न्यायाचे पुरस्कर्ते इत्यादी नावाने संबोधले जातात.

हिंदू कोड बिल हे भारतातील कायद्याचा मसूदा होता. हा मसूदा २४ फेब्रुवारी १९४९ रोजी संसदेत मांडला गेला. स्वतंत्र भारताचे पहिले कायदेमंत्री डॉ. बाबासाहेब आंबेडकरांनी या भारतातील जाती, धर्मातील स्त्रीयांना जाचक रूढी आणि परंपरापासून सुटका मिळावी यासाठी हा मसूदा लिहीला. आंबेडकरांनी ४ वर्षे काम करून हे हिंदू कोड बिल तयार केले. हे बिल इ.स. १९४७ पासून ते फेब्रुवारी १९४९ रोजी संसदेत मांडले. हा मसूदा ७ वेगवेगळ्या घटकांशी निगडित कायद्याचे कलमात रूपांतर करणार होते.

हिंदू कोडबिल पुर्वीची पार्श्वभूमी :-

हिंदू समाजाला लागू पडणारा हिंदू कायदा हा ब्रिटिश आमदानीत तयार करण्यात आलेला आहे. त्याचा पाया वेद, स्मृती, यात हिंदू धर्माच्या धर्मशास्त्रज्ञ यांनी सांगितलेले आचारविनिमय आणि हिंदूच्या आचार विचारातून निर्माण झालेल्या व समाजात रूढ झालेल्या रूढी परंपरा यांचा समावेश आहे. वेदात आचार— विचार जे नियम सांगितलेले आहेत ते कालपरत्वे व प्रसंगानुरूप श्रुती व स्मृतीच्या धर्मशास्त्रज्ञाने विशद करून वाढविले. वेद म्हणजे आर्ये ऋषिने दिलेला दिव्य संदेश होय. श्रुती म्हणजे वेद वाक्य परंपरेने ऐकलेले दिव्य ज्ञान होय. या सर्व ज्ञानाचा समुच्चय म्हणजे हिंदू धर्म होय. हिंदू धर्माने सांगितलेले सर्व नियम स्त्री व पुरुष यांच्यातील व्यवहारी संबंधाबद्दल कडक नियम करण्यात आले. यामुळे हिंदू समाजातील निरनिराळ्या जाती आणि स्त्री — पुरुष यांच्या जिवनाच्या प्रत्येक क्षेत्रात कमालीची विषमता निर्माण झाली.

हिंदू कुटूंब पध्दतीच्या मालकीच्या स्थानावर जंगममालमत्ता असेल तर तिची व्यवस्था व वाटप पध्दती डायभाग आणि मिताक्षरीड पध्दतीनुसार चालत. या पध्दतीतील नियम स्त्रीयांवर अन्याय करणारे त्यांचा वारसा हक्क नाकारणारे होते. म्हणून यातील अनेक अडीअडचणी कटकटी, स्त्रीयांचा वारसा हक्क, त्यांच्या वरील विवाह संबंधाचे अनेक अन्याय मुलक बाबी, दुरुस्ती व्हावी म्हणून अनेक समाजसुधारकांनी व संस्थांनी मागणी केली. म्हणून १९४१ साली दि हिंदू कोड कमिटी नेमली गेली व सर्व हिंदू कायद्याचे संहितीकरण करून सर्व हिंदूना एकच कायदा लागू करावा व त्यात हिंदू स्त्रीयांना समान हक्क देण्यात यावा.

हिंदू कोड बिलाची वैशिष्ट्ये :-

१. हा एकच हिंदू कायदा सर्व देशभर लागू करण्यात यावा.
२. हा नवा कायदा जाती, पंथातील भेद मानत नाही.
३. हिंदू धर्मातील सर्व जाती — जमाती, पंथ —उपपंथ, ब्राम्हणी समाज, प्रार्थनी समाज, आर्य समाज, लिंगायत समाज यांचा असा हिंदूत समावेश करण्यात येतील. त्याच प्रमाणे जैन, बौध्द आणि शिख धर्मीय देखील या कायद्याखालील येतील.

हिंदू कोड बिल आणि डॉ. बाबासाहेब आंबेडकर :-

डॉ. बाबासाहेब आंबेडकर एक प्रख्यात वकिल होते. जाती व्यवस्थेत स्त्रीयांना कमी लेखले जात होते. त्यासाठी हिंदू कोड बिल असे बनविले पाहिजे ज्यामुळे देशातील सर्व स्त्रीयांना समान अधिकार प्राप्त होतील. डॉ. बाबासाहेब आंबेडकरांनी काही विशेष वर्ग किंवा विशेष जातीच्या स्त्रीयांना त्याचा फायदा होईल. यांची चिंता नव्हती. त्यांना सर्व जाती आणि वर्गाच्या स्त्रीयांना अधिकाराचे संरक्षण करायचे होते. देशाच्या विकासासाठी सर्व वर्गातील लोकांना समानतेचा अधिकार मिळाला पाहिजेत. म्हणून डॉ. बाबासाहेब आंबेडकरांनी १९४८ मध्ये संविधान सभेत हिंदू कोड बिलाचा मसूदा प्रस्तुत केला.

सामाजिक समतेच्या आंदोलनात स्त्रीयांना पुरुषांबरोबर लेखण्याच्या कार्यातील सर्वोच्च कळस म्हणजे डॉ. बाबासाहेब आंबेडकरांचे हिंदू कोड बिल होय. हिंदू कोड बिल म्हणजे भारतातील स्त्री मुक्तीचा जाहिरनामा होता. हिंदू कोड बिल हे भारतातील कायद्याचा मसूदा होता. हा मसूदा २४ फेब्रुवारी १९४९ रोजी संसदेत मांडले होते. स्वतंत्र भारताचे पहिले कायदेमंत्री डॉ. बाबासाहेब आंबेडकरांनी या भारतातील सर्व जाती धर्मातील स्त्रीयांना जाचक रूढी आणि परंपरापासून सूटका मिळावी यासाठी हा मसूदा लिहीला. डॉ. बाबासाहेब आंबेडकर यांनी ४ वर्षे यावर काम करून हे हिंदू कोड बिल तयार केले. या बिलामध्ये प्रथमच स्त्रियांना पुढिल अधिकार मिळणार होते.

१. घटस्फोट देण्याचा अधिकार, घटस्फोट मिळाल्यास पोटगी मागण्याचा अधिकार.
२. एक पत्नी असतांना दुसरी पत्नी करण्यास मनाई करण्याचा अधिकार.
३. दत्तक घेण्याचा अधिकार.
४. वडिलोपार्जित संपत्तीचा हिस्सा मिळण्याचा अधिकार.
५. स्त्रीयांना स्वतः मिळकतीवर अधिकार
६. मुलीला वारसा घेण्याचा अधिकार.
७. अंतजातीय विवाह करण्याचा अधिकार.
८. स्वतः चा वारसा निश्चित करण्याचा अधिकार.

इत्यादी अधिकार या कोड बिलामार्फत भारतीय स्त्रीयांना मिळणार होते, कारण या बिलाने बहुजन समाजाचे जेवढे हित होईल तेवढे हित घटना करू शकत नाही असे त्यांचे मत होते.

डॉ. बाबासाहेब आंबेडकर यांनी ९ एप्रिल १९४८ ला हिंदू कोड बिल निवड कमिटीच्या जवळ पाठविण्यात आले. हे बिल अशा अनेक कुप्रथांना हिंदू धर्मातील दूर करत होते. ज्याला परंपरेच्या नावाखाली काही कट्टरवादी सनातनी जिवंत ठेवू इच्छित होते. त्यांनी बिलाला जोरदार विरोध केला. डॉ. बाबासाहेब आंबेडकरांना सर्व तर्क आणि नेहरूचे समर्थ असूनही सुरुवातीला हे बिल संविधान सभेत प्राप्त होवू शकले नाही.

डॉ. बाबासाहेब आंबेडकरांच्या महिला सक्षमीकरणकरीता हिंदू कोड बिलाची मागणी धरून ठेवली आणि स्त्री कल्याणाचे महत्त्वपूर्ण पाउल उचलले. हिंदू कोड बिलामुळे स्त्रीयां बाबत भेदभाव होता त्यास आळा बसणे व स्त्रीया अधिक सक्षम होतील. अशी आंबेडकरांची धारणा होती. डॉ. बाबासाहेब आंबेडकरांनी हिंदू स्त्रियांना न्याय, हक्क मिळावे म्हणून हिंदू कोड बिल तयार करून ते संसदेस सादर केले. प्रतीगामी विचाराच्या हिंदू सभासदांनी त्याला विरोध केल्यामुळे ते संतप्त होवून २५ सप्टेंबर १९५१ ला मा. पंतप्रधान पंडित नेहरू यांच्याकडे राजीनामा पाठविला. त्यात त्यांनी लिहीले हिंदू कोड बिलाचा खून झाल्यामुळे मी राजीनामा देत आहे. त्यांनी महिलांच्या हक्कासाठी मंत्री पदाचा त्याग केला सत्तेपेक्षा महिलांचा हक्क मिळणे महत्वाचे होते.

परंतु इ.स. १९५५ व १९५६ या कालावधीत केंद्र सरकारने हिंदू कोड बिलाचे ४ निरनिराळे भाग करून चार कायद्यात संमत करण्यात आले ते पुढील प्रमाणे :-

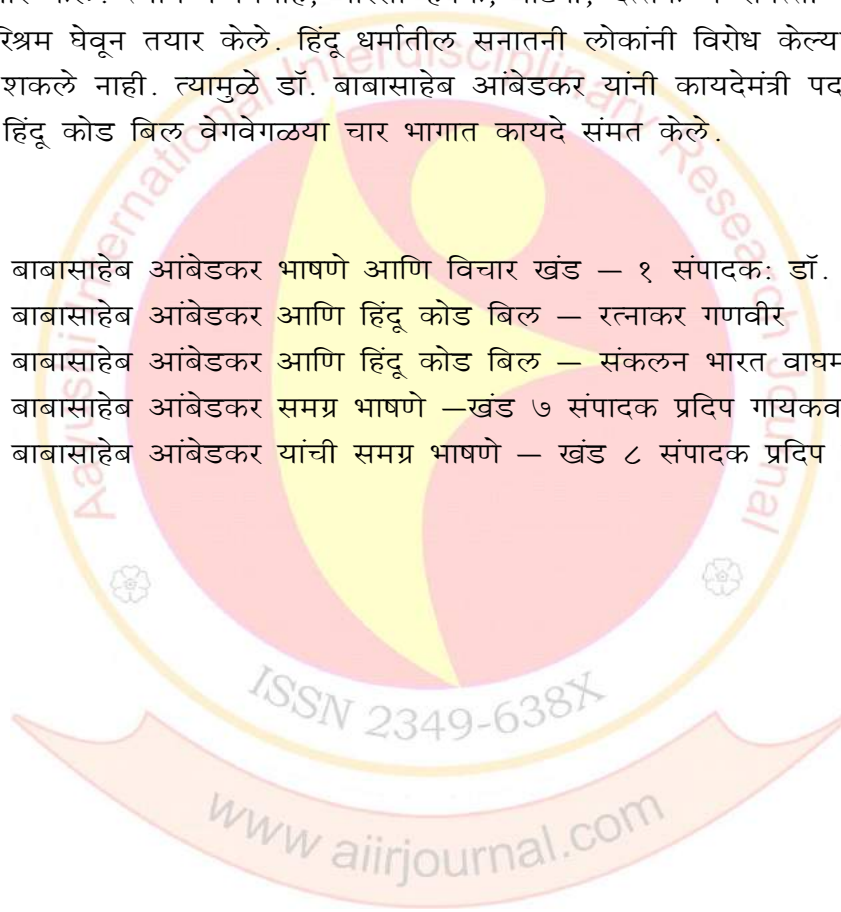
१. हिंदू कायदा १९५५
२. हिंदू वारसा कायदा १९५६
३. हिंदू अज्ञान व पालकत्व कायदा १९५६
४. हिंदू दत्तक व पोटगी कायदा १९५६

सारांश :-

डॉ. बाबासाहेब आंबेडकर यांनी भारतातील सर्व जाती धर्मातील स्त्रीयांना रूढी, परंपरा पासून सुटका व्हावी, स्त्रीयांना सन्मान मिळावा आणि हक्क व अधिकार प्राप्त व्हावे म्हणून डॉ. बाबासाहेब आंबेडकर यांनी हिंदू कोड बिल तयार केले. त्यामध्ये विवाह, वारसा हक्क, पोटगी, दत्तक व संपत्ती समान वाटा, यासाठी चार वर्षे अधिक परिश्रम घेवून तयार केले. हिंदू धर्मातील सनातनी लोकांनी विरोध केल्यामुळे हिंदू कोड बिल संसदेत मान्य होवू शकले नाही. त्यामुळे डॉ. बाबासाहेब आंबेडकर यांनी कायदेमंत्री पदाचा राजीनामा दिला. नंतर केंद्र सरकारने हिंदू कोड बिल वेगवेगळ्या चार भागात कायदे संमत केले.

संदर्भग्रंथ

१. डॉ. बाबासाहेब आंबेडकर भाषणे आणि विचार खंड — १ संपादक: डॉ. धनराज डहाट
२. डॉ. बाबासाहेब आंबेडकर आणि हिंदू कोड बिल — रत्नाकर गणवीर
३. डॉ. बाबासाहेब आंबेडकर आणि हिंदू कोड बिल — संकलन भारत वाघमारे.
४. डॉ. बाबासाहेब आंबेडकर समग्र भाषणे — खंड ७ संपादक प्रदिप गायकवाड.
५. डॉ. बाबासाहेब आंबेडकर यांची समग्र भाषणे — खंड ८ संपादक प्रदिप गायकवाड.



डॉ. बाबासाहेब आंबेडकरांच्या हिंदू कोड बिलातील सशक्त स्त्री

प्रा. कमलेश मानकर

अनिकेत कॉलेज ऑफ सोशल वर्क,वर्धा.

प्राचीन काळी वेगवेगळ्या प्रथापरंपरेच्या जोखडामुळे स्त्रीवर्ग पुर्णपणे पिचल्या गेला होती. स्त्रियांनाही मनुष्याप्रमाणे जागता यावे. स्त्रियांनाही सर्वच अधिकार असावे जेने करून स्त्रीया स्वाभीमानाने जगेल.

हिंदू स्त्रियांना कुटुंबापासून स्वतंत्र राहण्याचा हक्क असावा व त्यांना त्या कुटुंबाच्या स्थावर जगम मालमत्तेतून पोटगी मिळायी असे विधेयक डॉ देशमुख यांनी आणले होते पण ते मंजूर झाले नाही. हिंदू कायद्यात सर्व प्रकारची इष्ट सुधारणा झाली पाहिजे अशी त्यांनी चळवळ सुरु केली व सरकारकडे याबाबत मागणी केली.या सर्व सूचनांचा विचार करून सरकारने (१९४१ साली दि हिंदू कोड कमिटी नेमली. आणि सर्व हिंदू स्त्रियांना समान हक्क देण्यात यावेत. हे या समितीचे प्रमुख काम होते.

त्यावेळी डॉ. आंबेडकर हे कायदेमंत्री होते. कायदेमंत्री म्हणून हिंदू कोड बिलाला कायदेशीररित्या लेखणीबद्ध करण्याचे कार्य त्यांनी केले. डॉ. बाबासाहेबांनी हिंदू कोड बिल तयार करण्यासाठी खुप मेहनत घेतली. हजारो विरोधकांशी चर्चा करून त्यांना आपले म्हणने पटवुन देण्याचा ते मनापासुन प्रयत्न करीत होते. एकीकडे राज्यघटना आणि दुसरीकडे हिंदू कायदा अशा दोन मुल्यवान देणग्या त्यांनी भारताला दिल्या. परंतु ह्या हिंदू कोड बिलाला खुप विरोध झाला.

हिंदू कोड बील काय आहे?

स्त्रियांनी आपल्या हक्कांसाठी पुढे आले पाहिजे-डॉ. बाबासाहेब आंबेडकरभारतीय संविधानाचे कलम 25 प्रत्येक नागरिकाला पूर्ण स्वातंत्र्य प्रदान करते हिंदू कोड बीलाव्दारे डॉ. आंबेडकरानी ज्या सुधारणाचा आरंभ केला त्या सर्व क्षेत्रामध्ये, मोठ्या प्रमाणात स्वीकारल्या गेल्या डॉ. बाबासाहेबानी हिंदू कोड बीला व्दारे विवाह घटस्फोट, वारसा हक्क, दत्तक कायदा, स्त्रीच्या हक्कात प्रदान करून तिला तिचे मानवाधिकार प्रदान केले.

भारताच्या इतिहासात सर्वात प्रथम डॉ. आंबेडकरांनी महिलांसाठी एक आशादायक व सकारात्मक पैलूंचा पाया रोवला. यापूर्वीचा हिंदू वारसा हक्ककायदा १९५६ हिंदू विवाह कायदा १९५५ आणि हिंदू लॉ, याचे कायद्यात रूपांतर होऊ शकले नाही कारण समाजातील कट्टर हिंदू सनातन्यानी या कायद्यांना प्रखर विरोध केला. संपत्तीच्या अधिकाराचा कायदा १९७७ ला याच लोकानी मध्यस्थी करायचा प्रयत्न

केला इथे शारदा अँक्ट चा पण उल्लेख करणे आवश्यक आहे. ज्यात समाजाच्या प्रतिष्ठीत समजल्या जाणाऱ्या कट्टरवाद्यांवर निर्बंध घातले.

हिंदू कोड बिलात स्त्रीचे संपत्तीचे अधिकार, संपत्तीच्या अधिकाराचे वारसांचे क्रम, उदरनिर्वाह, विवाह, घटस्फोट व दत्तक घेण्याचा अधिकार, सजान व पालकत्व इत्यादी स्त्रियांच्या अधिकारांचा कायदा या बिलावर समाजातील परंपरांचे सावट होते हे बिल म्हणजे सर्व इष्टिकोनातून आणि केव्हाही एक क्रांतीकारी उपाय होता. हा कायदा स्त्रियांना, सबळ, सक्षम आणि तिची ओळख निर्माण करायला मदत करणारी पहिली पायरी होती. या क्रांतीकारी उपायात स्त्रीला तिची स्वःची संपत्ती असण्याचा अधिकार मिळणार होता. जी ती आपल्या इच्छेप्रमाणे खर्च करणार होती. डॉ आंबेडकरांनी हिंदू कोड बिल संविधान सभेमध्ये एप्रिल १९५० ला ठेवले या बिलावर ४ वर्षांपेक्षा जास्त चर्चा, वाद-विवाद झाले परंतु अजून पर्यंत त्यावर निर्णय झाला नाही इथे परत सामाजिक सुधारणावर कट्टरवाद्याची वक्रदृष्टी पडली. डॉ. आंबेडकरांच्या म्हणण्यानुसार ही बिलाची हत्या होती,ते बिल पास होण्याआधीच मरण पावले. त्यांना वाटले सरकार ज्यांचेप्रमुख प्रधानमंत्री पंडित जवाहरलाल नेहरू होते, त्यांनी कट्टरवाद्याच्या दबावाला बळी पडून बिल पास करण्यास उत्सुकता दाखविली नाही. डॉ आंबेडकरांनी त्या विरोधात मंत्रिपदाचा राजीनामा दिला. परंतु विरोधकांचा विरोध वाढू लागला.

या बिलावर तीव्र टीका करणारे पार्लमेंटच्या बाहेर जे बिलावर विरोध करणारे होते, त्यांचे नेतृत्व करीत होत. त्यांचे म्हणणे होते, याबिलाने हिन्दू समाजाची खूप मोठी हानी होईल. राष्ट्रपति डॉ. राजेंद्र प्रसादांनी याबिलाचा विरोध करून म्हटले की जरी लोकसभेत हे बिल पास झाले तरी ते त्याला अनुमति देणार नाहीत.

हिंदू कोड बिलाला विरोध करणाऱ्यांचे तीन वर्ग होते एक सनातनी, दूसरा वर्ग राजकीय पुढाऱ्यांचा आणि तिसरा वर्ग सवर्ण हिंदुतील वर्णश्रेष्ठत्वाने पछाडलेल्या लोकांचा, हे बिल पास झाले तर याचा परिणाम असा होईल कि ज्या हिंदुधर्मशास्त्र रक्षकांना जे जमल नाही ते एका अस्पृश्य पंडिताने केले यात आपली नामुष्की होणार आहे, हे बिल जर पास झाले तर बहुजन समाज त्याला आंबेडकर स्मृती म्हणून संबोधिल आणि देशाच्या भावी इतिहासात हेच नमूद करण्यात येईल म्हणून या बिलाला विरोधकांनी विरोध केला त्यात जरी त्यांचे हेतू निरनिराळे होते तरी त्यांचा परिणाम एकच झाला, तो म्हणजे प नेहरू मंत्रिमंडळ विरोधाला घाबरले व 'बिल नामंजूर झाले.

पुरातनमतवाद्याचाचोहोकडून हल्ला होत असतांनाही बाबासाहेब अजिबात घाबरले नाहीत ते म्हणाले' मी जसे बिल तयार केलेले आहे तसेच ते मंजूर झाले पाहिजे या आपल्या मुळ भूमिकेला

बाबासाहेब चिकटून राहिले होते प नेहरुनी बाबासाहेबसोबत चर्चा केली बाबासाहेब आपल्या भूमिकेपासून तसुभरही दूर सरण्यास तयार नव्हते. बाबासाहेब खूप संतापले दोन (२) वर्षे रात्रंदिवस जीवापाड मेहनत करून बिल तयार केले आणि त्याचा शेवट असा झाला. हे पाहून बाबासाहेबाना मनस्वी वाईट वाटले हिंदू कोड बिलाची अशी दुर्दशा झाली आणि त्याबद्दल कोणालाही फारसे वाईट वाटलेले नाही हे पाहून बाबासाहेबांनी मंत्रिमंडळातून बाहेर पडण्याचे ठरविले आणि तसा सविस्तर राजीनामा देण्याचे पत्र १०-८-१९५१ ला लिहले बाबासाहेबांनी राजीनामा दिल्याबद्दल विचारी आणि पुरोगामी विचारसरणीच्या लोकांना फार वाईट वाटले. अशा प्रकारे हिंदू कोडबिलाला तिलांजली देण्यात आली. डॉ. बाबासाहेब आंबेडकरांनी जे हिंदू कोडबिल तयार केले होते. त्यात स्त्रीयांकरीता पुढील प्रमाणे तरतुदी करण्यात आलेल्या होत्या.

डॉ. बाबासाहेब आंबेडकरांचे प्रयत्न प्रशंसनीय होते द टाईम्स ऑफ इंडिया ने.२८ डिसेंबर १९५१ला डॉ. आंबेडकरांचे वक्तव्य छापले, त्यांचे म्हणणे होते बिलाचा उद्देश महिलांच्या प्रगतीत ज्या अडचणी होत्या, त्यांना दूर करणे आहे डॉ. बाबासाहेब आंबेडकरानी सर्वात प्रथम स्त्रियांच्या प्रगतीत जी विघने आहेत त्यांना दूर करण्याचा प्रयत्न केला त्यांनी असा मजबूत दिवाणी कायदा बनविला जो समान तत्वांवर आधारित आहे. व त्यांची व्याप्ती एवढी मोठी आहे की हा कायदा समाजाच्या दुसऱ्या क्षेत्रात पण प्रभावशाली म्हणून सिद्ध होईल. डॉ. आंबेडकरानी स्त्रियांच्या उत्थानासाठी जो प्रामाणिक प्रयत्न केला तो अतुलनीय आहे. त्यापुर्वी स्त्रियांचे भवीतव्य पूर्णपणे काटपंथीयाच्या हातात होते.

डिसेंबर १९५२ रोजी कोल्हापूर येथील राजाराम चित्रपट गृहात सत्काराला उत्तर देताना केलेल्या भाषणात डॉ. बाबासाहेब आंबेडकरानी मनातील खंत बोलावून दाखविली. ते म्हणतात,

'आजच्या जगात संपत्तीच स्वातंत्र्याचा आधारस्तंभ आहे जोवर स्त्रियांना संपत्तीचा वारसहक्क मिळत नाही, तोवर त्याची गुलामगिरी संपणार नाही. त्यादृष्टीने हिंदू कोड बिलात मी तरतूदही केली होती. पण ते बिल मंजूर होऊ शकले नाही. यापुढे आता येणारे बिल कोणत्या स्वरूपात येते व त्यात स्त्रियांच्या स्वातंत्र्याची, हक्काची काय तरतूद आहे याकडे महिला वर्गाने फार बारकाईने पाहिले पाहिजे. इतकेच नव्हे तर आपल्या हक्कासाठी झगडण्यास त्यांनी आपले मनोदौर्य टाकून कंबर कसून पुढे आले पाहिजे, तरच त्याची सुधारणा व प्रगती होईल. एखादया स्त्रीने दुधात विरजण घालून ठेवावे आणि तिला ते विरजण शेवटी नासले असल्याचे दिसावे, तशी स्थिती माझ्या हिंदू कोड बिलाची झाली आहे. मी चार वर्षेदिवसरात्र एक करून ज्या स्वरूपात ते बिल तयार केले होते, त्याच स्वरूपात आता नवीन बिल येईल की नाही, हे सांगता येणार नाही. पण त्यात अमूलाग्र बदल होईल असे मात्र खात्रीने वाटत नाही. डॉ. आंबेडकरांच्या बिलाचा टीकाकारांनी ते हिंदू धर्म शास्त्रास सोडून आहे अशी टीका केली. पण

तसे म्हणणाऱ्यांना त्यांनी आव्हान केले, की मनुस्मृतीचा आधार नाही असे त्यात कोणते कलम आहे, ते त्यांनी दाखवून द्यावे.

तरोच स्त्रियांना घटस्फोटाची तरतूद त्यात करून दि ली होती. ब्राम्हण क्षत्रिय व वैश्य त्रैवर्णि क समाजात घटस्फोटाची म्हणजे काडीमोडाची चाल चालूच आहे. ही चाल असणारे 90 टक्के लोक भारतात आहेत. पण कायदयामध्ये घटस्फोटाची तरतूद करू लागताच कट्टरपंथीयांनी टीकेचे काहूर उठविले.

त्या बिलात स्त्रियांच्या हिताच्या दृष्टीने सर्व बाबींची तरतूद आहे, त्यातील काही महत्वाच्या बाबी आहेत, लग्नात किंवा दत्तकघेण्याच्या बाबतीत जातीभेदाचे बंधन नसावे हे मुख्य तत्व मांडले होते.त्याचा अर्थ असा नव्हे की, जबरदस्तीने आंतरजातीय विवाह व दत्तकव्हावेत.एकमेकांवरीलप्रेमामुळे जर कोणाला आंतरजातीय विवाह करावयाचा झाला किंवा परजातीतील मुलगा दत्तक घ्यावयाची इच्छा झाली तर तसे करण्यास मनुस्मृतीमुळे ती बंदी होती, ती या बिलाने काढून टाकली होती.

नवरा हाच देव मानणाऱ्या आर्य स्त्रिया आहेत. नवऱ्याने कसेही वागविले, तो कसाही व कितीही वाईट असला, त्याच्याशी जीवन कंठणे कितीही कष्टमय झाले, तरी स्त्री आपल्या जुन्या शास्त्रानुसार त्याला सोडून जाऊ शकत नाही.नवऱ्याला मात्रमुभा आहेत. म्हणून ज्या स्त्रीला आपल्या नवऱ्याबरोबर संसार करणे बरे वाटणार नाही, तिला घटस्फोट घेण्याचीया बिलाने मुभा देण्यात आली होती.

त्याचप्रमाणे स्त्री-धनाच्या तरतुदी केल्या आहेत. नवरा मेल्यानंतर त्याच्या ईस्टेटीची मालकी त्या स्त्रीला मिळण्यास बंधने होती, ती डॉ. बाबासाहेबांनी काढून टाकली होती. नवऱ्याच्या मालमत्तेची पूर्ण मालकी त्याच्या पत्नीलाच मिळाली पाहिजे. तसेच एखादी स्त्री मेल्यावर तिचा वारसाहक्क तिच्या मुलीला मिळाली पाहिजे हा त्यांचा हटवाद होता,बाप गेल्यावर भाऊ-भाऊ बापाच्या संपत्तीची वाटणी करून घेतात, त्याभावाबरोबर त्यांच्या बहिणीलाही वाटणी मिळणे गरजेचे आहे.

स्त्रियांच्या सर्वस्वी हिताचे हेबिल मंजूर करण्यासाठी स्त्रियांनी काहीच हालचाल केली नाही ही खेदपूर्वक बाबआहे. डॉ. बाबासाहेब आंबेडकर पुरुष असून देखील स्त्रियांच्या हितासाठी भांडले,पण स्त्रियांनी का उत्सुनता दाखविली नाही हे समजत नाही. या बिलाला पाठिंबा देण्याची गोष्ट तर बाजूलाच राहो, पण काही स्त्रियांनी येऊन ते बिल चांगले नाही असे सांगण्याचा प्रयत्न केला. दिल्लीत असतानातर काही प्रमुख स्त्रियांचे शिष्टमंडळच आले डॉ. बाबासाहेबांना भेटायला. त्यांना डॉ. आंबेडकरांनी ते बिल वाचले का? म्हणून विचारले तर त्यांनी ते वाचले नाही असे सांगितले, न वाचताच का विरोध करता, असेत्यातील मुख्य स्त्रीला बोलावून विचारता ती म्हणाली, माझ्या नवऱ्याने मला रागितले की, तू त्या बिलाला विरोध कर, नाही तर मी दुसरी बायको कस्न घेतो . म्हणून सवत

पत्करण्यापेक्षा बिलालाच विरोध करणेतिला भाग आहे.ही स्त्रियांची मानसिकदुर्बलता आहे. त्यांच्या दुर्बलतेमुळेच या बिलाचा घात झाला. स्त्रियांच्या पायात ताकद असली तर ते बिल बारगळले नसते. पार्लमेंटमध्ये निवडून आलेल्या स्त्रियांनी देखील या बिलाबाबत काही जागरूकता दाखविली नाही.

डॉ. आंबेडकरांच्या बिलाला पाठिंबा देण्यास त्या तयार दिसल्या नाहीत. कारण त्यामुळे पंतप्रधान नाखुष होतील व आपल्याला युनोत किंवा दुसरीकडे कोठे जाण्यास संधी मिळणार नाही याची त्यांना भिती वाटते. अशा प्रकारच्या लोभी वृत्तीनेच आपल्या देशाचे नुकसान होत आहे. सार्वजनिक व राजकीय क्षेत्रात कार्य करणारा हरेक मनुष्य आज आपल्याला मोठा पद मिळेल काय किंवा अमुक जागा मिळेल काय या लोभाने धडपडत असतो. स्त्रियांच्या मनावर परंपरेचा पगडा जास्त असतो. त्यामुळे त्यांच्यात हे मनोदौर्बल्य आहे, हे त्यांनी काढून टाकले पाहिजे.

इंग्लंडमधील स्त्रियांनी मतदानाचा हक्क मिळविण्यासाठी चळवळी केल्या आहेत. त्याचप्रमाणे स्त्रियांनी आपली सुधारणा होण्यासाठी, आपल्याला स्वातंत्र्य मिळण्यासाठी जर हे बिल यावे असे वाटत असेल तर त्यासाठी त्यांनी चळवळ केली पाहिजे. त्याखेरीज स्त्रीवर जुलूम करणारा पुरुष तिची सुधारणा करणार नाही. इंग्लंडमधील स्त्रिया आपल्या इच्छेप्रमाणे घटस्फोट घेऊन स्वतंत्र जीवन जगू शकतात. याचे मूळ कारण त्यांना संपत्तीचा वारसा हक्क असतो हे आहे. तसेच मलबारी समाजात गेल्या 50-60 वर्षांपासून घटस्फोट फारसे होतच नाहीत याचे कारण तेथे स्त्रियालाही वारसा हक्क आहे. त्यामुळेच पुरुष तिच्याशी चांगल्या प्रकारे वागतो म्हणून पुरुषाप्रमाणेच आपल्यालाही वारसा हक्क मिळावा यासाठी स्त्रियांनी चळवळ सुरू करावी. घरात बसून किंवा सभा, संमेलने व ठराव करून या गोष्टी होणार नाहीत. त्यासाठी स्त्रियांनी स्वतः चळवळ करण्यास पुढे यावे आणि आपले अधिकार स्वतः मिळवून घेणे आवश्यक आहे.

संदर्भ :

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प्रा. डॉ. वाल्मिक शंकर आढावे

सहयोगी प्राध्यापक,

स्व. अण्णासो. आर.डी. देवरे कला व विज्ञान महाविद्यालय, म्हसदी ता. साक्री, जि. धुळे

प्रस्तावना-

भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकरांचे विचार विज्ञाननिष्ठ, बुद्धीवादी व मानवतावादी होते. त्यातून मराठीतील दलित लेखक, कवींना प्रेरणा मिळाली. बहुजन समाजाच्या उन्नतीसाठी, विकासासाठी मानवी जीवनाला आवश्यक असणारा बुद्धीवाद आणि पुरोगामी विचारधारा त्यांनी महत्वाची मानली. त्यातून 'स्व' चा विचार करणारी दृष्टी निर्माण झाली. साहित्यिकांच्या व्यक्तीगत अनुभवाला सामाजिक अनुभवाशी जोडण्याची नवी दृष्टी मराठी समीक्षेला आंबेडकरांच्या विचारांनी साहित्याला दिली. आंबेडकरी साहित्य विचार सामाजिक व सामुहिक मूल्यांची नवी दृष्टी देणारा मापदंड ठरलेला आहे. कालपर्यंत राजा व मध्यमवर्गीय व्यक्तींची प्रेमभंगाची, दुःखाची अवास्तव चित्र रंगविण्यापेक्षा हजारो वर्षांपासून आर्थिक, सामाजिक, सांस्कृतिक व हिंदू धर्माचे शोषण दुःख रेखाटणारी दृष्टी आंबेडकरांच्या विचारांनी रुजविली. लोकशाही मूल्याची प्रस्थापना साहित्याने केली पाहिजे या विचारसूत्राचे मूळ आंबेडकरांच्या साहित्य विचारात आहे. आंबेडकरांनी भारतीय समाजकारण आणि राजकारणामध्ये प्रवेश केला आणि संबंध सामाजिक आणि राजकीय व्यवस्थेमध्ये मोठ्या परिवर्तनाची सुरुवात झाली. आंबेडकरांनी दलित, उपेक्षित, वंचित तळागाळातल्या घटकांच्या जीवनात जागृती घडविण्यासाठी हाती लेखणी घेतली. मूकनायक, बहिःष्कृत भारत, समता, जनता ह्या पत्रांतून तत्कालीन समाजव्यवस्थेची चिकित्सा करून दलितांच्या वास्तव जीवनावर भेदक प्रकाश टाकला. हू वेअर शुद्राज, अँनिहिलेशन ऑफ कास्ट, द अनटचेबल, हू वेअर दे अँड व्हाय दे बिकम अनटचेबल्स, बुद्धा अँड हिज धम्म, व्हाट काँग्रेस अँड गांधी हँव डन टू दी अनटचेबल्स इ. महत्वाची ग्रंथरचना करून अस्पृश्यतेचे मूळ, त्यांचा इतिहास, वर्णव्यवस्था जाती व्यवस्था, अस्पृश्याची भयानक स्थिती, त्यांचे शोषण त्यांच्यावरील अन्याय, अत्याचार भगवान गौतम बुद्धांचे तत्वज्ञान, भारतीय समाजकारण, राजकारण अशा अनेक विषयांचा चिकित्सक परामर्श घेण्याचा प्रयत्न केलेला आहे. 1927 मधील महाड येथील चवदार तळ्याचा सत्याग्रह, मनुस्मृतीचे दहन आणि 1956 मधील धर्मांतर ह्या घटना दलित वर्गाच्या दृष्टीने अतिशय महत्वाच्या ठरल्या. दलितांनी आंबेडकरांच्या संघर्षमय जीवनातून, लेखनातून, कार्यातून आणि क्रांतिकारक विचारातून प्रेरणा घेऊन साहित्य लेखन केले.

दलित साहित्यावरील प्रभाव-

डॉ. आंबेडकरांनी महाराष्ट्रातीलच नव्हे तर संपूर्ण भारतातील पिढ्यान् पिढ्या हिंदू समाजात बहिष्कृत दलित उपेक्षित राहिलेल्या समाजाला सामाजिक, आर्थिक व राजकीय गुलामगिरीतून मुक्त करण्याचे महान कार्य केले. या कार्यामागे त्यांनी स्वतःची एक मोठी विचारधारा निर्माण केली. त्यांच्या विचारधारेला स्वातंत्र्य, समता, बंधुभावाची आधुनिक लोकशाही मूल्यांची बैठक प्राप्त झालेली होती. यातूनच प्रेरित होऊन दलित साहित्यिकांनी पिढ्यान्पिढ्या सहन करित असलेल्या दुःख, दैन्य, दारिद्र्याला अन्याय अत्याचाराला वाचा फोडली. नामदेव ढसाळांची 'गोलपीठ' या पहिल्या काव्यसंग्रहातील कविता विलक्षण त्वेषातून निर्माण झाली. मराठी काव्य निर्मितीचे सगळे संकेत ढसाळांनी धुडकावून लावलेत. प्रस्थापित समाजव्यवस्थेविषयीचा क्रोध आणि तिरस्कार कवींच्या मनात उफाळून येतो. तसेच कवी आपली मानवतावादी जाणीव- 'आभाळाला आजोबा अन् आजी मानून त्यांच्या कुशीत गुण्यागोविंदाने, आनंदाने रहावे। एक तीळ सर्वांनी करंडून खावा, माणसावर सुक्त रचावे। माणसाचेच गाणे गावे माणसाने ' ' अशा विलक्षण ऋतु पण आवाहक शब्दात व्यक्त करतात. प्रस्थापितांनी चालविलेल्या अन्याय, अत्याचाराच्या आणि शोषणाचे वृत्त ऐकून यशवंत मनोहरांचे हृदय फाटून जाते. आपल्या डोळ्यासमोर सगळा जन्म काळा झाला हे पाहून कवी अंतर्मुख होतात. संस्कृतीचा बागुलबोवा पुढे करणाऱ्या तत्कालीन संस्कृती रक्षकांना ठणकावून सांगतात, 'पाखंड्यांनो आता। नका मारू थापा। आम्ही झालो गुंफा उत्थानाच्या. तर दुसरीकडे, स्वजनांना 'स्वत्वाचा उद्योस्तु करण्याबद्दल आवाहन करतात. दलित कविता ही विद्रोही प्रवृत्तीने नव्या मूल्यांची प्रतिष्ठापना करित पुढे सरकवणारी कविता आहे. स्वातंत्र्य, समता, बंधूता या तत्त्वत्रयीचे अनुगामित्व आणि प्रज्ञा, शील, करुणा, न्याय इत्यादी मूल्यांचा शोध दलित कवितेच्या मुळाशी आहे. सामाजिक जाणिवेतून जीवन वास्तवाचा जिवंत वेध घेणारे म्हणून जीवनाची मूल्ये ही दलित साहित्याची मूल्ये ठरली आहेत. ती त्या जीवनानुभवांच्या आविष्कारातून आकारतात. अनुभवांचा आविष्कार म्हणजे कला. प्रस्थापित समाजव्यवस्थेकडून आलेले अनुभव दलित साहित्यातून आविष्कृत झालेले आहे.

कवी वामन कर्डक यांना बाबासाहेबांच्या विचारांची ऊर्जा लाभली होती. त्यांनी असंख्य गाणी लिहिली. वामनदादांनी आंबेडकरी चळवळीचे गाणे जनतेचे प्रबोधन करण्यासाठी लिहिली आणि गायिली. त्यांना अवगत असलेली कला त्यांनी आंबेडकरी विचारांच्या चरणी अर्पण केली. बाबासाहेबांच्या विचारातील वर्णजातिविरहित समाज, मानवतावाद अतिशय संयमाने पण तितक्याच अर्थपूर्णतेनं त्यांच्या गीतात प्रतिबिंबित झालेला आहे. आंबेडकरांच्या विचाराने माणूस हा केंद्रबिंदू मानला असल्यामुळे वामनदादा माणसाचे हित करणारे गीत गातात-

'माणसा इथे मी तुझे गीत गावे,

असे गीत गावे तुझे हीत व्हावे (हीत व्हावे-138)

असे आपल्या कवितेचे, गीताचे ध्येय असल्याचे ते सांगतात. वामनदादांनी मोठ्या निष्ठेने आंबेडकरी विचार सांभाळला आहे.

भारतीय समाजातील वर्ग जाती व्यवस्थेत ज्या-ज्या लोकसमुहाला सर्वांगाने उपेक्षित ठेवले त्या त्या लोकसमुहातील व्यक्तींनी निर्माण केलेले साहित्य हे शोषित वंचितांचे साहित्य आहे. या देशातील दलित कष्टकरी भटके-विमुक्त आदिवासी आणि स्त्रिया हे या अर्थाने शोषित वंचित म्हणूनच ओळखले जातात. भारतासारख्या कृषिप्रधान देशात जातिप्रधानता असणे आणि त्यातून प्रभावित होणाऱ्या किंवा स्वतःला उच्च समजणाऱ्या सवर्ण जातींनी धर्मग्रंथांच्या आधारे वर्णव्यवस्था निर्माण केली. कनिष्ठ मानल्या गेलेल्या जाती-जमातीचे धार्मिक, आर्थिक, शैक्षणिक, सांस्कृतिक आणि शारीरिक शोषण करणे या देशात अनेक वर्षांपासून वेगवेगळ्या मार्गाने अव्याहतपणे चालू होते या प्रक्रियेविरुद्ध तथागत गौतम बुद्धांनी व म. फुल्यांनी बंड पुकारले. त्याचप्रमाणे 19व्या शतकाच्या उत्तरार्धात आंबेडकरांनी ज्या धर्माने व धर्मग्रंथांनी माणसाचे सर्वांगीण शोषण केले त्याचा विकास नाकारला, परिवर्तनाची संधी नाकारली आणि विद्येची कवाडे बंद केली त्या धर्माला व धर्मग्रंथांना नाकारून या देशातील दलित, उपेक्षित, कष्टकरी, भटके, आदिवासी आणि स्त्रिया या शोषित वंचितांना 'शिका, संघटित व्हा आणि संघर्ष करा' हा क्रांतीकारी विचार देवून शोषण करणाऱ्या विरुद्ध बळ दिले. मानवी विकासाचा मार्ग दाखविला. त्यातून आंबेडकरांच्या विचार कार्याची प्रेरणा घेऊन शोषित वंचितांच्या साहित्याची निर्मिती झाली. आंबेडकरांच्या विचारातून प्रेरणा घेऊन अनेक दलित लेखकांनी लेखन केले. उदा. नामदेव ढसाळ, त्र्यंबक सपकाळे, योगिराज वाघमारे, केशव मेश्राम, अण्णाभाऊ साठे, शंकराव खरात, ना.रा. शेंडे, यशवंत मनोहर वगैरे यासारख्या साहित्यकांनी आंबेडकरांच्या विचारांची प्रेरणा घेवून साहित्य लेखन केले.

स्त्रीवादी साहित्यावर आंबेडकरांच्या विचारांचा प्रभाव -

मराठी साहित्यसृष्टीत आदिवासी साहित्य प्रवाह आहे. यात आदिवासी कवयित्रींच्या मध्ये आंबेडकरी विचारांचा प्रभाव जाणवत राहतो. शिक्षणाने सुसंस्कृत झालेल्या नोकरी व्यवसायामध्ये स्थिरावत असताना वाट्याला आलेल्या यातना कष्टकरी स्त्री म्हणून दैनंदिन जीवनात मीठ भाकरीसाठी संघर्ष करणाऱ्या स्त्रीच्या वेदना आदिवासी कवितांमध्ये त्या शब्दबद्ध झाल्या आहेत. उषाकिरण आत्राम, निर्मला पुतुल, कुसुम आत्राम, कविता आत्राम या कवयित्रींनी आदिवासी स्त्रीजीवनाचा घेतलेला शोध आणि सामाजिक क्रांतीची हाती घेतलेली मशाल आंबेडकरांच्या विचारांनी तेजाळत आहे. डॉ. बाबासाहेबांचे उदाहरण डोळ्यापुढे ठेवून स्वतः मजुरी करून शिक्षण घेणाऱ्या उषाकिरण आत्राम यांचा जीवन प्रवास ग्रामसेविका ते महिला बालविकास प्रकल्प अधिकारी असा उन्नत झाला पण स्वसमाजाच्या वेदना अनुभवत अन्याय, अत्याचार, शोषण डोळ्यांनी पाहत मन आक्रोश करू लागले आणि प्रस्थापित समाज व्यवस्थेविरुद्ध आपल्या समाजाच्या त्या 'म्होरकी' झाल्या. रानावनातल्या सखींना एकत्र आणून समाजजागृती, स्त्री जागृती करण्यासाठी, शोषण, अन्याय, अत्याचार अन्यायाविरुद्ध बंड पुकारून क्रांती करण्यासाठी कष्टकरी, आदिम, श्रमिक, शोषित, पिडीत महिलांचे दुःख वेशीवर टांगण्यासाठी इथल्या समाजव्यवस्थेवर प्रहार करणारी म्होरकी अन्यायविरुद्ध संघर्ष करण्यास आंबेडकरांच्या विचारांनी प्रभावित होते. 'लेखणीच्या तलवारी', 'उजेड पेरीत जा' हे उषाकिरण आत्राम यांचे काव्यसंग्रह आंबेडकरांच्या विचारातूनच लिहिले आहेत.

कवयित्री निर्मला पुतुल झारखंडाच्या संथाळ या आदिवासी जमातीच्या. तिची कविता भारतीय स्त्री कवितेत वेगळी आणि वैशिष्ट्यपूर्ण आहे. आदिवासी कवयित्री म्हणून तिची कविता अधिक उंच होते. स्त्री असून त्यातही आदिवासी स्त्री असणं, आर्थिक परिस्थिती जेमतेम असणं हे निर्मला पुतुल यांच्या कवितेतून पदोपदी जाणवते. तरीही त्यांची कविता केवळ आक्रोश करित नाही. घोषणा देत नाही, विद्रोहाची आग ओकणारी कविता न राहता निर्मलाच्या कविता या साऱ्या सीमेबाहेरच्या वाटतात. कारण कवयित्री निर्मल पुतुल हिला माहिती आहे आपला लढा कुणाविरुद्ध आहे. फक्त एका आघाडीवर नाही तर अनेक आघाड्यांवर आपल्याला सज्ज व्हावे लागणार आहे याचे भान तिला आहे. तिच्या या संघर्षाचा प्रारंभ घरापासून होतो. कुसुम आत्राम हे असेच एक कवयित्रीचे नाव 'आपल्या रान आसवांचे तळे' या काव्यसंग्रहातील 'बेडीबंद' या कवितेतून कवयित्रीने आदिवासी स्त्रीच्या अज्ञानावर कोरडे ओढते. आदिवासी तरुणीला सावध करतांनाच प्रतिष्ठित समाजाचा बुरखा फाडण्यासाठी कवयित्री मागे पुढे पाहत नाही. रानातील मुक्या संवेदनांना आता विद्रोहाची धार आली आहे त्यांचे शब्द आता ओकू लागले आहे. उषाकिरण आत्राम आणि कुसुम आत्राम या दोघीही नागपूर- गडचिरोली परिसरातील गोंड आदिवासी जमातीतील. त्यामुळे त्यांच्या काव्यसंग्रहाची शिर्षकही तेवढीच समर्थक आणि समर्थ आहेत. उषाकिरण आत्राम यांची 'म्होरकी' आणि 'लेखणीच्या तलवारी' कुसुम आत्राम यांचा 'रानआसवांचे तळे' आणि 'रानपाखरांची माय' दोन्ही काव्यसंग्रहातून आदिवासी स्त्रीचे जीवन आणि त्यांचे सर्वांगाने होणारे शोषण त्या शब्दबद्ध करतात. ही स्त्री जाणीव ही स्त्री आत्मभानाची प्रेरणा आदिवासी कवयित्रीच्या कवितेतून प्रकर्षाने जाणवते. आदिवासी स्त्री ही शिकून संघटित होत आहे. संघर्ष करण्यासाठी सक्षम होत आहे. साहित्यातून ती क्रांतीची भाषा बोलते आहे.

निष्कर्ष :-

- 1) डॉ. बाबासाहेब आंबेडकरांच्या विचारांचे साहित्य व्यक्तिकेंद्री नसून ते समुहमनाचे दर्शन घडविणारे आहे.
- 2) सामाजिक लोकशाही मूल्यांचे अधिष्ठान आंबेडकरवादी विचारांच्या साहित्यकृतींनी लाभले आहे.
- 3) आंबेडकरवादी साहित्यातून मानवता राष्ट्रीय एकात्मता इ. मानवी मूल्य जीवनमूल्य प्रकर्षाने चित्रित झालेली आहेत.
- 4) आंबेडकरी विचारधारेने साहित्यिकांच्या व्यक्तिगत अनुभवाला सामाजिक अनुभवाची जोड दिली.
- 5) आदिवासी कवयित्रींनी स्त्रीजीवनाचा घेतलेला वेध आणि सामाजिक क्रांतीची हाती घेतलेली मशाल आंबेडकरांच्या विचारांनी तेजाळत आहे.

संदर्भ :-

- 1) डॉ. यशवंत मनोहर, 'आंबेडकरवादी मराठी साहित्य', भीमरत्न प्रकाशन.
- 2) कुभार ना (संपा.) 'डॉ. आंबेडकर विचारदर्शन' प्रबोधन प्रकाशन, लातूर, प्रथमावृत्ती, 1991.

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- 3) कृष्णा किरवले, 'दलित चळवळ आणि साहित्य', प्रतिमा प्रकाशन, पुणे, प्रथमावृत्ती, 1996.
- 4) प्रकाश खरात, 'साहित्य समीक्षा : बदललेले मापदंड', विजय प्रकाशन, नागपूर, प्रथमावृत्ती, 2010
- 5) भगवान ठाकूर, 'चळवळ आणि मराठी साहित्य', शब्दालय प्रकाशन, श्रीरामपूर, प्रथमावृत्ती-2009.



डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार आणि आजची शैक्षणिक अवस्था

प्रा. विणा शा. काकडे

सहा. प्राध्यापक

आठवले समाजकार्य महाविद्यालय, चिमूर, जि. चंद्रपूर

डॉ. बाबासाहेब आंबेडकरांच्या शैक्षणिक धोरणांचा अभ्यास केला असता हेच लक्षात येते की, डॉ. बाबासाहेबांचे शैक्षणिक विचार अतिशय दुरगामी, विज्ञानवादी, वास्तववादी होते. डॉ. बाबासाहेब आंबेडकर हे राजकीय, सामाजिक विचारवंत होते. डॉ. बाबासाहेब आंबेडकरांनी शैक्षणिकदृष्ट्या समृद्ध होऊनच संपूर्ण विश्वात आपली ओळख निर्माण केली. भारतीय समाजात, समाजव्यवस्थेच्या रचनेत अस्पृश्य समजल्या जाणाऱ्या समाजाला सन्मानाचा दर्जा केवळ शिक्षणामुळेच मिळू शकतो हे त्यांनी ओळखले आणि म्हणूनच त्यांनी शिक्षणाला आपले शस्त्र मानले. शिक्षण म्हणजे दुधारी तलवार असल्याचे प्रतिपादित करत.

प्रस्तावना :-

नागरिकाला नैतिक जबाबदारीची जाणीव निर्माण करून देणारे शिक्षण म्हणजे खरे शिक्षण, “व्यक्तिला जाणिव करून देते ते शिक्षण, जीवनात परिवर्तन घडवून आणणे म्हणजे शिक्षण, व्यक्तिमत्त्वाचा ज्यातून जन्म होतो त्याला शिक्षण म्हणता येईल” ज्यातून माणसात स्वातंत्र्य, समता, बंधुभाव, मैत्रीभाव या मूल्यांचा विकास होतो त्याला शिक्षण असे म्हणतात. शिक्षण म्हणजे ज्ञान आणि प्रज्ञा यांचा सुरेख संगम, शिक्षणामुळे शोषणमुक्त समाज निर्माण व्हावा, शिक्षणामुळे माणसाची सामाजिक, आर्थिक, राजकीय, मानसिक, सांस्कृतिक प्रगती व्हावी. शिक्षणातून माणसात स्वाभिमान, स्वावलंबन निर्माण व्हावा, शिक्षणातून माणसात स्वतंत्र विचार करण्याची क्षमता निर्माण व्हावी, शिक्षणातून माणसाला जीवन जगण्याचा मार्ग सापडला असे डॉ. आंबेडकरांना वाटायचे.

डॉ. बाबासाहेब आंबेडकर समानतेचे पुजारी होते. संपूर्ण हयातभर ते जातीव्यवस्था, सामाजिक गुलामगिरी, शैक्षणिक गुलामगिरी संपुष्टात आणण्यासाठी झटले. सर्वांना समान संधी, समान अधिकार, समान व्यवस्था, समान सोई मिळाल्या पाहिजे. स्वातंत्र्य, समता, बंधुता, विचार स्वातंत्र्य, व्यक्ति स्वातंत्र्य यांचे पुरस्कर्ते होते. संपूर्ण मानवजात एक असून त्यांना समान अधिकार, समान सन्मान, समान संधी मिळायला पाहिजे. वर्णव्यवस्था, जातीव्यवस्था त्यांना मान्य नव्हती. या सर्वांना झुगारून मानव म्हणून जगण्याचा समान अधिकार त्यांना हवा होता आणि तो केवळ शिक्षणामुळेच मिळू शकतो हे त्यांनी ओळखले आणि म्हणूनच शिक्षण हे वाघीनीचे दुध आहे ते प्रत्येकाने प्राशन केले पाहिजे आणि जो ते प्राशन करेल तो गुरगुरल्याशिवाय राहणार नाही.

अध्यनाचे उद्देश :-

- डॉ. बाबासाहेब आंबेडकरांच्या शैक्षणिक विचारांचे अध्ययन करणे.
- डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार आणि आजच्या शैक्षणिक वातावरणातील तफावतीचे अध्ययन करणे.
- सध्याच्या शैक्षणिक अवस्थेच्या परिणामाचे अध्ययन करणे.

गृहितकृत्ये :-

१. डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार आधुनिक आणि दुरगामी होते.
२. डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार आणि आजची शैक्षणिक परिस्थिती यांच्यात तफावत आहे.
३. आजची शैक्षणिक अवस्था फारच बिकट आणि चिंताजनक आहे.

अध्ययन पध्दती :-

प्रस्तुत लघुशोध निबंधात डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार अध्ययनासाठी संशोधनकर्तीने दुय्यम स्रोताचा वापर केला आहे. पुस्तके, लेख, संदर्भग्रंथ यांचा आधार घेण्यात आला आहे.

डॉ. बाबासाहेब आंबेडकरांनी सामाजिक विषमता अगदी जवळून अनुभवली होती. एक माणूस दुसऱ्या माणसाला किती तुच्छतेने वागवतो, त्याला गुलाम समजतो, श्रेष्ठ, कनिष्ठ, उच्च-निच या सर्व सामाजिक कल्पना, रितीरिवाज, चालीरिती त्यांना मान्य नव्हत्या. या सर्वांमधून बाहेर पडायचे असेल, माणूस म्हणून जगायचे असेल तर त्याने आधी शिक्षण घ्यायला पाहिजे. कारण शिक्षण हे एक दुधारी शस्त्र आहे आणि त्यामुळे माणसाचा विकास होईल आणि तो सामाजिक गुलामगिरीतून मुक्त होईल. या सर्व विचारांमधूनच त्यांना सर्वांसाठी शिक्षण सक्तीचे केले, मोफत शिक्षण, प्रौढ शिक्षण, औद्योगिक शिक्षण, मागासवर्गीय जातीतील हुशार, होतकरू विद्यार्थ्यांस परदेशी शिक्षणासाठी शिष्यवृत्ती, एवढेच नव्हे तर प्रत्येक विद्यापीठाचे पुर्ण गठन करून प्रादेशिक शिक्षण देण्याकरीता विद्यापीठे स्थापन करावीत, वसतीगृहे निर्माण करावीत. उच्च शिक्षित होवून शिक्षित मानव हा विज्ञानवादी, शोधकबुद्धी, मानवतावादी, नैतिक मूल्ये जपणारा असावा हा त्यांचा आग्रह होता. म्हणून त्यांनी भारतीय संविधानात कलम ५१ (ज) मध्ये तशी तरतुदच केलेली आहे.

आजच्या परिस्थितीत भारताला स्वतंत्र होऊन सात दशके झाली, भारतीय संविधान घटनात्मक अधिकार असून सुद्धा शिक्षणाची जबाबदारी सरकार घेण्यास तयार नाही. शिक्षणाचे खाजगीकरण करून शिक्षणाचा बाजारच दिसून येतो. उदारीकरणाच्या नावावर व भौतिक विकासाच्या नावावर केवळ धुळफेक सुरू आहे. मुठभर शिक्षण चालकांच्या हातात संपूर्ण शिक्षण व्यवस्था आहे. इंग्रजांच्या काळात १४ टक्के खर्च शिक्षणावर होत होता, आज मात्र केवळ ३ टक्के होत आहे. मागासवर्गीयांना हेतूपुरस्पर शिक्षणाच्या विकासाच्या वाटेवर अडथळे निर्माण केले जात आहे. त्यांना आरक्षणापासून वंचित करण्याचा प्रयत्न मोठ्या प्रमाणावर केल्या जात आहे.

आजच्या परिस्थितीत केवळ श्रीमंत आणि पैसेवाल्या कुटूंबातीलच मुले किंवा विद्यार्थी शिक्षण घेण्याचा विचार करू शकतात. गरीब, मागासवर्गीय कुटूंबातील मुलं/विद्यार्थी शिक्षण घेऊ शकत नाही, कारण आज शिक्षण गुणवत्तेच्या जोरावर नव्हे तर पैशाच्या, वशिल्याच्या जोरावर शिक्षण घेतले जाते. परदेशी शिक्षण केवळ १ टक्के लोक घेऊ शकतात. गरीब विद्यार्थी उच्च शिक्षणाचा विचारही करू शकत नाही आणि कसेतरी करून शिकलाच तर ख नोकरी करू शकत नाही. कारण त्याच्याजवळ डोनेशन द्यायला पैसे नाही किंवा वशिलाही नाही. म्हणून आजही मागासवर्गीय आणि बहुजन समाजातील मुले उच्च शिक्षण घेऊनही नोकऱ्यांपासून वंचित आहेत. आज देशात शैक्षणिक गोंधळच पाहायला मिळत आहे. शैक्षणिकदृष्ट्या उदासिनता दिसत आहे.

निष्कर्ष :-

भारतात शिक्षणाचा दर्जा घसरला आहे. पाहिजे त्या प्रमाणात व्यावसायिक शिक्षणावर भर न दिल्यामुळे आजचे शिक्षण बिनकामाचे ठरत आहे. आजच्या तरुणांना शिक्षणाबद्दल आस्था राहिलेली नाही. आज खऱ्या अर्थाने मोठ्या प्रमाणात

व्यावसायिक शिक्षणाची गरज आहे मात्र आज देशात ५०४ विद्यापीठे यात २४३ राज्यस्तरीय, ५३ खाजगी विद्यापीठे, ४० केंद्रीय विद्यापीठे, १३० अभिमत विद्यापीठे, ३३ राष्ट्राच्या महत्वाच्या संस्था आहे. त्यात २५९५१ महाविद्यालये समाविष्ट आहे. परंतु शैक्षणिक बेकारी दिवसेंदिवस वाढत आहे. शिक्षणाला बाजारस्वरूप आलेले आहे. ही शैक्षणिक अनास्था लवकर दुर झाली पाहिजे अन्यथा त्याचे फार वाईट परिणाम समाजावर होतील. डॉ. बाबासाहेब आंबेडकरांच्या स्वप्नातील शैक्षणिक परिवर्तन आणण्यासाठी उपाययोजना मोठ्या प्रमाणावर करायला पाहिजे तरच आपण त्यांचे स्वप्न पूर्ण करू शकू.

संदर्भ ग्रंथसूची :-

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|----|-----------------------|---|---------------------------------|
| १. | भास्कर लक्ष्मण भोळे | - | डॉ. आंबेडकरांचा वैचारीक वारसा |
| २. | डॉ. गंगाधर पानतावणे | - | पत्रकार डॉ. बाबासाहेब आंबेडकर |
| ३. | धनंजय कीर | - | डॉ. बाबासाहेब आंबेडकर |
| ४. | डॉ. बाबासाहेब आंबेडकर | - | बहिष्कृत भारत |
| ५. | वामन निंबाळकर | - | डॉ. बाबासाहेब आंबेडकर विचारधारा |



डॉ. बाबासाहेब आंबेडकर यांचे शिक्षण विषयक विचार व कार्य

डॉ. सविता अशोक व्हटकर

भोगावती महाविद्यालय, कुरुकली

महाराष्ट्र भूमी ही संतांची व महापुरुषांची कर्मभूमी आहे. यातील महापुरुषांच्या यादीत डॉ. बाबासाहेब आंबेडकर यांचे नाव आपल्या भारतात काय, तर संपूर्ण विश्वात त्यांचे नाव आदराने घेतले जाते. मानव समाजाच्या उत्कर्षासाठी संपूर्ण आयुष खर्ची घालून माणसाने म्हणून कसे जगावे याची शिकवण त्यांनी स्वकर्तृत्वाने समस्त समाजाला दिलेली आहे. अशा बाबासाहेबांचा जन्म १४ एप्रिल १८९१ रोजी मध्यप्रदेशातील म्हू या गावी झाला. अस्पृश्यता हा भारतीय समाजाला लागलेला मोठा कलंक असून अस्पृश्य व्यक्तीला माणूस म्हणून असलेले समतेचे अधिकार ही नाकारलेले होते चातुर्वर्ण व्यवस्थेने निर्माण केलेल्या सामाजिक धार्मिक व आर्थिक जीवनातील गुलामगिरीचे जोखड सहन करत शतकानुशतके हा समाज दयनीय व अप्रगत जीवन जगत होता. सामाजिक सुधारणेच्या किंवा प्रबोधनाच्या काळात काही समाज सुधारकांनी अस्पृश्यता समाजासाठी कार्य केले तथापि या सर्वांपैकी अतिशय निष्ठेने, स्वानुभवाच्या आधारावर, अस्पृश्यांना या गुलामगिरीच्या बंधनातून मुक्त होण्यासाठी जागृत व संघटीत करण्याचे, शिक्षणाद्वारे त्यांच्यात नवविचारांचा प्रसार करण्याचे व आत्मसन्मानाचा नवीन मार्ग दाखविण्याचे कार्य डॉ. बाबासाहेबांनी केले. त्याचबरोबर संपूर्ण भारतीयांचा स्वाभिमान जागृत करून त्यांना अन्यायाविरुद्ध समर्थपणे लढण्यासाठी सज्ज करणारे आदरणीय नेते, अलौकिक बुद्धीमत्ता लाभलेले व सदैव विद्याव्यासंग ग्रंथलेखन यत रमजान होणारे प्रजासत्ताक भारताच्या घटनेचे शिल्पकार म्हणून

डॉ. बाबासाहेब आंबेडकर समस्त भारतीयांना तसेच संपूर्ण जगाला ज्ञात आहेतच या बरोबरच त्यांनी समाजाच्या उद्धारासाठी ही अनेक कल्याणकारी आशा उपाययोजना सुचविलेल्या आहे. त्यापैकी बाबासाहेबांनी जे शिक्षण विषयक धोरण उपयोजिले त्या विषयीचा विचार - विनिमय नी चा प्रस्तुत निबंधात मांडण्याचा प्रयत्न केलेला आहे.

म. जोतीराव फुले यांना डॉ. बाबासाहेब आंबेडकरांनी गुरुस्थानी मानलेले आहे. म.फुले यांनी १८५२ साली अस्पृशांसाठी शाळा काढली होती म्हणजे दालीतोद्धाराच्या कार्याची सुरुवात जोतीरावांनी केली हे स्पष्ट आहे. जातीयतेचे चटके या दोन्ही महापुरुषांनी सोसलेले आहेत. त्याची जास्त वाच्यता न करता तळागाळातल्या बांधवांसाठी शिक्षण व्यवस्था असणे किती महत्वाचे आहे. हे जाणून त्यांनी अत्यंत प्रतिकूल परिस्थितीत त्यांनी शिक्षण विषयक धोरणांची अमलबजावणी केली. कोल्हापूर संस्थानचे राजर्षी शाहू व बडोद्याचे सयाजी गायकवाड या दोन्ही विभूतींनी बाबासाहेबांच्या बुद्धीचा कदर केली त्यांना शिक्षणासाठी योग्य वेळी योग्य ती मदत केली या सर्वांच्या आधाराचा परिपाक जात्याच अलौकिक लाभलेली बुद्धिमत्ता व प्रतिकूल परिस्थितीतून मिळालेले कौटुंबीक

सामाजिक स्वरूपाचे शिक्षण यातून बाबासाहेबांच्या व्यक्तिमत्त्वाची जडप- छाप झालेली आहे. भारतातीय समाजात जागृती घडवण्याची आसेल तर शिक्षण हे तळागाळात पोहोचले पाहिजे. नुसते शिकूनच काही उपयोग नाही तर उच्च शिक्षण सर्वांना मिळावे याकडे त्यांचा मोठा कटाक्ष होता. त्यासाठी आर्थिक तरतूद म्हणून ते स्वतः १९४२ मध्ये मजूरमंत्री असताना 'दलितांच्या शिक्षणासाठी तीन लाखांचे खास अनुदान मंजूर करून घेतले तीस दलित विद्यार्थ्यांना शिष्यवृत्त्या देऊन उच्च शिक्षण घेण्यासाठी परदेशात पाठविले' यावरून आपण स्वतः अगदी प्रतिकूल परिस्थितीतून धेयनिचीतीकडे वाटचाल करताना आपल्या बांधवांचा उत्कर्ष व्हावा या वास्तवाची जाणीव ठेवून असणाऱ्या.

शिक्षणाचा उद्देश हा फक्त नोकरी करून जीवनमान सुधारणे किंवा उंचावणे इतका मर्यादित नसावा याकडे बाबासाहेबांचे पूर्ण पणे लक्ष होते या लक्ष्यानुसार त्यांनी शिक्षणात अल्पयावत ज्ञान, विचार स्वतंत्र, जीवनावश्यक मुल्ले असावीत असा आग्रह केलेला आहे. भारतीय घटनेच्या ४६ व्या कलमानुसार ज्या त्या राज्यसरकारने लोकांच्या विशेषतः मागासलेल्या लोकांच्या शैक्षणिक व आर्थिक हिताकडे खास लक्ष पुरविण्याची तरतूद करण्यात आलेली आहे. परंतु या कलमाचा वापर शासन दहा टक्के सुद्धा करताना दिसत नाही देशातील एकूण लोकसंख्येच्या मानाने निरक्षर लोकांचे प्रमाण फार जास्त आहे. लोक अशिक्षित असले तर ते चांगले, वाईट, योग्य, अयोग्य न्याय – अन्याय ह्यातील भेद समजू शकत नाहीत. योग्य निर्णय घेऊ शकत नाहीत असे त्यांनी स्वतःला आलेल्या अनुभवातून केलेल्या समाजनिरीक्षणातून, भाषणातून व लेखनातून मत मांडलेले आहे. त्यांच्या या विचाराला पंच्यातर ते ऐंशी वर्ष पूर्ण होऊन गेलेली असली तरी त्यांनी जे सांगितले होते त्यात म्हणावा तसा बदल झालेला दिसत नाही कारण शासन हे शिक्षण विषयक धोरण राबविताना उदासीन असल्याचे स्पष्ट दिसते. याची अनेक उदारणे सांगता येतात, या वास्तवाला अनुसरून डॉ. बाबासाहेबांचे मत विचारात घेणे इथे महत्त्वाचे ठरते

सर्वात प्रथम त्यांची लोकशाहीवर असणारी निष्ठा लोकशाहीच्या आधारे समाजात बदले घडवून आणता येतील यावर त्यांचा असणारा विश्वास होय. १९२४ सालच्या २० जुलै रोजी त्यांनी जी बहिष्कृत हितकारणी सभा स्थापन केली. त्या सभेपुढील मुख्य उद्देश होते ते म्हणजे अस्पृश्यता शिक्षणाचे महत्व पटवून देण्यासाठी शिक्षण प्रसार नुसते शिक्षणाचा प्रसार करून चालणार नाही. त्यासाठी मोफत वाचनालये यासोबत त्यांचा आर्थिक स्तर उंचावतो या उद्देशांमुळे तळागाळापर्यंत शिक्षण पोहोचविणे बऱ्यापैकी सोपे होईल असा त्यांचा विचार होता. या विचारांना अनुसरूनच त्यांनी रात्रीच्या शाळा व वाचनालये सुरु केली.

भारतीय शिक्षण व्यवस्थेतील असणारी प्रचंड दरी ही काही अंशी इंग्रजी वातावरणाने अरुंद होत होती. म. फुलेंच्या सारखे दिग्गज ही दरी तळागाळापासून भरून काढण्याच्या ध्येयाने भरलेले होते. त्याआधी शिक्षण क्षेत्रात कार्य करणारे जगन्नाथ शंकर शेठ, बाळशास्त्री जांभेकर, गोपाळ हरी देशमुख, दादासो पांडुरंग तर्खडकर, डॉ भाऊ दाजी लाड, बाबा पद्मनजी ही नवे महाराष्ट्रात अग्रस्थानेने येतात. म. फुलेंच्या नंतर शिक्षण क्षेत्राला सशक्त करण्याचे महत्वपूर्ण कार्य केले ते श्रीमंत छत्रपती राजर्षी शाहू महाराज यांनी त्यानंतर बाबासाहेब आंबेडकर

विठ्ठल रामजी शिंदे, धोंडो केशव कर्वे, कर्मवीर भाऊराव पाटील, शिक्षण महर्षी डॉ. बापुजी साळुंखे या नावांचा उल्लेख आपण आदराने करतो.

डॉ. बाबासाहेबांनी समाजाला समता व स्वतंत्राचा मार्ग दाखवून दिला मुळात आंबेडकरांनी आर्थिक समस्ये साठी जातीव्यवस्था नष्ट केली पाहिजे यावर जोर दिला होता याचे मूळ कारण म्हणजे भारतात असणारी साचेबंद समाज व्यवस्था या व्यवस्थेत फक्त विचार- विनिमयाने बदल होणे कदापिही शक्य नाही हे दूरदृष्टीचा बाबासाहेबांनी जाणले होते.तसेच त्यांना तशी शक्यता ही वाटत नव्हती, म्हणून त्यांनी अस्पृश्यांना शिका संघटीत व्हा, आणि संघर्ष करा. असा महामंत्र दिलेला आहे. परंपरागत गुलामगिरीचे जगणे नाकारल्याशिवाय तळागाळातल्या समाजाला आत्मभान येणार नाही यासाठीचा तरानोपाय म्हणजे फक्त शिक्षणच आहे हे त्यांनी स्वानुभवाने जाणले होते. बाबासाहेब अशा गोष्टी जरी पोटतिडकीने सांगत होते तरी त्यांच्या उरी-गाठी बडोदा येथे नोकरी करतानाचा अनुभव होताच तिथे होणारा अपमान त्यांनी सहन केला अशी परिस्थिती आपल्या बांधवांच्या वाट्याला येऊ नये म्हणून त्यांनी आपले संपूर्ण आयुष्य दलितांच्या मुक्ततेसाठी वेचलेले आहे. वृत्तपत्रे, वैचारिक ग्रंथांच्या माध्यमातून त्यांनी, हिंदू धर्माचे स्वरूप, हिंदू समाजातील राजकीय, धार्मिक सांस्कृतिक व आर्थिक स्थिती या विषयी माहिती सांगून ठेवली आहे. प्रत्येक सभेत त्यांनी पोटतिडकीने अस्पृश्यांविषयी आपले विचार मांडलेले आहे. अस्पृश्य हे एक हिंदू वृत्तीचे अंग आहे मग तो उपेक्षित का? असा त्यांचा विचारांचा अन्वयार्थ माझ्या मते सांगता येतो. त्यांच्या विचारांची जेव्हा पाचमल्ली होऊ लागली तेव्हा मात्र त्यांनी धर्मातरांचा निर्णय घेतलेला आहे. या सगळ्या गोष्टी शिक्षण विषयक विचार व कार्यात मांडण्याचा हेतू हाच की, निदान धर्मातरामुळे तरी आपल्या बांधवांना भारतात माणुसकीची वागणूक मिळेल. असा आशावाद त्यांचा होता आणि हा आशावाद त्यांच्यात बुद्ध्यांच्या विचारांमुळे निर्माण झालेला होता. तरीही अस्पृश्य समाजाची शिक्षणाविषयीची परिस्थिती आन आपण पाहतो आहोत, अनुभवतो आहोत.

सारांश -

प्रस्तुत निबंधात मी. 'डॉ. बाबासाहेबांचे शिक्षण विषयक विचार व कार्य कसे होते. हे मी अत्यंत अल्प स्वरूपात मांडण्याचा प्रयत्न केलेला आहे. बाबासाहेबांचा शिक्षण विषयक धोरणांच्या अभ्यास करताना एक गोष्ट प्रकर्षाने जाणवते आणि ती म्हणजे शिक्षण ही संपूर्ण मानव समाजासाठी अत्यंत महत्वपूर्ण गोष्ट आहे ती प्रत्येकाला कोणत्याना कोणत्या प्रकारे लाभावी समाजातील प्रत्येक घटक शिक्षित झाला तर भारतदेशाची चांगल्या प्रकारे उन्नती होईल. त्यांनी आयुष्यभर जो काही स्वानुभव आलेला विविध विषयांच्या अंगानी समाज निरीक्षापासून अभ्यास केला त्या-त्या प्रत्येक विषयाला, प्रत्येक घटकांच्या ते विचार करतात. त्यांचे प्रश्न लक्षात घेऊन ते कशा प्रकारे सोडविता येतील या विषयीचे विचार लेखनातून भाषणातून चर्चेतून जनमाणसांमोर आणतात. मग तो कोणत्याही परिस्थितीतील कोणत्याही समाजाच कोणताही प्रश्न असो त्याचे उत्तर, असले किंवा त्याविषयाची उपाय-योजना असेल ते ती सर्व समावेशक अशा स्वरूपाची मांडतात. याचे उत्तम उदाहरण म्हणजे

त्यांना भारतासाठी दिलेली राज्यघटना होय. या घटनेत भारतीय समाजातील प्रत्येक घटकांसाठी आवश्यक असणारी नितीमुल्ये कायद्याच्या विचारांच्या स्वरूपात मांडलेली आहे. हे ही त्याचे एक शिक्षणविषयक विचार व कार्य असे आहे म्हणता येते.

डॉ. बाबासाहेबांनी शिक्षण विषयक धोरणाच्या विचार हा उपेक्षित घटकांविषयी मोठ्या प्रमाणात मांडलेला आहे. यातील शुध्द उद्देश म्हणजे उपेक्षितांमधील आत्मसन्मान जागा करणे हा होय. त्याच्या या महान कार्यामुळे आज संपूर्ण दुर्लक्षित, दलित समाजातील किमान दहा टक्के लोक शिक्षण घेण्याच्या मार्गावर दिसतात. त्यातील पाच ते सहा टक्के लोक शासकीय, निमशासकीय कार्यलयात नोकरी करताना दिसतात. या बरोबरच त्यांची आणखी एक महत्त्वपूर्ण व उल्लेखनीय कामगिरी म्हणजे त्यांनी आपले संपूर्ण जीवन भारतीय समाजाला व राष्ट्राला अर्पण केले. यापेक्षा वेगळे आणखी काही शिक्षण विषयक विचार कार्य काय आसू शकते.

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प्रा.डॉ. प्रशांत रा. देशमुख

मातोश्री अंजनाबाई मुंदाफळे समाजकार्य महाविद्यालय नरखेड जि. नागपुर

प्रस्तावना

डॉ.बाबासाहेब आंबेडकराचा सामाजिक दृष्टीकोन

डॉ.बाबासाहेब आंबेडकर एक अष्टपैलु व्यक्तिमहत्व होत. ज्यांनी सर्व दिन दलीत, पीडीत बहुजन वर्गाला आणि समाजाच्या विकासाच्या दृष्टीकोनातून सर्वच समाजाला प्रेरणा देण्याचे आणि समाजातील सर्वच घटकाचा विकास करण्याचे आटोकाट प्रयत्न कायद्याच्या चाकोरीत राहून केले आहे. बाबासाहेबांच्या मते जात ही हिंन्दुधर्माची ओळख आहे. भारतात सहा हजार जाती आहे. प्रत्येक जातीत वेगळेपना दिसून येते. प्रत्येकाची संस्कृती वेगवेगळी आहे. एक जात दुसऱ्या जातीला हिनतेची वागणुक देताना दिसून येत होती म्हणूनच बाबासाहेब जातीवादाचा विरोध करित होते. म्हणून बाबासाहेबांनी सर्व समाजाला जाती व्यवस्था नष्ट करून आर्थिक सामाजिक आणि राजनैतिक क्षेत्रात समानता स्वतंत्रता बंधुभाव स्थापीत करण्याकरीता लढत राहले. डॉ.बाबासाहेब आंबेडकर प्रतिभाशाली तसेच चीकीत्सक वृत्तीचे अर्थशास्त्रज्ञ होते. त्यांनी अर्थशास्त्राच्या व्यतीरीक्त अनेक विषयात संशोधनपर लेखन केले आहे. म्हणूनच डॉ.बाबासाहेब आंबेडकर हे जानुन होते की जोपर्यन्त लोकशाही बळकट होणार नाही. तो पर्यन्त ना भारतीय जनता बळकट होणार ना भारत बळकट होणार म्हणून डॉ. बाबासाहेब आंबेडकर म्हणतात कि ज्या शासन पध्दतीत जनतेच्या आर्थिक आणि सामाजिक जीवनात क्रांतीकारी बदल कुठलाही रक्तपात न होता आला असेल तरच त्याला आपण लोकशाही संविधान म्हणून डॉ.बाबासाहेब आंबेडकर हे जानुन होते की आपला देश भक्तिसाठी प्रसीध्द आहे. अंधश्रद्धा खुपमोठया प्रमाणावर आपल्या देशातील लोकांन मध्ये दिसून येते. अनेक लोक हे आपल्या नेत्याच्या मागे कुठलाही विचार न करता नेत्याच्या किंवा भक्ति करुन घेनाऱ्या व्यक्तित्वा सांगण्यावरुन डोळे बंद करुन धावनारे लोक खुप मोठया प्रमानावर आहे. त्यातुनच डॉ.बाबासाहेब आंबेडकरांन गुलामगिरी कडे वळण्याचा कल व भीती दिसून येते आहे. कारण याच लोकांन अंधश्रद्धेचा योग्य अर्थ कळु शकला नाही आहे. म्हणून डॉ.बाबासाहेब आंबेडकर म्हणतात आपल्याला केवळ राजकीय स्वातंत्र्यावर खुश होउन जगायचे नाही आणि आपण जगुपन शकनार नाही. तर आपल्याला राजनैतिक लोकशाहीला सामाजिक लोकशाही मध्ये विलीन करायचे आहे. सामाजिक लोकशाही आपल्या जीवनाला जीवन जगण्या लायक बनवु शकते. म्हणून सफल लोकशाहीसाठी सर्वांन सर्वा अधीकार मीळाले पाहीजे, सर्वांन मान सम्मान संधी मीळाली पाहीजे .

डॉ.बाबासाहेब आंबेडकरांन वाटत होते. कि चांगले आणि स्वच्छ प्रशासनासाठी विरोधी पक्ष मजबुत आणि सक्षम झाला पाहीजे जो या अराजकतेवर नियंत्रन ठेऊ शकला पाहीजे कायदा सर्वांनसाठी समान असला पाहिजे जातीच्या आधारारवर कोनावरही जुल्म अत्याचार नाही झाला पाहीजे. महिलांन त्यांचा अधिकार मिळाला पाहीजे. म्हणून सामाजिक विकासासाठी डॉ.बाबासाहेब आंबेडकर म्हणतात कि लोक हे व्यक्तिपुजक नसुन विचार पुजक असले पाहीजे. हे डॉ.बाबासाहेब आंबेडकरांन अपेक्षित होते. ज्या सामाजिक लोकशाहीचा डॉ.बाबासाहेब आंबेडकर आग्रह धरत होते. त्याच सामाजिक

लोकशाहीचा एक असा जीवन मार्ग आहे. ज्यामध्ये स्वतंत्रता, समानता, बंधुभाव तसेच जिवनमुल्य आहे. हे तिनही एकमेकात गुतले आहे. जितके मुल्य स्वतंत्रतेचे आहे.तीतकेच समानतेचे आहे. तसेच बंधुभावाचे आहे.

भारत हा इंग्रजांच्या गुलामगिरीत असतांनी अनेक लोक हे इंग्रजांच्या गुलामगिरीत होते. परंतु भारत स्वातंत्र झाल्यानंतरही अनेक लोक अनेकांच्या गुलागिरी करीत होते. म्हणुन या गुलामगिरीतुन मुक्त करण्या करीता डॉ.बाबासाहेब आंबेडकरांनी संविधानाच्या माध्यमातुन अनेक लोकांना मुक्त केले आहे. भारतीय खेडयाचा विचार करता ती जात खेडयांमध्ये बहुसंख्य असेल त्या जातीच्या हाती सत्ता राहत होती. अस्पृश हा कायम सत्तेपासुन दुर होता. या सर्वांचा विचार करुन डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली महाड येथे सत्याग्रह झाले. हे सर्व सत्याग्रह अस्पृशतेचे उच्चाटन करण्यासाठी संघटीतपणे केल्या गेले. बऱ्याच अस्पृशांनी डॉ.बाबासाहेब आंबेडकरांनी सांगितल्या मार्गाचा अवलंब केला व त्यांच्या मार्गदर्शना प्रमाणे सुधारणेचा मार्ग हळुहळु अवलंबीला समाजातील बऱ्याच लोकांना आपण अस्पृश्य हीन दर्जाचे आहोत हा मनातील न्युनगंड घालविण्याचा प्रयत्न डॉ.बाबासाहेब आंबेडकरानी सुरु केला. बाबासाहेबांच्या या अथक प्रयत्नांमुळे समाजातील व्यक्ति करीता अनेक प्रकारच्या योजना चालु झाल्या आहे. शासनामार्फत अनेक योजना चालवील्या जात आहे. म्हणुन या योजनेच्या माध्यमातुन अनेक लोक आज सक्षम झाले आहे.

डॉ.बाबासाहेब आंबेडकरांनी भारतातील शेतकरी व त्यांच्या समस्या यावर देखील सखोल अभ्यास केला.त्याची आर्थिक व सामाजिक स्थिती सुधारण्यासाठी आटोकाट प्रयत्न केले. शेतीला जोड धंद्याची उधोगधंद्याची जोड देण्याचा प्रयत्न केला. डॉ.बाबासाहेब आंबेडकरांचा महिलांच्या दृष्टीकोनातुन विचार करता स्त्रियांची उन्नती व्हावी म्हणुन त्यांना कायदयाने संरक्षण देण्याचा प्रयत्न बाबासाहेबांनी हिंदु कोड बिल मांडुन केला हिंदु समाजात अनादी कालापर्यन्त स्त्रियांचे स्थान क्षुद्रासारखेच खालच्या दर्जाचे होते. स्त्री ही परंपरेने पुरुषवर्गाची गुलाम होती. तिला या गुलामगिरीतुन मुक्त करण्याचा प्रयत्न अनेक थोर पुरुषांनी केला त्यात डॉ.बाबासाहेब आंबेडकरांचे मोलाचे योगदान होते. स्त्री ही सामाजिक दृष्ट्या स्वावलंबी व्हावी हाच प्रयत्न डॉ.बाबासाहेब आंबेडकरांनी केला. समाजात गौन स्थान असनाच्या स्त्रीयांना पुरुषांच्या बरोबरीने स्थान मिळवुन देण्याचा प्रयत्न डॉ.बाबासाहेब आंबेडकरानी केला. स्त्रीयांमध्ये जागृतीची भावना वाढीस लावण्याचे प्रयत्न

डॉ.बाबासाहेब आंबेडकरानी केले. दलीतांमध्ये गलीच्छ राहनी स्वच्छतेचा नितनेटकेतेचा तसेच पतीला व्यसनमुक्त करण्याकरीता प्रवृत्त केले. तसेच मुलांच्या बरोबरीने मुलींनीही शिक्षण घेतले पाहीजे हाही त्यांनी त्यावेळेस प्रयत्न केला. जो आज आपल्याला आपल्या देशात दिसुन येतो. डॉ.बाबासाहेब आंबेडकर हे स्त्री शिक्षणाचे पुरस्कर्ते होते. स्त्री मनावर होणारा अन्याय रोखण्याकरीता कायदयाच्या माध्यमातुन अनेक अधिकार स्त्रीयांच्या बाजुनी निर्माण केले. घटनेमुळे स्त्री ही आर्थिक व राजकीयदृष्ट्या स्वतंत्र झाली. म्हणुन आज स्त्री स्वतःच्या पायावर उभी राहुन पाहत आहे. डॉ.बाबासाहेब आंबेडकरांनी लेखनीच्या आधारावर वृत्तपत्रे सुरु केले. ज्यामध्ये मुकनायक,बहिष्कृत भारत, जनता, समता, प्रशुध्द भारत अशा अने वृत्त पत्राच्या माध्यमातुन जनतेमध्ये जनजागृती निर्माण करण्याचे प्रयत्न डॉ.बाबासाहेब आंबेडकरानी केले. अस्पृश्यांच्या हितासाठी स्वतंत्र मतदारसंघाची मागणी केली. आणि आचरणातही आणले. म्हणुन डॉ.बाबासाहेब आंबेडकरांच्या मते भ्रामक समजुतीतुन सुटल्याशिवाय दलीतांची मानसीक शारीरिक कार्यशक्ती मुक्त होणार नाही या कल्पनातुन मुक्त झाल्यास आधुनिक विद्या तंत्रज्ञान,विज्ञान भौतिक सामर्थ यात देश प्रबल होईल विकसीत होईल. हे डॉ.बाबासाहेब आंबेडकराना अपेक्षित होते.

राष्ट्रसंत तुकडोजी महाराजांचा सामाजिक दृष्टीकोन

राष्ट्रसंत तुकडोजी महाराजांच्या मते अस्पृश्यता व विषमता हा हिंदुधर्मावरील कलंकच नव्हे तर हे मोठे संकट आहे. जगात ख्रिस्तीधर्म, इस्लामधर्म व बौद्धधर्म यांची लोकसंख्या क्रमाने एकापेक्षा एक कमी आहे. त्या सर्वाहुन कमी हिंदुधर्मीयांची लोकसंख्या आहे. त्याची तत्व फार उच्च व व्यापक आहेत पण रूढयांनी खूपच गोंधळ घातला आहे. ही शुद्ध तत्वे

व्यवस्थितपणे अजून व्यवहारात न आणली गेली तर पुढे या थोर धर्माचे काहीच मूल्य उरणार नाही. यासाठी आम्हाला मानवतेच्या दृष्टिकोनातून धर्ममय जीवन करणे अत्यंत जरूरीचे आहे जातीने उच्च म्हणविणारा पण कामात आळशी, अशाला सामान्य सेवक समजून काम देणे आणि कुळाने हलका मानला गेलेला पण गुणांनी थोर, अशा व्यक्तीला प्राधान्य देणे आज आवश्यक आहे. व्देशमस्तर कोणाचाही नको. सहकारिता, सद्भावना, सद्गुण, सत्प्रेम यांचे पवित्र वातावरण गावभर निर्माण करून गावाला एक आदर्श कुटुंब बनविणे हेच महान पुण्यकार्य आहे. हाच खरा धर्म आहे ! अशा धर्माने रचलेले छोटे-मोठे आदर्श गाव पाहून कोणाच्याही हृदयात नवचैतन्य निर्माण होईल, असे कार्य आपण आपापल्या गावी करू शकलो तर तीर्थोतीर्थी जाण्याऐवजी लोक आपल्या गावाचे दर्शन घ्यायला वारंवार उत्सुकतेने येतील. असे राष्ट्रसंत तुकडोजी महाराजाना वाटत होते.

‘ग्रामगीतेतील एकोणिसावा अध्याय ‘दलित सेवा’ या शीर्षकाचा आहे. राष्ट्रसंत तुकडोजी महाराजांच्या मते समाजात दलित वर्ग निर्माण होण्याची मुख्य कारणे म्हणजे आपल्यातील धर्मभेद, जातिभेद, वर्णभेद, लिंगभेद होत. या विविध भेदभावामुळे एक वर्ग स्वतःला श्रेष्ठ मानतो आणि म्हणूनच तो इतरांना तुच्छ लेखतो. एका विशिष्ट धर्माचे अभिमानी अन्य धर्मियाकडे, उच्च जातीचे लोक इतर जातींकडे गोऱ्या वर्णाचे लोकांकडे, पुरुषवर्ग स्त्रीवर्गाकडे तिरस्काराने पाहतो. भेदभाव मानणाऱ्या या मनोवृत्तीमुळे समाजात विषमता मूळ धरते आणि तिच्या जीवावर दालित्य-दलितपण एखाद्या विषारी वेलीसारखे अधिकाधिक फोफावत जाते. ही विषमता समूळ नाहीशी व्हावी म्हणून ‘दलित सेवा’ या अध्यायात राष्ट्रसंत तुकडोजी महाराज अनेक विधायक विचार मांडतात.

एका श्रोत्याच्या लहानशा प्रश्नाने हा अध्याय सुरू होतो. ‘सर्व धर्म सारखेच असता परधर्म भयावह का?’ हाच तो प्रश्न आहे. या प्राश्निकाला ‘धर्म’ या शब्दाचा मूलार्थच समजलेला दिसत नाही, म्हणून महाराज तो प्रथम स्पष्ट करतात. आपापल्या अंद्भूत स्वभावधर्मानुसार लोकाभिमुख वर्तन असणे, म्हणजेच स्वधर्माचे पालन करणे होय असे ते सांगतात. अर्थातच, दुसऱ्याच्या स्वभावधर्मानुसार वागणे म्हणजे परधर्माचा अंगीकार करणे ठरते. तूप पाण्यापेक्षा मौल्यवान असले तरी मासळी तुपात जगू शकणार नाही, त्याप्रमाणे परधर्म कितीही आकर्षक वाटला तरी त्यात आपला निर्वाह होणार नाही असे महाराज ठामपणे सांगतात. समाजात प्रचलित असलेल्या धर्मभेदांवर प्रकाश टाकताना राष्ट्रसंत तुकडोजी महाराज म्हणतात, ‘मुसलमान म्हणता मारावा। ख्रिश्चन म्हणता हाकूनि द्यावा। आपला पापीही छातीशी धरावा। हा नव्हे अर्थ स्वधर्माचा।’ ग्रा.मी. अ. २९-१५ दुसऱ्यांना कमी लेखण्यातून समाजात दलितांचा अन् दीनदुबळ्यांचा वर्ग निर्माण होतो. त्यामूळेच सर्वाभूती समभाव लोपतो. मानवतेच्या तत्वांचा विसर पडतो म्हणून महाराज सांगतात -‘मानव’ हेचि आपले नाम। मग स्वधर्म म्हणजे ‘मानवधर्म’। हे तरी ध्यानी घ्या सत्य वर्म। साध्या बोली। आपण आहोत मानप। मानव्याचा वाढवावा गौरव। सुखी राहावेत आबालवृद्ध सर्वा। हेचि कार्य आपुले।’ ग्रा.गी. अ. २९-२८, २९ अशा मानवतावादी अधिष्ठानावरून महाराजांची दलित संवेदना ग्रामगीतेत प्रगटते. एका मानवाने दुसऱ्या मानवाचा स्पर्श पापी, अन् अपवित्र माणावा आणि तोच माणूस परधर्मात गेला की, त्याच्याशी आदराने हस्तांदोलन करावे या परधार्जिण्या वृत्तीचा महाराज निषेध करतात. या मूर्खाना धर्माचा अर्थबोधच झालेला नसतो असे ते स्पष्ट सांगतात -‘मानवाचा स्पर्शही पाप। मानूनि त्यासि करिती दुःखरूप विधर्मी जाता मानिती बाप। त्यासीच मग। दीन-दलितांची तहानभूक। दीन-दलिताचे सुखदुःख। काहीच नेणती अभिमानी मूर्ख। स्वधर्म-घोक चालविती।’ ग्रा.गी. अ. २९-६२, ६३ अशाप्रकारे राष्ट्रसंत तुकडोजी महाराज सामाजिक दूष्टीकोणातून गावाचा विकास व व्यक्ती विकास साधण्या करिता गावातील प्रत्येक व्यक्तीने कूठल्याही प्रकारच्या भेदभाव न पाळता आपूलकीने ऐक मेकाण सोबत कसे राहावे हे फार साध्या भाषेत व उदाहरणासहीत सांगितले आहे व या ग्रामगीतेच्या माध्यमातून जातीय सलोखा निर्माण झाला आहे व होत आहे हे ग्रामगीतेच्या विविध ओविच्या माध्यामातून दिसून येते.

लोक समुहाने राहायला लागलेल्या काळापासून काही नीतीतत्वे हळूहळू समाजात सजविली गेली आणि त्यातूनच काही सामाजिक रूढ्या प्रचालित झाल्या समाज सुस्थित राहावा यासाठी त्या होता परंतु पुढे त्या रूढ्यांचा विपर्यास काही लोकांनी केला आणि आपल्या स्वर्थासाठी उपयोग करून समाज अधोगतीकडे नेला त्यावेळी काही महापुरुषांनी मुलतत्वे पुन्हा पुन्हा समाजावून दिली आणि लोकशिक्षणाचे पाठ देत समाज संघटीत राहिल असा प्रयत्न केला त्याच धारणे नुसार वं. राष्ट्रसंतानी विसाव्या शतकाच्या मध्यावधीत समाज परिवर्तनाच्या दृष्टिने प्रत्यक्ष कार्य केले आणि गुरू-शास्त्र स्वनुभवाच्या आधारे आपले विचार ग्रामगीता ग्रंथात मांडणे तोच वसा घेऊन श्री गुरुदेव सेवामंडळाच्या कार्यकर्त्यांनी प्रचारकांनी समाज परिवर्तनाच्या दृष्टिकोनातून सामाजिक कार्याचे पाऊल टाकले आहे व आपली भुमीका ग्रामगीतेच्या विचारातून निभवीत आहे.

या सर्व विचारातून गावात जातीय सलोखा राखणे, विवाहाच्या चुकीच्या पध्दतीने केलेला खर्च टाळणे परंपरागत व श्री गुरुदेव पध्दतीने विवाह कमी खर्चात पारपाडण्यास मार्गदर्शन करणे व आयोजन करणे हुन्डा पध्दतीला आळा घालणे दुर्व्यसन निर्मूलन राबविणे अनिष्ट सामाजिक रूढ्या आळा घालणे त्यातर मार्गदर्शन करणे प्रभोदनात्मक कार्यक्रमातून प्रचार व प्रसार करण्याचे काम व भुमीका श्री गुरुदेव सेवामंडळाचे कार्यकर्ते व प्रचारक करतात त्याच प्रमाणे ग्रामस्वच्छतेचे महत्व व आचरण करण्याची भुमीका मंडळा मार्फत राबवणे. हे सर्व कार्य राष्ट्रसंत तुकडोजी महाराजांच्या विचारातून आजही चालत आहे.

अध्ययन पद्धती :-

समस्येचे सुत्रण :-समस्या सुत्रन म्हनजे विषयाची योग्य रचना करणे होय.

संशोधन साहित्यांचे परिक्षण :-

संशोधन अधिक वस्तुनिष्ठ तसेच विस्तृत व सखोल होण्यासाठी संशोधनाशी संबंधीत साहित्यांचे परीक्षण किंवा अवलोकण होणे गरजेचे असून संशोधन विषयाचे परिक्षण करणे अत्यंत महत्वाचे असते. संशोधन विषयाचे संबंधीत वेगवेगळे साहित्याचे परिक्षण किंवा अवलोकन केल्यामुळे संशोधनाचे उद्देश व संशोधनाची गुहितके यांची निश्चीती करून मुलाखत अनुसुची तसेच व्यष्टी अध्ययन यांचा आराखडा तयार करण्यास अतिशय सुकर झाले. डॉ.बाबासाहेब आंबेडकर आणि राष्ट्रसंत तुकडोजी महाराजांच्या संदर्भात अनेक लेख, संशोधनाचा परताळा करण्यात आला.

उद्देश

- १) डॉ.बाबासाहेब आंबेडकर व राष्ट्रसंत तुकडोजी महाराजांचा सामाजिक दृष्टीकोन अभ्यासने
- २) डॉ.बाबासाहेब आंबेडकर व राष्ट्रसंत तुकडोजी महाराजांचा राष्ट्रनिर्मानातील योगदान अभ्यासने

गृहीतकृत्य

- १) सामाजिक दृष्टीकोनातून दोघांच्याही विचारात सारखेपणा दिसून येते.
- २) राष्ट्रनिर्माणात दोघांचेही मोलाचे योगदान आहे.

अध्ययन क्षेत्र :-

प्रस्तुत संशोधनात अमरावती जिल्हा तिवसा तालुक्यातील गुरुकुंज हे गाव अध्ययनाचे क्षेत्र आहे.

नमुनानिवड :-

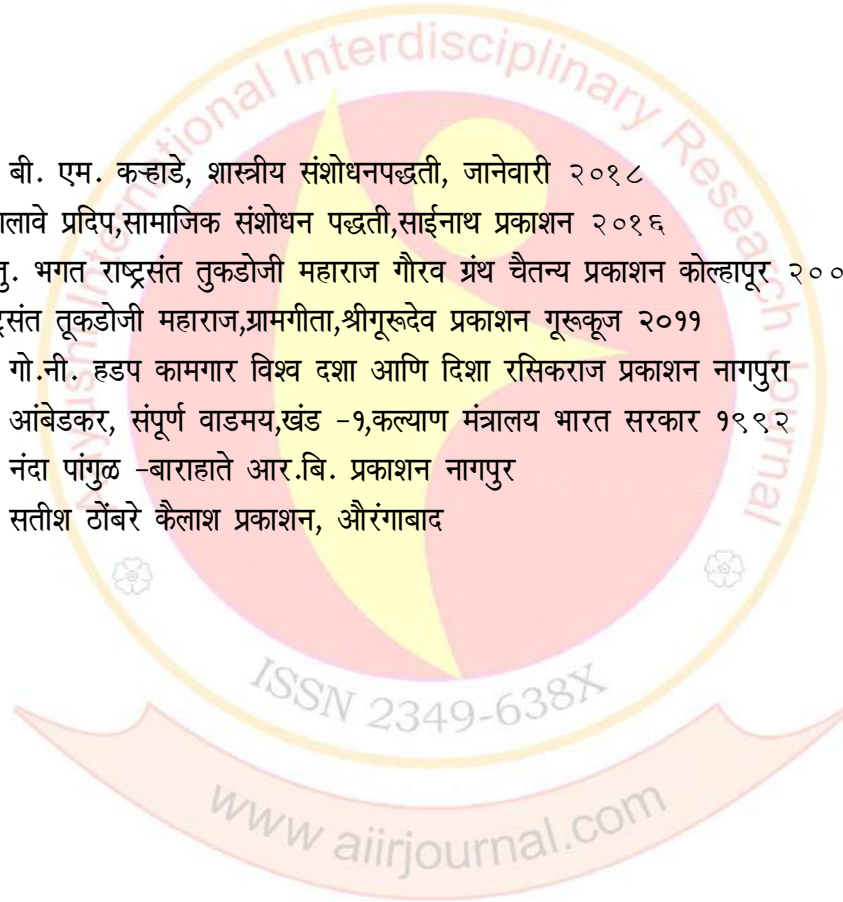
प्रस्तुत संशोधनात अमरावती जिल्हातील तिवसा तालुक्यातील गुरुकुंज येथील गावातील निवडक प्रतिस्ठीत लोकांचा गैर संभाव्यता नमुणा निवडीतुन सोयीसकर पद्धतीच्या आधारे उत्तरदात्यांची निवड करण्यात आली. प्रस्तुत संशोधनात मुलाखत अनुसुची व अंशःता निरीक्षणाच्या आधारे तंथ्य संकलीत करण्यात आले.

निष्कर्ष

डॉ.बाबासाहेब आंबेडकर व राष्ट्रसंत तुकडोजी महाराजाचा सामाजीक दृष्टीकोन समाजाच्या उथान्नासाठी राष्ट्रनिर्माणासाठी होता. तो त्यांनी रचुन आटोकाट प्रयत्न जनजागृती करुन कायदयाची निर्मीती करुन करण्याचा प्रयत्न केला परंतु आज समाजाची स्थीती भंयंकर बिकट आहे. समता बंधुता दिसुन येत नाही. प्रत्येक व्यक्ती स्वार्थी सांप्रदायीकता जास्त मजबुत होत चालली आहे. डॉ.बाबासाहेब आंबेडकर व राष्ट्रसंत तुकडोजी महाराजांचे विचार प्रत्येकानी आचरनात आनणे गरजेचे झाले आहे.

संदर्भ

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भारतरत्न डॉ. बाबासाहेब आंबेडकर यांचा जीवन विषयक दृष्टिकोन

महादेव चै. चुंचे

(सहायक प्राध्यापक)

कुंभलकर कॉलेज ऑफ सोशल, वर्धा

भारतरत्न डॉ.बाबासाहेब आंबेडकर यांच्या जीवन विषयक दृष्टिकोनावर प्रकाश टाकल्यास व्यक्तीला जीवन जगण्याची नवी उमेद मिळते. व्यक्तीला संघर्षमय जीवनाच्या प्रत्येक कडीवर डॉ. बाबासाहेबांचे विचार बरबटलेल्या दारिद्र्यातून मुक्ता तथा बाहेर खेचण्याकरीता प्रेरक ठरतात. सामाजिक विषमता, जातीभेद सारख्या भयान संकटाना सामोरे जावून परिवर्तनाची ज्योत लावणारे डॉ. बाबासाहेब हे एकमेव अनुभवातून विचार मांडणारे महामानव होय.

“आकाशातील ग्रह-तारे जर माझे भविष्य ठरवत असतील तर माझ्या मेंदूचा आणि माझ्या मनगटाचा काय उपयोग?” व्यक्तीचे आयुष्य आणि भविष्य हे त्याच्या जीवनविषयक दृष्टिकोन व मनगटामध्ये असणाऱ्या बळावर अवलंबून आहे. वेड्या गबाळ्यासारखे वर्तन न ठेवता आपल्या मेंदूचा विकास करून आपल्या अतिस्तावाची ओळख पाटवून देणे महत्वाचे असल्याचे त्यांनी सांगितले. “ज्याला दुःखातून सुटका पाहिजे असेल त्याला लढावे लागेल, आणि ज्याला लढायचे असेल त्याला अगोदर शिकावे लागेल, कारण ज्ञानाशिवाय लढलात तर पराभव निश्चित आहे”. व्यक्तीच्या सर्वांगीण विकासासाठी शिक्षण हे एक तंत्र आहे जे की व्यक्तीला त्याच्या अतित्वाची जाणिव करून देते आणि सामाजिक बदलास पोषक ठरते. “जसा माणूस उपासमारीने अशक्त होवून अल्पायुषी होतो, तसा तो शिक्षणा अभावी जिवंतपणी दुसऱ्याचा गुलाम होतो. व्यक्तीला गुलाम करण्यास सामाजिक परिस्थितीबरोबर व्यक्तीची प्रवृत्ती कारणीभूत असते. व्यक्तीला गुलाम म्हणून राहण्याची सवय लागल्यास त्याच्या पिढ्यान पिढ्या गुलामगिरीमध्ये पिचत पडतात. त्यामुळे वेळीचे सतर्क होवून अन्यायाला वाचा फोडण्याची धमक उरासी बाळगून प्रतिकार करण्याचे धाडस करणे समाज परिवर्तनाकरीता संयुक्त ठरते. “ह्या जगात स्वाभिमानाने जगायला शिका. आपल्याला काही तरी करून दाखवायचे आहे. अशी महत्त्वाकांक्षा सदैव असली पाहिजे. लक्षात ठेवा, जे संघर्ष करतात तेच नेहमी यशस्वी होतात.” अर्थात, प्रत्येक व्यक्तीला आपल्या स्व ची ओळख व जाणिव असावी तसेच जीवन जगण्यासाठी ध्येय व उद्दिष्ट सामोर ठेवणे गरजेचे आहे. जेणेकरून व्यक्तीला जीवन जगण्याचा मार्ग मिळेल किंबहुना मानवी जीवनाचा सार समजेल. व्यक्तीने बोधात्मक, भावनात्मक आणि क्रियात्मक गुण आत्मसात करून सुसंगत वर्तन ठेवावे. डॉ. बाबासाहेब आंबेडकरांच्या वर्तनामध्ये हे गुण सदैव दिसून येत होते. त्यामुळे त्यांचे व्यक्तीमत्व आदर्श व्यक्तीमत्व म्हणून ओळखले जाते.

डॉ. बाबासाहेब आंबेडकर यांनी बौद्ध धर्माचा स्विकार केला जो धर्म स्वातंत्र्य, समता आणि बंधुतेची शिकवण देतो. “माणूस धर्माकरीता नाही तर धर्म माणसाकरीता आहे” म्हणजेच मानवाच्या सुखा-समाधानासाठी किंबहुना मानव जातीचे संतुलन राहण्यासाठी धर्म व्यवस्था असणे अत्यवश्यक बाब असल्याचे समाजशास्त्र सांगते. मानवाला एकसंघ राहण्यास धर्माची महत्वाची भूमिका आहे. परंतू धर्माच्या नावाने व्यक्ती-व्यक्तीमध्ये भेदभाव होत असेल तर माणूस धर्माकरीता मुळीच नाही. त्यामुळे व्यक्तीला निसर्गदत्त अधिकार व स्वतंत्र जन्मजात मिळाले आहेत.

“महान व्यक्ती ही नेहमी प्रतिष्ठित व्यक्तीपेक्षा वेगळी आहे. कारण महान व्यक्ती समाजाचा पाईक होण्यासाठी सदैव तयार असते.” व्यक्तीचे व्यक्तीमत्व हे त्याच्या सामाजिक स्व वर अवलंबून असते. व्यक्तीचा सामाजिक स्व हा त्याच्या गुणात्मक कार्यावर व सामाजिक वर्तनावर निर्भर असतो. त्यामुळे व्यक्तीमध्ये असलेले दोष राग, गर्व, मत्सर, जळकुट प्रवृत्ती,

निंद यांचा त्याग करून समाजामध्ये मानवतावादी दृष्टीकोनाचा स्विकार करून वावरणे हे सामाजिक स्व विकासाकरीता पोषक ठरते.

“शील, करूणा, विद्या, मैत्री, प्रज्ञा या पंचतत्वावर प्रत्येक विद्यार्थ्यांने आपले चारित्र्य बनविले पाहिजे“ विद्यार्थ्यांच्या सर्वांगीण विकासामध्ये नितिमुल्याची रूजण करणे हे कुटूंब, मित्र, शाळा व समाज या सामाजिकीरण संस्थांची जबाबदारी महत्वाची आहे. विद्यार्थ्यांनी सामाजिक मुल्य आत्मसात करावे. व तसेच वर्तन ठेवावे. कारण समाजाचे उदयाचे भविष्य हे विद्यार्थी आहेत. त्यांना समाजभिमूक करणे हे आजच्या प्रौढ पिढीचे काम आहे व्यक्तीचे चारित्र्य हे संयमाने शोभते तर सौंदर्य शिलाने शोभते. किंबहुना मानवी समाजाचे अस्तित्व टिकवून ठेण्याच्या दृष्टिने सामाजिक मुल्य, संस्कृतिचे हस्तारणाची प्रक्रिया निरंतर तेवत ठेवणे गरजेचे आहे.

“स्वातंत्र विचारसरणीचे, स्वातंत्र वृत्तीचे निर्भय नागरिक व्हा!” प्रत्येक व्यक्तीला अभिव्यक्ती स्वतंत्र्याचा अधिकार भारतीय राज्यघटनेनुसार मिळाला आहे. त्याचा अधिकाराचा पुरेपूरा फायदा व्यक्तीने घ्यावा. म्हणजेच व्यक्तीने आपले मत, विचार, निर्णय व स्वतः ची विचारसरणी बाळगावी. नेहमी इतरांच्या सल्ल्यावर तथा म्हणण्यावर अवलंबून न राहावे स्वतःच्या मतास प्राधान्य द्यावे. निर्भय वृत्ती विकसित करावी. यावरच व्यक्तीचा अत्मविश्वास निर्भर असतो. स्वतःची पात्रता विद्यार्थीदशेत वाढवावी.

समाजामध्ये वावरतांना व्यक्ती नेहमी इतरांच्या चुका शोधत असतो आणि समाजाला दोष देत राहतो. त्यामुळे व्यक्तीचे समाजाप्रति विचार नकारात्मक बनतात आणि व्यक्ती आपल्या जीवनात घडणाऱ्या नकारात्मक घटनांचे कारण अथवा दोषी समाजाला ठरविते असे चक्र निरंतर चालत राहते आणि व्यक्तीचा वैयक्तीक व सामाजिक दृष्टिकोन संकोचित होवून व्यक्तीच्या जीवनात नैराश्य, चिंता, भय इ. प्रवेश करतात आणि पूर्ण आयुष्य आणि भविष्य उध्वस्त होते. त्यामुळे द्वेषाला सहानुभूतीने सामोर जावे व निष्कपटतेने जिंकावे. कारण बर्फाच्या राशी उन्हाने वितळतात, अहंकाराच्या राशी प्रेमाने वितळतात. असे डॉ. बाबासाहेब आंबेडकर म्हणतात.

तिरस्कार माणसाचा नाश करतो.व्यक्तीमधील दुर्गुण हे व्यक्तीला क्षणार्धात जाळून टाकतात.त्याचे पूर्ण आयुष्य क्षणात संपवून टाकतात. हे सर्व व्यक्तीला आपल्या अंध स्व विषयी माहिती नसल्याकारणाने होते. हे थांबवण्यासाठी व्यक्तीमध्ये संयम, सहनशीलता तसेचस्व नियंत्रण हे गुण क्रियात्मक रित्या ज्ञात असावे.व्यक्ती दुसऱ्यांचा तिरस्कार करत करत आपले आयुष्य सुद्धातिरस्कार युक्तजगते. आपल्याअधोगतीस स्वतः जबाबदार राहतात. म्हणून डह बाबासाहेब आंबेडकर म्हणतात. “वाणी व भाषेचा योग्य उपयोग करता येणे, ही एक तपश्चर्या आहे. त्यासाठी मनाला संयमाची आणि नियंत्रणाची सवय करावी लागते.”

प्रत्येक व्यक्तीमध्ये एक वेगळी कला निसर्गदत्त असते त्याची जाणीव होणे हे त्या व्यक्तीच्या हातात परंतुकलाव कौशल्याचा घमंड व गर्व करून व्यक्ती वेळ काळ पाहता आपल्या शक्तीचा किंबहुना ऊर्जेचा चुकीच्या ठिकाणी वापर करून समाजामध्ये विष का लावण्याचंसमाज विघातक काम म्हणूनडह बाबासाहेब आंबेडकर म्हणतात. “शक्तीचा उपयोग वेळ, काळ पाहून करावा.”

“पावलागणित स्वतःच्या ज्ञानात भर टाकत जाणे.यापेक्षा अधिक सुख दुसरे काय असू शकते.” म्हणजेच व्यक्तीने निरंतर ज्ञान आत्मसात करून आपले व्यक्तिमत्त्व फुलवावे.ज्ञान संपादन प्रक्रियेत आत्मशांती,सुख समाधानअवगत करण्याचा ज्ञानसंपदा हा एक मार्ग आहे. त्यामुळे व्यक्तीने सदैव यापरी करीत मार्गक्रमण करून आपले भविष्य भविष्य उज्वल करावे.डह बाबासाहेब आंबेडकर म्हणतात.”माणसाने जन्मभर जरी शिकायचे मनात आणले तरी विद्यासागराच्या कडेला गुडघाभर ज्ञानात जाता येईल.

समाजामध्ये वावरतांना एकमेकांमध्ये आपलेपणाची भावना असावी राष्ट्रप्रती प्रेम वा राष्ट्रीय एकात्मता जोपासावी. व्यक्तीला समाजाची आणि समाजाला व्यक्तीची आवश्यकता भासते त्यामुळे व्यक्तीने आपण वेगळे आहोत अशी भावना ठेवणे योग्य नाही. राष्ट्रप्रती चांगले विचार ठेवुण राष्ट्र कल्याणाकरीता आपली जबाबदारी पूर्ण करावी. त्यामुळे डॉ. बाबासाहेब आंबेडकर म्हणतात. “एकत्वाची भावना ही राष्ट्रीयत्वाची जननी होय.”

एकसंघ समाजामध्ये दुरावा निर्माण करून जाती-जातीमध्ये दुभंगण्याची कृती समाजविघातक लोकांनी केली. त्याचे परिणाम पिढ्यान पिढ्या चालत असल्याची खंत आहे. ही निरंतर चालणारी घाणेरडी परंपरा थांबविण्यासाठी व्यक्तीने सतर्क राहून, दुसऱ्यांना जागृत करून पिचत पडलेल्या दारिद्रयातून मुक्त व्हावे. कारण डॉ. बाबासाहेब आंबेडकर म्हणतात. “भारतात अनेक जाती अस्तित्वात आहेत. या जाती देशविघातक आहेत. कारण त्या सामाजिक जीवनात तुटकपणा निर्माण करतात.”

व्यक्तीचे भवितव्य हे त्या व्यक्तीच्या सदगुणावर अवलंबून असते. व्यक्तीची विचारसारणी ही त्याच्या अंतर्गत व बहिर्गत अंतरक्रियेवर विसंबून असते. म्हणजेच व्यक्तीचे अंतरमन तसेच व्यक्तीची सामोर आलेल्या संकटाना तोंड देण्याची वृत्ती ही निर्भय आणि संयमाने, शांतीने युक्त असेल तर व्यक्ती कोणत्याही संकटावर मात करू शकतो. अर्थात, डॉ. बाबासाहेब आंबेडकर यांच्या मताप्रमाणे, “मनाच्या शांतीची मौलिकता संपत्ती व स्वास्थापेक्षा अधिक असते.”

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स्त्री मुक्तीचे सुरक्षा कवच -हिंदू कोड बिल
(विशेष संदर्भ -डॉ. बाबासाहेब आंबेडकर)

डॉ. प्रियंका केवलदास अंबाडे (उके)
(FACULTY OF MSSISW)
BAJAJNAGAR, NAGPUR.

सारांश-

जगाच्या इतिहासातील सर्व प्रथम स्त्री ची कणव जर कुणाला आली असेल तर ती सिद्धार्थ गौतम बुद्धाला होय.मानवी दुःखात अधिक कठोर दुःख फक्त स्त्रियांच्याच वाट्याला आले. प्राचीन काळा पासून स्त्री ला स्वातंत्र्य सामानतेच्या हक्कापासून सतत वंचित ठेवल्या गेले. धर्म, रूढी, परंपरेच्या नावाखाली मनुस्मृती, रामायण, महाभारत, पुराणे यांच्या वर्चसस्वाखाली सदैव स्त्रीचे सोशन होत गेले आणि आजतगायत ही ही प्रथा काही भागात अविरत चालूच आहे. पुरुषप्रधान समाजव्यवस्थेत शतकानुशतके अज्ञानरूपी अंधःकारातून बंदिस्त असलेल्या स्त्रियांची मुक्तता करून त्यांना परंपारीक गुलामगिरीतून मुक्तता करण्याचे महान पवित्र कार्य डॉ. बाबासाहेब आंबेडकरानी जीवनाच्या प्रत्येक क्षेत्रात स्वातंत्र्य, समता आणि बंधुत्व या तत्वाची अंमलबजावणी अत्यंत आवश्यकता वाटत गेली. त्यामुळे संपुर्ण स्त्री जातीच्या उत्थानाकरिता, स्त्री मुक्ती करिता त्यांचे ध्येयवादी मन नेहमीच प्रयत्न चालू असे. सर्व धर्माचा तुलनात्मक अध्ययन केल्यानंतर भारतीय समाजात स्त्रियावर धर्म ग्रंथानी लावलेल्या कठोर, पाखंडी नियमांची जाणीव त्यांना झाली. अशी बाबासाहेबांची धारणा, त्यांच्या स्त्री स्वतंत्रतेच्या विचार, सर्व वर्गातील सर्व स्तरातील स्त्रियाठी होता. स्त्रियांवरील होणारा अन्याय, अत्याचार, गुलामी दूर करून स्त्रियांना पुरुषांच्या बरोबरीने अधिकार मिळवून देण्याचा निर्णय डॉ. आंबेडकरानी केला. अश्या कायद्याच्या माध्यमातून स्त्रियांची धार्मिक, रूढी, परंपरा, गुलामीतून मुक्ती मिळवीता येईल असे डॉ. आंबेडकरानी जाणले होते. डॉ. आंबेडकरानी स्त्री प्रगतीची कार्य आणि विचार यावर अध्ययन केल्या गेले.

प्रस्तावना -

जिच्या हाती पाळण्याची दोरी ती जगाचा उद्धार करी! असा मंत्रघोष करतानाच पाळण्याची दोरी धरणारे मातेचे हात समाज व्यवस्थेने स्त्रीला विकालांग केले होते. हा आमचा सामाजिक जीवनाचा एक विरोधाभास आहे. जिचे महात्मे गात गात तिला बंदिवान आणि गुलाम करण्याचे प्रयत्न समाजाच्या हातून कित्येक वर्षे घडून येत आहे. स्त्रियांच्या गुलामीला वाचा फोळून तिला बंध मुक्त करण्याचे महान कार्य महात्मा ज्योतीराव फुले, क्रांती ज्योती सावित्रीबाई फुले या क्रांतिकारक जोडप्याने केले. डॉ. बाबासाहेब आंबेडकर अस्पृश्य जातीत जन्मल्यामुळे जातीय विषमतेच्या अपमानाचे दुःख येथील स्त्रियांच्या देखील वाट्याला आलेले आहे. त्यामुळे अनुसूचित जाती-जमाती, भटक्या विमुक्त जाती व इतर मागास वर्गीय हे सर्व या अपमानाचे बळी आहेत. हे जसे त्यांनी जाणले तसेच उच्चवर्णीय स्त्रियापासून तळागाळातील स्त्रियापर्यंत सर्व स्त्रिया या व्यवस्थेमुळे शोषित व पिळीत आहेत. या सर्वांच्या मुक्तीचा उपाय म्हणजे कायदा होय. हे त्यांच्या दूरदृष्टीला पटले. कारण ज्या मार्गाने ही विषमता व परवलंबित्व आले. त्याच मार्गाने त्या विषमतेचे परिमार्जन केले पाहिजे. हे जाणून

बाबासाहेबांनी स्त्रियांच्या उत्तथानासाठी भारीव योगदान दिलेले आहे. समाज व्यवस्थेच्या दृष्टीने पहिले तर स्त्री आणि पुरुष दोघेही समना आहेत. समाजाला प्रगतीच्या दिशेने वळवायचे असल्यास दोघांचाही विकास होणे गरजेचे आहे. पण भारतात इतर सर्व प्रगट देशाच्या तुलनेत पारतंत्रापासून तर आजतगायत समजव्यवस्थेने स्त्रीला गौण, हीन, अपवित्र असे स्थान दिलेले आहे. महिलांमध्ये पुरुषाप्रमाणेच सर्व श्रमता असतांना चूल आणि मुलं या पलीकडे तिला जाऊ दिले जात नाही. सिंधू काळात महिलांना अनेक अधिकार होते. पण वैदिक आणि उत्तर वैदिक काळात स्त्रियांवर अनेक बंधने लादून सर्व अधिकारापासून वंचित करण्यात आले होते. बौद्धिक काळात महिलांच्या स्थितीत व दर्जात वाढ दिसून आली. पण बौद्धिक काळानंतर स्मृती व पुराणकाळात अनेक बंधने लादून स्त्रियांचे सर्व अधिकार काढून भौतिक वस्तू स्वरूपात बनविले गेले.

ब्रिटिश काळात इंग्रजी व पश्चिमात्य शिक्षणाच्या प्रभावाने काही सुशिक्षित मंडळीवर समतेच्या विचाराचा प्रभाव पडला. व महिलांच्या स्थितीत सुधारणा होण्यास सुरुवात झाली. सावित्रीबाई व ज्योतीराव फुले यांच्या प्रयत्नाने स्त्रियांना शिक्षण घेण्यास संधी मिळाली. भारतातील स्त्रियांची स्थिती कशी होती या संदर्भात बाबासाहेबांनी 'हिंदू स्त्रियांची उन्नती व अवनती' ही पुस्तक लिहिली. हिंदू स्त्रियांवरून अवनतीसाठी मनु स्मृती मध्ये जे कायदे मनुने तयार केले होते, त्याची यादी डॉ. आंबेडकरांनी दिली. स्त्री ही पुरुषांना आकर्षित करून भ्रष्ट करण्याचे कार्य करते. म्हणून ज्ञानी पुरुष तिच्या सानिध्यात सदैव जागरूक असतात. ती काम आणि क्रोधाने गुलाम बनवते. यावर बाबासाहेबांनी कडाडून विरोध केला. आणि स्त्रियांच्या प्रगती साठी समाज जागृती करून महिलांना विकसित करण्याचा प्रयत्न केल्या गेले.

अध्यायनाचे उद्दीष्टे -

- 1) महिलांच्या प्रगती करिता डॉ. बाबासाहेबांचे विचार आणि प्रभाव जाणून घेणे.
- 2) महिलांच्या प्रगतीची गरज जाणून घेणे.
- 3) महिला मध्ये झालेले परिवर्तन जाणून घेणे.

अध्ययनाचे गृहीतकृत्य -

- 1) प्राचीन काळापासून महिलांचे दुय्यम स्थान होते.
- 2) भारतात पुरुषसातक संस्कृतीचे वर्चस्व आहे.
- 3) भारतात लिंग असामानता आहे.

अध्ययन पद्धती -

प्रस्तुत शोध निबंधात संशोधनाच्या प्राथमिक वा दुय्यम सामुग्रीचा उपयोग केला आहे. प्राथमिक सामुग्रीत निरीक्षण पद्धतीचा उपयोग केला असून दुय्यम साधन सामुग्री म्हणून वैचारिक लेख, शासकीय लेख, संदर्भ लेख, ग्रंथ, नियतकलिके इत्यादी चा उपयोग करण्यात आला आहे.

स्त्रीमुक्तीचे सुरक्षा कवच -हिंदू कोड बिल :-

हिंदू कोड बिलाच्या संदर्भात आपली भूमिका स्पष्ट करतांना प्रथम कायदेमंत्री डॉ. बाबासाहेब आंबेडकर म्हणतात समाजातील प्रत्येक वर्गातील असमानता, स्त्रिपुरुष यांच्यातील असमानता तशीच untouchability राहू देऊन आर्थिक समस्याशी निगडित कायदे, समंत करीत जाणे म्हणजे आपल्या संविधानाची चेष्टा करणे होय. शेणाच्या ढिगाऱ्यावर

राजप्रसाद बांधण्यासारखे होय. हिंदू संहितेला मी हे महत्व देतो. हिंदू कोडबील हे बाबासाहेबांच्या जीवनाचेच ध्येय झाले होते. 1947पासून सतत 4वर्ष 11महिने आणि 27दिवस त्यांनी अथक परिश्रम घेतले त्यांचे अंतिम उद्दीष्ट आम्हा स्त्रियांना कायद्याने हक्क, दर्जा, आणि प्रतिष्ठा प्राप्त व्हावी हेच होते. परंतु एवढ्या कष्टानी स्त्री -स्वातंत्र्याच्या जाहीरनामा असलेले हे हिंदू संहिता विधेयक संविधान सभेत मंजूर होऊ शकले नाही. त्यामुळे अत्यंत दुःख आणि निराश होऊन डॉ. बाबासाहेबानी आपल्या कायदे मंत्री पदाचा 27सप्टेंबर 1951रोजी राजीनामा दिला. केवढा प्रचंड त्याग बाबासाहेबांनी आम्हा स्त्रियांच्या हक्कासाठी केला. अश्याप्रकारे डॉ. बाबासाहेब आंबेडकरांनी स्त्रियांच्या मुक्तीसाठी, उन्नतीसाठी, हक्कासाठी संपूर्ण आयुष्यभर कार्य करित राहिले. त्यांचे स्त्रियांसाठीचे योगदान सतत स्मरणात राहिल यात काही शंका नाही.

डॉ. बाबासाहेब आंबेडकरांचे स्त्रीमुक्तीचे कार्य :-

इ. स.1920 च्या सुमारास ज्यावेळी बाबासाहेबांसारखा खंबीर नेता अस्पृश्य सुढ समाजाला लाभला. डॉ. बाबासाहेब आंबेडकर मातोश्री रमाईना पाठविलेल्या एका पत्रात त्यांनी "स्त्रियांची उन्नती व मुक्ती साठी लढणारा मी एक योद्धा आहे "असे म्हंटले. त्यांनी स्त्रियांच्या हक्कासाठी सर्वतोपारी लढा दिला. त्यांनी स्त्रियांसाठी शैक्षणिक, सामाजिक, आर्थिक, राजनेतिक व धार्मिक अशी क्षेत्रे पदाक्रांत केली. या सर्वच क्षेत्रात स्त्रियांना हक्क, अधिकार मिडविण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी महत्वाचे अस्त्र वापरले ते म्हणजे कायदा स्त्री पुरुष समानता प्रस्थापित करण्यासाठी त्यांनी स्त्रियांच्या मुक्तीसाठी अनेक कायदे, चळवळी, साहित्य निर्माण केले.

डॉ. बाबासाहेब आंबेडकरांनी स्त्रियांच्या प्रत्यक्षपणे सहभाग करून घेत असत. 1927 च्या महाळ च्या चवदार तळ्याच्या सत्याग्रहात स्त्रियांच्या सहभागला फार मोठ्या प्रमाणात सहभाग होता. प्रत्येक क्रांतिकारक लढ्यात पुरुषांबरोबर स्त्रियांचाही सहभाग राहत असे. सत्याग्रह चळवळी, सभा, संमेलने, यातून स्त्रियांच्या श्रमतेची जाण बाळगून डॉ. आंबेडकरांनी वेळोवेळी स्त्रीवर्गाला उद्देशून जी भाषणे केली जी आव्हाने दिली. त्यांची जाणीव ठेऊन दलित स्त्रीने वेळोवेळी प्रतिसाद दिला आणि लढे यशस्वी करण्यास मदत केली आहे. स्त्रीवर्गातील आत्मशोध घ्यायला लावून तिचे कर्तृत्व प्रकट करण्याची घोषणा डॉ. बाबासाहेबांमुळेच स्त्रीला लाभली. महाड सत्याग्रहाचे वेळी डॉ. बाबासाहेबांनी स्त्रियांना व शूद्राचा उपमर्द करणाऱ्या त्यांना पशु हुनही हीन लेखणात यावे असे अनिती नियम लादणाऱ्या त्यांचे खच्चीकरण करणाऱ्या "मनुस्मृती " धरग्रंथाचेही दहन केले. मनुस्मृती म्हणजे स्त्रीमुक्ती प्रेरणेचा दैदिप्यमान अविष्कारच होता. त्याच दिवशी रात्री स्त्रियांच्या सभेत बोलतांना बाबासाहेब म्हणाले "प्रपंचच्या अडचणी स्त्री व पुरुष मिळून सोडवितात त्याप्रमाणे समाजातील, संसारातील अडचणी ही स्त्री पुरुषांनी मिळूनच सोडवावायास पाहिजे. अन्यया विरुद्ध प्रतिकार करण्याची शक्ती, मानवतेच्या हक्कासाठी लढण्याची स्फूर्ती त्याच्यात निर्माण झाली. आपण स्ववलंबी बनले पाहिजे व संघटन करून स्वाभिमानाने जिने जगले पाहिजे असे त्यांना वाटू लागले.

इ. स.1930मध्ये नाशिक च्या काळाराम मंदिर प्रवेश सत्याग्रहातही स्त्रियांनी मोठ्या संख्येत सहभागी झाल्या, एवढेच नव्हे तर 27स्त्रियांनी 1-1महिण्यांच तुरुंगावास भोगावं लागला होता. "मंदिर सत्याग्रहात पहिली अटक होणारी तुकडी स्त्रियांचीच होती." नाशिक सत्याग्रहामुळे स्त्रियांमध्ये नवीन चेतना आणि प्रेरणा जागृत झाली त्यांना आपले सामाजिक, धार्मिक हक्काविषयी जाणीव होत गेली. 10 ऑक्टोबर 1932मध्ये स्त्रियांच्या सभेत भाषण देतांना बाबासाहेब म्हणाले कि,

कितीही बिकट परिस्थिती असली तरीही तुमच्या मुलांना शाळेत पाठवत जा. पुरुष मंडळींनी घरात मृतमास आणले तर सक्त विरोध करा, स्वच्छ कपळे घाला कपळे फाटके असले तरी शिवून वा धुवून घाला. डॉ. बाबा साहेबांनी औरंगाबाद इथे महाविद्यालय सुरु केले. त्यांनी महिलांनी सहशिक्षणास सुरुवात करावी. मुलींनीही मोठ्या संख्येने शिक्षण घ्यावे या हेतूने एक स्वातंत्र्य बसही शुरु केले.

16 जून 1936मध्ये डॉ. बाबासाहेब आंबेडकरांनी मूरड्या, जोगतीनी, देवदासी असलेल्या स्त्रियांनपुढे भाषण केले त्यांना उपदेश करतांना म्हणाले "तुम्हांला समजले पाहिजे कि स्त्रीजात समाजाचा अलंकार आहे आपल्या मुलाबाळाना, आपल्या कुटुंबाचा नवलौकिक स्त्रियांवार अवलंबून आहे. इतकी थोरवी स्त्रीवर्गाला प्राप्त झाली आहे." डॉ. बाबासाहेब म्हणतात ज्या गोष्टीमुळे आपण अस्पृश्य आहोत म्हणून ओढखतात त्या ज्या साऱ्या गोष्टी आता तुम्ही बंद केल्या पाहिजे. दागिने, कपडे, राहणीमान यामध्ये सुधारणा करण्याचे उपदेश आंबेडकरांनी केले होते. 1938 मध्ये डॉ. बाबासाहेब आंबेडकरांनी स्त्रियांच्या व्यक्ती स्वातंत्र्या बद्धल विद्यार्थ्यांसमोर विचार मांडतांना म्हणतात कि, "पालकांनी आपल्या मुलींचे लग्न लवकर करू नये, त्यांच्या आयुष्याची मातेरे करू नये. पत्नी कशी असावी याबद्धल पुरुषांचे मत घेतले जाते, तसेच पती कसा असावा याबाबत स्त्रियांचे ही मत लक्षात घेतले पाहिजे.

1946ला कानपुर येथील भारतीय दलित महिला परिषद शांताबाई दाणी यांच्या अध्यक्षतेखाली झाली. तसेच 1945 साली मुंबई इथे अखिल भारतीय अस्पृश्य महिला परिषदेचे तिसरे अधिवेशन सौ. मीनाम्बल शिवराज यांच्या अध्यक्षते खाली पार पाडले. 1942ला नागपूर इथे दलित स्त्रियांची परिषद आयोजित करण्यात आली होती. त्या सभेत 20-25हजार स्त्रिया उपस्थित पाहून बाबासाहेब यांना आनंद झाले.

स्त्रियांचे उद्धारक डॉ. आंबेडकर :-

भारतात पूर्वी चातूरवर्निय व्यवस्था होती. या चारही वर्णांची कामे ठरवून दिलेली होती. स्त्रियांची स्थिती तर शूद्रपेक्षाही वाईट होती. मग ती ब्राम्हण स्त्री असो वा शूद्र. शूद्राच्या स्त्रियांना तर शूद्रसारखेच नव्हे तर त्यापेक्षाही हीन रीतीने वागविले जात होते. 'ढोल, गवार, शूद्र, पशु नारी यह सब है तडन के अधिकारी' अशी स्त्रियांची स्थिती होती. स्त्रियांची ही अवस्था बाबासाहेब यांना पटलेली नव्हती. म्हणून बाबासाहेब आंबेडकरांनी स्त्रियांना या अवस्थेतून बाहेर काढण्यासाठी आटोकात प्रयत्न केले. स्त्रियांचे प्रबोधन करून त्यांच्यात आत्मसन्मान निर्माण करण्याचा प्रयत्न त्यांनी केला. बाबासाहेब म्हणतात, 'स्त्रियांची प्रगती ज्या प्रमाणात झाली असेल त्यावरून एखाद्या समाजाची प्रगती मी मोजीत असतो.' पुढे ते म्हणाले, "तुम्ही स्वच्छ राहण्यास शिका व सर्व दुर्गुणापासून मुक्त राहा. तुमच्या मुलांना शिक्षण द्या. हळू हळू त्यांच्या मनात महत्वाकांक्षा जागृत करा. ते थोर पुरुष होणार आहेत असे त्यांच्या मनावर बिंबवा. सर्वात महत्वाचे म्हणजे लग्न झालेल्या प्रत्येक मुलीने पतीची मैत्रीण म्हणून त्यांच्या प्रत्येक कार्यात सहकार्य द्यावे व सामानतेचा आग्रह धरावा. या उपदेशाने तुम्ही पालन केले तर तुम्हा सर्वांना मान सन्मान व कीर्ती प्राप्त होईल. त्यांच्या या मार्गदर्शनावरून हे स्पष्ट होते कि पुरुष आणि स्त्री या दोघांनाही सामानतेने वागण्याचा अधिकार असला पाहिजे. यातूनच बाबासाहेबांचे स्त्रीविषयी ची तळमळ किती होती हे दिसून येते.

निष्कर्ष :-

डॉ. बाबासाहेब आंबेडकरांच्या विचाराने भारतीय समाजातील स्त्रियांमध्ये नवचैतन्य निर्माण झालेले आहे. बाबासाहेबांचे विचार व कृती यांचा प्रभाव संपुर्ण मानवी समाजावर पडलेला आहे. त्यामुळे आज भारतीय समाजातील स्त्री प्रत्येक क्षेत्रामध्ये कार्यरत असलेली दिसून येते. हे केवळ बाबासाहेबांच्या संघर्षामुळे शक्य झाले आहे. स्त्रिया शैक्षणिक क्षेत्रामध्ये पुरुषांच्या खांद्यालाखादा लावून करीत असलेल्या दिसून येते. बाबासाहेबांनी समाजातील चाळीरीतीवर आक्षेप देऊन स्त्रियांच्या कार्यक्षेत्रामध्ये वाढ झाली पाहिजे या दृष्टिकोनातून प्रयत्न केले. आज ग्रामीण, शहरी, भागातील स्त्रियांमध्ये परिवर्तन दिसून येत आले आहे. ते केवळ बाबासाहेबांच्या कर्तृत्वानेच होय. बाबासाहेबांमुळेच स्त्रियांना प्रत्येक क्षेत्रामध्ये काम करण्याची संधी उपलब्ध झाली आहे.

पूर्वी भारतीय समाजात पुरुषांचे वर्चस्व दिसून येत होते त्याबरोबरच लिंग भेदही या समाजामधून दिसून येत होता. परंतु बाबासाहेबांच्या विचारांच्या प्रभावाने हा भेदही कमी झालेला आहे. बाबासाहेबांनी जे काम आपल्या समाजासाठी केले त्या कामाची पावती आज समाजामधून दिसून येत आहे. मात्र बाबासाहेबांनी केलेली कर्तव्याची जाण आजचा युवावर्ग हा विसरत चाललेला आहे याची खंत आपल्या समाजामध्ये राहूनच दृष्टीस आढळून येते आहे. ही आपल्या समाजा करिता दुःखाची बाब आहे.

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डॉ.बाबासाहेब आंबेडकर प्रणीत राजकीय पक्ष

प्रा.डॉ.सुनिल राजपूत

सहयोगी प्राध्यापक

जवाहर महाविद्यालय,अणदूर,ता.तुळजापूर

सारांश

वंदनीय बोधीसत्त्व, पददलितांचे कैवारी, कायदेपंडीत, भारतीय राज्यघटनेचे शिल्पकार परमपूज्य डॉ.बाबासाहेब आंबेडकरांना विनम्र अभिवादन करत असताना डॉ.बाबासाहेब आंबेडकरांच्या राजकीय विचारांचे राष्ट्रीय अधिष्ठान समजावून घेताना त्यांनी स्थापन केलेल्या राजकीय पक्षांच्या विचारप्रणालींचा अभ्यास करावा लागेल. डॉ.बाबासाहेब आंबेडकरांनी स्थापन केलेल्या अथवा त्यांच्या प्रेरणेने स्थापन करण्यात आलेले राजकीय पक्ष एका बाजूने दलितांस गोरगरीबांच्या हितसंबंधाचे संरक्षण व संवर्धन करण्याच्या प्रयत्नावर जोर देतात. तर दुस-या बाजूने आपल्या प्रांताचे व देशाचे हीत लक्षात घेऊन प्रांत आणि देश सामर्थ्यवान बनविण्यासाठी प्रांतापुढील आणि देशापुढील समस्या सोडविण्यासाठी नेमके काय केले पाहिजे हे त्या पक्षाच्या जाहीरनाम्यात व कार्यक्रमांच्या आधारे स्पष्ट करण्याचा प्रयत्न करतात.

डॉ.बाबासाहेब आंबेडकर प्रणीत राजकीय पक्षात स्वतंत्र मजूर पक्ष, 'अखिल भारतीय शेडयूल्ड कास्ट फेडरेशन' म्हणून ओळखला जाणारा पक्ष, आणि त्यांनी आपल्या हाताने ज्या पक्षाची घटना व रुपरेषा तयार करून ठेवली होती पण त्यांच्या महापरिनिर्वाणानंतर त्यांच्या अनुयायांनी स्थापन केलेला 'भारतीय रिपब्लिकन पक्ष' इत्यादी पक्षांचा समावेश होतो.

या तीनही राजकीय पक्षाची स्थापना, ध्येयधोरणे व कार्यक्रम डॉ.बाबासाहेब आंबेडकरांच्याच प्रेरणेतून निर्धारित झालेले असल्यामुळे त्या पक्षाचा जाहीरनामा ध्येयधोरणांसंबंधी आणि कार्यक्रमासंबंधी माहिती पाहणे म्हणजे डॉ.बाबासाहेब आंबेडकरांच्या राजकीय पक्षासंबंधीच्या विचारासंबंधी माहिती पाहणे होय. त्यादृष्टीने पहिल्या दोन राजकीय पक्षासंबंधीच्या त्यांच्या राजकीय विचारांच्या राष्ट्रवादी अधिष्ठानाच्या दृष्टिकोनातून माहिती विशद केली आहे.

की वर्ड्स :- स्वतंत्र मजूर पक्ष, राजकीय विचार, शेडयूल्ड कास्ट फेडरेशन

प्रस्तावना :-

डॉ. बाबासाहेब आंबेडकर हे स्वाभिमानी, बुद्धीमान, प्रामाणिक, दीर्घपरिश्रमी असे बहुआयामी विचारवंत होते. डॉ. बाबासाहेब आंबेडकरांची खरी तळमळ ही दुर्बल, दीन-दलित यांना विकसीत करण्याची होती. अठराविश्व दारिद्र्यात अडकलेल्या समाजाचा विकास करणे हे त्यांचे मूळ उद्दिष्ट होते. डॉ. बाबासाहेब आंबेडकरांचे कार्य हे राजकीय स्वरुपापुरते मर्यादीत नसून सामाजिक, आर्थिक, धार्मिक क्षेत्रात सुद्धा त्यांनी महत्वपूर्ण कार्य केलेले दिसून येते.

'कोणत्याही समाजात त्या देशातील सर्वसामान्य जनतेचा जीवनमार्ग हा राजकीय परिस्थितीने घडविलेला असतो. राजकीय सत्ता जनतेच्या आकांक्षांना मूर्त रुप देत हासते. ती ज्यांच्या हातात असते त्यांना आपल्या आशा-आकांक्षांना मूर्त रुप देण्याची संधी प्राप्त होते. सत्ता त्यांचीच बटीक बनत असते.' हे डॉ. बाबासाहेब आंबेडकरांनी ओळखले होते. या देशातील काँग्रेस पक्षाचे नेतृत्व, भांडवलदार, जमीनदार व ब्राम्हणवर्ग यांच्या हातात असल्याने राजकीय सत्ता त्यांच्याच हाती जाईल व येथील दलित कष्टकरी समाज गुलामासारखा राबविला जाईल. असे डॉ.बाबासाहेब आंबेडकरांना वाटत होते. आणि असे होऊ नये यासाठी त्यांनी लोकशाही मूल्यांवर आधारित असणारा 'स्वतंत्र मजूर पक्ष' १९३६ साली स्थापन केला.

विषय निवड:-

डॉ. बाबासाहेब आंबेडकरांनी स्थापन केलेल्या राजकीय पक्षांची ध्येयधोरणे व कार्यक्रम इत्यादींची माहिती व्हावी. या दृष्टिकोनातून ' डॉ. बाबासाहेब आंबेडकर प्रणीत राजकीय पक्ष' या विषयाची निवड केली आहे.

विषय उद्देश:-

- १) डॉ. बाबासाहेब आंबेडकरांच्या राजकीय विचारांचे राष्ट्रीय अधिष्ठान समजावून घेणे.
- २) डॉ. बाबासाहेब आंबेडकरांना अस्पृश्यांसाठी वेगळा पक्ष का स्थापन करावा लागला? याचा अभ्यास करणे.
- ३) अस्पृश्यांच्या राजकीय मागण्यांचा अभ्यास करणे.

संशोधन पध्दती :- प्रस्तुत विषयासाठी संदर्भ संशोधन साधनांचा उपयोग केला आहे.

स्वतंत्र मजूर पक्षाची स्थापना :-

डॉ. बाबासाहेब आंबेडकरांनी स्थापन केलेला हा पहिला राजकीय पक्ष आहे. १५ ऑगस्ट १९३६ रोजीच्या टाईम्स ऑफ इंडियामध्ये डॉ. बाबासाहेब आंबेडकरांनी जाहीर केले.य.दि.फडके यांनी डॉ.आंबेडकरांनी स्थापन केलेल्या स्वतंत्र मजूर पक्षाच्या संदर्भात असे मत व्यक्त केले आहे की, १५ ऑगस्ट १९३६ रोजी टाईम्स ऑफ इंडियामध्ये डॉ.आंबेडकरांनी स्वतंत्र मजूर पक्ष हा नवा राजकीय पक्ष स्थापन केल्याचे जाहीर केले. आणि त्या पक्षाची उद्दिष्टे व कार्यक्रम यांचा तपशीलही जाहीर केला. जवळ जवळ सहा वर्षे हा पक्ष चालविल्यानंतर बाबासाहेबांनी तो गुंडाळला आणि त्याऐवजी १९ जुलै १९४२ रोजी नागपूरला 'शेड्युल्ड फास्ट फेडरेशन' ची स्थापना केली.

डॉ. बाबासाहेब आंबेडकरांनी स्थापन केलेल्या स्वतंत्र मजूर पक्षाच्या संदर्भातील वरील विचार संयुक्तीक वाटत नाहीत. कारण य.दि.फडके यांना असे वाटते की, बाबासाहेबांनी स्वतंत्र मजूर पक्षाची स्थापना करण्याचा निर्णय अचानकपणे घेतला नाही. असा एखादा राजकीय पक्ष स्थापन करण्याची विचार प्रक्रिया बाबासाहेबांच्या मनात निश्चितपणे असावी, असा निष्कर्ष त्यांच्या ८ ऑगस्ट १९३० रोजीच्या नागपूरच्या अखिल भारतीय अस्पृश्य परिषदेतील भाषणावरून आपल्याला काढणे शक्य आहे. या परिषदेच्या अध्यक्षीय भाषणात डॉ. बाबासाहेब आंबेडकरांनी विविध प्रकारच्या मागण्या केल्या होत्या. इ.स. १९३५ च्या कायद्याने भारतीयांना विधिमंडळावर प्रतिनिधीत्व मिळणार होते. त्यानुसार १९३७ साली निवडणूका होणार असल्याने या निवडणूकीत भाग घेण्यासाठी अस्पृश्यांच्या राजकीय पक्षाची आवश्यकता होती. काँग्रेस पक्ष अनेकदा अधिवेशनामधून समाजसुधारणा घडवून आणण्याविषयी अनेक ठराव करित होता, परंतु त्याची अंमलबाजवणी होत नव्हती. तसेच महात्मा गांधीच्या काँग्रेस पक्षाने त्यांच्या नेतृत्वाखाली अस्पृश्यांच्या राजकीय मागण्यांना १९३२ साली विरोध केला होता. त्यामुळे अस्पृश्यांसाठी वेगळा पक्ष स्थापन करणे डॉ. बाबासाहेब आंबेडकरांना आवश्यक वाटत होते. काँग्रेसला प्रतिस्पर्धी एखादा प्रभावी पक्ष निर्माण व्हावा असे डॉ. बाबासाहेब आंबेडकरांना वाटत होते.

डॉ. बाबासाहेब आंबेडकरांनी आपल्या पक्षास 'स्वतंत्र मजूर पक्ष' असे नाव का दिले? याबाबत जनता या बाबासाहेबांच्या नियतकालिकाच्या संपादकाने २२ ऑगस्ट १९३६ च्या रोजीच्या अंकात संपादकीय लेखात असे म्हटले आहे की, "प्रथमतः त्यांचा उद्देश फक्त अस्पृश्य वर्गासाठीच स्वतंत्र पक्ष स्थापन करावा असा होता व त्या पक्षापुरताच व्यवहार्य असा मर्यादीत कार्यक्रम त्यांनी ठरविला होता. पण हा मूळ बेत बदलून या पक्षाला आता बहुसामान्य स्वरूपाचे नाव दिले आहे आणि या पक्षाला सर्वसामान्य स्वरूप देण्याचे कारण बाबासाहेबांनी असे सांगितले की, अस्पृश्येतर वर्गातील ब-याच लोकांनी

त्यांच्या कार्यक्रमाला पूर्ण अनुमती दिले असून त्याप्रमाणे त्यांच्या पक्षातर्फे निवडणूकीला उभे राहण्याचे कित्येकांनी ठरविले आहे. कारण ज्या मतदार संघास अस्पृश्य वर्गांना राखीव जागा नाहीत, अशा पुष्कळ मतदार संघात अस्पृश्य वर्गाचे मतदान भरपूर आहे आणि या आपल्या मताधिकाराचा उपयोग या नवीन पक्षातर्फे उभे राहणा-या कोणत्याही वर्गाच्या उमेदवाराला करून घेता येईल.”^३

स्वतंत्र मजूर पक्षाबाबत आपली भूमिका स्पष्ट करताना बाबासाहेबांनी असे म्हटले होते की, “अन्य राजकीय पक्षांशी शक्य तेवढे सहकार्य करण्याची नव्या पक्षाची तयारी असली तरी तो अन्य राजकीय पक्षाहून वेगळा व स्वतंत्र असेल, सर्वच अस्पृश्यांचा कष्टकरी मजूरांमध्ये समावेश होत असला तरी सर्व कष्टकरी मजूर अस्पृश्य समजले जात नव्हते. म्हणून केवळ अस्पृश्य श्रमजीवी लोकांचेच नव्हे तर सर्वच मजूरांचे हित साधण्यासाठी व त्यांचे कल्याण करण्यासाठी स्वतंत्र मजूर पक्ष स्थापन केला”^४

डॉ. बाबासाहेब आंबेडकरांच्या या स्वतंत्र मजूर पक्षाच्या व्यापक ध्येयधोरणाची व सर्व समावेशक कार्यक्रमाची अधिक महिती पक्षाच्या जाहीरनाम्यात मिळते.

स्वतंत्र मजूर पक्ष जाहीरनामा :-

१५ ऑगस्ट १९३६ रोजी जाहीर केलेल्या कार्यक्रमाचे सर्वसाधारण स्वरूप पुढीलप्रमाणे होते.

१) नवीन सुधारणांविषयी धोरण :- पूर्ण जबाबदारीच्या स्वरांज्याचे स्वरूप निष्प्रभ करून टाकण्याजोगे जे खास व अनियंत्रित स्वरूपाचे अधिकार गर्ह्यनरास मिळाले आहेत. त्यांचा उपयोग या बाबतीत होऊ नये, याबद्दल हा पक्ष जागृत राहिल.

२) आर्थिक धोरण:- शेतीची प्रगती होऊन, तो धंदा जास्त फलमय व्हावा म्हणून लँड मॉर्गेज बँक, उत्पादक शेतकरी वर्गाच्या पतपेढ्या व खरेदी विक्री करणारी मंडळे (मार्केटिंग सोसायटी) यांची स्थापना करण्याचा या पक्षाचा कार्यक्रम आहे. तसेच सर्वसाधारणपणे जमिनदारांकडून होणारी शेतकरी कुळांची पिळवणुक अगर त्यांजकडून जमिनीचे भागलेपण काढून घेण्याची जमिनदारांची प्रवृत्ती विशेषतः खोती आणि तालुकावारी या पध्दतीत असणारी ही प्रवृत्ती शेतक-यांच्या हिताला विरोधी असल्यामुळे त्यापासून शेतकरी कुळांचे संरक्षण व्हावे अशा स्वरूपाचे कायदे करण्याचा प्रयत्न हा पक्ष करील.

३) करधारा पध्दतीविषयी या पक्षाचे धोरण :- प्रजेचे कल्याण व काढता उत्कर्ष होण्यास सरकारने राष्ट्रसंवर्धक असे कार्यक्रम हाती घेतले पाहिजेत. करधारा पध्दतीमध्ये असणारी विषमता दूर करण्याचा प्रयत्न हा पक्ष करील.

४) सामाजिक सुधारणा: - सर्वप्रकारच्या आवश्यक अशा सामाजिक सुधारणा म्हणजे सनातन्याकडून समाजसुधारकावर पडणा-या बहिष्कारास आळा घालणे, धार्मिक द्रव्यनिधीचा दुर्विनियोग होऊ नये यासाठी सार्वजनिक धर्मादाय संस्थांवर सरकारी नियंत्रण ठेवणारे कायदे करणे, अनाथ निराश्रीत लोकांच्या कल्याणासाठी कायद्याने योजना करणे.

५) ग्राम संघटना :- ग्रामसंघटनेच्या दृष्टीने आवश्यक अशी सुखाची राहणी ग्रामीण जीवनात प्राप्त व्हावी यासाठी शक्य त्या उपाययोजना करणे, आरोग्य सुधारणे, खेड्यात वाचनालये सार्वजनिक हॉल यांची योजना करून जनमानसांची विचार पंरपरा प्रगतीशील करणे.

६) शिक्षण :- मोफत व सक्तीचे प्राथमिक शिक्षणाची योजना अंमलात आणणे, औद्योगिक शिक्षणावर भर देणे, विश्वविद्यालयीन शिक्षणाची पुनर्घटना करण्याचे कायदे हा पक्ष पुढे आणिल.

७) राज्य कारभार :- राज्यकारभाराची पध्दती सूक्ष्म, इष्ट परिणामकारक व दोषरहित चालावी असे या पक्षाचे प्रयत्न चालू राहतील. सरकारी नोकरीत एके ठिकाणी एकाच जातीचा अगर वर्गाचा भरणा होऊ नये असे या पक्षाचे धोरण आहे.

डॉ. बाबासाहेब आंबेडकरांच्या स्वतंत्र मजूर पक्षाच्या जाहीरनाम्याच्या तरतूदीत कल्याणकारी राज्याची कल्पना अभिप्रेत असण्याचे लक्षात येते. यातून व्यापक व वास्तव स्वरूपाचा कायदेशीर व सामाजिक दृष्टीकोनच स्पष्ट होतो.

डॉ.बाबासाहेब आंबेडकरांच्या स्वतंत्र मजूर पक्षाच्या जाहीरनाम्यावर भाष्य करताना धनंजय कीर म्हणतात,“हा जाहीरनामा गरीबांच्या उत्कर्षाच्या ध्येयाने प्रेरित झालेला होता. इतका ध्येयपूर्ण, निःसंदिग्ध व जनहिताबद्दल दक्षता दर्शविणारा जाहीरनामा तत्कालीन राजकीय पक्षात सापडेल.”^६

स्वतंत्र मजूर पक्षाने १९३७ ते १९३९ या दरम्यान महत्वाची कामगिरी केली. या पक्षाच्या प्रतिनिधींनी विधिमंडळात अनेक विधेयक मांडली. अनेक विधेयकांवर प्रभावीपणे मते मांडली. सर्वांनी विधिमंडळ कामकाजात भाग घेतला. त्यामुळे सरकार पक्षाला खरी भिती स्वतंत्र मजूर पक्षाच्या प्रतिनिधींची वाटत होती.

शेड्युल्ड कास्ट फेडरेशनची स्थापना:-

१५ ऑगस्ट १९३६ रोजी स्वतंत्र मजूर पक्षाची स्थापना केल्याचे जाहीर केले होते. पण हा पक्ष शेवटी बरखास्त करून १९ जुलै १९४२ रोजी नागपूर येथे बाबासाहेबांच्या पुढाकाराने शेड्युल्ड कास्ट्स फेडरेशनची स्थापना करण्यात आल्याचे जाहीर करण्यात आले. हा नवा पक्ष स्थापन करण्यापूर्वी डॉ. बाबासाहेब आंबेडकरांनी ३० व ३१ मार्चला दिल्ली येथे भारतातील प्रमुख अस्पृश्य नेत्यांची बैठक आयोजित केली होती.

जुलै १९४२ मध्ये नागपूर येथे मद्रासचे राव बहादूर एन शिवराज यांच्या अध्यक्षतेखाली अधिवेशन भरविले. यावेळी जनसमुदायाला उद्देशून त्यांनी आपण आता हिंदू समाजाचे घटक नाही तर भारतीय समाजाचे एक स्वतंत्र घटक आहोत. म्हणून आपणास स्वतंत्र राजकीय हक्क पाहिजेत. आपली सर्वांगीण उन्नती झाली पाहिजे, पण आपल्याजवळ आर्थिक बळ व सामाजिक सामर्थ्य नाही, त्याकरिता आपल्याला राजकीय सत्ता पाहिजे. ही राजकीय सत्ता आपण आपल्या संघटनेच्या बळावर हस्तगत केली तरच आपली प्रगती होईल. हा आपल्या जीवन मरणाचा प्रश्न आहे. त्यावर आपण आपले सारे लक्ष केंद्रीत केले पाहिजे. यासाठी आपल्याला अखिल भारतीय स्वरूपाच्या संघटनेची गरज आहे. त्याकरिता ‘शेड्युल्ड कास्ट्स फेडरेशन नावाच्या पक्षाच्या स्थापना करित आहोत.’^७

१७-२० जुलै १९४२ रोजी ऑल इंडिया शेड्युल्ड कास्ट फेडरेशनची नागपूरच्या अधिवेशनात स्थापना झाली. मद्रासचे दलित नेता राव बहादूर एन. शिवराज हे याचे पहिले अध्यक्ष आणि मुंबईचे पां.न. राजभोज हे पहिले महासचिव झाले. वास्तविक शेड्युल्ड कास्ट फेडरेशन हे १९३६ साली स्थापन झालेल्या स्वतंत्र मजूर पक्षाचे विकसीत रूप होते.

शेड्युल्ड कास्ट्स फेडरेशनचा जाहीरनामा: -

मद्रास येथे २३/०९/१९४४ रोजी शेड्युल्ड कास्ट्स फेडरेशनच्या कार्यकारीणी मंडळाची बैठक एन. शिवराज यांच्या अध्यक्षतेखाली घेण्यात आली. यावेळी खालील ठराव पारित करण्यात आले.

- १) अस्पृश्यांचे स्वतंत्र अस्तित्व मान्य करावे.
- २) भारतीय घटनेला अस्पृश्य वर्गाची संमती पाहिजे. त्याशिवाय ती घटना मान्य होणार नाही.
- ३) जातीय प्रश्न मिटवित असताना सर्व जातीय प्रतिनिधींच्या समोर या प्रश्नांची चर्चा व्हावी.
- ४) सर्व अल्पसंख्याकांना समान वागणूक द्यावी.
- ५) संयुक्त मतदारसंघ रद्द करून त्या ठिकाणी स्वतंत्र मतदारसंघाची योजना मान्य करावी.
- ६) अस्पृश्यांसाठी स्वतंत्र वसाहती स्थापन कराव्यात.

वरील मागण्यांसाठी फेडरेशनच्या सर्व पक्षशाखांना सत्याग्रह करण्याचे आदेश देण्यात आले. अनेक ठिकाणी पक्ष कार्यकर्त्यांनी सत्याग्रह घडवून आणले. त्यामुळे अस्पृश्यांमध्ये लढाऊ प्रवृत्ती बळावली, त्यांचा आत्मविश्वास वाढला.

पुढे २५ मार्च १९४६ च्या सार्वत्रिक निवडणुकीमध्ये शे.का.फे ने आपले उमेदवार उभे केले. उमेदवारांचा प्रचार डॉ. आंबेडकर व इतरांनी केला. प्रत्यक्ष मतदानाच्या दिवशी असंख्य अस्पृश्य मतदारांनी शे.का.फेडरेशनच्या उमेदवारां

थोडक्यात स्वतंत्र मजूर पक्ष हा अस्पृश्यांचा पहिला राजकीय पक्ष होता. यात सर्व अस्पृश्य, शेतकरी, शेतमजूर व कामगार सामील होणे गरजेचे होते. परंतू तसे झाले नाही. पूर्वाश्रीमीच्या महार समाजाने या पक्षाला सहकार्य केले. त्याप्रमाणे अस्पृश्यांमधील चांभार व मातंग या समाजाने फारसे सहकार्य केले नाही आणि विविध जाती धर्मातील शेतकरी, शेतमजूर व कामगार वर्ग जातीच्या व धर्माच्या नावाखाली विभागला गेल्यामुळे या सर्वांचे फारसे सहकार्य लाभले नाही. त्यामुळे हा पक्ष शक्तिशाली होऊ शकला नाही. तसेच दुस-या जागतिक महायुद्धामुळे भारतातील इतर सर्व पक्षांबरोबर स्वतंत्र मजूर पक्ष बरखास्त करून स्थापन केलेला शेडयुल्ड फास्ट्स फेडरेशन हा पक्षही सार्वत्रिक निवडणुकीत अपेक्षित यश संपादन करू शकला नाही. पुढे डॉ. बाबासाहेब आंबेडकरांनी “शेडयुल्ड कास्ट फेडरेशन“ बरखास्त करून “भारतीय रिपब्लिकन पक्ष“ स्थापन करण्याची घोषणा १९५६ मध्ये केली होती. परंतू पक्ष स्थापन करण्यापूर्वीच ६ डिसेंबर १९५६ रोजी त्यांचे महापरिनिर्वाण झाले. त्यानंतर त्यांच्या अनुयायी व कार्यकर्त्यांनी पक्ष स्थापन करण्याची योजना आखली.

संदर्भसूची :-

- १) यशवंत दिनकर फडके, आंबेडकरी चळवळ, द्वितीय आवृत्ती, श्री विद्या प्रकाशन, पुणे पृ.क्र. ८३.
- २) डॉ. बाबासाहेब आंबेडकर यांची आत्मकथा- संपादक शंकरराव खरात, इंद्रायणी साहित्य, शनिवार पेठ, पुणे प्रकाशन वर्ष १९८७ पृ.क्र.१०२
- ३) जनता २२ ऑगस्ट १९३६
- ४) इंडिपेंडंट लेबर पार्टी : इटस एम्स १९३७ पृ.क्र.३
- ५) डॉ.रावसाहेब कसबे :- डॉ.आंबेडकर वाद-तत्वे आणि व्यवहार, पृ.क्र.६५-६७ परिशिष्ट-१, प्रथम आवृत्ती १९८९. सुगावा प्रकाशन, सदाशिव पेठ, पुणे-३०
- ६) धनंजय कीर : डॉ. बाबासाहेब आंबेडकर, तिसरी आवृत्ती १९८१, पॉप्युलर प्रकाशन, मुंबई पृ.क्र.२९५-२९६
- ७) खैरमोड चांगदेव, डॉ.भीमराव रामजी आंबेडकर, खंड ८ कालखंड १९३८ ते १९४५ सुगावा प्रकाशन, पुणे. पृ.क्र.१२६

स्त्रीमुक्तीचा उद्गाता महामानव डॉ.बाबासाहेब आंबेडकर

डॉ. विजया एच. राऊत
(राज्यशास्त्र विभाग प्रमुख)

नटवरलाल जशभाई पटेल कला व वाणिज्य महा. मोहाडी, जि. भंडारा,

सारांश :

भारतीय संस्कृतीचा विचार करतांना स्त्रियांना कायमच दुय्यम स्थान देण्यात आले. अतिप्राचीन काळात मातृसत्ताक पध्दती अस्तित्वात होती. मनुच्या आधी स्त्रिया ह्या शिक्षण आणि त्यामुळे प्राप्त ज्ञानाच्या आधारे उच्च शिखरावर पोहोचल्या होत्या. प्राचीन काळातील मातृवंशक किंवा स्त्रीप्रधान प्रथा भारतापासून इजिप्तपर्यंत प्रचलित होती आणि ती नागवंशीय लोकांमध्ये रूढझाली. राष्ट्र ही राष्ट्राची म्हणजे भूमीची अधिपती स्वामीनी असल्यामुळे ती भूमातेची प्रतीनिधी मानली गेली होती म्हणूनच स्त्रीकडे सम्राज्ञीचा अधिकार आलेला होता. वैदिक काळानंतर मात्र आलेली आर्यसंस्कृती पुरुषसत्ताक होती. युद्धाला त्यावेळी महत्त्वाचे स्थान होते म्हणून पुरुषांना महत्त्व प्राप्त झाले व महिलांना दुय्यम स्थान प्राप्त झाले. आर्यकाळात आपल्या प्रांतांतील स्त्रियांना गौण स्थान तर होतेच त्याचबरोबर पराभूत प्रांतातील पुरुषांच्या स्त्रियांना आणखीनच गौण स्थान होते. स्त्रियांच्या अधिकार व स्वातंत्र्यांची कल्पना तत्कालिन परिस्थितीमध्ये करणे अशक्य होते.

बौद्धकाळ मात्र महिलांना अधिकार व स्वातंत्र्य देण्याच्या बाबतीत पुढे होता.बुद्धधर्मात तथागथाच्या उपदेशाने स्त्रीया अर्हतपदाला पोहोचल्या. तथागथाने स्त्रियांना दीक्षा दिली. ज्ञानार्जनाचे धडे देत संघात स्थान दिले. तथागथाच्या आचार विचारातून आदर्श जीवन पध्दती स्त्रीजीवनाला पोषक होती.या काळात महिलांना अधिकार व स्वातंत्र्य बहाल झाले होते. तथागथ हे स्त्री स्वातंत्र्याचे व अधिकाराचे पुरस्कर्ते होते. तथागथाने कधीही स्त्री-पुरुष असा भेद पाळला नाही. आय.बी. होर्नर आपल्या संशोधनपर ग्रंथात म्हणतात की, “बौद्धकाळात स्त्रियांमध्ये विशेष परिवर्तन घडून आले. स्त्रियांना अधिक समतेचा उपभोग घेता आला. अधिक आदर आणि अधिकार जे आतापर्यंत कधीही स्त्रियांना मिळाले नव्हते. ते त्यांना मिळाले.”⁹

स्मृती काळात ‘स्त्रीला स्वातंत्र्य नको’ हे मनुस्मृतीने जाहिरच केले होते. मध्ययुगीन काळात महिलांचा दर्जा एका वस्तु रूपात करण्यात आला. स्त्री ही केवळ एक दान देण्याची वस्तु बनून राहिली होती.हुंडाप्रथा, बालविवाह प्रथा, सतीप्रथा, जरठ विवाह, विधवा विवाहास नकार इ. अनेक कुप्रथा महिलांवर लादण्यात आल्या.

१९व्या शतकात मात्र काही समाजसुधारकांनी महिलांच्या उन्नतीसाठी शर्धीचे प्रयत्न केले. यात राजाराम मोहन राय, गोपाळ कृष्ण गोखले, म. गांधी, म. ज्योतीराव फुले, क्रांतीज्योती सावित्रीबाई, आगरकर, कर्वे, रमाबाई राणडे, पंडिता रमाबाई, डॉ हरीसींह गौर, इत्यादींच्या नावाचा उल्लेख करावा लागेल. त्यामुळे महिलांच्या उन्नतीचा मार्ग मोकळा झाला. स्वतंत्र्य भारतात कायद्याच्या माध्यमाने स्त्रियांना त्यांचे अधिकार मिळवून देण्यासाठी डॉ. बाबासाहेबांनी शर्धीचे प्रयत्न केले. आधुनिक काळात महिलांना अनेक अधिकार प्राप्त आहेत. हे बाबासाहेबांनी महिलांसाठी केलेल्या संघर्षाचे फलित आहे.

प्रस्तुत लेखात बाबासाहेबांनी महिलांसाठी केलेल्या कार्याचा उल्लेख करण्यात आलेला आहे. महिलांना त्यांचे अधिकार मिळावे म्हणून आंबेडकरांनी केलेले प्रयत्नआणि हिंदू कोड बिल (हिंदू संहिता विधेयक) यांचा आढावा या लेखात घेण्यात येत आहे.त्याचप्रमाणे ते बिल कशाप्रकारे वास्तवात आले याचा उल्लेख या लेखात करण्यात आलेला आहे.

मुख्य शब्द : हिंदू कोड बिल, हिंदू कोड बिलांला विरोध, महिलांविषयक संवैधानिक कायदे,

प्रस्तावना :

डॉ. बाबासाहेब आंबेडकर हे एक महान थोर तत्वज्ञ होते. त्यांनी समाजातील दुर्बळ घटकांचा उत्थान करण्यासाठी आपले जीवन समर्पित केले. डॉ. बाबासाहेब हे एक अष्टपैलू व्यक्तीमत्वाचे धनी होते. समाजात राजकीय लोकशाहीला जेवढे महत्व आहे. तेवढे महत्व सामाजिक व आर्थिक लोकशाहीला पण आहे. आपल्या लेखणीच्या सामर्थ्यावर त्यांनी सामाजिक, राजकीय, शैक्षणिक आणि अर्थकारणाच्या अनेक पैलूंना स्पर्श केला. डॉ. बाबासाहेब स्त्रीयांच्या हक्काचे पुरस्कर्ते होते. आधुनिक काळात स्त्रीला डॉ. बाबासाहेबांनी राज्यघटनेद्वारे आणि हिंदू कोड बिलाद्वारे समतेचे, स्वातंत्र्याचे, न्यायाचे हक्क कायद्याने मिळवून दिले.त्याचे मत होते की, कोणत्याही समाजाची प्रगती मोजायची असेल तर त्या समाजातील महिलांची प्रगती आधी मोजावयास पाहिजे.हेच विधान देशाला पण लागू पडते. देशाची प्रगती मोजावयाची असेल तर त्या देशातील महिलांची प्रगती मोजावी लागेल.

स्त्री एक स्वतंत्र मनुष्य घटक असून तिला मन-बुद्धी आहे. तिची सकल ज्ञानेंद्रिय, कर्मेन्द्रिय समर्थ आहेत. ती सहजीवी मनुष्यघटकाबरोबर तितक्याच चिकाटीने व शक्तीने काम करू शकते. नैसर्गिक दुष्ट्या इतर सहजीवी घटकासारखीच आहे. पण वर्षानुवर्षे ती सामाजिक,आर्थिक जुलूम मुकपणे सहन करित आहे. त्यामुळे ती अबला आहे. ती दुबळी आहे. हया संस्कारामुळे समाजही तिच्यावर सातत्याने अन्याय, अत्याचार करित आहे व तीही स्वतःला दुबळी समजू लागली होती. अशा दुर्बळ शरीर व दुर्बळ मस्तिष्क असणा-यास्त्रीला तिच्या स्वतःच्या स्थितीबद्दल, तिच्यातील आत्मशक्तीबद्दल जागृत करणे आवश्यक आहे. वर्षानुवर्षे मानसिक व बौद्धिक गुलामगीरी मध्ये जीवन जगत असल्यामुळे तीची संघर्षशील कृती लुप्त झालेली आहे. तीच्यातील आत्मशक्ती जागृत करणे, तिला योग्य दिशेने कार्यप्रवण करून तिच्या हक्काची तिला जाणीव करून देणे गरजेचे होते. डॉ. बाबासाहेबानी हे आपले कार्य मानले. भारतीय स्त्रीला तिच्या हक्काची जाणीव करून देवून तिचे हक्क तिला कायद्याने मिळवून देत्याशिवाय स्त्रीमुक्त होणार नाही, स्त्रीयांचा उत्थान होणार नाही. यासाठी डॉ. बाबासाहेबांनी राज्यघटनेत अनेक तरतुदी केल्या. भारतीय राज्यघटनेतील समतेचे तत्व त्याचबरोबर राज्यघोरणाची मार्गदर्शकतत्व इ.यात अनेक कलम अशी आहेत की ज्यामुळे स्त्रियांची उन्नती निश्चितच होवू शकेल.भारताचे पहिले कायदेमंत्री असतांना त्यांनी हिंदू कोड बिल तयार केले. महिलांना सन्मान प्राप्त व्हावा, त्यांचा आत्मविश्वास जागृत व्हावा, त्यांना त्यांचे अधिकार प्राप्त व्हावे यासाठी त्यांनी या बिलाची मांडणी केलेली होती.

हिंदू कोड बिल(हिंदू संहिता विधेयक) : स्त्री स्वातंत्र्याचा जाहिरनामा

हिंदू कोड बिल म्हणजे स्त्री मुक्तीच्या जाहिरनामा आहे. आंबेकरांनी मांडलेल्या या बिलामुळे स्त्री ही बंधनातून मुक्त होणार होती. तिला पण स्वतंत्र व्यक्तीमत्व लाभणार होते. तिच्यावर रूढी, प्रथा, परंपरा व संकेतांनी लादलेल्या शृंखला तुटून पडणार होत्या. तीच्या पायात पडलेल्या शृंखलांनी तीची गती शुन्य झालेली होती. या बीलामुळे तीच्या पायातील बेडया तुटून पडणार होत्या. तीला चालता येते. तीला धावता येते. ती सुध्दा इतर सहजीवी घटक प्रमाणेच एक घटक आहे. हे सिध्द होणार होते. तीला पण पूर्ण क्षमतांचा उपयोग करून प्रगतीचे शिखर काबीज करता येणार होते.

अ. हिंदू कोड बिलाची पार्श्वभूमी:

स्वतंत्र भारताचे पहिले कायदे मंत्री डॉ बाबासाहेब आंबेडकरांनी या भारतातील सर्व जाती-धर्मातील स्त्रियांना जाचक रूढी आणि परंपरांपासून सुटका मिळावी यासाठी हा मसुदा लिहिला. बाबासाहेबांनी १२ ऑगस्ट १९४८ आंबेडकरांनी ४ वर्षे, १ महिना आणि २६ दिवस यावर काम करून हे पुर्नबांधणी केलेले हिंदू कोड बिल कायदेमंडळासमोर सादर केले.या बिलामुळे सर्वत्र अतिशय तिव्रअसंतोषाचे वातावरणनिर्माण झाले. या बिलाने भारतीय स्त्रिला पुरुषांच्या बरोबरीने स्वातंत्र्य देवून तिचा गौरव केला होता.^२ हिंदू कोड बिलातील तरतुदी पुढीलप्रमाणे आहे.

1. पतीच्या मृत्यूनंतर संपत्तीचा हक्क
2. स्त्रियांना घटस्फोटाचा अधिकार
3. पोटगीचा अधिकार
4. एकच विवाहाला मान्यता
5. आंतरजातीय विवाहास चालना
6. बालविवाहास विरोध
7. विधवाला पुनर्विवाह अधिकार

हिंदू कोड बिल ९ भागात १३९ व्या कलमात ७ परिशिष्टात विभागले होते.^३

डॉ. आंबेडकर यांना काही विशेष वर्ग किंवा विशेष जातीच्या स्त्रियांना त्याचा फायदा होईल यांची चिंता नव्हती. त्यांना सर्व जाती आणि वर्गाच्या स्त्रियांच्या अधिकारांचे संरक्षण करायचे होते. डॉ. बाबासाहेब आंबेडकर यांना वाटत होते की, देशाच्या विकासासाठी देशाच्या सर्व वर्गातील लोकांना समानतेचा अधिकार मिळाला पाहिजे. हे विधेयक आंबेडकरांनी १९४८ मध्ये संविधान सभेत 'हिंदू कोड बिल' नावाने प्रस्तुत केले. यात नव्याने दत्तक विधान, उत्तराधिकार, पोटगी आणि घटस्फोट यांचा विचार करण्यात आला. हे नविन बिल कायदेमंडळापुढे सादर होताच यावर वादळ उठले. बी.एन. राव हयांच्या हिंदू कोड बिलात फक्त विवाह व वारसा याचाच समावेश होता. डॉ. आंबेडकरांच्या हिंदू कोड बिलात या दोन बाबीसोबतच "दत्तक विधान, उत्तराधिकार, घटस्फोट, पोटगी इ." समावेश होता.

हिंदू कोड बिल का मंजूर होवू शकले नाही ?

डॉ. बाबासाहेबांनी मांडलेले हिंदू कोड बिल मंजूर होवू शकले नाही. महिला वर्गाने सुध्दा हया बिलास विरोध केला. काही प्रमुख स्त्रियांचे शिष्टमंडळच डॉ. बाबासाहेबांना भेटायला गेले. हे बिल मंजूर होवू नये. असा आग्रह धरला. बाबासाहेबांनी त्यांना विचारले की, 'तूम्ही बिल वाचले का ?' त्यांनी वाचले नाही असे सांगितले. न वाचताच का विरोध करता. असे त्यातील मुख्य स्त्रीला बोलावून विचारता ती म्हणाली. माझ्या पतीने मला सांगितले की, तू त्या बिलाला विरोध कर, नाही तर मी तुला घटस्फोट देईल. म्हणून बिलाला विरोध करणे मला भाग आहे. पतीची मर्जी सांभाळण्यासाठी अनेक महिलांनी या बिलाला विरोध केला. महिलांनी सामर्थ्य दाखविले असते. एकजूटपणा दाखविला असता तर निश्चितच चित्र वेगळे असते. याठिकाणी महिलांची अज्ञानता दिसून येते. एक पुरुष आपल्या हितासाठी झटतो आहे. याची पुसटची सुध्दा कल्पना महिला वर्गाला नव्हती. संसदेमध्ये निवडून येणा-या महिलांनी सुध्दा या बिलाबाबत काही जागरूकता दाखविली नाही. आपला वरीष्ठ पुरुष वर्ग नाराज होईल व पूढे आपल्याला सोबत होणार नाही. अशी भिती त्यांना वाटत होती. डॉ. बाबासाहेब आंबेडकर म्हणतात, "स्त्रियांच्या सर्वस्वी हिताचे हे बिल मंजूर करण्यासाठी स्त्रियांनी काहिच हालचाल केली नाही. हे खेदपूर्वक सांगावे लागेल. मी पुरुष असून देखिल स्त्रियांच्या हितासाठी भांडलो. पण स्त्रियांनी का उत्सुकता दाखविली नाही? हे समजत नाही. हया बिलाला पाठिंबा देण्याची गोष्ट तर बाजूलाच राहिली. पण काही स्त्रियांनी माझ्या जवळ येऊन हे बिल चांगले नाही, असे मला सांगण्याचा प्रयत्न केला." डॉ. बाबासाहेब स्त्री भूमिकेविषयी म्हणतात, "स्त्रियांची मानसिक दुर्बळता आहे. त्यामुळे बिलाचा घात झाला. स्त्रियांच्या पायात ताकद असती तर बिल कधीच बाळगले नसते." एकवेळ शारिरीक दुर्बळता चालू शकेल पण मानसिक दुर्बळता ही फार मोठा धोका आहे. ही मानवाच्या विकासातील खूप मोठा अडसर आहे.

हिंदू धर्माचे संरक्षक म्हणविणारे संकेश्वर विणाचे शंकराचार्य जेरेशास्त्री हिंदू कोड बिलाविरुद्ध लोकमत प्रक्षुब्ध करून ठिकठिकाणी दारे काढून कट्टर विरोध दर्शवित होते. “डॉ. आंबेडकर यांनी हिंदू कोड बिल किंवा नविन भिमस्मृती रचली आहे. धर्माचा आधार आंबेडकरांनी दाखविलेला आहे. त्यांचा धर्मशास्त्राचा अभ्यास आहे.” अशी टिका आंबेडकरांवर होवू लागली.

तत्कालिन राष्ट्रपती डॉ. राजेंद्र प्रसाद हे हिंदू कोड बिलाचे मुख्य विरोधक होते. डॉ. बाबासाहेब आंबेडकरांच्या अध्यक्षतेखाली २० सदस्यांची निवड समिती नेमली व दिवस रात्र परिश्रम करून जे कष्ट घेतले त्याचे चिज या देशाच्या संसदेने केले नाही. डॉ. राजेन्द्र प्रसादांनी या बिलावर नापसंती दर्शविली. पण तत्कालिन पंतप्रधान पं. नेहरुंना वाईट वाटले आणि लगेच त्यांनी डॉ. राजेन्द्र प्रसाद यांना पत्र लिहिले. त्या पत्रात ते म्हणतात की, “मी हिंदू कोड बिलाच्या पूर्णपणे बाजूला आहे. जे बिल देशहितार्थ आहे व ज्यासाठी अपार परिश्रम घेतल्या गेले आहे. ते बिल काही लोक विरोध करतात म्हणून टाळून द्याचे काय?”. म. गांधीजीची शिकवणूक प्रमाण मानणारे डॉ. राजेन्द्र प्रसाद अतिशय सनातनी विचारसरणीचे होते.^५ ते म्हणाले की, “ हिंदू कोड बिल का पास करू नये यासंबंधीचे माझे आक्षेप मूलभूत स्वरूपाचे आहेत आणि सध्याच्या संसदेला मूलभूत स्वरूपाचे सुधारणावादी बिल मंजूर करण्याचा हक्क नाही. संसदेने ते पास केल्यावर त्याचे गुणावगुण पारखून त्याला संमती देण्याचा हक्क माझ्याकडे आहे.” यावर पंडित नेहरु म्हणाले की, “जे बिल संसदेने मंजूर केले. त्याचा विरुद्ध जाण्याचा राष्ट्रपतींना अधिकार नाही ”. अशाप्रकारे दोघातील तणाव दिवसेदिवस वाढतच गेला. पण शेवटी हिंदू कोड बिलापेक्षा पक्ष श्रेष्ठ ठरला आणि पं. नेहरुंना पराभव पत्करावा लागला. हिंदू कोड बिलाची वाताहत झाली. यावर डॉ. बाबासाहेब आंबेडकर म्हणाले, हिंदूकोड बिलाला ठार करण्यात आले आणि त्यांची उत्तरक्रिया करण्यात आली पण, कुणी अश्रु ढाळले नाही की कुणी भावना व्यक्त केल्या नाहीत.^६ हिंदू कोड बिलावर संसदेत जी चर्चा झाली. त्या चर्चेत विरोधी आवाज जास्त प्रमाणात होता. प्रतिगामी प्रवृत्ती हिंदू कोड बिलाच्या मार्गात या ना त्या कारणाने अडथळे निर्माण करित होत्या.

हिंदू कोड बिल हे कायदेमंत्री डॉ. बाबासाहेब आंबेडकरांच्या जीवनाचे अंतिम ध्येय होते. त्याचे अंतिम उद्दिष्ट्ये स्त्रियांना कायद्याचे हक्क, दर्जा आणि प्रतिष्ठा प्राप्त व्हावी हेच होते.परंतु एवढ्या कष्टानी तयार केलेला स्त्री स्वातंत्र्याचा जाहीरनामा असलेले हे हिंदू संहिता विधेयक संविधान सभेत मंजूर होऊ शकले नाहीत. त्यातही घटस्फोट, द्विभार्याप्रतीबंध यासारखी कलमे विरोधकाकडून विवाद्य बनविण्यात आली. यावर कायदेमंत्री डॉ. बाबासाहेब आंबेडकर म्हणतात. आज सुधारणेच्या युगात स्त्रियांना समान हक्क द्यायला तुम्ही विरोध का करता ? स्त्रियांना संपत्तीमध्ये वाटा देण्यात मनुनेही नकार दिला नाही. मग तुम्ही का देता अशाप्रकारे सवाल त्यांनी सनातन वृत्तीच्या लोकांना केला. स्त्रियांच्या अधिकारासाठी एकटे डॉ. बाबासाहेब आंबेडकर लढत राहिले. पण सत्र संपले तेव्हा फक्त हिंदू कोड बिलाची ४ कलमे मंजूर झाली. त्यामुळे अत्यंत दुःखी होऊन डॉ. बाबासाहेब आंबेडकरांनी २७ सप्टेंबर १९५१ रोजी आपल्या कायदेमंत्री पदाचा राजीनामा दिला. डॉ. बाबासाहेब आंबेडकरांच्या मसुद्यातून ४ स्वतंत्र कायदे बनविण्यात आले. ते खालीलप्रमाणे

१. दि हिंदू मॅरेज ॲक्ट १९५५
२. दि हिंदू सक्सेशन ॲक्ट १९५६ जून
३. दि हिंदू मायनॉरिटी ॲक्ट गार्डीयनशिप ॲक्ट १९५६ ऑगस्ट
४. दि हिंदू ॲडाप्शन ॲंड मेन्टेनन्स ॲक्ट १९५६ डिसेंबर

डॉ. आंबेडकरांनी कायद्याच्या माध्यमातून स्त्री-मुक्तीसाठी जे कार्य केले. ते ऐतिहासिक दृष्ट्या अतिशय महत्वपूर्ण ठरले आहे. भारतीय स्त्रीवर लादलेली हजारो वर्षांपासूनची आर्थिक, सामाजिक गुलामगिरी कायद्याद्वारे नष्ट करण्यात आली.

बाबासाहेबांनी समतेची भावना निर्माण करण्यासाठी आटोकाट प्रयत्न केले. डॉ. बाबासाहेब आंबेडकरांनी कायद्याच्या माध्यमातून मूलभूत अधिकार मध्ये समानतेचा अधिकाराची मांडणी केली. त्या अन्वये सर्व नागरिकांना कायद्यापुढे समानता दिली असून धर्म, वंश, जात, लिंग किंवा जन्मस्थान या कारणांवरून भेदभाव करण्यास मनाई केली आहे. (अनुच्छेद १४ ते १८) या अनुच्छेदान्वये स्त्री-पुरुष यांमधील भेद नष्ट करण्यात आला आणि समतेचा अधिकार प्रदान करण्यात आला. हयाशिवाय स्त्रियांचे वेतन, जीवनाचे शोषण थांबवून त्यांचे हितसंवर्धनार्थ सोयीचा मसूदा तयार केला. हे सर्व कार्य त्यांनी स्त्रियांना उच्चपदस्थ करण्यासाठी केले. अर्थात धर्माच्या नावाखाली धर्मग्रथांनी, परंपरांनी निर्माण केलेली स्त्रीची गुलामगिरी नष्ट करण्यासाठी राज्यघटनेत स्त्रीविषयक कायद्याच्या समावेश करण्याचा प्रयत्न डॉ. बाबासाहेब आंबेडकरांनी केला. मजूरमंत्री या पदावर असतांना गिरण्या, कारखाने येथे काम करण्या-या कामगार स्त्रियांना पुरुषाच्या बरोबरीचे वेतन मिळावे. स्त्रियांना बाळंतपणची रजा मिळावी, महिलांच्या मुलांसाठी कामाच्या ठिकाणी पाळणाघरे असावी, स्त्रियांना पुरुषाबरोबर मतदानाचे अधिकार असावेत, अशा अनेक मागण्या करून त्या संमत करून घेतल्या. डॉ. आंबेडकरांचा विचार होता की एक भारतीय नागरिक म्हणून स्त्रीला जे सर्व हक्क असावेत, जे सर्व पुरुषाला असतात. आंबेडकरांनी असा सखोल विचार महिलांबाबत केला.

निष्कर्ष :

१. हिंदू कोड बिलामुळे महिलांच्या विकासाचा मार्ग मोकळा होणार होता.
२. या बिलामुळे महिलांना अनेक अधिकार प्राप्त होणार होते. महिलांना सन्मानाने जीवन जगण्याचा अधिकार या विधेयकामुळे मिळणार होता.
३. हिंदू कोड बिल हे पूर्णरूपात पारित होवू शकले नाही. ही फार मोठी दुर्दैवी बाब होती.
४. महिलांचे एक स्वतंत्र व्यक्तीत्व आहे यांची जाणीव या विधेयकामुळे होणार होती.
५. संसदेने फक्त चार कायदे मंजूर केले. हळूहळू का होईना इतर कायदे भारतात लागू करण्यात आले.
६. डॉ. बाबासाहेबांनी केलेल्या वारसा कायद्यामुळे तिची कुटुंबात पत वाढली आहे. तिचा सन्मान, आत्मसन्मान, स्वाभिमान, मनोबल वाढला आहे. याची झलक प्रत्येक क्षेत्रात दिसून येत आहे.
७. दि. हिंदू मॅरेज ॲक्टन्वये द्विभार्या प्रतिबंध कायदा निर्माण झाला. या कायद्यामुळे स्त्रियांना मिळणारी वार्डट वागणूकीवर प्रतिबंध लागला आहे. महिलांचे जीवन सुरक्षित झाले आहे. पहिली पत्नी हयात असतांना दुसरी पत्नी करणे कायदेशीर गुन्हा ठरणार असते. त्यामुळे तींच्या जीवनाला सुरक्षितता लाभली आहे.
८. डॉ. बाबासाहेबांनी केलेल्या वैधानिक तरतुदीमुळे स्वतःच्या न्याय हक्कासाठी पुरुषी अहंकाराला आव्हान देण्यासाठी ती सक्षम झाली आहे.

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डॉ. बी. आर. आंबेडकरांची शैक्षणिक दृष्टीकोण : एक समाजशासत्रीय चिंतन**डॉ. कमलाकर पी. तागडे**

सहायक प्राध्यापक

पी.डब्ल्यू. एस महाविद्यालय नागपुर

सारांश :

कोणतेही राष्ट्र तेव्हाच सशक्त व विकसित होऊ शकते जेव्हा की, या राष्ट्रामध्ये विषमता नसेल व समाजातील सर्व सदस्यांना शिक्षण मिळविण्यासाठी समान संधी असेल. डॉ. बाबासाहेब आंबेडकरांना समता, स्वातंत्र्य, बंधूता, न्याय ही मानवी मुल्यांनी समजलेली शिक्षण व्यवस्था उभारायची होती. एक स्वाभिमानी, परिवर्तनवादी, आधुनिक समाज निर्माण करायचा होता. शिक्षणाशिवाय आपण आपल्या जीवनाचे व राष्ट्राचे कल्याण करणे अशक्य आहे. “शिक्षण” हाच मानवी समाजाच्या क्रांतीचा मार्ग आहे. शिक्षणाच्या संदर्भात डॉ. आंबेडकरांनी जे चिंतन केले आहे. ते अतिशय महत्वाचे असून वास्तविक आहे. समाजातील सदस्यांना जर शिक्षण नाकारले जात असेल तर त्या राष्ट्राचा विकास होणे अशक्य आहे. जातीयव्यवस्थेमुळे या देशात काही मुठभर लोकांना शिक्षण घेता आले परंतु बहुजन समाजाला शिक्षण घेण्याकरिता बऱ्याच काळ वाट बघावी लागली. शिक्षण घेण्याचा प्रत्येक मानवाचा मुलभूत अधिकार आहे. हे भारतीय संविधानाने स्पष्ट केले आहे. शिक्षण हा सामाजिक बदलाचा पाया आहे. शिक्षणामुळे मानवाला मानसासारखे जीवन जगता येते. जातीयव्यवस्थेमुळे या देशात माणसा माणसामध्ये विषमता निर्माण झाली व बहुजन समाजाला आपले जीवन सन्मानाने जगण्याकरिता उपक्षित रहावे लागले डॉ. आंबेडकरांच्या शैक्षणिक दृष्टीकोनामध्ये बहुजनसमाजाच्या परिवर्तनाची बीजे पेरल्या गेली आहेत. डॉ. आंबेडकरांचे विचार राष्ट्राच्या विकासाकरिता मुलगामी स्वरूपाचे विचार आहेत.

प्रमुख शब्द सशक्त राष्ट्र विषमता, शिक्षण आधुनिक समाज भारतीय संविधान, मुलभूत अधिकार.

उद्दिष्टे :

- १) डॉ. आंबेडकरांच्या शैक्षणिक दृष्टीकोनाचा परिचय करणे.
- २) डॉ. आंबेडकरांच्या शैक्षणिक दृष्टीकोनाच्या व्याप्तीचा आढावा घेणे.

संशोधन पध्दत :

डॉ. आंबेडकरांच्या शैक्षणिक विचाराला आढावा घेण्याकरिता संशोधकाने द्विदिकीय स्रोताचा उपयोग केला आहे.

प्रस्तावना :

शिक्षण हे समाजपरिवर्तनाचे एक महत्वाचे साधन व माध्यम आहे. शिक्षणाद्वारे मनुष्यास ज्ञान संपादन करून तो निसर्गातील परिस्थितीचा योग्य प्रकारे उपयोग करून स्वतःच्या जीवनामध्ये परिवर्तन करून एक जबाबदार व कर्तव्यदक्ष नागरीक होता येते. म्हणूनच सर फ्रॉन्सीस बेकन या विचारवंताने “नॉलेज इज पावर” असे म्हटले आहे बेन कारसने म्हटले आहे की, हे जेम ामल जीज नदसवबो ंसस जीम कववते खरंच वास्तविक आहे. मागासवर्गीय बहुजनसमाजाच्या कल्याणाकरिता शिक्षणापासून वंचित असलेल्या दलितांकरिता पीपल्स एज्युकेशन सोसायटीची स्थापना केली. शिक्षणाच्या संदर्भात डॉ. आंबेडकरांनी जे चिंतन केले होते. त्या चिंतनामध्ये वास्तविकता होती. ज्ञान अर्थात शिक्षण जर समाजातील लोकांना हे सहजरित्या मिळत असेल तर त्या व्यक्त्या, समाजाचा व राष्ट्राचा का विकास होऊ शकतो. व्यक्तिला शिक्षण मिळायलाच पाहिजे हे संविधानाने दिलेला अधिकार आहे. डॉ. आंबेडकरांनी अन्न, वस्त्र, निवारा ह्या मानवाच्या प्राथमिक व महत्वाच्या

गरजा आहे तो त्या बरोबरच शिक्षण सुध्दा व्यक्तिला त्याच्या अस्तित्वाकरीता आवश्यक आहे. म्हणून डॉ. आंबेडकरांनी शिक्षणाला, प्राथमिक, मुलभूत अधिकाराच्या कक्षेत समाविष्ट केले. समता, स्वातंत्र्य, बंधुता व न्याय या मानवी मुल्यांचा समाजामध्ये प्रसार झाला पाहिजे त्याकरीता त्यांनी शिक्षणाला अधिक महत्व दिले. “शिक्षण हे खऱ्या अर्थाने जीवनाच्या प्रगतीकरीता महत्वाची बाब होय.” डॉ. आंबेडकरांच्या दृष्टीकोन हा बहुआयामी आहे. यामध्ये काही विवाद नाही. डॉ. आंबेडकरांनी शिक्षणाच्या संदर्भात जो परिभाषा केली ती म्हणजे व्यक्तीला जाणीव देते ते शिक्षण शिक्षणामुळे प्रत्येक व्यक्तीला त्यांच्या अस्तित्वाची जाणीव होते. एकदा जर त्या व्यक्तीला जाणीव झाली की तो आपले पाऊल परिवर्तनाच्या दिशेने टाकतो व आपली प्रगती करून घेतो. या देशातील जाती व्यवस्थेने इथल्या अस्पृश्य समजल्या जाणाऱ्या जातींना अनेक प्रकारची बंधने लादली. त्यांचा जगण्याचा अधिकारच नाकारला होता. परंतु इथे इंग्रज आल्यामुळे ज्योतीबा फुले, सावित्रीबाई फुले, शाहु महाराज, डॉ. आंबेडकर, डॉ. पंजाबराव देशमुख, कर्मवीर भाऊराव पाटील, इ. समाजसुधारकांच्या कार्यामुळे मागासवर्गीय समाजाला शैक्षणिक सुविधांचा लाभ घेता आला. डॉ. आंबेडकरांनी संविधानाच्या माध्यमातून बहुजन समाजामध्ये परिवर्तन करण्याच्या दृष्टीकोनातून आटोकाट प्रयत्न केला घटनेमध्ये त्यांनी दिलेले अधिकार हे प्रत्येकाचे सुरक्षा कवच आहे. शिक्षण व शिक्षणक्षेत्रे हे डॉ. आंबेडकरांचे विशेष आवडीचे क्षेत्र होते. “सरकारी नौकरीत आणि सैन्यात कनिष्ठ श्रेणीतील ज्या जागांची दलितवर्गाकरीता डॉ. आंबेडकरांनी मागणी केली होती. त्या जागा बहुजन वर्गाच्या जीवन श्रेणीत वाढ करण्यास असमर्थ होत्या.” डॉ. आंबेडकरांच्या शिक्षण विषयक दृष्टीकोन हा अतिशय व्यापक व अनुकरणीय आहे. “शिक्षण घेण्याचा प्रत्येक मानाचा मुलभूत अधिकार आहे. अस्पृश्यामध्ये खरी जागृती व प्रगती शिक्षणामुळेच होऊ शकणार असल्यामुळे शिक्षण हा सामाजिक बदलाचा पाया आहे. शिक्षणामुळे मानवाला माणसासारखे समानतेचा पायावर आधारित जिवन जगण्याची संधी देण्यात येते व पशुत्व नाहीसे करता येते. म्हणून मानवी जीवनात शिक्षणाचे महत्व अन्य आधार आहे.”

डॉ. आंबेडकरांनी २० जुलै १९२४ ला सामाजिक परिवर्तन व प्रबोधनाच्या दृष्टीने बहिष्कृत हीतकारीणी सभा स्थापन करून तिचे ब्रीद वाक्य “शिका, संघटीत व्हा व संघर्ष करा” हे होते १९२८ मध्ये बहिष्कृत हितकारीणीची सभा विसर्जित करून बहुजनांच्या शालेय शिक्षणाची भक्कम पायावर उभारणी करण्याच्या दृष्टीने बहिष्कृत वर्गामध्ये शिक्षणाचा प्रसार करण्यासाठी “भारतीय बहिष्कृत शिक्षण प्रसारक मंडळाची स्थापना केली.”

ब्राम्हणवादाने या देशामध्ये जातीव्यवस्थेची बिजे खोलवर रोवून मानवतेची हत्याचा करण्यात आली. मागासवर्गीयांना शिक्षण घेण्यास बंदी होती. “शुद्राने ज्ञानसंपादन करू नये त्याला शिक्षण देणे, हे पाप आहे.” असे हिंदुचे धर्मशास्त्र सांगते. इंग्रजांच्या राजवटीमध्ये शिक्षणाची सुरुवात झाली. महात्मा फुले या थोर समाजसुधाकराने व त्यांच्या अर्धांगी सावित्रीबाई फुले यांनी मागासवर्गीयांसाठी शिक्षणाची द्वारे खुली केलीत व आपले आयुष्य या बहुजन समाजाच्या कल्याणाकरीता खर्च केले. आजही बहुजन समाजाचे शिक्षणाच्या संदर्भात हे वास्तव आहे की, दारीद्र्यामुळे व्यवसाय व नोकरीचा अनिश्चिततेमुळे मुलांना शिक्षणाकरीता शाळेत पाठविले जात नाही. ग्रामीण आणि आदिवासी क्षेत्रात शिक्षणाचे वास्तव भयानक आहे जेव्हा की आपणाला स्वातंत्र्य मिळून ७४ वर्ष लोटले आहे. घराच्या आर्थिक, हालाकीच्या परिस्थितीमुळे आपले शिक्षण अर्ध्यावरच सोडून देतात त्यामुळे शैक्षणिक मागासलेपणा व बेरोजगारी या दोन्ही समस्या बहुजन समाजामध्ये दिवसेंदिवस वाढत आहे. मागासवर्गीयांच्या जीवनामध्ये बदल करावयाचा होता म्हणून डॉ. आंबेडकरांनी मुंबईमध्ये सिध्दार्थ कॉलेजची स्थापना केली व औरंगाबाद येथे मिलिंद महाविद्यालयाची स्थापना केली. या वरून त्यांच्या शैक्षणिक चळवळीचा परिचय होतो. डॉ. आंबेडकरांना असे वाटत होती की, प्राथमिक शिक्षण सक्तिचे केले तर ते मोफत ठेवण्याची आवश्यकता नाही. जे लोक फी देऊ शकतात त्यांच्याकडून घ्यावी व जे देऊ शकत नाही त्यांच्याकरीताच प्राथमिक शिक्षण हे मोफत स्वरूपात उपलब्ध करून द्यावे.

उच्चशिक्षणाच्या संदर्भात डॉ. आंबेडकरांचा दृष्टीकोन :

शिक्षणाच्या विषयी डॉ. आंबेडकर आपले विचार व्यक्त करित असतांना तो स्पष्ट करतात की, १६ विद्यार्थ्यांनी भाराभार ग्रंथ वाचून संग्रहण करण्याची शक्ती पाहिजे. नवनवीन कल्पना सुचल्या पाहिजे. विद्यार्थ्यांनी स्वतःच्या आणि समाजाच्या उधाराकरीता अधिकाधिक लक्ष देणे अतिशय महत्वाचे आहे. प्राध्यापकाने केवळ आपल्या भौतिक सुखाकडे अडकून न राहता त्याने स्वतःला समाजाच्या हिताकरीता वाहून जायला पाहिजे. शिक्षणाशिवाय आपणाला मोक्याच्या आणि महत्वाच्या जागा काबिज करता येणार नाही. पुरुषाप्रमाणेच स्त्रियांनाही शिकावे. डॉ. आंबेडकरांच्या शैक्षणिक दृष्टीकोनाचा प्रभाव असा पडला की, बऱ्याच शैक्षणिक संस्था या देशात निर्माण झाल्यात त्यांच्यामध्ये जी विद्वता होती त्या विद्वतेला साऱ्या विश्वाने वंदन केले आहे. प्र. के. अत्रे म्हणतात डॉ. आंबेडकरांसारखा प्रचंड बुद्धीचा, विद्वतेचा आणि कर्तृत्वाचा दुसरा एकही महाराष्ट्रीयन माणूस आज आम्हाला दिसत नाही. शिक्षण हे शिलाशिवाय पवित्र होऊ शकत नाही. मनुष्याला या विश्वामध्ये काहीच साध्य करता येणार नाही. आयुष्यभर डॉ. आंबेडकर स्वतःला विद्यार्थी मानले. सतत वाचन आणि चिंतन करत समाज परिवर्तनाच्या प्रक्रियेच्या कक्षा विस्तारीत ठेवल्या व्यक्तीगत स्थानापेक्षा समाजहिताला अधिक प्राधान्य द्यायला पाहिजे. मागासवर्गीय समाजातील अनेक लोकांनी आपल्या पाल्यांना शिक्षणाकरीता औरंगाबादला पाठवायचे तिथे मुलांना स्कॉलरशिप मिळायची हेतु हाच कर्ज हलाखीच्या परिस्थितीमुळे जी मुले शिक्षण घेऊ शकत नाही त्यांनी शिकून आपल्या कुटुंबाचा, समाजाचा व राष्ट्राचा विकास करावा डॉ. आंबेडकरांनी आपल्या अधिकाराने काही विद्यार्थ्यांना विदेशात पाठविले होते. “दलितांच्या, बहुजनांच्या सर्व सामाजिक दुखण्यावर उच्च शिक्षण हे एकमेव औषध आहे अशी डॉ. आंबेडकरांची धारणा होती.” त्यांनी उच्च शिक्षणाकरीता १९४५ साली २० विद्यार्थ्यांना अमेरिका, इंग्लंडला पाठविले होते. त्यांनी शिक्षणाच्या संदर्भात जे विचार मांडले आहेत अतिशय दुरगामी स्वरूपाचे आहेत. डॉ. आंबेडकर लिहितात “शिक्षण म्हणजे व्यक्तीचा मानसिक व बौद्धिक विकास घडवून आणणारे, सामाजिक गुलामगिरी नष्ट करण्याचे, आर्थिक विकास साधण्याचे व राजकीय स्वातंत्र्य मिळविण्याचे शस्त्र आहे.” उच्च शिक्षण ही काही एकाच वर्गाची मिरासदारी नाही “ज्या ठिकाणी शाळा असेल तेथील लोकांनी मुला-मुलीस शिक्षण दिलेच पाहिजे.”

प्राथमिक शिक्षणाविषयक डॉ. आंबेडकरांचे विचार :

“प्राथमिक शिक्षण हा राष्ट्रीय दृष्टीकोनातून अतिशय महत्वाचा प्रश्न आहे. प्राथमिक शिक्षण सक्तीचे करावे. तसेच शिक्षणावर स्थानिक स्वशासन संस्थेपेक्षा प्रांतिक सरकारचा ताबा असणे इष्ट व आवश्यक आहे असे त्यांचे मत होते.”

“६ मे १९२९ रोजी महाबळेश्वर येथे मुंबई सरकारचे त्यावेळचे शिक्षणमंत्री नामदार मौलवी रफिउद्दीन अहमद यांनी प्राथमिक शिक्षणाच्या प्रसाराबाबत आस्था असणाऱ्या निरनिराळ्या जाती धर्माची व जिल्ह्यातील व्यक्तीची एक परिषद बोलविली होती त्या परिषदेला डॉ. आंबेडकर उपस्थित होते व त्या प्रसंगी ते म्हणाले “प्राथमिक शिक्षणाचा प्रश्न राष्ट्रीयदृष्ट्या अत्यंत महत्वाचा आहे. प्राथमिक शिक्षणाचा सार्वत्रिक प्रसार सर्वांगीण प्रगतीच्या इमारतीचा पाया आहे.” डॉ. आंबेडकरांना असे वाटत होते की, प्राथमिक शिक्षण सक्तीचे केले तर ते मोफत ठेवण्याची आवश्यकता नाही. जे लोक फी देऊ शकतात त्यांच्याकडून घ्यावी व जे देऊ शकत नाही त्यांच्याकरीताच प्राथमिक शिक्षण हे मोफत स्वरूपात उपलब्ध करून द्यावे.

उच्चशिक्षणाच्या संदर्भात डॉ. आंबेडकरांचा दृष्टीकोन :

शिक्षणाच्या विषयी डॉ. आंबेडकर आपले विचार व्यक्त करित असतांना ते स्पष्ट करतात की, विद्यार्थ्यांनी भाराभार ग्रंथ वाचून रस ग्रहण करण्याची शक्ती म्हणजे नवनवीन कल्पना सुचल्या पाहिजे. विद्यार्थ्यांनी स्वतःच्या आणि समाजाच्या उधाराकरीता अधिकाधिक लक्ष देणे अतिशय महत्वाचे आहे. प्राध्यापकाने केवळ आपल्या भौतिक सुखाकडे अडकून न राहता त्याने स्वतःला समाजाच्या हिताकरीता वाहून जायला पाहिजे. शिक्षणाशिवाय आपणाला मोक्याच्या आणि महत्वाच्या जागा काबिज करता येणार नाही. पुरुषाप्रमाणेच स्त्रियांनाही शिकावे डॉ. आंबेडकरांच्या शैक्षणिक दृष्टीकोनाचा प्रभाव असा पडला

की, बऱ्याच शैक्षणिक संस्था या देशात निर्माण झाल्यात त्यांच्यामध्ये जी विदवता होती त्या विदवतेला साऱ्या विश्वाऱे वंदन केले आहे. प्र. के. अत्रे म्हणतात डॉ. आंबेडकरासारखा प्रचंड बुद्धिचा, विद्वतेचा आणि कर्तृत्वाचा दुसरा एकही महाराष्ट्रीयन माणूस आज आम्हाला दिसत नाही. शिक्षण हे शिलाशिवाय पवीत्र होऊ शकत नाही. मुऱ्याला या विश्वामध्ये काहीच साध्य करता येणार नाही. आयुष्यभर डॉ. आंबेडकरांनी स्वतःला विद्यार्थी मानले. सतत वाचन आणि चिंतन करीत समाज परीवर्तनाच्या प्रक्रियेच्या कक्षा विस्तारीत ठेवल्या व्यक्तीगत स्वाथपेक्षा समाज हिताला अधिक प्राधान्य द्यायला पाहिजे.

शिक्षणाचे सार्वत्रीकरण आणि डॉ. आंबेडकरांची भूमिका :

शिक्षणाच्या सार्वत्रीकरणाच्या संदर्भात डॉ. आंबेडकर म्हणतात शिक्षणाचा खरा फायदा उच्चवर्णीयांनी घेतला आहे. परंतु बहिष्कृत वर्गातील विद्यार्थ्यांनी उदासीनता दाखविली आहे. कारण त्यांच्या घरातील आर्थिक परिस्थितीमुळे मुलांना शिकता आले नाही. हे जरी खरे असले तरी डॉ. आंबेडकरांना वाटते की ज्या आपल्या शरीराला योग्य आपल्या शरीराला योग्य आहार मिळाला नाही तर शरीर अल्पायुषी ठरते त्याचप्रमाणे मनुष्य जर शिकला नाही तर तो निरबुद्ध बनून जीवंतपणीच दुसऱ्याचा गुलाम बनतो. अल्प आर्थिक उत्पन्नामुळे पालक शिकवित नाही परंतु स्वतःचा उधर करण्याकरीता ज्ञानाशिवाय दुसरे कोणतेच महत्वाचे साधन मनुष्यांजवळ नाही. आपल्या समस्या सोडविण्याकरीता आपल्यामध्ये क्षमता निर्माण करणे आवश्यक आहे. सतत प्रयत्नशील रहा एकदिवस निश्चितच मुक्ती मिळेल.

शैक्षणिक संस्थांची स्थापणा व डॉ. आंबेडकर :

डॉ. आंबेडकरांच्या शैक्षणिक कार्याचा आढावा घेतांना आपणाला असे दिसून येते की, त्यांनी विद्यार्थ्यांना प्राध्यापकांना व समाजाला शिक्षणाविषयीची जी तळमळ व व्यक्ती केली त्या तळमळीतूनच डॉ. आंबेडकरांनी शैक्षणिक संस्थांची निर्मिती केली व यामुळे सिध्दार्थ महाविद्यालय, मिलींद महाविद्यालय अश्या महाविद्यालयाची स्थापणा करण्यात आली. संशोधकाला मुंबईच्या प्रा. उल्हास गेडाम या अधिव्याख्याता सोबत पिपल्स एज्युकेशन सोसायटी विषयी चर्चा करतांना ही माहिती मिळाली की, या शैक्षणिक संस्थेच्या अंतर्गत २६ ते २८ महाविद्यालय कार्यरत आहेत. यामध्ये काही वैद्यकीय महाविद्यालयांचाही समावेश आहे. शिक्षणाची फळे हा मसजातील सर्व घटकांना मिळाली पाहिजेत १९२७ साली डॉ. आंबेडकरांनी सरकारच्या शैक्षणिक अर्थसंकल्पावर विचार व्यक्त करतांना म्हटले की शिक्षणाच्या बाबतीत सरकार फार उदासिन दिसते. सरकारने दलिताना विशेष सवलती द्याव्यात व त्यांना इतरांच्या बरोबरीने आणून शैक्षणिक समाता स्थापित करावी. शिक्षण हे प्रत्येक व्यक्ती पर्यंत पोहोचले पाहिजे त्या करीता शिक्षण हे महागडे करायला नको. समाजभिमुख शिक्षण असावे. कोणत्याही एका विशिष्ट घटकांचा प्रभाव नसावा विद्यापीठाने विद्यार्थ्यांच्या व्यक्तित्वाचा, मानसीक व बौद्धीक क्षमता कश्याप्रकारे विकसीत केल्या जाऊ शकतात याचा विचार करावा हाच दृष्टीकोन लक्षात घेऊन २० जून १९४६ ला पीपल्स एज्युकेशन सोसायटीची स्थापना करून त्या अंतर्गत मुंबईमध्ये सिध्दार्थ महाविद्यालय स्थापण केले. तसेच औरंगाबाद येथे १९५० मध्ये मिलींद महाविद्यालयाची स्थापना केली. त्यांनी मिलींद महाविद्यालयाची व संस्थेचे नाव हे इतिहासीक आधारावर का ठेवले असेल या वरून आपणाला त्यांच्या समाजविकासाचा दृष्टीकोन लक्षात येतो. तथागतांनी आपले आयुष्य मानवी मुल्ये न्याय, स्वातंत्र्य, समता व बंधुता याकरीता खर्च केली. बुद्ध्याच्या तत्वज्ञानाने प्रेरित होऊन डॉ. आंबेडकरांनी भारतीय घटनेमध्ये या मानवी मूल्यांचा समावेश केला आहे. त्यांनी आपल्या शैक्षणिक संस्थामधून विद्यार्थ्यांना अध्ययन प्रक्रियेवर अधिकधिक भर कश्याप्रमाणे देता येईल या विषयी त्यांनी नेहमीच प्रयत्न केला आहे.

धर्मातर आणि आंबेडकर :

जतीय व्यवस्थेच्या अनेक निर्बंधामुळे कनिष्ठ समस्यांचा जाणाऱ्या जातींना शिक्षणाचा, बालप्याचा, रस्त्यावरून विशिष्टवेळीच चालण्याचा, विशिष्ट व्यवसाय करण्याचा इत्यादी प्रकारचे बंधने लादण्यात आली. त्याबरोबर काही सामाजिक व

धार्मिक बंधने सुद्धा त्यांच्या वरीती लादण्यात आली. एकंदरीत माणसाचे माणूसपण या जातीय व्यवस्थेने हरवीले डॉ. आंबेडकरांच्या दूरगामी शैक्षणिक विचाराने १४ ऑक्टोबर १९५६ नागपूरच्या दिक्षाभूमीवर ५ लाख लोकांना बौध्द धम्माची शिक्षा दिली. नागपूर ला जे ऐतिहासीक धर्मातर झाले त्या धर्मातराच्या माध्यमातून मागासवर्गीयांना त्यांच्या हक्काची व अधिकाराची जाणीव झाली. डॉ. आंबेडकरांनी जेव्हा जेव्हा सभा संमेलनामध्ये मार्गदर्शन केले तेव्हा त्यांनी शैक्षणिक मागासले पण कशाप्रकारे दूर होईल व हा मागासवर्गीय या देशाचा शासनकर्ता कसा बनेल व जीवन जगतांना वैज्ञानिक दृष्टीकोन कशा प्रकारे बाळगेल या विषयी मार्गदर्शन केले असल्याचे आढळते. धर्मातर, महाडचा सत्याग्रह, नाशिकचा काळामंदिर इ. गोष्टीवरून डॉ. आंबेडकरांच्या शैक्षणिक दृष्टिकोनाची उंची किती उंच होती हे आपणाला लक्षात येते. शिक्षणाच्या आधारावर बुध्दवादी वर्गाची निर्मिती झाली पाहिजे. शिक्षित वर्गापेक्षा त्यांना बुध्दवादी वर्गाला अधिक महत्वाचे मानले बुध्दवाद्यांचा वर्गाने समाजाला विकासाच्या उंच मार्गावर न्यावे. बुध्दवादी वर्गाच्या संदर्भात डॉ. आंबेडकर म्हणतात There is no exaggeration in saying that the entire destiny of country depends open its intellectual class if the intellectual class is honest independent & disinterested. It can be trusted to take the initiative and give a proper lead when a crisis arises.

निष्कर्ष :

प्रस्तुत संशोधनात्मक लेखनातून संशोधकाने डॉ. आंबेडकरांचा शैक्षणिक दृष्टीकोन या विषयाचा शोध घेतला असता असे लक्षात येते की, डॉ. आंबेडकरांच्या विचारांची उंची किती उंच आहे. त्यांच्या विचारामध्ये प्रगल्बता आहे. सतत वाचन, सतत समाज परीवर्तनाची कास, नेहमीच हातामध्ये पुस्तक हे एखादाच व्यक्ती करू शकतो यात काही शंका नाही. परंतु ज्या व्यक्तीला जातीयव्यवस्थेने इतके छळले तरी पण न डगमगता डॉ. आंबेडकरांनी तितक्याच ताकदीने व परीवर्तनाच्या संदर्भात वेगवेगळ्या पैलुवरती अध्ययन केले. या पेक्षा शैक्षणिक दृष्टीकोण हा अतिशय महत्वाचा सर्वांचे हित ज्या गोष्टीमध्ये जोपासला जाईल अशा अर्थांना डॉ. आंबेडकरांनी आपल्या ज्या आधारावर देशाचे भवितव्य टिकून राहिल व हा देश सशक्त राष्ट्र कशा पध्दतीने निर्माण होईल या विषयाचा त्यांनी आपल्या दृष्टीकोनाचा विचार केला असल्याचे जाणवते. व्यक्ती, समाज व देश या तिन्ही गोष्टी करीता प्रगतीच्या दिशेने वाटचाल करण्याकरीता डॉ. आंबेडकरांचे शिक्षणविषयक विचार अतिशय महत्वाचे आहे असे दृष्टीस पडते.

संदर्भ :

- १) डॉ. डाहाट धनराज “धम्मचक्र प्रवर्तन दिन विशेषांक - २०१३ डॉ. आंबेडकरांचे शैक्षणिक विचार- पान क्र. ४७”
- २) बनकर एम.एम. सम्राट “दैनिकवृत्तपत्र” दि. ८ जून २००५, डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार पान क्र. ४
- ३) बनकर एम.एम. सम्राट “दैनिकवृत्तपत्र” दि. ४ जून २००५, डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार पान क्र. ४
- ४) डॉ. कऱ्हाडे बी. एन. “भारतीय समाज प्रश्न आणि समस्या” पान क्र. ५५ पिंपळापूरे प्रकाशन, नागपूर
- ५) डॉ. डाहाट धनराज “धम्मचक्र प्रवर्तन दिन विशेषांक” २०१३ पान क्र. ४९

डॉ. बाबासाहेब आंबेडकरांचे कृषी विषयक विचार : वर्तमानातील उपयुक्तता

प्रा.प्रभाकर वसंत पगार

(सहाय्यक प्राध्यापक)

बी.पी.आर्ट्स,एस.एम.ए.सायन्स & के.के.सी.कॉमर्स कॉलेज चाळीसगाव

प्रस्तावना:

भारताने आज जी नेत्रदीपक प्रगती केलेली आहे, त्यासाठी अनेक विद्वानांनी मोलाची भूमिका पार पाडली आहे. त्यातील एक महत्त्वाचे व्यक्तिमत्व भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकरांचे नाव आदराने नेहमीच घेतले जाते. एखाद्या देशाची आर्थिक प्रगती केवळ त्या देशातील राष्ट्रीय उत्पन्नाचा चढता आलेख नसतो, तर त्यासाठी त्या देशातील राष्ट्रीय उत्पन्नाचे समान वितरण होऊन तळागाळातील दुर्लक्षित बहुजन वर्गाचा विकास प्रवाहात समावेश होणे आवश्यक आहे, असे मानणाऱ्यामध्ये डॉ. बाबासाहेब आंबेडकर होते. तसे पाहिले तर डॉ. बाबासाहेब राजकारणी, समाज सेवक, दलितांचे कैवरी होते, असा उल्लेख होत होता परंतु एक अभ्यासू सर्वांगीन विचाराचे, दुरगामी व आर्थिक घटकांचा ज्ञाता, अशी नवीन ओळख सध्या होऊ लागली आहे. याचे कारणही तसेच आहे. त्यांनी आपल्या भाषणात, लेखनात, पुस्तकात मांडलेले बहुआयामी आर्थिक विचार वर्तमानातही प्रचंड उपयुक्त सिद्ध होत आहे. त्यांनी आपल्या भाषणात सर्वसमावेशी विकास ही नवी वाटगारी संकल्पना खूप पूर्वीपासून रूढ केलेली दिसून येते. सर्वांनाच आर्थिक विकासाची गोड फळे चाखता आली, तरच त्यास सर्वसमावेशक विकास असे म्हणता येईल व हेच विचार त्यांच्या लिखाणात आलेले आहेत. डॉ. बाबासाहेब आंबेडकरांनी तत्कालिक अनेक घटकांशी संघर्ष केला. भारतीय जनमानसाला स्वातंत्र्य मिळूनदेखिल स्वकीयांच्या सवर्णांच्या दबावाखाली जीवन व्यतीत करावे लागेल. समाजातील दुर्लक्षित, दुर्बल बहुजन विकासाच्या प्रवाहातून केव्हाच बाहेर फेकले गेल्याचे त्यांचे मत आजही उपयुक्त वाटते. त्यांची व्यापार, शेती, जोड उद्योग तथा रुपयाविषयक विचारसरणी प्रसिद्ध आहे. प्रस्तुत संशोधनात आपण डॉ. बाबासाहेब आंबेडकरांचे शेतीविषयक विचार कोणते व त्यांची वर्तमान कालखंडात उपयुक्तता काय आहे, याविषयी चर्चा करणार आहोत.

उद्दिष्टे:

- 1) डॉ. बाबासाहेब आंबेडकर यांच्या शेतीविषयक विचारांचा अभ्यास करणे.
- 2) डॉ. बाबासाहेब आंबेडकर यांच्या शेतीविषयक विचारांची वर्तमान काळातील उपयुक्तता तपासणे.

स्पष्टीकरण:

डॉ. बाबासाहेब आंबेडकरांनी समाजशास्त्र, कायदा, तत्त्वज्ञान, राज्यशास्त्र, इतिहास, मानववंशशास्त्र तथा अर्थशास्त्राचा गाढा अभ्यास केलेला दिसून येतो, त्यापैकी अर्थशास्त्र विषयात त्यांना अधिक रुची असल्याचे आढळून येते. त्यांनी अमेरिकेतील कोलंबिया विद्यापीठातून अर्थशास्त्र विषयात 1915साली एम. ए. आणि 1917

मध्ये पीएचडी पदवी प्राप्त केली. त्यानंतर 1921 मध्ये लंडन विद्यापीठातून M.Sc व 1922 मध्ये D.Sc या मानाच्या पदव्या प्राप्त केल्या. त्यानंतर डॉ. बाबासाहेब आंबेडकर भारतात येऊन मुंबईतील सिडनेहॅम कॉलेजमध्ये अर्थशास्त्राचे प्राध्यापक म्हणून ज्ञानदान करू लागले. यावरून त्यांच्या अर्थशास्त्राच्या अभिरुचीची कल्पना येते. कालांतराने त्यांना सयाजी महाराजांनी आपल्या संस्थानामध्ये अर्थमंत्री म्हणून नियुक्त करण्याची च्छा व्यक्त केली होती, हि त्यांच्या आर्थिक विद्वत्तेची पावतीच म्हणावी लागेल.

डॉक्टर बाबासाहेब आंबेडकरांचे शेतीविषयक विचार:

शेतीच्या धारणा क्षेत्राबाबत विचार: तत्कालीन मुंबई राज्याच्या शेतीव्यवसायाला ज्या समस्या निर्माण झाल्या होत्या, त्या सोडवण्यासाठी 1947 साठी अँडरसन यांनी मांडलेल्या विधेयकात त्यांनी लहान आकारमान असणाऱ्या शेतकऱ्यांना शिक्षा करण्याची तरतूद केली होती, त्याविरुद्ध डॉ. बाबासाहेबांनी कडाडून टीका केली. डॉ. बाबासाहेबांच्या मते, शेतीच्या अल्प उत्पादकतेला अल्प भूधारणक्षेत्र हे एकमेव कारण जबाबदार नसून शेतीसाठी आवश्यक साधनांची कमतरता असणे, हे सबळ कारण जबाबदार आहे. शेतकऱ्यांकडे जमीन कमी जरी असली तरी शेतीसाठी आवश्यक आदाने उपलब्ध असतील तर उत्पादकता वाढवता येईल. शेतीसाठी उत्कृष्ट बी-बियाणे, खते, कीटकनाशके यासारख्या साधनांची सुविधा पुरेशा प्रमाणात असणे आवश्यक आहे. अँडरसन यांच्या विधेयकात गरिबीचे उच्चाटन होण्याऐवजी गरिबांची उच्चाटन होऊ शकते, त्यांचे विधेयक कमी धारणक्षेत्र असणाऱ्या गरीब शेतकऱ्यांना अधिक मारक ठरू शकते. या कायद्यातील तरतुदिंमुळे गरीब शेतकरी मोठ्या शेतकऱ्यांना जमीन विकू लागतील. त्याशिवाय इतर पर्याय त्यांच्याकडे नसेल. भारतातील शेती व्यवसाय सुधारण्यासाठी जमिनीचा आकार वाढवणे, हा एकमेव उपाय नाही. त्याऐवजी शेतीसाठी आवश्यक साधनांसाठी मोठी गुंतवणूक करावी, असे डॉ. बाबासाहेब आंबेडकरांचे मत होते.

जमिनदारी वेठबिगारीबाबत मत:

देशातील गरीब दरिद्री बहुजनांना जन्मापासून मृत्यूपर्यंत दोन वेळेच्या जेवणासाठी संघर्ष करावा लागतो. यातूनच गरिबांना मोलमजुरीसाठी मोठे शेतकरी, जमीनदार, सावकार यांची उंबरठे झिजवावे लागतात. भारतातील दारिद्र्याला वंशपरंपरेने चालणारी वेठबिगारीप्रथा कारणीभूत आहे, असे स्पष्ट मत डॉ. बाबासाहेबांनी मांडले.

वतनदारी प्रथा शेतकऱ्यांच्या जीवनाला अभिशाप असून जमीनदारांच्या दबावास खतपाणी घालण्याचे ते एक साधन आहे. त्यामुळे जमीनदारी प्रथाच बंद झाली पाहिजे, असे डॉ. बाबासाहेब मानत. त्यासाठी त्यांनी खोत प्रथेविरुद्ध आवाज उठवला होता. खोत शेतकऱ्यांकडून बळजबरीने शेतसारा वसूल करीत असे. त्यावेळी शेतकऱ्यांच्या मेहनतीतून प्राप्त होणारे बरेचसे धान्य खोत स्वताकडे जमा करीत. त्यामुळे शेतकऱ्यांचे अतोनात हाल होत असे. त्यासाठी डॉ.आंबेडकरांनी 1937 मध्ये मुंबई प्रांतातील त्यांनी जमीनदारी विरुद्ध विधेयक मांडले. यावरून त्यांच्या जमीनदारीविषयीचे मत प्रकर्षाने दिसून येते.

सामूहिक शेतीबाबत विचार:

डॉ. बाबासाहेब आंबेडकरांना शेतीच्या अल्प उत्पादकतेची कारणे ज्ञात होती. त्यातील उपविभाजन व अप-खंडन यामुळे शेतजमिनीचे होत जाणारे तुकडे शेती विकासाला मोठा अडथळा असून शेती विकासासाठी सामूहिक शेती हा उत्तम उपाय असल्याचे त्यांचे मत होते. सामूहिक शेती प्रकारात शेतकऱ्यांनी आपल्या जमिनी एकत्र कराव्यात. जमिनीची मालकी शेतकऱ्यांकडे ठेवून मोठ्या प्रमाणावर नियोजनबद्ध पेरणी करावी. त्यात सगळ्या शेतकऱ्यांनी मजुरासारखे काम करावे. सामूहिक शेतीसाठी शासनाने आवश्यक यंत्रसामग्री, बी-बियाणे, खते, विक्री व्यवस्था निर्माण करावी. त्या मोबदल्यात शासनाने शेतीतून पिकलेल्या पिकातून काही भाग स्वतः काढून घ्यावा व उर्वरित भाग शेतकऱ्यांमध्ये त्यांनी दिलेल्या शेतीच्या प्रमाणात वाटप करावे. ही एक आदर्श व्यवस्था डॉ. बाबासाहेबांनी सुचवली. याप्रकारात कोणीही शेतमजूर किंवा शेतमालक असणार नाही. सर्वांनाच समान दर्जा प्राप्त होईल. त्यामुळे आर्थिक समानता निर्माण होऊन आपआपसातील वैरभाव दूर होईल. असा आदर्श विचार डॉ. आंबेडकरांनी मांडला.

जलसिंचन विषयक विचार:

भारतीय शेती अर्थव्यवस्थेचा कणा असून शेती व्यवसायासाठी पाणीपुरवठा शेतीचा श्वास असतो. पावसाळ्याच्या पाण्यावर शेती करणे अनिश्चिततेचे असते. त्यासाठी जलसिंचन प्रकल्पाची सोय उपयुक्त असते, असे डॉ. बाबासाहेब आंबेडकर म्हणत. मोठे जलसिंचन प्रकल्प भारतीय शेती जिवंत करू शकतात. दामोदर नदी प्रकल्प याच कारणासाठी कसे उपयुक्त आहे, हे डॉ. आंबेडकर सांगत. या प्रकल्पामुळे दामोदर नदीच्या पुरामुळे होणारे प्रचंड नुकसान तर टाळले जाईलच पण त्यासोबत अडवलेल्या जलप्रवाहातील पाणी कालवे, नदी-जोड प्रकल्प याद्वारे अन्यत्र वाहून नेल्यास पाण्याखालील जमिनीचे प्रमाणही वाढवता येईल. त्यामुळे पिण्याच्या पाण्याचा प्रश्न देखील सुटेल व देशातील दुष्काळाची झळ कमी होण्यास मदत होईल. आंबेडकरांनी दामोदर, महानदी, चंबळ व कोशी नदीवरील बंधारे प्रकल्पांवर विशेष भर दिला होता. यावरून त्यांना जलसिंचन सुविधांविषयी असणारे ज्ञान लक्षात येते.

मजुरीहीताविषयी विचार:

डॉ. बाबासाहेब आंबेडकरांना तळागाळातील सामान्य माणसांचा कैवारी मानले जाते. मोलमजुरी करून आपली उपजीविका भागवणारा मजूरवर्ग देशाच्या विकासात महत्त्वाची भूमिका पार पाडतात. परंतु धनी भांडवलदार स्वतःचा नफा वाढवण्यासाठी मजूरवर्गाचे शोषण करत जातो. त्यामुळे मजुरांना त्यांच्या कामाच्या प्रमाणात मोबदला मिळत नाही. त्यांची पिळवणूक होते. हे टाळण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी सामान्य शेतकरी व मजुरांसाठी 1936 मध्ये 'स्वतंत्र मजूर पक्षाची' स्थापना केली. या पक्षाच्या कार्यकारणीत शेतकरी व मजूर यांचे हक्क व हीत यावर भर देण्यात आला. त्याचाच एक भाग म्हणून 1936 स्वतंत्र मजूर पक्षाच्या वतीने भव्य मोर्चा असेंब्लीहॉलवर काढण्यात आला. त्या मोर्चाच्या नेतृत्वस्थळी डॉ. बाबासाहेब आंबेडकर होते. त्यावेळी त्यांनी कामाचे तास, किमान वेतन, सावकारीवर बंधन, शेतकऱ्यांची कर्जमाफी व शेतसारा माफी अशा

अनेक मागण्या मांडल्या होत्या. एकूणच दलितांचे कैवारी डॉ. बाबासाहेब आंबेडकर शेतकरी व मजूर यांचेही कैवारी बनले.

डॉक्टर बाबासाहेब आंबेडकरांच्या शेतीविषयक विचाराची वर्तमानातील उपयुक्तता:

- 1) डॉ. बाबासाहेब आंबेडकरांनी मांडलेल्या शेतीविषयक विचारांची आजही उपयुक्तता जाणवते. त्यांनी शेतीच्या धारणक्षेत्रासंबंधी मांडलेले विचार वर्तमानात खरे ठरताना दिसतात. मोठ्या धारणक्षेत्राऐवजी कमी धारणक्षेत्र असले व त्यांना आवश्यक कृषी व्यवस्था उपलब्ध करून दिल्या, तर शेतीची उत्पादकता वाढवता येऊ शकते. वर्तमानात महाराष्ट्र, पंजाब, हरियाणा राज्यात याचा अनुभव येत आहे. सूक्ष्म यंत्रे, आधुनिक काळात वाढलेली आहेत. त्यांच्या मदतीने कमी धारणक्षेत्रात अधिक उत्पादन घेता येते.
- 2) डॉ. बाबासाहेब आंबेडकरांनी मांडलेल्या जमीनदारी व वेठबिगारीविषयक विचार वर्तमानातच नाही तर भविष्यात ही उपयुक्त असणार आहे. कुळांना मालकी प्राप्त झाल्याने त्यांच्या मेहनतीचा मोबदला परिपूर्ण प्राप्त झाल्याने शेतकऱ्यांच्या उत्पन्नात वाढ झाली आहे. त्यामुळे त्यांना त्यांच्या शेतात दीर्घकालीन सुधारणा करण्याची प्रेरणा मिळते. भारतातील जमीन सुधारणा कायद्यातील कुळ कायदा व जमीनदारी उच्चारण कायदा डॉ. आंबेडकरांच्या विचारांचा परिणाम म्हणावा लागेल.
- 3) डॉ. बाबासाहेब आंबेडकरांनी मांडलेल्या सामुहिक शेतीचा विचार आजही उपयुक्त ठरतोय. देशातील अनेक भागात तसा प्रयोग होत आहे. लहान शेतकरी स्वतः फारशी सुधारणा करू शकत नाही. मात्र अनेक शेतकऱ्यांच्या समूहाने मोठे कार्य पार पाडलेले उदाहरण दिसून येते.
- 4) भारतात अशा अनेक नद्या आहेत कि, ज्यांचे पाणी वाया जाते. बारमाही वाहणाऱ्या नद्यांचे पाणी समुद्राला मिळते. अशा नद्यांचा प्रवाह अन्य नद्यांना जोडला गेला तर भारत सुजलाम सुफलाम होऊ शकतो. नदीजोड प्रकल्प राबवणे वर्तमान काळाची गरज आहे.
- 5) डॉ. बाबासाहेब आंबेडकरांनी सर्वसामान्य शेतकरी व मजूरवर्ग यांच्या हिताबाबत जे विचार मांडले, ते वर्तमानात तंतोतंत खरे आहेत. आज अनेक कंपन्यांमध्ये असंघटित कामगाराने डॉ. बाबासाहेब आंबेडकर यांनी मजूरवर्गाची दुःख समजून जे विचार मांडले, त्यांचे शासनाने अवलोकन करण्याची गरज आहे.

थोडक्यात डॉक्टर बाबासाहेब आंबेडकरांनी मांडलेले कृषीविषयक विचार मांडून 60 वर्षे झाले असले तरी वर्तमानातील परिस्थितीशी इतके सुसंगत आहेत कि, त्यांचे विचार आजही जिवंत वाटतात. शासनाने त्यांचे अवलोकन करण्याची नितांत गरज आहे.

संदर्भसूची:

- 1) डॉ. सुखदेव थोरात: 2005, डॉ. बाबासाहेब आंबेडकर: जल व विद्युत विकास भूमिका व योगदान, अनुवादक- डॉ. रमेश दांडगे, सुगावा प्रकाशन, पुणे, पान नं. 5, 40, 44.

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- 2) मंगला भाटे: महाराष्ट्र: 50 वर्षातील आर्थिक विकासाचा धांडोळा, संपादक- दि.व्य. जहागीरदार, मार्च 2012, पान नं. 25.
- 3) दीपक विठ्ठल भुसारे: डॉ. बाबासाहेब आंबेडकरांचे कृषीविषयक विचार, अर्थसंवाद, एप्रिल ते जून 2016, खंड-40, अंक०१ , पान नंबर 62 ते 66.
- 4) शकुंतला पाटील: डॉ. बाबासाहेब आंबेडकरांचे शेतीविषयक विचार, अर्थसंवाद, एप्रिल ते जून 2016, खंड चाळीस, अंक-०१ , पान नंबर 51.
- 5) दीपक डी. शेलार: भारतरत्न डॉ. बाबासाहेब आंबेडकर यांचे शेतीविषयक विचार, अर्थसंवाद, जुलै ते सप्टेंबर 2016, खंड चाळीस , अंक- 2, पान नंबर 204.
- 6) भारताची आर्थिक पाहणी अहवाल 2011-12 ते 2018-19.



डॉ. बाबासाहेब आंबेडकरांचे ओबीसी करिता केलेले कार्य

प्रा. सतिश धवड,
सहयोगी प्राध्यापक
कुंभलकर कॉलेज ऑफ सोशल वर्क, वर्धा.

डॉ. बाबासाहेब आंबेडकर हे क्रांतिकारी व मानवतावादी होते. डॉ. बाबासाहेब आंबेडकरांच्या एकंदर कार्यात सामाजिक सुधारणांना विशेषतः दलितोद्धाराच्या चळवळीला विशेष महत्व आहे. ते स्वतः एका अस्पृश्य कुटुंबात जन्मल्याने त्यांना अस्पृश्यतेचे अनेक वाईट अनुभव आले होते. म्हणूनच त्यांनी अस्पृश्यता नष्ट करणे आणि अस्पृश्यांचा सर्वांगीण विकास करणे हे आपल्या जीवनाचे पहिले ध्येय ठेवले.

डॉ. बाबासाहेब आंबेडकर यांचा समाजसुधारणा विषयक दृष्टिकोण एकोणिसाव्या शतकातील बाकी (नेमस्त) समाजसुधारकांपेक्षा गुणात्मकदृष्ट्या भिन्न होता. बाकी (नेमस्त) सुधारकांनी सुचविलेल्या सुधारणा विधवा विवाह, केशवपन, विवाह वयोमर्यादा इत्यादी कौटुंबिक सुधारणा संबंधी होत्या. त्या सुधारणांमधून मूलभूत सामाजिक सुधारणा झालेल्या नाहीत. मूलभूत प्रश्न सुटलेले नाही असे मत डॉ. बाबासाहेब आंबेडकरांनी या संदर्भात व्यक्त केले आहे. इतर लहान लहान सामाजिक सुधारणा होण्यासाठी मुळात सामाजिक विषमतेचा प्रश्न सुटला पाहिजे असे त्यांना वाटत होते. बाकींच्या (नेमस्त) सुधारकांनी सुधारणांसाठी प्राचीन धर्मग्रंथाचा आधार घेतला आहे. यावर डॉ. बाबासाहेब आंबेडकरांचा विश्वास नव्हता. अस्पृश्यता मान्य करणा-या मनुस्मृती या ग्रंथाची त्यांनी होळी केली होती.

अस्पृश्य म्हणजे असे लोक ज्यांच्या स्पर्शाने किंवा त्यांच्या सावलीने मनुष्य अपवित्र होतो किंवा बाटतो अशी अंधश्रद्धा हिंदू धर्मातील चार वर्ण ब्राह्मण, क्षत्रिय, वैश्य, शुद्र आणि शुद्रानंतरचा पाचवा वर्ग म्हणजे अस्पृश्य होय. यात शुद्र म्हणजेच ओबीसी होय आणि शुद्रानंतरचा पाचवा वर्ग म्हणजे अस्पृश्य म्हणजे भारतीय संविधानातील एस.सी., एस.टी., व एन.टी. होय.

२६ जानेवारी १९५० ला भारत प्रजासत्ताक झाला. भारतीय घटनेने दिलेली समान संधी उपभोगायला नागरीक समान पातळीवर असायला हवेत. हे डॉ. बाबासाहेब आंबेडकरांनी प्रथमतः पं. जवाहरलाल नेहरुंना लक्षात आणून दिले. राजकिय समानता मिळाली तरी सामाजिक समानता मिळाल्या शिवाय आर्थिक समानता मिळणार नाही. आणि या दोन्ही प्रकारच्या समानतेशिवाय राजकिय समानतेचा काही अर्थ उरत नाही. भारताची एकात्मता राखण्यासाठी व भारताचे स्वातंत्र्य अबाधित राखावे म्हणून हिंदू कोड बिलाची आवश्यकता प्रकर्षाने जाणवू लागली.

हिंदू कुटुंबपध्दतीच्या मालकीची जी स्थावर जंगम मालमत्ता असेल तिची व्यवस्था व वाटप धर्मशास्त्र पंडितांनी टिका लिहील्या. त्यात मिताक्षर नियम आहे. (अकराव्या शतकातील) .जीतूतवाहन (१५ वे शतक) यांनी जे नियम केले ते दायभाग म्हणून प्रसिध्द आहे. मिताक्षर पध्दत एकत्र कुटुंबव्यवस्था आणि वारसाहक्क या बद्दल कायदे सांगतो. या कायद्यासाखाली वारसाहक्क पुत्र वंशज आणि रक्ताचे नातेवाईक यांना मिळतो. वडील हयात असतांनाही हा हक्क मुलाला (मुलांना) मिळू शकतो. मात्र स्त्रियांना ते हक्क नव्हते. दयाभाग पध्दतीखाली मुलाला (मुलांना) वारसा हक्क वडिलांच्या मृत्यूनंतर मिळू शकतो. स्त्रियांना पोटगीचा हक्क आहे. ही पोटगी देणे लागू नये म्हणून धर्ममांतडांना एक मार्ग सुचला तो म्हणजे स्त्रियांनी सती जाणे. हिंदू धर्मातील या विविध पध्दतीमूळे अडचणी व कटकटी निर्माण झाल्या व न्यायखात्यातील कोर्टात जे निकाल देण्यात आले. त्यातील विसंगतपणा कायदे पंडीतांच्या लक्षात आली. व त्यात दूरुस्ती व्हावी असे समाज सुधारक व स्त्रियांच्या

संस्था यांना वाटू लागले. त्या प्रमाणे चळवळी करण्यात आल्या. १९३७ सालच्या हिंदू स्त्रियांच्या मालमत्तेसंबंधी हक्काचा कायदा मंजूर करण्यात आला. परंतु या जूजबी, सुधारणेमुळे कायदे पंडीत, समाजसुधारक व सुशिक्षित स्त्रिया यांचे समाधान झाले नाही. त्यामुळे चळवळ सुरू केली व या बाबतीत सरकारकडे मागणी केली. या सर्व सुचनांचा विचार करून १९४१ साली “दि हिंदू कोड कमेटी” नेमली. यात सर्व हिंदू कायद्याचे संहतीकरण करून सर्व हिंदुना एकच कायदा लागू करावा व त्यात हिंदू स्त्रियांना समान हक्क देण्यात यावे. हे या समितीचे प्रमुख कार्य होते. करीता समितीने वारसाहक्क व विवाह या विषयासंबंधी विस्तृत प्रश्न पत्रिका तयार करून कमेटीने सुधारकांची मते आजमावण्याकरिता पाठविल्या. व या समाजसुधारकांच्या सुचना नुसार मसुदा तयार केला. त्याची दोन वारसाहक्क व विवाहसंबंधी विधेयके मार्च १९४३ मध्ये मध्यवर्ती कायदे मंडळात मांडण्यात आली. या दोन्ही विधेयकावर सनातनी हिंदूंनी विरोध केला व म्हटले की हिंदू धर्म भ्रष्ट करीत आहे. त्यामुळे हे विधेयके कायदेमंडळात मंजूर झाली नाहीत. १९४४ साली “दि हिंदू लॉ कमेटीचे” पुनरुज्जीवन केले व हिंदू कायद्यांचे संहतीकरण करण्याचे तीला दिले. सदर कमेटीचे अध्यक्ष सर बेनेगल नरसिंहराव यांना करण्यात आले. ही कमेटी राव कमेटी म्हणून ओळखली जाई सदर कमेटीने हिंदू कायद्याचा मसुदा तयार केला. तोच हिंदू कोड म्हणून प्रसिध्द झाला.

डॉ. बाबासाहेब आंबेडकर कायदेमंत्री म्हणून हिंदू कोड ला कायदेशीर भाषेत बसविण्याचे प्रमुख काम त्यांच्या कडे आले होते व प्रचंड परिश्रम करून त्यांनी हे बिल तयार केले. बिलाचा मसुदा तयार झाल्यानंतर तो लोकसभेसमोर मांडण्याची संमती पं. जवाहरलाल नेहरू आणि इतर पुढा-यांनी दिली. हे बिल लोकसभेसमोर येणार म्हणून गाजावाजा वर्तमानपत्रातून होवू लागला तेव्हा जिर्णमतवादी सनातनी हिंदू लोकांनी या बिलाविरुद्ध चळवळ सुरू केली. पण डॉ. बाबासाहेब आंबेडकर, पं. जवाहरलाल नेहरू यांनी हे बिल लोकसभेत पारित होईल असे जाहीर केले होते. त्यामुळे जिर्णमतवादी लोकांचा विरोध वाढला व त्यांनी हिंदू कोड बिल आमच्या धर्मावर घाला घालीत आहे. मुळात त्यांना असे वाटायचे की आंबेडकर हे अस्पृश्य म्हणजे अवर्ण, त्यांच्या हातून स्मृतिशास्त्रात फेरफार घडवून आणणे म्हणजे केवढा अधर्म आणि नरकाचा मार्ग. या सर्व टीकांना डॉ. बाबासाहेब आंबेडकरांनी समर्पक उत्तरे दिली. पण हिंदू कोड बिलाला विरोध करणा-याचे तिन वर्ग होते. सनातनी, दूसरा राजकीय पुढा-यांचा व तिसरा सवर्ण हिंदूतील वर्गश्रेष्ठत्वाने पछाडलेल्या लोकांचा. या सर्वांचे आपआपले स्वार्थ होते. त्याचा परिणाम एकच झाला. तो म्हणजे नेहरू मंत्रिमंडळ विरोधकांना घाबरले व हे बिल नामंजूर झाले. जर हे बिल पारित आले असते तर त्याचा फायदा सर्वांना झाला असता. त्यात सर्वात जास्त फायदा मागासवर्गीय लोकांना म्हणजे एस.सी., एस.टी., एन.टी. व ओबीसी या वर्गास झाला असता. १९५२ नंतरच्या काळात मध्यवर्ती सरकारतर्फे पूर्वच्या हिंदू कोड च्या मसुद्यातून १) दि. हिंदू मॅरेज ॲक्ट, १९५५ २) दि. हिंदू सक्सेशन ॲक्ट जून १९५६ ए ३) दि. हिंदू मायनॉरिटी गार्डियनशिप ॲक्ट, ऑगस्ट १९५६ आणि ४) दि. हिंदू ॲडाप्शन ॲन्ड मेन्टेनन्स ॲक्ट डिसेंबर १९५६ हे कायदे करण्यात आले. या कायद्यात “हिंदू” या शब्दाची व्याख्या हिंदू, बौद्ध, जैन व शीख अशी करण्यात आली आहे. स्त्री आणि पुरुष यांना समान वारसा हक्क देण्यात आलेला आहे. आणि या कायद्याचा सर्वात जास्त उपयोग ओबीसी वर्गातील लोकांना होत आहे.

भारतात सामाजिक बदल करण्याचा क्रांतीकारक ध्येय ठेवून डॉ. बाबासाहेब आंबेडकरांनी अस्पृश्यांसाठी कार्य करीत करतांना मागासवर्गीयांच्या उत्थानासाठी सुध्दा संघर्ष केला. १९२८ मध्ये भारतात सायमन कमीशन आले. तेव्हा बाबासाहेबांनी अस्पृश्यांकडून कमिशनला निवेदन सादर केले होते. तेव्हा त्यांनी इतर मागासवर्गीयांच्या नेत्यांनाही विनंती केली की ओबीसी प्रवर्गाकरीता वेगळ्या व स्वातंत्र प्रतिनिधीत्वाची मागणी करावी, परंतु हा मागासवर्गीयांचे नेते गांधीच्या प्रभावामुळे ते आपल्या लोकांसाठी काहीच करू शकले नाही. डॉ. बाबासाहेब आंबेडकरांनी ब्राह्मणवादी व्यवस्था नष्ट करून संवैधानिक व्यवस्था जी

स्वातंत्र्य, समता, बंधूता व समान न्यायावर आधारित आहे त्यामुळे भारताला स्वातंत्र्य मिळताच अस्पृष्टांना, दलितांना त्यांचे अधिकार व आरक्षण देण्याकरीता डॉ. बाबासाहेब आंबेडकरांचे प्रयत्न सफल झाले. परंतु ओबीसी नेत्यांनी याकडे दुर्लक्ष केले त्यामुळे ओबीसी समाज त्यांच्या अधिकारांपासून वंचित राहिला. या कारणांमुळे डॉ. बाबासाहेब आंबेडकरांनी घटनेत इतर मागासवर्गीयांच्या विकासाकरीता प्रगती करिता व त्यांना विकासाच्या मुख्य प्रवाहात आणण्याकरीता संविधानात आरक्षणाची तरतूद केली. संविधान सभेत ओबीसीचा एकही व्यक्ती संविधात सभेत निवडून गेला नाही किंवा त्याला निवडून जाऊ दिले नाही.

स्वतंत्र्य भारताची मसुदा समिती गठीत झाली. डॉ. बाबासाहेब आंबेडकर या समितीचे अध्यक्ष होते. तसेच ते स्वतंत्र भारताचे पहिले कायदेमंत्री होते. त्यावेळेच त्यांनी संविधानाचा कच्चा मसुदा तयार करून प्रथम डॉ. राजेंद्रप्रसाद, पंडीत नेहरू व सरदार वल्लभभाई पटेल या तीन लोकांना दाखविला. तेव्हा सरदार पटेल यांनी प्रश्न केला ओबीसी कोण, कोणते, मागासवर्गीय आहेत. जेव्हा की पटेल स्वतः ओबीसी होते आणि ते मागासवर्गीय फक्त अनुसूचित जाती व जमातींनाच समजत असे. तेव्हा संवैधानिक आरक्षण देण्यासाठी जातींची ओळख होणे आवश्यक आहे हे जाणून कलम ३४० अंतर्गत त्यांनी प्रावधान केले की राष्ट्रपतीला हा अधिकार आहे की ओबीसी कोण आहेत ? त्यांची ओळख करण्यासाठी एक आयोग गठित करावा व हा आयोगाच या बाबीचे संशोधन करेल की हे ओबीसी कोण आहे.

२६ जानेवारी १९५० ला भारतात राज्यघटना लागू करण्यात आली व भारत सार्वभौम गणराज्य झाले. डॉ. बाबासाहेब आंबेडकरांनी ३४० कलम अंतर्गत ओबीसी आयोग गठीत करण्याची मागणी केली परंतु त्याला खूप विरोध झाला. तसेच हिंदू कोड बिल जे भारतातील महिलांच्या स्वातंत्र्याची सनद होती या दोन्ही ही बाबी संसदेने फेटाळून लावल्या. त्यामुळे व्यथित होऊन डॉ. बाबासाहेब आंबेडकरांनी कायदेमंत्रीपदाचा राजीनामा दिला. हा राजीनामा राज्यसभेत वाचून दाखवायचा होता परंतु तशी परवानगी त्यांना मिळाली नाही. त्यामुळे या बाबी रेकॉर्ड होवून सरकारी दस्तऐवज बनल्या नाही. त्यानंतर डॉ. बाबासाहेब आंबेडकर संसदेच्या बाहेर अधिक क्रियाशील झाले व या काळात पूर्ण भारतात मागासवर्गीयांच्या मोठमोठ्या सभा घेत होते. त्यांचा दबाव तत्कालीन सरकारवर आला. व मागासवर्गीयांच्या ओळख निर्मितीसाठी पहील्या आयोगाची स्थापना केली या आयोगाचे अध्यक्षपद काकासाहेब कालेलकर यांना देण्यात आले. घटनाकार डॉ. बाबासाहेब आंबेडकरांनी घटनेत १५(४), १६(४), ४६, ३३५, ३३८(२), ३४०(१) व ३४२(१) इत्यादी कलमांचा समावेश केला होता. त्यामुळे घटनेच्या ३४० कलमानुसार २९ जानेवारी १९५३ साली पहिल्या मागासवर्गीय आयोगांची नेमणूक करण्यात आली. या आयोगाने २३९९ जातीमध्ये ओबीसी ची ओळख करून दिली. अनुसूचित जाती, जमाती प्रमाणेच ओबीसी आरक्षण मिळावे अशी शिफारस केली. पण या आयोगात एकसूत्रता नव्हती. यात गटबाजी झाली व त्यामुळे हा आयोग सर्वसंमत होऊ शकला नाही. अश्याप्रकारे काका कालेलकर आयोग कच-यात टाकण्यात आला. त्यामुळे देशपातळीवर मागासवर्गीयांची कोणतीच यादी मान्य झाली नाही व त्यांना केंद्रीय सेवांमध्ये कोणतेच आरक्षण दिले नाही.

दुसरा केंद्रीय मागासवर्गीय आयोग

मंडल आयोग - १९७७ साली जनता पक्षाचे सरकार सत्ताखंड झाले तेव्हा चरणसिंह गृहमंत्री झाले. त्या आधी १९७७ ला जनता पक्षाने निवडणूक जाहिरनाम्यात कालेलकर आयोगाच्या शिफारशी स्विकारण्याचे आश्वासन जनतेला दिले होते. त्यामुळे मागासवर्गीयांनी या पक्षाला पाठींबा देऊन त्यांचे खासदार निवडून आले होते. त्यामुळे तत्कालीन पंतप्रधान मोरारजीभाई देसाई यांनी २० डिसेंबर १९७८ रोजी लोहीयावादी कार्यकर्ते असलेले बिदेश्वरीप्रसाद मंडल यांच्या अध्यक्षतेखाली दुसरा "केंद्रीय मागासवर्गीय आयोग" यांची नियुक्ती केली. या आयोगात सहा सदस्य होते. या आयोगात विविध तज्ञ, समाजशास्त्रज्ञ, अर्थशास्त्रज्ञ, राज्यशास्त्रज्ञ व मानववंश शास्त्रज्ञांच्या महत्वपूर्ण ग्रंथांचे संदर्भ घेतले. एकूण ११ निर्देशांक तीन

विभागात विभागले गेले. अ) सामाजिक मागासलेपणा ब) शैक्षणिक मागासलेपणा क) आर्थिक मागासलेपणा यावर संशोधन करण्यात आले व अहवाल तयार करण्यात आला त्यानुसार एकूण ३७४२ इतक्या तर महाराष्ट्रातून २७२ जातींना इतर मागासवर्गीयांच्या यादीत समाविष्ट केले.

भारतात स्वातंत्र्य मिळाल्यानंतर जवळ जवळ ३५ वर्षांनी मंडळ आयोगाने पहिल्यांदाच अनुसूचित जाती व अनुसूचित जमाती यांना लोकसंख्येच्या प्रमाणात १५ व ७.५ असे एकूण २२.५ तर ५२ टक्के लोकसंख्या असणा-या इतर मागासवर्गीयांना घटनेतील १५(४) व १६(४) नुसार ५० टक्के राखीव जागांची मर्यादा ओलांडली जाऊ नये म्हणून २७ टक्के आरक्षण देऊ केले.

मंडळ आयोगाला विरोध करण्याकरिता विश्व हिंदू परिषदेने एकता यात्रा काढली. त्यानंतर १९८४ मध्ये इंदिरा गांधी यांना लोकसभा निवडणूक जिंकण्यासाठी मंडळ आयोगाची मदत झाली. त्यांनी या आयोगाच्या शिफारसी संसदेसमोर मांडल्या. त्यामुळे उत्तर भारतात ओबीसी मध्ये सामाजिक जागृती झाली. परंतु २५ जून १९८४ मध्ये "ऑपरेशन ब्लू स्टार" आले व त्यानंतर इंदिरा गांधीच्या दोन अंगरक्षकांनीच त्यांची हत्या केली.

व्ही. पी. सिंह सरकारने मागासवर्गीयांच्या करिता मंडळ आयोग १३ ऑगस्ट १९९० रोजी एक अधिसूचना काढली. त्यानंतर लगेचच देशाच्या विविध भागात मंडळ आयोगाच्या विरोधात हिंसाचार व आत्मदहनाचे प्रकार घडलेत. यानंतर या सरकारने आर्थिकदृष्ट्या गरीब वर्गासाठी १० टक्के राखीव जागा ठेवण्याची कल्पना मांडली. पुढे नरसिंहराव सरकारने २५ सप्टेंबर १९९१ रोजी १० टक्के जागा आर्थिक मागासांकरिता आरक्षित ठेवण्याची अधिसूचना काढली. अशा रीतीने ६० टक्के जागा राखीव झाल्या. सर्वोच्च न्यायालयाच्या घटनापीठाने १६ नोव्हेंबर १९९२ रोजी मंडळ आयोगात २७ टक्के जागा ओबीसी साठी ठेवण्यात याव्यात याबरोबर ५० टक्यांपेक्षा राखीव जागांचे प्रमाण अधिक असू नये. असा निर्णय दिला. या आयोगाला संविधान विशेषतज्ञांनी मंडळ आयोगाला सुप्रीम कोर्टात आणले व यात सुप्रीम कोर्टाने आपल्या निकालात किमीलेअरची अट लागू करण्यात आली.

भारतात ५२ टक्के जनता शोषित दारिद्र्यात व राजकीय सहभागापासून वंचित आहे. मागास जातींना जागृत करणे व ब्राह्मणवादी व्यवस्थेविरुद्ध सामाजिक परिवर्तनासाठी संघर्ष करणे आवश्यक आहे यातच त्यांचे उत्थान व प्रगती समाविष्ट आहे.

संदर्भ

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डॉ.बाबासाहेब आंबेडकर यांचे कृषी विषयक विचार आणि कार्य

प्रा.अंकुश रणजीत जाधव

सहायक प्राध्यापक (अर्थशास्त्र विभाग)

बी.पी.आर्ट्स, एस.एम.ए.सायन्स आणि के.के.सी कॉमर्स कॉलेज, चाळीसगाव

प्रस्तावना

भारत ही महापुरुषांची भूमी म्हणून ओळखली जाते. भारतात महान असे पुरुष होऊन गेले. या देशात अनेक क्षेत्रात या महान पुरुषांनी आपले नाव अजरामर केले आहे. अशा महान पुरुषातील एक व्यक्ती म्हणजे विश्वरत्न डॉ.बाबासाहेब आंबेडकर होय. आधुनिक काळातील एक थोर विचारवंत, कायदेपंडित, अर्थतज्ञ, समाजसेवक, घटनातज्ञ, जलतज्ञ, कृषीतज्ञ अशा अनेक उपाधीने सन्मानित ठरलेले भारतीय संविधानाचे जनक, महान महापुरुष म्हणून ओळखले जातात. त्यांचे विचार आणि कार्य म्हणजे जे सर्व भारतीय जनतेला एका विशिष्ट मार्गाकडे नेणारे आहेत. डॉ.बाबासाहेब आंबेडकर यांचे लेखन खूप विस्तृत आहे आणि सर्व विषयांना स्पर्श करणारे आहे. अर्थशास्त्र, राज्यशास्त्र, समाजशास्त्र, धर्मशास्त्र, इतिहास तसेच पत्रकारिता अशा विविध अंगांनी त्यांचे लेखन परिपूर्ण आहे. यावरून डॉ.बाबासाहेब आंबेडकर यांची दूरदृष्टी यातून दिसून येते. सामाजिक, असमानता, धर्माधपणा, जाती विषमता, देवदासी प्रथा, निरक्षरता, श्रेष्ठ-कनिष्ठ, अस्पृश्यता, कर्मकांडपणा, अज्ञानता, अन्याय, गुलामी आणि अत्याचार अशा अत्याचारांवर घाला घालून आणि त्यावर समानता, बंधुता, स्वातंत्र्य, वैज्ञानिकता आणि ज्ञानाचा प्रसार तसेच दूरदृष्टी असणारा प्रजासूर्य म्हणून डॉ.बाबासाहेब आंबेडकर यांचा विचार करावा लागतो. डॉ. बाबासाहेब आंबेडकर हे 20 व्या शतकातील एक महान विचारवंत, थोर समाजसुधारक, दूरदर्शी राजकारणी आणि एक आर्थिक विचारवंत म्हणून ओळखले जातात. त्यांचे जीवन कार्य अलौकिक आणि अनन्यसाधारण असून भारताच्या जडणघडणीत त्यांचे योगदान खूप मोठे आहे. विशेष करून कृषी क्षेत्रात मोठे योगदान दिलेले आहेत. म्हणून डॉ. बाबासाहेब आंबेडकर यांनी कृषी संदर्भात केलेल्या कार्याचा आपण अध्ययन करणार आहोत.

भारत हा कृषिप्रधान देश आहे. शेती हा भारतीय अर्थव्यवस्थेचा कणा आहे. आज जवळजवळ 70 % लोकसंख्या ग्रामीण भागात राहते. शेती हाच या लोकांचा मुख्य व्यवसाय आहे. या लोकांचे उपजीविकेचे, उदरनिर्वाहाचे आणि उत्पन्नाचे साधन आहे. कृषी क्षेत्रातच या लोकांना रोजगार मिळत असतो. भारताची बहुसंख्य लोकसंख्या कृषीवर अवलंबून असल्यामुळे कृषीची उत्पादकता वाढून कृषी किफायतशीर कशी होईल याचा अभ्यास डॉ.बाबासाहेब आंबेडकर यांनी केला. त्यांच्या मते, धारण क्षेत्राचे लहान आकारमान हे कमी उत्पादकतेचे कारण असून वारसा हक्क कायद्यामुळे शेतीचे आकारमान लहान होत असून शेती परवडत नाही.

आज भारताची लोकसंख्या जगात दुसऱ्या क्रमांकाची असून लहान आणि अल्पभूधारक शेतकऱ्यांची संख्या खूप मोठी आहे आणि शेतीचे दर हेक्टरी उत्पादन खूप कमी आहे. त्यामुळे शेतकरी दारिद्र्यात खितपत पडला आहे. त्याला समृद्ध करण्यासाठी डॉ. बाबासाहेब आंबेडकर यांनी रशियात राबविल्या जाणाऱ्या सामुदायिक शेती पद्धतीचा आग्रह धरला होता परंतु या पद्धतीत शेतकऱ्याची शेतीवरील मालकी कायम ठेवून सहकारी पद्धतीने एकत्र येऊन जर शेती केली तर ती फायदेशीर ठरेल असे सुचविले. आज आपण बघितले तर शेती क्षेत्रात होणारे बदल, हवामानात होणारे बदल, शेतीचा लहान होणारा आकारमान, वातावरणातील बदल त्यामुळे सामूहिक शेती करणे अत्यंत गरजेचे आहे. लहान शेतकऱ्यांना सरकारने नेहमी वेगवेगळ्या योजनांच्या माध्यमातून सहकार्य करावे असे सुचविले होते. कारण आपण बघतो, लहान शेतकरी आणि अल्पभूधारक शेतकरी नेहमी आर्थिक विवंचनेत सापडताना दिसतो. म्हणून शेतकऱ्यांना समृद्ध करण्यासाठी डॉ. बाबासाहेब आंबेडकर यांचे विचार अंगीकारण्याची गरज आहे.

संशोधनाची उद्दिष्टे :

डॉ. बाबासाहेब आंबेडकर बाबासाहेब यांच्या कृषि विषयक विचारांचा आणि कार्याचा आढावा घेणे.

अभ्यास पद्धत :

प्रस्तुत संशोधनासाठी शोध निबंध, संदर्भ ग्रंथ , दुय्यम साधन सामग्री वर्तमान पत्रे मासिक तसेच इंटरनेट साधनाचा वापर केला आहे.

गृहीतके :

डॉ. बाबासाहेब आंबेडकर यांच्या कृषि विषयक विचारांकडे दुर्लक्ष केले आहे .

डॉ. बाबासाहेब आंबेडकर यांच्या कृषि विषयक विचारांकडे दुर्लक्ष केल्यामुळे भारतासमोर तुकडीकरणाची आणि कमी आकरमानाची आव्हाने निर्माण होत आहे .

डॉ. बाबासाहेब आंबेडकर यांचे कृषि विषयक विचार

डॉ. बाबासाहेब आंबेडकर यांनी असे सांगितले आहे की, जर भारताच्या ग्रामीण भागाचा विकास घडवून आणायचा असेल तर कृषी क्षेत्राचा विकास होणे गरजेचे आहे आणि कृषीचा विकास हा कृषीवर आधारित लघु व कुटीर उद्योगांच्या विकासावर अवलंबून आहे. जर भारताला खऱ्या अर्थाने सक्षम राष्ट्र बनवायचे असेल तर ग्रामीण क्षेत्राचा विकास करणे आवश्यक आहे. सध्याच्या भारतीय शेतीची मूळ समस्या म्हणजे अस्तित्वात असलेली जमीनदारी पद्धत होय. ही पद्धत नष्ट केल्याशिवाय आणि प्रत्यक्ष जमीन ही शेतीत घाम गाळणाऱ्या मजुरांच्या मालकीची केल्याशिवाय शेतीची प्रगती होणे शक्य नाही.

डॉ. बाबासाहेब आंबेडकरांना भारतातील मोठ्या आकाराच्या लोकसंख्येला लागणाऱ्या अन्नधान्याच्या उपलब्धतेचा प्रश्न प्रमुख वाटत होता. भारतीय शेतीची उत्पादकता वाढविण्यासाठी त्यांनी रशियातील सामुदायिक शेतीचा प्रयोग राबविण्याचे निर्देश दिले. या पद्धतीनुसार शेतकऱ्यांना त्यांच्या जमिनीची मालकी कायम ठेवून सरकारी तत्वाने मशागत करता येईल. शेतीसाठी लागणारे साहित्य या पद्धतीत एकत्र वापरावी लागतील. शेत

जमिनीच्या मालकीच्या प्रमाणात उत्पादनावर अल्पभूधारक शेतकरी आपला हक्क प्राप्त करतील. शेत जमिनीची सामूहिक पद्धतीने मशागत केल्यास वैयक्तिक शेती, मालकाचा पर्यायाने देशाचा फायदा होईल. असा विचार त्यांनी व्यक्त केला. जो आजच्या परिस्थितीशी सुसंगत आहे. तसेच डॉ. बाबासाहेब आंबेडकर यांनी असे सांगितले की, जर शेतीवर सरकारची मालकी असेल तर जाती-धर्माचा विचार न करता जमीन ग्रामस्थांना कसण्यासाठी द्यावी. यामध्ये कोणावरही अन्याय होणार नाही किंवा कोणाचे शोषणही होणार नाही. लोकशाही तत्वावर आधारित शेती मध्ये शेती उत्पादन व कार्यक्षमता यात वाढ होऊन ग्रामीण अर्थव्यवस्थेच्या विकासाला चालना मिळेल.

डॉ. बाबासाहेब आंबेडकर यांचे शेती संबंधीचे विचार आज देखील महत्त्वाचे आहे. आज ग्रामीण भागात शेतजमिनीच्या वितरणात असमानता आहे कमाल धारणा कायदा प्रभावीपणे अमलात न आल्यामुळे प्रचंड विषमता दिसून येते. एखाद्या श्रीमंत शेतकऱ्यांकडे प्रचंड शेती आहे तर बहुसंख्य शेतमजूरकडे खूप कमी शेतजमीन आहे. त्यामुळे उत्पादकतेवर अनिष्ट परिणाम होत आहे. शेत जमिनीचे विभाजन आणि तुकडीकरणामुळे शेती नापीक बनत आहे. नापिक आणि कर्जबाजारीपणामुळे अनेक शेतकरी आत्महत्या करीत आहे म्हणून डॉ. बाबासाहेब आंबेडकर यांनी सुचविलेला सामुदायिक शेती हा मार्ग अंगीकारणे आज गरजेचे वाटत आहे.

डॉ. बाबासाहेब आंबेडकर यांनी केलेले कार्य हे आजही उपयुक्त आहेत त्यांनी शेती आणि शेती सुधारणा संबंधीचा सूक्ष्म पद्धतीने अभ्यास केला आणि शेती सुधारण्यावर नियोजनात्मक पद्धतीने विचार मांडले त्यांनी मुंबई विधिमंडळात कोकणातील खोती पद्धती रद्द केली पाहिजे असे मत मांडले होते. ही पद्धत मुंबई, ठाणे, कुलाबा, रत्नागिरी या जिल्ह्यात मोठ्या प्रमाणात प्रचलित होती. या पद्धतीमुळे जमीन कसणारा शेतकरी हा कनिष्ठ ठरला होता. यातून त्याला बाहेर काढून स्वतंत्रपणे सुधारक म्हणून आर्थिकदृष्ट्या सबळ बळीराजा बनवून जीवन जगता आले पाहिजे. म्हणून खोती पद्धत बंद करण्यासंदर्भात डॉ. बाबासाहेब आंबेडकरांचे कार्य हे अतिशय महत्त्वाचे आहे.

डॉ. बाबासाहेब आंबेडकर यांच्या मते भारतातील शेतीमधून अतिरिक्त उत्पादन नसल्याने भांडवलाचा तुटवडा निर्माण होणे हीच खरी समस्या शेतीची आहे. त्यामुळे शेतीबरोबरच औद्योगीकरणाला चालना देऊन शेती उत्पादनाचा विकास साधता येऊ शकतो असा विचार मांडला. शेतीत पाणी बीज दर्जेदार बियाणे असणे आवश्यक असतात यातून दुष्काळावर मात करून हरित क्रांती घडवून आणण्यासाठी नदीजोड आणि शेती जोड हे प्रकल्प प्रभावी उपाय ठरतात असे सुचविले आज आपण पाहतो महाराष्ट्रातल्या अनेक भागांमध्ये दरवर्षी शेतकरी रांगा लावून आत्महत्या करताना दिसतात त्यामुळे शेतकरी आणि दुष्काळावर मात करून भारताला खऱ्या अर्थाने महासत्ता बनवण्यासाठी सरकारने शेती जोड आणि नदीजोड प्रकल्प राबविणे आवश्यक आहे यासाठी सरकारने सकारात्मक विचार देखील केला आहे यातूनच डॉ. बाबासाहेब आंबेडकरांची शेती विषयक कार्ये स्पष्ट होतात.

थोडक्यात, डॉ. बाबासाहेब आंबेडकर यांनी जे कृषि विषयक विचार मांडले आहे आणि जे कार्य केले आहे ते आज तंतोतंत खरे ठरताना दिसत आहे

निष्कर्ष :

- डॉ. बाबासाहेब आंबेडकर यांनी सांगितलेल्या शेतीविषयक विचार आजच्या काळात तंतोतंत खरे ठरत आहे
 - शेतीचा विकास साधायचा असेल तर सामुहिक शेती सहकारी पद्धतीने केल्यास शेती लाभदायक ठरेल
 - जर आपल्याला आधुनिक युगात सामाजिक आर्थिक आणि कृषी क्षेत्रात समृद्ध जीवन जगायचे असेल तर आपण डॉ. बाबासाहेब आंबेडकर यांनी सांगितलेल्या विचारांचा स्वीकार केल्याशिवाय देशाची प्रगती होणार नाही
 - भारतासारख्या कृषिप्रधान देशात शेतीचा विकास होणे गरजेचे आहे ग्रामीण समाज हा पूर्णपणे कृषीवर अवलंबून असल्याने कृषीकडे दुर्लक्ष करून चालणार नाही हे यावरून दिसून येते
- थोडक्यात, आजची वर्तमान परिस्थिती लक्षात घेता डॉक्टर आंबेडकर यांचे शेती विषयक आर्थिक विचार किती वास्तववादी आहे आणि दूरदृष्टीचे आहेत हे लक्षात येते

संदर्भ

1. डॉ. बी.आर.आंबेडकर, गौरव ग्रंथ, महाराष्ट्र राज्य साहित्य संस्कृती मंडळ मुंबई
2. प्रा. ए.आर.रायखेलकर - आर्थिक विचारांचा इतिहास
3. अर्थसंवाद एप्रिल/जून 2016 खंड, 40 अंक
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5. धनंजय कीर - डॉ. बाबासाहेब आंबेडकर, पाप्युलर प्रकाशन, मुंबई

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक कार्य आणि शैक्षणिक योगदान

निवेदिता प्रकाश निकम

(संशोधक विद्यार्थी)

शिक्षणशास्त्र विभाग, डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद

प्रस्तावना

काही वर्षापूर्वी कोलंबिया विश्वविद्यापीठाणे विद्यापीठाच्या एका उत्सवाचा भाग म्हणून एक विद्यार्थ्यांची यादी जगप्रसिद्ध केली होती. त्या विद्यापीठात शिक्षण घेतलेल्या सर्वोत्कृष्ट 40 विद्यार्थ्यांची यादी तयारीमध्ये एकमेव भारतीयांना होतं तेही पहिल्या क्रमांकावर त्याचा अर्थ आहे की या कोलंबिया विश्वविद्यापीठ आचा आजपर्यंतचा सर्वश्रेष्ठ विद्यार्थी ते नाव होतं डॉक्टर भीमराव रामजी आंबेडकर हा त्यांचा वैयक्तिक सन्मान तर आहेच परंतु एक भारतीय म्हणून प्रत्येक भारतीयासाठी अभिमानाची हा क्षण आहे. कारण त्यांच्या नावासमोर लिहिलं होतं इंडिया लंडन स्कूल ऑफ इकॉनॉमिक्स मध्ये असतानाही तेथील प्रोसेसर यांची प्रतिक्रिया बाबासाहेबांबद्दल आशिकी माझा विद्यार्थी म्हणजे बाबासाहेब माझ्यापेक्षाही किती महान आहे. इतर देशांमध्ये बाबासाहेबांचा उल्लेख केला जातो. तो जगातला सर्वश्रेष्ठ देव यांचा एकमेव मानकरी असा उल्लेख केला जातो. बाबासाहेबांच्या उच्चविद्याविभूषित व्यक्ती भारतातच नव्हे तर पूर्ण जगात उपलब्ध नव्हता. लंडनमध्ये कधीकधी ते 21 21 तास अभ्यास करत असत राजश्री शाहू महाराज आणि सयाजी गायकवाड यांच्यासारख्या कर्तव्यदक्ष महाराजांमुळे बाबासाहेब विदेशी जाऊ शकले. शिक्षण घेऊ शकले त्यांना जर इच्छा असते तर त्यांनी अमाप पैसा कमावून सोन्याच्या विटा चे घर बांधावं एवढी क्षमता त्यांच्यात होती आयुष्यात स्वतःला राहण्यासाठी त्यांनी कधीही घर बांधलं नाही, पण त्यांचे नियंत्रण ठेवण्यासाठी मुंबईत शानदार राजग्रह नावाचा एक बंगला बांधला ग्रंथसंपदा व्यवस्थित ठेवण्यात यावी म्हणून या बंगल्यात त्यांचे निवड 25 हजारांपेक्षा जास्त ग्रंथ आहेत आणि दिल्लीच्या त्यांच्या निवासस्थानी पंधरा हजारांपेक्षा जास्त ग्रंथ त्यांच्या संग्रही आहेत चाळीस हजारांपेक्षा जास्त ग्रंथ यात जगातल्या अनेक दुर्मिळ ग्रंथांचा समावेश आहे.

यावरून, अभ्यास करून आणि पदव्या मिळून या त्यांच्या ज्ञानाचा उपयोग त्यांनी केला. या देशातल्या गरीब दलित मागासलेल्या जनतेच्या आयुष्याचा विचार करण्यासाठी सामाजिक समानता प्रस्थापित करण्यासाठी त्यांची दयनीय स्थिती सुधारण्यासाठी शिक्षणाच्या प्रसारासाठी या देशातील राजकीय परिस्थिती सुधारण्यासाठी मला वाटतं ज्ञानाचा असा सदुपयोग दुसरा कोणताही नाही आणि ज्या पद्धतीने बाबा आयुष्य जगले आदर्श जीवन आहे. पण मला सांगा कल्पना आहे ते वास्तव वेगळे असेल का नाही कधी आयुष्यात पैशाची लालसा केली नाही ज्याच्या चरित्रावर शोधूनही सापडणार नाही. शिक्षण हे वाघिणीचे दूध आहे आणि ज्याने ते प्राशन केले तो गुरगुरल्याशिवाय राहणार नाही असे अभ्यासू विचार असणारे डॉक्टर बाबासाहेब आंबेडकर यांनी समाजात एक

मोठी क्रांती घडवून आणली.डॉक्टर बाबासाहेब आंबेडकर यांनी समाजात एक मोठी क्रांती घडवून आणली आणि म्हणूनच जयंती मोठ्या उत्साहात साजरी केली जाते शिक्षण हे समाज परिवर्तनाचे प्रभावी शस्त्र आहे शिक्षणाने माणसाला आपले कर्तव्य आणि हक्काची जाणीव होते अस्पृश्य समाजाला तळागाळात वर्षानुवर्षे जीवन व्यतीत करणाऱ्या समाजाला स्वत्वाची जाणीव व्हावी यासाठी डॉक्टर भीमराव आंबेडकर यांनी शिक्षणाचे महत्व समाजात विशद केले प्राथमिक शिक्षण हे सर्व शिक्षणाचा पाया आहे म्हणून प्राथमिक शिक्षणाकडे शासनाचे विशेष लक्ष असले पाहिजे शिक्षण अतिशय दर्जेदार व गुणवत्तापूर्ण शाळेत मुलगा मुलगी एकदा शाळेत दाखल झाले तर तो कि समाजाच्या सर्व थरांपर्यंत प्रगती पूर्णपणे सुशिक्षित माहितीपूर्ण व गुणवत्ता प्राप्त करूनच बाहेर पडावे अशा प्रकारचे शिक्षणाचे ध्येय असावे एवढी प्रगल्भ विचार डॉक्टर बाबासाहेबांचे होते.शिक्षण प्राप्त झाल्याने व्यक्ती बौद्धिक दृष्टा सशक्त होतो चांगले वाईट यातील फरक समजायला लागतो आत्मसन्मान हा फक्त शिक्षणानेच जागृत होऊ शकतो म्हणून प्रत्येकाने शिक्षण घ्यावे असे त्यांचे विचार होते शाळेत मुलांना केवळ बाराखडी शिकवून नये तर मुलांची मने सुसंस्कृत व गुणवत्ता बनवावी समाजाच्या हितासाठी सामाजिक बांधिलकीची कर्तव्ये योग्य व समर्थपणे पार पाडण्यासाठी ही मुले तयार वस्तू सज्ज होतील असे गुणवत्तापूर्ण शिक्षण त्यांना दिले पाहिजे शाळा म्हणजे उत्तम नागरिक व कर्तव्यदक्ष नागरिक बनविणारे कारखाने आहेत म्हणून शिक्षण प्रक्रियेने या गोष्टीचे विशेष ठेवले पाहिजे व समाजाच्या हितासाठी पोषक करणारे शिक्षण हेच खरं शिक्षण आहे असे ते मानत पीपल्स एज्युकेशन सोसायटीची स्थापना 1940 करून त्यांनी मुंबईला सिद्धार्थ कॉलेज औरंगाबाद ला मिलिंद महाविद्यालय सुरू केले मनुष्य जीवनाचा खरा आधार शिक्षण आहे पण शिक्षण घ्या असे प्रगल्भ विचार असणारे डॉक्टर भीमराव आंबेडकर यांचे ज्ञान क्षेत्रातील तब्बल 64 विषयांवर प्रभुत्व होते.

शिक्षणाची व्याख्या

डॉ. बाबासाहेब आंबेडकर यांच्या मते,

“व्यक्तीला अस्तित्वाची क्षमतांची सामर्थ्याची जाणीव करून देते ते शिक्षण होय.”

विषमता नष्ट करण्याचा शिक्षण हाच राजमार्ग

आज समाजामध्ये जात,धर्म,पंथ,लिंग, प्रांत यांच्या सारख्या अनेक क्षेत्रांत विषमता असल्याची पहावयास मिळते. या विषमतेमध्ये राष्ट्रीय एकात्मतेला व राष्ट्रीय विकासाला खूप मोठा अडथळा निर्माण होतो. प्रत्येकाच्या मनामधून ही विषमता घालवायची असेल, तर शिक्षणाशिवाय पर्याय नाही.

शिक्षण हीच शोषणमुक्तीची पायवाट होय

डॉ. बाबासाहेब आंबेडकर यांच्या मते, व्यक्ती किंवा समाजाला शोषणापासून मुक्ती मिळवून घ्यायची असेलशिक्षणा शिवाय तरणोपाय नाही. अनेक वर्षांपासून शोषणाला बळी पडलेल्या आपल्या बांधवांसाठी डॉ. बाबासाहेब आंबेडकरांनी 'शिका, संघटित व्हा आणि संघर्ष करा' हा नारा दिला.

समानतेसाठी शिक्षण

डॉ. बाबासाहेब आंबेडकर यांच्या मते, समता म्हणजे खालच्या वर्गाची पातळीवरच्या वर्गाच्या पातळीपर्यंत आणणे होय. खालच्या पातळी ती लोकांना वरच्या पातळीपर्यंत पोहोचविण्यासाठी त्यांना शिक्षण देणे गरजेचे असते परंतु शिक्षण देत असताना ते विशेष सवलतीच्या स्वरूपात दिले पाहिजे.

शिक्षण हे मानवी मनाची अन्न व शक्ती आहे

डॉ. बाबासाहेब आंबेडकरांनी शिक्षणाला अन्न व शक्ती ची उपमा दिली आहे. त्यामुळे केवळ व्यक्तीचे शरीर सुदृढ होईल; शिक्षणामुळे मन व विचार सुदृढ होतील आणि सुदृढ विचार व्यक्तीस आयुष्यभर शक्तीवर्धक म्हणून कार्य करतील.

शिक्षणातून शिस्तीचा विकास

व्यक्तीच्या व्यक्तिमत्व विकासात शिस्तीचे स्थान महत्त्वाचे आहे. शिस्तीमुळे व्यक्तीमध्ये विनय निर्माण होतो त्यामुळे शिक्षणातून शिस्तीचा विकास झाला पाहिजे.

चारित्र्य संवर्धनासाठी शिक्षणाची गरज

चरित्र आणि चारित्र्य या दोन वेगवेगळ्या बाबी आहेत जन्माला आलेल्या प्रत्येक व्यक्तीस चरित्र असते. पण त्या व्यक्तीला चारित्र्य असेलच असे सांगता येत नाही चरित्र संवर्धन म्हणजे प्रजा, शील, करुणा आणि मैत्री या गुणांचे संवर्धन होईल. शिक्षणातून चरित्रे संवर्धनाची गरज पटवून दिले पाहिजे असे डॉक्टर बाबासाहेब आंबेडकर यांना वाटत होते.

शिक्षणास मूल्यांचे अधिष्ठान असावे

डॉ. बाबासाहेब आंबेडकर यांच्या मते, शिक्षण हे मूल्याधिष्ठित असावे, शिक्षणातून बालकांच्या मनावर योग्य प्रभाव पडला पाहिजे. शिक्षणातून मानतात परोपकार, विनम्रता, शुद्धता, परोपकार, नैतिकता यासारखी मूल्ये रुजली पाहिजेत. या गुणांमुळेच बालकांच्या व्यक्तिमत्त्वाचा विकास घडून येईल परिणामी शिक्षणात मूल्यांचे अधिष्ठान प्राप्त होईल.

प्राथमिक शिक्षणाचे सार्वत्रिकीकरण झाले पाहिजे

सहा ते 14 वर्षे वयोगटातील मुला मुलींसाठी प्राथमिक शिक्षण मोफत व सक्तीचे असावे त्यामुळे सर्वसामान्यांच्या मुलांना शिक्षणाची संधी उपलब्ध होऊन प्राथमिक शिक्षणाचे सार्वत्रिकीकरण होईल.

पालकांनी मुलांच्या शिक्षणासोबतच मुलींच्याही शिक्षणाची प्रोत्साहन दिले पाहिजे

आज स्त्रियांना शिक्षण देणे ही काळाची गरज आहे. स्त्रियांना शिक्षणाची संधी देणे, म्हणजे त्यांचा सन्मान करणे होय, म्हणून पालकांनी मुलांच्या शिक्षणा इतकेच मुलींच्याही शिक्षणाची प्रोत्साहन द्यावे, जेणेकरून मुली शिक्षणाच्या प्रवाहात येतील.

डॉ. बाबासाहेब आंबेडकरांचे स्त्रीमुक्ती विषयक कार्य हे केवळ उपेक्षित, वंचित घटकातील स्त्रियां, पुरतेच मर्यादित नव्हते त्या देशातील सर्व स्त्रिया स्त्री वर्गाच्या उद्धाराचे कार्य व्रत त्यांनी केले होते. जाति वर्ग विरहित

स्त्री वर्गाचा सर्वांगीण विकास व्हावा यासाठी त्यांनी वेळोवेळी आपल्या लिखाणातून भाषणातून व चळवळीतून विचार मांडलेले आहेत. एकूणच भारतीय समाजाच्या सर्वांगीण विकासासाठी आपले संपूर्ण आयुष्य खर्ची घालणारे डॉ. बाबासाहेब आंबेडकर आपल्या आयुष्यात विद्यार्थिदशेपासूनच स्त्री स्वातंत्र्याचे पुरस्कर्ते होते. कोलंबिया विद्यापीठात उच्च शिक्षण घेत असताना आपल्या वडिलांचे स्नेही सुभेदार शिवनाथ केदार यांना वरून चार ऑगस्ट 1913 रोजी पाठवलेल्या पत्रातून डॉक्टर बाबासाहेब आंबेडकरांच्या स्त्री स्वातंत्र्य व स्त्री शिक्षणाबद्दल चा उदात्त दृष्टिकोन स्पष्ट होतो. या पत्रात जमीनदारांना ते लिहितात, “we must howentirely give up the India the presents gives jamma to the child and not Karma they can mould the destiny of their children and if we but follow this principle be sure that we shall soon see better day and our progress will be greatly accelerate if Mel education is pursued side by side with female education the fruit of which you can very well see verified your own daughter.”

अर्थात आई-बापआपल्या मुलाला जन्म देतात, कर्म देत नाही, असे त्यांचे म्हणणे ठीक नाही. आई-बाप मुलांच्या आयुष्यात वळण लावू शकतात ही गोष्ट आपल्या लोकांच्या मनावर बिंबवून जर आपण मुलांच्या शिक्षणाबरोबर मुलींच्याही शिक्षणाची धडपड केली, तर आपल्या समाजाची प्रगती झपाट्याने होईल.

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक योगदान

बहिष्कृत हितकारणी सभेची स्थापना

डॉ. बाबासाहेब आंबेडकर यांनी जनसामान्यांना विशेषतःतात्कालीन अशिक्षित,शोषित पीडित, मागास जनतेला शिक्षण घेता , म्हणून वस्तीगृहाच्या स्थापनेची मोहीम राबविली होती. याच देशासाठी त्यांनी 20 जुलै 1924 रोजी बहिष्कृत हितकारणी सभेची स्थापना केली. “शिका संघटित व्हा आणि संघर्ष करा” हे या सभेचे ब्रीद वाक्य होते. बहिष्कृत हितकारणी सभा कडून विद्यार्थ्यांमध्ये ज्ञान, विद्या आणि समाजसेवा यांविषयी अभिरुची व प्रेम निर्माण व्हावे यासाठी सरस्वती विलास नावाचे मासिक सुरु केले होते.

दलित वर्ग शिक्षण संस्थेची स्थापना

डॉ. बाबासाहेब आंबेडकर यांनी दलित वर्गातील मुलांना दर्जेदार शालेय शिक्षण मिळावे, यासाठी 1928 आली दलित वर्ग शिक्षण संस्थेची स्थापना केली. या विद्यार्थ्यांना शिक्षण घेत असताना आर्थिक अडचणींना सामना करावा लागत होता. अशा विद्यार्थ्यांना वस्तीगृहात प्रवेश दिला जात असे. दलित वर्ग शिक्षण संस्थेला उदात्त हेतू पाहता शासनाने या संस्थेस पाच वसतिगृहांची मान्यता दिली डॉक्टर बाबासाहेब आंबेडकर हे या संघटनेचे प्रमुख कार्यवाह म्हणून भूमिका बजावत होते.

पीपल्स एज्युकेशन सोसायटीची स्थापना

डॉ. बाबासाहेब आंबेडकर यांनी मागासलेल्या वर्गात विशिष्ट अनुसूचित जातींमध्ये उच्च शिक्षणाचा प्रसार करण्याच्या हेतूने मुंबई येथे आज जुलै 1945 रोजी पीपल्स एज्युकेशन सोसायटीची स्थापना केली. एज्युकेशन सोसायटीच्या अंतर्गत विविध कारणांमुळे उच्च शिक्षणापासून वंचित रहावे लागत . अशासाठी 20 जून 1940

रोजी सिद्धार्थ कला आणि विज्ञान महाविद्यालय ची स्थापना करण्यात आली आणि मागासलेल्या विद्यार्थ्यांच्या उच्च शिक्षणाकडे लक्ष देण्यासाठी उच्च शिक्षणात विद्यार्थ्यांमध्ये विद्या, विनय आणि शील घडवण्यासाठी 19 जून 1950 रोजी औरंगाबाद येथे मिलिंद विज्ञान व कला महाविद्यालयाची स्थापना करण्यात आली.

प्राथमिक शिक्षणाविषयी विचार

केवळ बाराखड्या शिकवणे म्हणजे शिक्षण नव्हे तर मुलांनी मने सुसंस्कृत करणारे दर्जेदार शिक्षण शाळांनी दिले पाहिजे इतका सूक्ष्म विचार बाबासाहेबांनी प्राथमिक शिक्षणाबाबत केला होता डॉक्टर बाबासाहेब आंबेडकर यांच्या मते प्राथमिक शिक्षणाचा प्रसार हा राष्ट्रीय दृष्टी अत्यंत महत्वाचा प्रश्न आहे. प्राथमिक शिक्षणाचा सार्वत्रिक प्रसार सर्वांगीण राष्ट्रीय प्रगतीच्या इमारतीचा पाया हे केवळ लोकांच्या कुशीवर व प्रश्न सोपे प्राथमिक शिक्षणाचा सार्वत्रिक प्रसार होण्यास काही दशके लागतील शिक्षणाच्या बाबतीत सक्तीचा कायदा करावा लागतो आघाडीस आलेल्या जगातील सर्व देशांनी सक्तीचा कायदा करूनच लोकांची निरक्षरता हद्दपार केली असे आपणास दिसून येते लाभ घेतात त्यांच्यावर शिक्षणासाठी अर्थातच सक्ती करावी लागत नाही त्यांना शिक्षणाचे महत्त्व कळत नाही व जे त्या बाबतीत उदासीन असतात त्यांच्या करिताच सक्तीचा कायद्याची आवश्यकता असते म्हणून या देशात शिक्षणामध्ये मागासलेले जे वर्ग आहेत त्यांच्या जिवाळ्याचा प्रश्न आहे प्राथमिक शिक्षणाच्या बाबतीत कायद्याने सक्ती करावी.

उच्च शिक्षणाविषयी विचार

मिलिंद महाविद्यालयाच्या शिलान्यास प्रकरणी बोलताना बाबासाहेब म्हणतात, "हिंदुसमाजाचे अगदी खालच्या थरातून आल्यामुळे शिक्षणाचे महत्त्व किती आहे हे मी जाणतो खालच्या समाजाची उन्नती करण्याचा प्रश्न आर्थिक असल्याचे मानण्यात येते पण हे चूक आहे कारण हिंदुस्थानातील दलित समाजाची उन्नती करणे म्हणजे त्यांच्या अन्न, वस्त्र, निवारा यांची सोय करून पूर्वीप्रमाणे त्यांना उच्च वर्गाची सेवा करण्यास भाग पाडणे नव्हे, खालच्या वर्गाची प्रगती मारून त्यांना दुसऱ्यांचे गुलाम व्हावे लागत असल्यामुळे त्यांच्यात निर्माण होणारा न्यूनगंड नाहीसा करणे, हे खरे शिक्षणाचे ध्येय आहे आमच्या सर्व सामाजिक दुखण्यावर उच्च शिक्षण हेच एकमेव औषध आहे."

जे व्यक्ती समूह भौतिक दृष्ट्या उच्च शिक्षणाचा महत्तम लाभ घेण्यास असमर्थ आहेत. पण आर्थिक स्थिती योग्य नाही म्हणून किंवा नाही अडचणी आहेत म्हणून असे वर्ग या शिक्षणाच्या लाभापासून वंचित आहेत. त्यांना उच्च शिक्षणाच्या सुविधा पुरविण्यासाठी विद्यापीठ ही प्राथमिक स्वरूपाची यंत्रणा होय असे डॉ. बाबासाहेब आंबेडकरांना वाटते केवळ लिहिण्या वाचण्या पुरतेच ज्ञान पुरेसे नाही तर शिक्षणाच्या उच्च टोकापर्यंत पोहोचविले पाहिजे म्हणजे त्यांच्याबरोबर वाटचाल करून संपूर्ण समाजाचा दर्जा उंचावेल.

विज्ञान आणि तंत्रज्ञान शिक्षणा विषयी विचार

हिंदुस्तान विद्यापीठात किंवा तत्सम विज्ञान आणि तंत्र शिक्षण संस्थात अनुसूचित जातीतील विद्यार्थी विज्ञान आणि तंत्रज्ञान शाखातील उच्च शिक्षण घेत असतील तर त्यांच्या शिक्षणासाठी शिष्यवृत्ती रूपाने

हिंदुस्थान सरकारने वार्षिक अनुदान द्यावे. इंग्लंड येथील विद्यापीठातून अनुसूचित जातीच्या विद्यार्थ्यांना विज्ञान आणि तंत्रज्ञान शाखातील उच्च शिक्षणासाठी हिंदुस्थान सरकारने अनुदान द्यावे.उपयोगी शिक्षण म्हणजे विज्ञान आणि तंत्रज्ञान शाखातील उच्च शिक्षण होईल. परंतु हेही वास्तव हे आहे की अनुसूचित जातीतील बहुतांश लोक त्यांची स्थिती त्यांच्याजवळ उपलब्ध संसाधने त्यांची कार्यक्षमता यांचा विचार करता विज्ञान आणि तंत्रज्ञान शाखातील उच्च शिक्षण यांना खुले होणार नाही आणि याच कारणास्तव केंद्र सरकारने यांना या शाखेतील उच्च शिक्षणाकरिता अर्थ सहाय्यासाठी पुढे येणे योग्य आणि आवश्यक आहे.

विद्यापीठाच्या संदर्भात विचार

विद्यापीठाच्या प्राध्यापकांना बाबत बाबासाहेब म्हणतात की, “प्राध्यापकांनी अध्यापन आणि अध्ययनात स्वतःला इतके गुंतवून घ्यावी की, आपल्या घराकडे ही बघण्याची सवड त्यांना मिळू नये. ते काम त्यांनी त्यांच्या पत्नीकडे सोपवावे.संशोधन करावे, त्याचप्रमाणे प्राध्यापक नुसता विद्वान असून चालत नाही, तर तो बहुश्रुतअसला पाहिजे, उत्साही असला पाहिजे, आपला विषय अधिकाधिक माहितीपूर्ण व मनोरंजक करू शकेल अशी धमकी त्याच्याकडे असले पाहिजे.”

डॉक्टर बाबासाहेब आंबेडकरांनी विद्यापीठ हे शिक्षणाचे ध्येय आणि कार्य वर्तमान विद्यापीठ शिक्षण यंत्रणेतील उणिवा विविध जाती-जमातीतील सांस्कृतिक आदानप्रदान व सलोख्याचे संबंध सुधारण्याबाबत विद्यापीठाची भूमिका परीक्षा निवृत्ती विद्यापीठाला शिक्षण आणि वरती विद्यापीठात कसे परिवर्तन करता येतील इत्यादी विषय विचार मांडले. तसेच उच्च शिक्षण व संशोधन या क्षेत्रात विद्यापीठाचे योगदान विद्यापीठ आणि समाज विद्यापीठ प्रशासन यांचे परस्परसंबंध आणि विशिष्ट जाती जमातीत विद्यापीठ शिक्षणाचा प्रसार-प्रचार यासाठी उपाय योजना इत्यादी विषयावर विचार मांडले.

डॉ. बाबासाहेब आंबेडकर आणि विद्यापीठाच्या संदर्भात खालील मौलिक सूचना केल्या,

- विद्यापीठीय ग्रंथालयसारख्या महत्त्वाच्या प्रश्नांकडे विद्यापीठाने लक्ष द्यावे.
- खाजगी महाविद्यालयांवर विद्यापीठाचे नियंत्रण असावे व विद्यापीठांमार्फत खाजगी

विद्यालयांना अनुदान मिळावे.

- विद्यापीठ फक्त परीक्षा घेणारी यंत्रणा नसावी तर शैक्षणिक कार्य करणारी व्यवस्था असावी.
- पदवी पूर्ण व पदव्युत्तर असे शिक्षणाचे विभाजन न करता दोन्ही प्रकारच्या शिक्षणाची जबाबदारी

विद्यापीठाकडे असावी.

ट्रेनिंग स्कूल फॉर एंट्रन्स टू पॉलिटिक्स

खुद्द डॉक्टर बाबासाहेब आंबेडकर या संस्थेचे संचालक होते. डिसेंबर 1956 मध्ये वक्तृत्वावर व्याख्याने देण्याचे त्यांनी निश्चित केले होते. दुर्दैवाने त्यांच्या अकस्मात परिनिर्वाण आणि एका प्रभावी वक्ता च्या मार्गदर्शनाला ही संस्था आणि त्यांचे उत्सुक विद्यार्थी मुकले. डॉक्टर आंबेडकरांनी मुंबई जुलै 1956 पासून संसदीय शिक्षण देणारी एक आदर्श संस्था ट्रेनिंग स्कूल फॉर एंट्रन्स स्थापना केली होती त्यात

राजकारण,अर्थशास्त्र,अंदाजपत्रक, कामगार संघटना, संसदीय कामकाज या विषयक नियम आणि परंपरा इत्यादी आवश्यक विषयांबरोबरच वकृत्व साधनेला प्राधान्य दिले होते.

डॉ. बाबासाहेब आंबेडकरांनी भारताच्या संविधानात केलेल्या शैक्षणिक तरतुदी

28(1) एक नुसार राज्याच्या पैशातून चालवल्या जाणाऱ्या कोणत्याही शैक्षणिक संस्थेत कोणतेही धार्मिक शिक्षण दिले जाणार नाही.

विविधशैक्षणिक संस्थानां धार्मिक शिक्षण अथवा धार्मिक उपासना यांना उपस्थित राहण्याबाबत स्वातंत्र्य आहे.

29 (2) राज्याकडून चालविल्या जाणाऱ्या किंवा राज्य निधीतून सहाय्य मिळत असलेल्या कोणत्याही शैक्षणिक संस्थेत कोणत्याही नागरिकास केवळ धर्म वंश जात भाषा यात किंवा यापैकी कोणत्याही कारणावरून प्रवेश नाकारला जाणार नाही.

30 (1) धर्म किंवा भाषा या निकषानुसार अल्पसंख्यांक असलेल्या सर्व वर्गांना आपल्या पसंतीच्या शैक्षणिक संस्था स्थापन याच्या व त्यांचे प्रशासन करण्याचा हक्क असेल.

30 (2) शैक्षणिक संस्थांना सहाय्य देताना राज्य एखादी शैक्षणिक संस्थाही धर्म किंवा भाषा या निकषानुसार अल्पसंख्यांक असलेल्या एखाद्या वर्गाच्या व्यवस्थापनाखाली आहे या कारणावरून तिला प्रतिकूल होईल अशा प्रकारे भेदभाव करणार नाही.

21 क राज्य हे सहा वर्षांपासून ते चौदा वर्षांपर्यंतच्या मुलांना कायद्याने ठरविल्यानुसार शिक्षण देईल.

41 राज्य हे आपली आर्थिक समता व विकास यांच्या मर्यादेत कामाचा शिक्षणाचा हक्क आणि बेकारी,वार्धक्य,आजार व विकलांगता यांनी पीडित अशा व्यक्तींच्या बाबतीत आणि काहीही अपराध नसताना हलाखीचे जिणे त्यांच्या ज्यांच्या वाट्याला आले आले अशा अन्य व्यक्तींच्या बाबतीत लोकसाहित्याचा हक्क उपलब्ध करून देण्यासाठी परिणामकारक तरतूद करील.

45 राज्य हे बालकांचे वय सहा वर्षांचे होईपर्यंत त्यांचे संगोपन करण्यासाठी आणि त्यांच्या शिक्षणाची तरतूद करेल.

46 राज्यांतील दुर्बल घटक आणि विशेषता अनुसूचित जाती अनुसूचित जमाती यांचे शैक्षणिक व आर्थिक हित संवर्धन विशेष काळजीपूर्वक करील आणि सामाजिक अन्याय व सर्व प्रकारचे शोषण यापासून त्यांचे संरक्षण करील.

51 जो जन्मदाता असेल किंवा पालक असेल त्याने आपल्या पत्त्या सतत वापरल्यास त्यांच्या वयाच्या सहाव्या वर्षापासून ते 14 वर्षांपर्यंत शिक्षणाची संधी उपलब्ध करून देणे.

337 आगरी भारतीय समाजाच्या लाभाकरिता शैक्षणिक अनुदानाबाबत विशेष तरतूद **350 क** प्रत्येक राज्य आणि राज्यातील प्रत्येक स्थानिक प्राधिकारी भाष्य अल्पसंख्यांक समाजातील मुलांना शिक्षणाच्या प्राथमिक स्तरावर मातृभाषेतून शिक्षण देण्याच्या पर्याप्त सोयी उपलब्ध करून देण्यासाठी प्रयत्नशील

राहील आणि अशा सोयी पुरवणे शक्य व्हावे यासाठी राष्ट्रपती स्वतःला आवश्यक किंवा योग्य वाटतील असे निर्देश कोणत्याही राज्याला देऊ शकेल

371 ड संसदेला आंध्र प्रदेश राज्यात केंद्रीय विद्यापीठाची स्थापना करण्यासाठी कायद्याद्वारे तरतूद करता येईल

निष्कर्ष

- स्वातंत्र्य,समता,बंधुता,धर्मनिरपेक्षता अखंडता न्याय या गोष्टी डॉक्टर बाबासाहेब आंबेडकर यांच्या शिक्षणाच्या विचारातून दिसून येतात.
- हीच खऱ्या अर्थाने जीवनाच्या प्रगतीकरिता महत्त्वाची बाब आहे स्त्री पुरुष समानता हे गुंड डॉक्टर बाबासाहेबांच्या शैक्षणिक विचारातून प्रकर्षाने जाणवतात तसेच शैक्षणिक विकास म्हणजे हे प्रत्येक नागरिकांचे कर्तव्य हक्क आहे हे या विचारातून दिसून येते तसेच शिक्षणातील विषमता आर्थिक विषमता या विचारातून कमी होऊ शकेल.
- सामाजिक व राष्ट्रीय एकात्मता वाढीस लागते विद्यार्थ्यांमध्ये सामाजिक नैतिक मूल्य विद्यार्थ्यांस यांचे चरित्र संवर्धन करता येते तसेच या शैक्षणिक विचाराने लोकशाही बळकट करता येते.

सारांश

या सर्व बाबींवरून असे दिसून येते की, डॉक्टर बाबासाहेब आंबेडकर यांनी फक्त एका जातीतील स्त्रीचा विचार केला नाही तर संपूर्ण जातीधर्मातील स्त्रियांकरिता त्यांनी शैक्षणिक क्षेत्रात मूल्य मोलाचे कार्य केले आहे डॉक्टर आंबेडकरांनी भारताच्या भवितव्यावर निष्ठा होती परिस्थिती अनुकूल असेल तर या जगातील कोणतीही शक्ती भारताला एकात्म होण्यापासून प्रतिबंधित करू शकणार नाही असा डॉक्टर बाबासाहेब आंबेडकरांचा दृढ विश्वास होता यामध्ये बाबासाहेबांचे शैक्षणिक विचार दिसून येतात.

डॉक्टर बाबासाहेब आंबेडकर यांचे शिक्षणा विषयी दृष्टिकोन किती प्रगल्भ होता हे यावरून समजते घरातील स्त्री शिकली तर संपूर्ण कुटुंब हे सुरक्षित होते यांनी हा त्यांचा त्या वेळेचा दृष्टिकोन आजही शंभर टक्के लागू पडतो. डॉक्टर बाबासाहेबांनी उच्च-नीच असा कुठलाच भेद त्यांनी ठेवला नाही.

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डॉ. बाबासाहेब आंबेडकर व स्त्री सक्षमीकरण

स.प्रा. एम. बी. रेवतकर

आठवले समाजकार्य महाविद्यालय, चिमूर जि. चंद्रपूर, महाराष्ट्र

मानवी समाजात स्त्री आणि पुरुष असे दोनच घटक येतात व दोन्ही घटक समान आहेत, किंबहुना जरी हे दोन्ही घटक समान असले हे जरी खरे असले तरी पुरुषांच्या तुलनेत स्त्री ही जास्त महत्वाची आहे कारण निर्मिती क्षमता निसर्गाने स्त्री कडे सोपविली आहे. असे असतांना स्त्री कडे पाहण्याचा दृष्टीकोण मात्र समानतेचा नाही. पुरुष मात्र श्रेष्ठ व स्त्री कनिष्ठ अशाप्रकारचे अनैसर्गिक विभेदन समाजामध्ये रूढ झालेले आहे हे विभेदन केवळ आजच नाही तर प्राचिन काळापासून चालत आल्याच दिसून येते. अगदी मानवी जीवनाचा काही प्रगत कालखंड सोडला तर इतर कालखंडात मात्र स्त्री वर ही विषमतेचे सावट सदैव सुरूच राहिले.

वेदकाळाचा विचार केल्यास सुरुवातीला मैत्रीय, गार्गी, सुलभा यासारख्या काही स्त्रीयांना ज्ञानाच्या क्षेत्रात फार मोठा मान होता. परंतु ह्या स्त्रीयांची संख्या अगदीच अल्प होती. हिंदु धर्मातील जाचक बंधनामुळे स्त्रीयांची चांगलीच गळचेप होत होती स्त्रीयांना सर्वप्रकारच्या बंधनात जखळून टाकण्यात आले होते. परंतु बृहदकालीन स्त्रीयांचे विविध क्षेत्रातील स्थान व प्रतिष्ठा याचा उल्लेख दिसून येतो. बौद्ध काळामध्ये स्त्री-पुरुष समानतेचा म्हणजेच लिंगभेद नकरता समानतेचा पुरस्कार गौतम बृह्दानी केल्याच दिसून येते. १९ व्या शतकात स्त्रीयांचे उध्दारक महात्मा ज्योतीबा फुले यांना गुरुस्थानी मानून डॉ. बाबासाहेब आंबेडकरांनी युगात केवळ दलित वर्गातील स्त्रीयांनाच नव्हे तर समस्त वर्गातील स्त्रीयांसाठी व त्यांच्या सक्षमीकरणासाठी मनुवादी विचारसरणीतून मुक्तता करण्यासाठी अथक प्रयत्न केले.

अध्ययनाचे उद्देश

- १) डॉ. बाबासाहेब आंबेडकरांच्या स्त्री विषय विचारांचा परामर्श घेणे
- २) महिला सक्षमीकरण विषयी डॉ. बाबासाहेब आंबेडकरांचे विचार जाणून घेणे
- ३) महिला सक्षमीकरण करिता डॉ. बाबासाहेब आंबेडकर प्रणीत हिंदु कोड बिलाचे महत्व समजून घेणे

अध्ययनाचे गृहितकृत्ये

- १) डॉ. बाबासाहेब आंबेडकरांचे विचार हे महिलांना पारंपारिक भूमिकेतून मुक्तता करून आधुनिक विचार सरणीकडे नेणारे होते
- २) महिला सक्षमीकरणासाठी डॉ. बाबासाहेब आंबेडकरांनी घटनात्मक तरतुदी करत स्त्री पुरुष समानतेची बांधणी केली
- ३) हिंदु कोड बिल हे महिलांच्या हक्क व अधिकारांचा जाहिरनामाच होता

अध्ययन पध्दती

प्रस्तुत लघुशोध निबंधात महिलांचा पारंपारिक निम्न दर्जा त्यामागील मनुवादी विचारसरणीचा समाजावर असलेला पगडा, महिलांचे हक्क, अधिकार इत्यादीचे वर्णन करून निष्कर्ष काढावे लागतात व उपाययोजना सुचवाव्या लागतात. म्हणून अंशता निदानात्मक व अंशतः वर्णनात्मक संशोधन आराखड्याचा अवलंब केलेला आहे.

तथ्य संकलन

प्रस्तुत लघुशोध निबंधात तथ्य संकलन करण्याकरिता लिखित साहित्य ग्रंथ मासिके पाक्षिके वर्तमानपत्रे, संकेत स्थळे व निरीक्षण तंत्राचा उपयोग केलेला आहे.

तथ्याचे विश्लेषण**डॉ. बाबासाहेब आंबेडकरांचे स्त्री विषयक विचार**

आपल्या देशातील सनतनी व विषमतावादी प्रवृत्तीने भारतीय स्त्रीयांना हजारो वर्षांपासून शिक्षणापासून दुर ठेवल्यामुळे राष्ट्राचा अर्धा भाग शिक्षणापासून वंचित राहला. पिढ्या न पिढ्या चालत आलेले विचार स्त्रीयांना लाचार व वैचारिक दृष्या दुबळ बनवत होते. मनुवादी विचार सरणीमुळे लाचारीचे जीवन जगणे त्यांच्या भाग्याला आले होते ढोल गवार शुद्र, पशुनारी। ये सब ताळण के अधिकारी अशाप्रकारच्या विचाराचा पगडा समाजावर फार होता. हे लक्षात घेऊन स्त्रीयांच सक्षमीकरण घडवून आणणे शक्य होणार नाही म्हणून डॉ. बाबासाहेब आंबेडकरांनी महाड येथे मनुस्तृतीचे जाहीर दहन केले हा खर तर स्त्री मुक्ती लढयाचा रणसिंग होता. २० जुलै १९४२ ला नागपूरला आयोजित महिला परिषदेला संबोधित करतांना ते म्हणाले होते. 'स्त्रीयांच्या संघटनेवर फार मोठा विश्वास ठेवणारा मी मानुस आहे त्यांना जर विश्वासात घेतले तर समाजाची सुधारणा करण्यासाठी त्या काय करू शकतात हे मी जाणतो' म्हणूनच महिलांनी शिक्षण घेतले पाहिजे. हा त्यांचा आग्रह होता. डॉ. बाबासाहेब आंबेडकरांनी संविधानात स्त्रीयासाठी हक्क आणि कर्तव्याची घटनात्मक बांधणी करून शतकानुशतकांच्या अन्याय अत्याचाराला प्रतिबंध केला ठिक ठिकाणी सभा आयोजित करून स्त्री स्वातंत्र्याची त्यांना जाणीव करून दिली २७/१२/१९२७ महाड सत्याग्रहाच्या वेळेस कोणत्याही पदावर नसतांना देखील जवळ जवळ ५००० स्त्रीयांची सभा त्यांनी घेतली होती. स्त्रीयांचे जीवन मान सुधारण्यासाठी त्यांनी प्राधान्य दिले. स्त्रीला मानव म्हणून जगण्याचा हक्क कायदयान्वये मिळवून दिला. त्यांनी राज्यघटनेत तशा तरतुदी केल्या याच बरोबर स्त्री शिक्षणाचा त्यांनी पुरस्कार केला स्त्री आणि पुरुष यांचे सहशिक्षण व्हावे स्त्रीयांच्या सहवासात राहूनच पुरुष आपले मन शाबूत ठेवू शकतो असे त्यांचे स्पष्ट मत होते.

स्त्रीयांकरिता घटनात्मक तरतुदी

डॉ. बाबासाहेब आंबेडकरांनी स्वातंत्र्य समता आणि बंधुता या त्रिसुत्रीच्या आधारावर राज्य घटना तयार करून १९४९ ला भारतीय जनतेला अर्पण केली. सर्वांगीन स्वातंत्र्यांच्या मुळाशी समानतेची आधारशीला रचण्यात आली या मागचा उद्देश भारतीय समाजात समानतेची भावना रूजविण्याचा होता म्हणून त्यांनी राज्यघटनेत स्त्रियांच्या हक्काचे रक्षण करून पुरुषांच्या बरोबरीचे अधिकार बहाल करण्याचा प्रयत्न केला, राज्यघटनेच्या कलम १५ मध्ये धर्म, जात, वंश, लिंग, जन्मस्थान यावरून भेदभाव करण्यास तसेच कोणत्याही कारणावरून कोणालाही प्रतिकूल होईल अशाप्रकारे भेदभाव करणार नाही.

केवळ धर्म, वंश, जात, लिंग, जन्मस्थान यापैकी कोणत्याही कारणावरून कोणत्याही नागरिकास दुकान, सार्वजनिक उपहारगृहे, हॉटेल्स, सार्वजनिक करमणुकीची स्थाने यातील प्रवेश सरकारच्या पैशाने बांधलेल्या व लोकापयोगा करिता समर्पित अशा विहीरी, तलाव, स्नानघाट यांच्या वापरा विषयी निर्बंध असणार नाही.

कलम १६ अंतर्गत : सर्वच नागरिकांना राज्याच्या अखत्यारित सेवयोजना किंवा कोणत्याही पदावरील नियुक्तीस समान संधी राहिल कोणत्याही कारणावरून राज्याच्या अखत्यारित कोणतीही नोकरी किंवा पद केवळ धर्म, वंश, जात, लिंग, कुळ, जन्मस्थान या घटकामुळे अपात्र ठरविता येणार नाही पुरुषा प्रमाणेच स्त्रीयांना सरकारी नोकरीत स्त्रीयांना समान अधिकार व आरक्षणाची सुविधा करून देऊन स्त्री विकासाचा मार्ग करण्याचा प्रयत्न केला. उपजिविकांचा पर्याप्त साधन मिळण्याचा अधिकार स्त्री व पुरुष दोघांनाही समान हक्क असेल. समान कामाविषयी स्त्री पुरुषांना समान वेतन मिळावे. कलम ४२ अंतर्गत महिलांना प्रसुती साहयासाठी तरतुदी करण्यात आल्या.

हिंदु कोड बिलाचा प्रारंभ/पाश्वभूमी

स्त्री पुरुष समानता निर्माण होण्यासाठी डॉ. बाबासाहेब आंबेडकर पहिल्यांदा कायदेमंत्री झाल्या नंतर स्त्री पुरुष समानता निर्माण होण्यासाठी जो मसुदा निर्माण केला तो म्हणजे हिंदु कोड बिल होय. कलकत्ता हायकोर्टाचे सर न्यायाधिश सर बेनेगल नरसिंहराव यांच्या अध्यक्षतेखाली २५ जाने १९४१ हिंदु कोड बिल समिती नेमण्यात आली या कमिटीने ५ महिन्या नंतर प्रचलित कायदे व हिंदु कोड बिल यांचे अध्ययन करून १९ जुन १९४१ सरकार पुढे आपला अहवाल सादर केला त्यात अशी शिफारस केली होती की देशमुख कायद्यात दुरुस्ती करण्यापेक्षा संपूर्ण हिंदु कायद्याचा विचार करून हिंदुस्थानासाठी एक हिंदु कोड तयार करणे संयुक्तीक ठरेल राव कमेटीच्या खूप अगोदरच म्हणजेच १९१९ साली डॉ. सर हरसिंग गौर यांनी हिंदु धर्मशास्त्र रूढी पंरपरा व विविध प्रांतांच्या हायकोर्टाचे न्यायालयीन निकाल इत्यादीच्या आधारावर २९० कलमांचे ५८ रॉयल काढून पृष्ठात समाविष्ट होणारे हिंदु कोड वरील तयार केले होते. सर बी.एन.राव कमेटीच्या नुसार हिंदु कोड बिलाच्या प्रक्रिये प्रमाणे सरकारने दोन बिले तयार केली, एक वारसा बिल व दुसरे विवाह कायद्याचे बिल व हे दोन्ही बिल ३० मे १९४२ रोजी हिंदुस्थान सरकारच्या गॅझेटमध्ये प्रसिध्द करण्यात आली होती. व ही दोन्ही बिले लोकसभेच्या दोन्ही ग्रहांच्या संयुक्त समिती कडे १९४३ मध्ये विचारार्थ सोपविली गेली या संयुक्त कमिटीने हिंदुस्थान सरकारला एक वेगळी सिलेक्ट कमेटी नेमण्याचा व तिच्या अधिक दोन्ही बिले सुपूर्द करून हिंदु कोड मसूदा तयार करण्याचा आदेश बिलानुसार न्यायमूर्ती सर बेनेगल नरसिंहराव यांच्या अध्यक्षतेखाली एक सिलेक्ट कमेटी नियुक्ती केली या कमेटीने २१ फेब्रुवारी १९४७ या बिलाचा पक्का मसुदा सरकारपुढे सादर केला. हा मसुदा १६१ परिच्छेदात व मोठया आकाराच्या ३९ पृष्ठांत व्यापला होता. हा मसुदा हिंदु कोडद्वारे ११ एप्रिल १९ रोजी मांडले गेले.

स्वातंत्र्योत्तर काळातील हिंदु कोड बिल

लोकसभेपुढे मांडलेले हिंदु कोड बिल राव कमेटीच्या रिपोर्टानुसार पुन्हा एकदा डॉ. बाबासाहेब आंबेडकर यांच्या सिलेक्ट कमिटी पुढे मांडले गेले. या अनुषंगाने ते बिल पुन्हा तपासले गेले हे बिल कायद्याच्या दृष्टीकोणतुन अपूरे होते. स्वतंत्र भारताला व्यक्तीगत कायद्याच्या संदर्भात संपूर्ण कोडची आवश्यकता होती वारसा आणि विवाह सोबतच दत्तक विधान उत्तराधिकारी घटस्फोट पोटगी इत्यादीचा विचार करावा लागणार होता. या अनुषंगाने सर्व समावेशक कायदा करण्यासाठी हिंदु कोड बिलची पुनर्बांधणी आवश्यक होती. राव कमेटी व डॉ. बाबासाहेब आंबेडकर यांच्या कमेटीतील हिंदु कोड बिलात मुलभूत फरक होता. राव कमेटीने हिंदु कोड बिलाच्या बाबत क्रांतीकारक पाऊले उचलण्याचे धैर्य दाखविले नव्हते ते धैर्य डॉ. बाबासाहेब आंबेडकर यांच्या अध्यक्षतेखाली नेमलेल्या कमेटीने दाखविले होते. स्वतंत्र भारताच्या पार्श्वभूमीवर निर्माण झालेले हिंदु कोड बिल कायदे मंडळापुढे १२ ऑगस्ट १९४८ रोजी त्यांनी सादर केले. पुढे हे बिल डॉ. बाबासाहेब आंबेडकरांच्या नावाने ओळखले जाऊ लागले. हे बिल भारत सरकारच्या २१ ऑगस्ट १९४८ रोजी निघालेल्या गॅझेटच्या ४८९ ते ५५० पृष्ठावर छापून प्रसिध्द करण्यात आले होते. संसदेमध्ये बहुसंख्य हिंदु धर्मीयांचे प्राबल्य असल्याने तसेच महिला वर्ग अज्ञानी व अशिक्षित असल्यामुळे हे बिल संसदेत पारित होऊ शकले नाही त्याच बरोबर सत्तारूढ काँग्रेस पक्षाचा या मसुद्याला विरोध असल्यामुळे व हे विधेयक संसदेत जर पारित झाल तर पुढील निवडणुकीत काँग्रेसचा सार्वत्रिक निवडणुकीत पराभव होईल या भितीपोटी हे विधेयक मागे घेण्यात आले परंतु या बिलातील तरतुदी नुसार व त्या संदर्भात झालेल्या सार्वत्रिक चर्चेमुळे भारतीय समाजातील महिला सक्षमीकरणाचा मार्ग मात्र प्रशस्त झाला ते कोणीही नाकारू शकत नाही.

निष्कर्ष

- १) बौद्ध कालखंडानंतर स्त्रीयांचा दर्जात घसरण झालेली दिसून येते
- २) भारतीय स्त्रीयांचा पारंपारिक भूमिकेमध्ये मनोवादी विचारसरणीचा पगडा दिसून येते

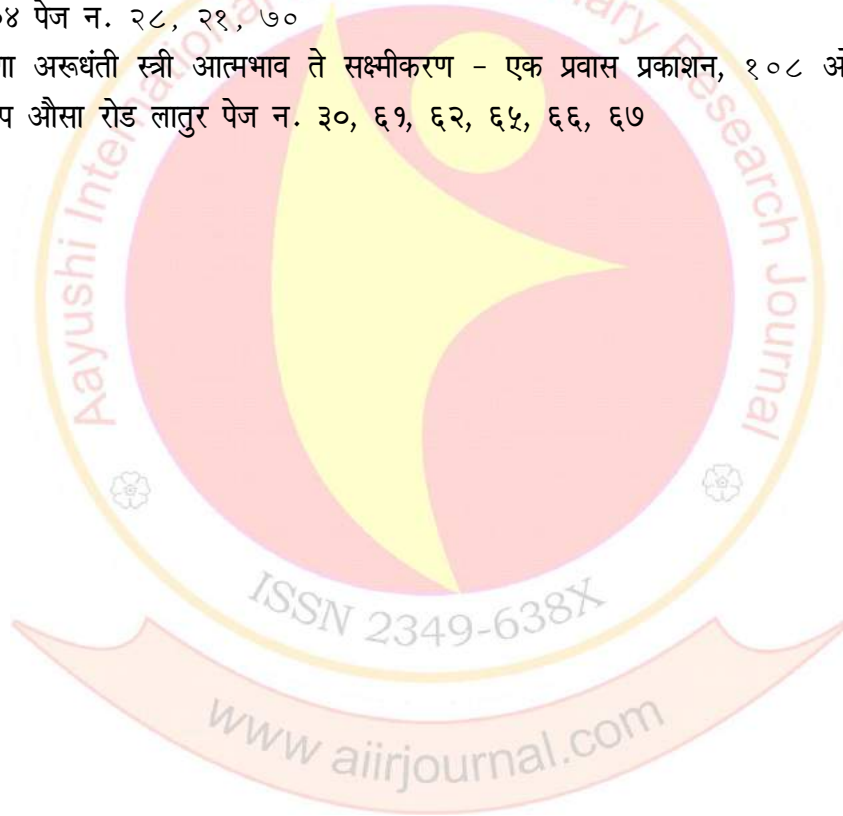
- ३) स्त्री पुरुष समानते करिता पुरुषांची मानसिकता दिसुन येत नाही.
- ४) महिला आपल्या हक्कानसाठी फारस्या जागृत असल्याच दिसुन येत नाही

उपाययोजना

- १) स्त्रीयांनी आपला शैक्षणिक दर्जा सुधारला पाहिजे
- २) स्त्री पुरुष समानतेची आधुनिक विचारसरणीचा स्विकार समाजाने केला पाहिजे
- ३) महिलांनी त्यांच्या हक्क व अधिकाराचे जाणिव करून घेतली पाहिजे.

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4. पाटील अरुणा अरुधंती स्त्री आत्मभाव ते सक्ष्मीकरण - एक प्रवास प्रकाशन, १०८ ओमकार कॉम्पलेक्स- अ खरडेकर स्टॉप औसा रोड लातूर पेज न. ३०, ६१, ६२, ६५, ६६, ६७



डॉ.बाबासाहेब आंबेडकर : शैक्षणिक चळवळीतून झालेली शैक्षणिक क्रांती

प्रा.डॉ. लोकेश बी. नदेश्वर

अनिकेत समाजकार्य महाविद्यालय,

जगात दोन श्रेष्ठ व्यक्ती त्यांचा विषमता दूर करण्याच्या कार्यामुळे चिरंतन झालेल्या आहेत. एक एकोणीसाव्या शतकात अब्राहम लिंकन यांने अमेरिकेतील गुलामगिरी नष्ट करून निग्रोना समान नागरी हक्क मिळवून देण्याची शर्थ केली. तर दूसरे विसाव्या शतकातील डॉ. बाबासाहेब आंबेडकर यांनी भारतात अस्पृश्यते विरुद्ध बंड उभारले. शतकानुशतके गुलामगिरीत हीन अवस्थेत राहणा-या आपल्या दलित बांधवांची मुक्तता केली. त्यांना समाजात समानतेने जगण्याचा मार्ग दाखविला.

जगात महामानवाला महामानवाच्या रूपातच जन्म घ्यावा लागतो म्हणूनच पूढे तो आपल्या गुणसंपन्न होतो. जगाच्या अशा नियमानुसाच दिनांक १४ एप्रिल १८९१ ला मध्यप्रदेशात म्हू येथे महाराष्ट्रीय पिता रामजी आणि माता भीमाबाई यांच्या पोटी चौदावे अपत्य म्हणून महामानवाच्या रूपात डॉ. बाबासाहेब आंबेडकर यांचा जन्म झाला.

ज्या काळी भारतात महार या जातीला (आणि एकुणच ब्राम्हणेत्तर जातींना) शिक्षण घेता येणार नाही अशी जाचक बंधनात्मक सामाजिक परिस्थिती होती. त्या काळी महार जातीत जनमलेले डॉ. बाबासाहेब आंबेडकर यांचा त्या भीषण प्रतिबंधात्मक काळाच्या संदर्भात अभुतपूर्व, अविद्वितीय, अनुपम, विलक्षण, मननीय, विचारणीय, प्रशंसनीय आणि अनुकरणीय असा महा पराक्रम होता.

डॉ.बाबासाहेब आंबेडकर हे विसाव्या शतकातील भारताच्या ज्येष्ठ राजकीय नेत्यापैकी जसे एक नेते होते. तसेच या शतकातील काही प्रमुख विचारवंतांपैकी एक विचारवंतही होते. इ.स. १९२४ सालापासून भारतीय समाजजीवनात ज्याप्रमाणे त्यांनी सामाजिक सुधारणेच्या चळवळी केल्या त्याप्रमाणेच स्वातंत्र्यपूर्व व स्वातंत्र्योत्तर काळातही त्यांनी राजकीय जीवनात काही भूमिका घेतल्या. त्यापैकी काही भूमिका 'आग्रही', म्हणून बाबासाहेब अनेकांच्या टीकेचे लक्ष्य बनले. त्यांनी घेतलेल्या भूमिकेपैकी काही त्यांच्या राजकीय डावपेचाचा भाग होता याकडे दुर्लक्ष झाले, तर बाबासाहेब आंबेडकरांचे आणि दलित चळवळीचेक मुल्यमापन निर्दोश होणे कठीन आहे. भारतीय समाजव्यवस्था जगातील इतर देशापेक्षा वैशिष्ट्यपूर्ण समाजव्यवस्था आहे असे मानले जाते. याचे एक प्रमुख कारण भारतात जातिसंस्था निर्माण झाली व इतरत्र ती निर्माण होऊ शकली नाही हे आहे. परंतु भारतीय समाजातच जातिसंस्था का निर्माण झाली व ती इतरत्र का निर्माण होऊ शकली नाही या प्रश्नाचे उत्तर शोधणे आवश्यक आहे. 'कोणताही समाज हा व्यक्तीच्या एकत्र येण्यानेच तयार झालेला असतो' हा त्या कालखंडात प्रस्थापित झालेला 'अॅटॉमिस्टिक कन्सेप्शन ऑफ अन्डिविज्युअल्स इन सोसायटी' हा समाजनिर्मिती संबंधीचा सिध्दांत बाबासाहेबांना धोकादायक व क्षुद्र वाटत होता. ते म्हणतात, "वर्गलढयाच्या सिध्दांताचे प्रतिपादन कदाचित अतिशयोक्तीचे होऊ शकेल, परंतु समाजाची निर्मिती ही विविध सामाजिक वर्ग एकत्र आल्यानेच होत असते. समाजात निश्चित स्वरूपाचे वर्ग अस्तित्वात असतात ही वस्तुस्थिती असते. या वर्गाचा पाया कादाचित सामाजिक, आर्थिक किंवा बौध्दीक असू शकतो. परंतु कोणतीही व्यक्ती ही समाजातल्या कोणत्यातरी वर्गाची सभासद असते. समाज वर्गीय असणे ही जागतिक वस्तुस्थिती असल्याने सुरुवातीचा हिंदू समाजसुद्धा त्याला अपवाद नव्हता" वर्गीय समाजाची निर्मिती ही जर खरोखरीच जागतिक प्रक्रिया होती, तर मग भारतासारख्या देशात असे का झाले नाहीत, जात आणि वर्ग हे एकमेकांचे शेजारी असून जात हा एक बंदिस्त वर्ग आहे.

डॉ. बाबासाहेब आंबेडकर म्हणतात, “सामाजिक समता आणि स्वातंत्र्य यांचे संरक्षण करण्यासाठी आवश्यक असणारी शक्ती म्हणजे शिक्षण”. ते पूढे असेही म्हणतात की, “व्यक्तीस्वातंत्र्य आबाधीत राखण्यासाठी आणि त्याच्या रक्षणासाठी लागणारी शक्ती ही शिक्षणातूनच मिळू शकते”. यातून त्यांचा शिक्षण विशयक व्यापक दृष्टीकोन स्पष्ट होतो. कारण, शिक्षण हेच समाजाच्या सांस्कृतिक उत्थानाचा आधार असतो, असे डॉ. बाबासाहेब आंबेडकरचे मत होते. समाजपरीवर्तन ही एक नित्य चालणारी प्रक्रिया असून, शिक्षणातून हा समाजपरीवर्तनाचा मार्ग प्रशस्त होतो, अशी भूमिका बाबासाहेबांनी वारंवार मांडली आहे. शिक्षण या संकल्पनेत ‘शिका आणि शिकवा’ या प्रक्रिया अभिप्रेत आहेत. यातूनच समाजाची प्रगती होवू शकते, हे स्पष्ट करून बाबासाहेब म्हणतात, “शिक्षणाशिवाय कोणत्याही समाजात संवेदनशिलता, जाणिव वा जागृती उत्पन्न होणार नाही शिक्षणाचा अधिकार प्रामुख्याने ऐहिक असावा आणि त्यामार्फत समाजातील सर्व प्रकारच्या विषमता दुर व्हाव्यात”. अशी व्यावहारिक अपेक्षा ते करतात. ते म्हणतात, “विद्या, प्रज्ञा, करूणा, शिल व मैत्री या पंचतत्वानुसार प्रत्येकांने आपले कार्य घडवावे”. हे स्पष्ट करतांना ते म्हणतात, “विद्येबरोबर आपल्यात शिल पाहिजे शिला शिवाय विद्या फुकाची आहे”. बाबासाहेबांना अभिप्रेत असणारी ज्ञानांची संकल्पना, आशयव्यापक व आदर्श अशी आहे. विद्या ही तलवारीसारखी आहे, परंतु तिचे महत्व तिला धारण करणा-यावर अवलंबून असते, “ते म्हणतात शिक्षण हा शोषणमुक्तीचा महामार्ग आहे”. समाजातील शोषित, पिढीत, वंचीत, समाजघटक व स्त्रिया यांच्या दैनाव्यवस्थेवर एकच उपाय म्हणजे, ‘शिक्षण’ अशी त्यांची मांडणी आहे. “शिक्षण म्हणजे, समाजातील समाजासाठी स्वावलंबनाची व आत्मसंमनाची चळवळ”. असेही प्रतिपादन त्यांनी एके ठिकाणी केले आहे, ‘ज्ञान म्हणजे प्रकाश’ ही महात्मा गौतम बुध्दानी केलेली शिक्षणांची संकल्पना बाबासाहेबांना मान्य आहे. मात्र हा प्रकाश सामाजिक आर्थिक व राजकीय क्रांतीचा आधार झाला पाहिजे असे प्रकाश या संकल्पनेचे त्यांचे विश्लेषण आहे. शिक्षणाला सामाजिक संदर्भ असले पाहिजेत. “समताधिष्ठित, मुल्याधिष्ठित व नितीमान समाज ही यशस्वी लोकशाहीची पूर्वअट असून, ते संस्कार फक्त शिक्षणातूनच मिळू शकतात”.

बाबासाहेबांची शिक्षणविषयक भूमिका ही त्यांच्या जिवनात सातत्याने चाललेली प्रक्रिया होती. ‘शिका, संघटीत व्हा आणि संघर्ष करा’ हा जो प्रगतीचा मुलमंत्र त्यांनी समाजाला दिला त्यात शिक्षणाला अग्रक्रम दिला आहे. या सर्व चिंतनात शिक्षणाचे तत्व, ज्ञान व ध्येयवाद, शिक्षणांचा सामाजिक आशय, अभ्यासक्रमांचे स्वरूप व उद्दीष्टे, विद्यार्थ्यांचे दायित्व, शिक्षकांची गुणवत्ता, शाळा व शिक्षणसंस्थांची जबाबदारी, शिक्षणक्षेत्रातील आरक्षणाची कारणमिमांशा या सारख्या शिक्षणांच्या विविध पैलूवर त्यांनी वेळोवेळी भाष्य केले आहे. प्राथमिक शिक्षण, उच्चशिक्षण, विद्यापीठाचा कार्यभार, साक्षरता, प्रसार, सार्वत्रीक व शक्तीचे शिक्षण याचाही त्यांनी उहापोह केला आहे.

शिक्षणांने विद्यार्थ्यांच्या आत्मविश्वास जागविला पाहिजे. यावर भर देतांना ते म्हणतात, “आत्मविश्वासासारखी दुसरी कोणतीही शक्ती नाही, आपण आपला आत्मविश्वास गमविता कामा नये”. मुल्य शिक्षणांवर बाबासाहेबांनी जोर दिला आहे. “विद्या, विनय, शील आणि कठोर शिस्त सर्व विद्यार्थ्यांनी आत्मसात केली पाहिजे, विद्येबरोबर शील हवे कारण शीलाशिवाय विद्या फुकाची आहे”. असे त्यांचे ठाम मत होते, ‘शिक्षणांने विद्यार्थ्यांची सामाजिक संवेदना जागविली पाहिजे’ असेही ते म्हणतात, पदवीच्या मर्यादा स्पष्ट करतांना बाबासाहेब म्हणतात, “नुसत्या पदव्या मिळविल्यांने काहीही साध्य होणार नाही, कारण विश्वविद्यालयाच्या पदव्या आणि बुध्दीमत्ता याचा अन्योन्य संबंध असतोच असे नाही, परीक्षा पास होणे व पदवी मिळविणे वेगळे आणि सुशिक्षित व ज्ञानी होणे वेगळे, याचाच अर्थ विद्यार्थ्यांने भारवेत्ता होण्याऐवजी ज्ञानवेत्ता व्हावे अशी बाबासाहेबांची विद्यार्थ्यांकडून अपेक्षा आहे.

शिक्षणाच्या माध्यमातून समाजाचा विकास झाला पाहिजे. स्वातंत्र्य, समता व बंधुता या तीन मानव कल्याणाच्या तत्वांचा उपयोग शिक्षणाच्या माध्यमातून जिवनात उतरला पाहिजे. शिक्षण प्राप्त करणे हा सर्वांचा अधिकार आहे. विज्ञान

युगात मानवाला यशस्वी आयुष्य जगतांना शिक्षणाची नितांत गरज असते म्हणूनच सर्वांसाठी शिक्षण गरजेचे मानले जाते. स्वातंत्र्यानंतर भारतीय समाजात राजनैतिक, सामाजिक, आर्थिक तसेच सांस्कृतिक परिवर्तन मोठ्या वेगाने घडून आले. समाजपरिवर्तनामध्ये शिक्षणाची भूमिका महत्वपूर्ण आहे. मानवी जिवनाच्या सर्वांगिन विकासाची काही प्रमाणके निश्चित करण्यात आले आहे. शिक्षण हे असेच प्रमाणके आहे की, ज्यामुळे व्यक्ती स्वतःच्या सर्वांगिन विकासासाठी प्रशिक्षित होतो.

झपाट्याने वाढत असलेली नवनवीन सुधारीत संपर्क सांधणे उपलब्ध होत असल्याने सर्वांसाठी शिक्षणाच्या ध्येयपुर्तीसाठी आणि शिक्षणाची उद्दीष्ट्ये गाठण्यासाठी अनेक माध्यमांच्या सळसळत्या अपार क्षमतांचा उपयोग करून घेतला पाहिजे.

डॉ. बाबासाहेबांनी उच्च शिक्षणावर फार भर दिला. ते म्हणतात, “आमच्या सर्व सामाजिक आणि आर्थिक दुखण्यावर एकच उपाय आहे तो म्हणजे उच्च शिक्षण” दलीतांमधील न्युनगंडाची भावणा समुळ नष्ट करावयाची असेल, त्यांच्यात आत्मभान, आत्मप्रतिष्ठा रूजवावयाची असल्यास उच्च शिक्षणाषिवाय दुसरा उपाय असुच शकत नाही. या बद्दलची त्यांची पक्की धारणा त्यांच्या शब्दात व्यक्त करता येईल. ते म्हणतात, “I firmly believe in the efficacy of education as a panacea for our social evils. The problem of lower order in this country is not only economic but also cultural It is not enough to house them, feed them and then to leave them to service of higher of higher classes.... It es even more necessary to remove from them theat feeling of inferiority whichf shunted their growth and made them to serve of others... and create in them a consciousness of significance of life for themselves and for their country of which they have been cruelly robbed by the current social order. I am convinced that nothing can achieve this except the spread of higher education.”

वरील वाक्य खंडातील आशयनता लक्षात घेतली तर उच्च शिक्षणाचे महत्व लक्षात येते. डॉ. बाबासाहेब आंबेडकरांनी आपल्या जिवनाचा प्रारंभ प्राध्यापक म्हणून केला. ते अर्थशास्त्राचे व पुढे कायद्याचे प्राध्यापक आणि प्राचार्य झाले. आपल्या ज्ञानाने विद्यार्थ्यांना प्रेरीत करित त्यांनी आपले ध्येय गाठवे यासाठी विद्यार्थ्यांनी अथक प्रयत्न करावेत. विद्यार्थ्यांन बद्दलची आपूलकी त्यांनी व्यक्त केली आहे. ते म्हणतात, या देशाचे भवितव्य विद्यार्थ्यांच्या हातात आहे. त्यांच्याच षब्दात “ A great lot of the future of this country must necessarily depend on the students of this country. Students are intelligent part of the community and they can shape the public opinion” विद्यार्थ्यांना घडविण्याचे कार्य फार मोठे आहे त्यासाठी प्रयत्नांची पराकाष्ठा करून विद्यार्थ्यांचा बौद्धिक विकास घडवून आणला पाहिजे. ज्ञान हा त्याचा पाया आहे. ते म्हणतात, “ Knowledge is the foundation of man’s life and every effort intellectual stamina of a studentand arouse his intellect डॉ.बाबासाहेब आंबेडकरांवर अमेरिकेतील विचारवंताचा प्रभाव पडलेला प्रकर्षाने जानवतो. डॉ. बाबासाहेब आंबेडकरांच्या सर्व तत्व चर्चेचा परिघ साधनवादाच्या तत्वज्ञानाच्या बिंदू भोवती पसरलेला आहे. कोलंबियातील शिक्षण तंज्ञ व त्यांचे गुरू प्रा.जॉनडुई यांचा प्रभाव त्यांच्यावर होता.

आज आपल्या समाजजीवनात जातीयतेचा प्रश्न अधिकाधिक उग्र स्वरूप धारण करताना दिसतो. पूर्वीपेक्षा आज त्याचे स्वरूपही बरेचसे बदलेले आहे. या प्रश्नाने जीवनाची अनेक क्षेत्रे काबीज केलेली असल्याने हा प्रश्न काहीसा सर्वस्पर्शी झालेला आहे. राजकारण, धर्म, शिक्षण, व्यवसाय या सर्व क्षेत्रात आज या प्रश्नाने शिरकाव केल्यामुळे ही सर्वच क्षेत्रे कमीअधिक प्रमाणात भ्रष्ट झाल्याच्या तक्रारी ऐकू येतात. व्यक्ती म्हणून स्वतः कितीही पुरोगामी, बुद्धीवादी, सेक्युलर व विज्ञाननिष्ठ असो, परंतु व्यवस्थेचा एक भाग म्हणून जेव्हा अशी व्यक्ती एखाद्या क्षेत्रात उभी राहण्याचा प्रयत्न करते, त्यावेळी आपले व्यक्तीत्वच हरवून बरण्याची पाळी तिच्यावर येते. या व्यवस्थेत या ना त्या प्रकारे तडजोडी करण्याशिवाय अन्य मार्गच उरत नाही. जातिसंस्थसेचे हे भीषण स्वरूप ध्यानात घेता या संस्थेला समाजजीवनातून हद्दपार कसे करायचे हा आजच्या भारतीय

समाजापूढील एक प्रमुख जटिल प्रश्न आहे. जातिसंस्था ही धर्मप्रणीत असून तिला दैवी अधिष्ठान आहे हा सामान्य माणसाच्या मनात घर करून बसलेला विचार दडपशाहीच्या मार्गाने अथवा हिंसेचा मार्ग अनुसरल्याने सुटण्याची शक्यता बाबासाहेबांना वाटत नव्हती. यासाठी हिंदू धर्मग्रथांची वास्तववादी मीमांसा त्यांना आवश्यक वाटत होती. यासाठी इतिहासाकडे सुध्दा वास्तववादी दृष्टीने बघता आले पाहिजे. बाबासाहेबांची इतिहासाकडे बघण्याची एक दृष्टी होती.

माणसे जवळ जवळ वास्तव्य करित असली म्हणजे त्यांचा समाज बनतो असे नाही. सारख्या प्रथा आणि परंपरा, सारखे विचार आणि सारख्या सवयी यामुळे सुध्दा समाज निर्माण होत नाही. माणसामाणसांमध्ये आचार विचारांचे दळणवळण ही केवळ एकमेव गोष्ट समाज निर्माण करण्यास समर्थ आहे. सामूहिक कृती ही समाजनिर्मितीची पहिली अट आहे. जात म्हणजे समाज तर नव्हेच नव्हे, पण तो समाजाला उपकारक घटकसुध्दा नव्हे. जात मुलतः समाजविरोधी आणि समाजद्रोही प्रवृत्ती असणारी संस्था आहे. जात असा एक मनुष्यसमूह आहे जो केवळ आपल्या फायद्याचा विचार करित असतो. मनुष्य जेव्हा आपली माणसे, आपले लोक असा उल्लेख करतो तेव्हा त्याचा अर्थ आपल्या जातीतील लोक एवढाच असतो. 'लोक' या शब्दाची व्याप्ती आपल्या जातीतील लोक यापेक्षा मोठी नसते. मनुष्य हा आमजनतेसाठी जबाबदार धरला जात नाही तर तो केवळ जातीला जबाबदार असतो. जातीव्यवस्थेत माणसाची मूल्ये, नितिमत्ता, यामध्ये व्यक्तिगत विचारांना थारा नाही. व्यक्तीने जातीच्या मूल्यांशी, जातीच्या नितिमत्तेशी इमान राखले की झाले. या व्यवस्थेत लायकीला किंमत नाही, गूणवानांना स्थान नाही. येथे परोपकार बुद्धी आहे, पण तिलाही जातीच्या मर्यादेबाहेर जाता येत नाही. म्हणून एका वर्गाचे दूस-या वर्गावर अधिराज्य स्थापन करणे हा जातिव्यवस्थेचा मूलभूत हेतू आहे. म्हणून जातिव्यवस्था लोकशाहीला पूरक असू शकत नाही किंबहुना ती लोकशाहीविरोधी संस्था आहे असे बाबासाहेब आंबेडकरांनी स्पष्ट केले आहे. सामाजिक परिवर्तनाचा लढा हा मूलभूत लढा आहे असे बाबासाहेब आंबेडकरांना वाटत होते. जातिव्यवस्थेशी मुकाबला केल्याशिवाय येथे कोणतेही परिवर्तन टिकणार नाही. हे त्यांनी निखून सांगितले होते. जातिव्यवस्थे विरुद्धचा लढा टाळून यदाकदाचित क्रांती झाली तरीही समाजात राजकीय, आर्थिक समानता निर्माण होऊ शकत नाही हे ही बजावून सांगितले होते.

शिक्षण ही एक सतत चालणारी प्रक्रिया असून शिक्षक हा त्याचा मुख्य आधार आहे. त्यामुळे ज्ञान लालसा, विद्याव्यासंग, तळमळ व ध्येयवादी जिवनदृष्टी यावर शिक्षकांची व शिक्षणाची गुणवत्ता अवलंबून आहे. बाबासाहेबांच्या ज्ञान साधनेकडे पाहता, बाबासाहेबांनी स्वतःसाठी वाचन, मनन, आणि चिंतन ही आपल्या अभ्यासाची त्रिसुत्री निश्चित केली होती, हे लक्षात येते. त्यामुळेच ते स्वतः उत्कृष्ट शिक्षक व पुढे व्यापक अर्थाने समाजशिक्षक होवू शकले.

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अर्थशास्त्र विभाग प्रमुख

श्री निकेतन आर्ट्स कॉमर्स कॉलेज नागपुर

प्रस्तावना

डॉ. बाबासाहेब यांना थोर समाजसुधारक कायदेपंडीत आणि भारतीय संघटनेचे शिल्पकार व शिक्षणतज्ञ अशा अनेक गुण वैशिष्ट्यांमुळे ओळखले जातात . परंतु डॉ. आंबेडकरांनी सामाजिक आणि राजकीय विचाराबरोबरच आर्थिक विचारातही महत्वपूर्ण योगदान दिले. त्यांनी १९१५ मध्ये अमेरिका कोलेबिया विद्यापिठात एम. ए अर्थशास्त्रात आणि सन १९१७मध्ये पीएच. डी या पदव्या प्राप्त केल्या. त्यांना प्रसिद्ध अर्थशास्त्रज्ञ प्रो सेलीगमन यांचे मार्गदर्शन लाभले .अॅडमिनिस्ट्रेशन अॅन्ड फायनान्स ऑफ दि ईस्ट इंडिया कंपनी हा शोध प्रबंध लिहीला . सन १९२३ मध्ये दि प्राब्लेम ऑफ रूपी :इट्स ओरिजीन अॅन्ड सोल्युशन हा ग्रंथ लिहीला .भारतीय रूपयाच्या उत्क्रांती व चलन पध्दतीविषयी , भारतीय शेतीतील प्रमुख समस्या,व त्या समस्याची सोडवणूक अश्या विविध प्रश्नांचा विचार माझ्या शोधनिबंधात करित आहे. डॉ. आंबेडकरांनी १५ मे १९१५ मध्ये ईस्ट इंडिया कंपनीवर प्रशासन आणि अर्थनिती ,१९१७ मध्ये ब्रिटीश भारतातील प्रांतिक वित्ताची उत्क्रांती, १९१३ मध्ये जर्नल ऑफ दी इंडियन इकॉनामिक्स सोसायटी अश्या असंख्य विविध ग्रंथाच्या माध्यमातून डॉ. बाबासाहेब आंबेडकर यांनी आपले आर्थिक विचार मांडले .याचाच परिणाम म्हणजे डॉ. आंबेडकरांच्या आर्थिक विचारा चा प्रभाव वेगाने पसरू लागला. ईस्ट इंडिया कंपनी व भारतीय अर्थव्यवस्था यावर बोलावयाचे झाल्यास डॉ. आंबेडकरांनी ईस्ट इंडिया कंपनी प्रशासन आणि अर्थनिती या ग्रंथामध्ये ईस्ट इंडिया कंपनी भारतीय अर्थव्यवस्थेला घातक आहे. त्याचबरोबर ईस्ट इंडिया कंपनीचे विविध धोरण भारतीय जनतेला मारक ठरणारे आहे. या विषयाचे विदारक चित्र त्यांनी भारतीय जनतेसमोर मांडले. ईस्ट इंडिया कंपनीची भारतातील राज्य कारभाराची पध्दती ही द्विस्तरीय होती. सुरूवातीच्या काळात प्रशासन आणि व्यापार हे एकत्रित स्वरूपाचे होते. त्यानंतर मात्र कंपनीच्या हिशोबात गोंधळ येत असल्या कारणाने १९१५ मध्ये ब्रिटीश लोकसभेने कायदा करून कंपनी सरकारला राज्यकारभाराचा आणि व्यापाराचा वेगळा हिशोब ठेवणे सक्तीचे केले. शेवटी १८५८ मध्ये ईस्ट इंडिया कंपनी बरखास्त केली. डॉ. आंबेडकरांच्या मते सत्ता विभाजनाचे श्रेष्ठ १८५७ च्या स्वातंत्र युध्दाला देणे चुकीचे आहे. भारतीय कर्ज आणि देशी कर्जरोखे हे कर्ज घेण्याचे दोन मार्ग आहे. भारतीय कर्जाचे प्रमाण दिवसेंदिवस वाढत चालले होते. ब्रिटीश सरकारने प्रत्यक्ष व्यापार भारतात सुरू केला .आणि मग भारतातील लोकांची पिळवणूक सुरू केली

अॅडमिनिस्ट्रेशन अॅन्ड फायनान्स ऑफ दि ईस्ट इंडिया कंपनी—

ईस्ट इंडिया कंपनीचे प्रशासन व्यवस्थेमध्ये कसे बदल झाले हयाबाबतचे वर्णन केले आहे.भारतीय जनतेवर कसा अन्याय झाला त्याचे वर्णन केले आहे. ईस्ट इंडिया कंपनीने व्यापारासाठी भारतात प्रवेश केला आणि त्यानंतर इंग्रज राज्यकर्ते बनले सुरूवातीला कंपनी सरकारचा कारभार एक संचालक मंडळ चालवित होते. ईस्ट इंडिया कंपनीकडे भारताच्या व्यापाराचा एकाधिकार होता.१८३४ मध्ये हा एकाधिकार संपून खुला

व्यापार करण्यात आला . ईस्ट इंडिया कंपनी बरखास्त केली. भारतापासून मिळणारे उत्पन्न वाढत गेले.या उत्पन्नात जमिनीच्या कराचा वाटा ५४ टक्के, मिठावरील कराचा वाटा ११ टक्के, अफूवरील कराचा वाटा ९टक्के, सीमाशुल्काचा वाटा ६टक्के इत्यादीचा समावेश होता ह्यावरून भारताने इंग्लंडसाठी केलेले आर्थिक योगदान थक्क करणारे आहे.

बाबासाहेबांचे शेतीविषयक विचार

शेती हा भारतीय अर्थव्यवस्थेचा कणा आहे भारताला स्वातंत्र्य मिळून ७३ वर्षे लोटून गेली. तरीही शेतीचा विकास झाला नाही.शेतीमुळे शेतकरी व शेतमजुर आर्थिक संकटात सापडले आहे. शेतीचा विकास झाल्याशिवाय देशाचा विकास होऊ शकत नाही. देशाची अर्थव्यवस्था सुदृढ करावयाची असेल तर शेतक—यांना आर्थिक दृष्ट्या सक्षम करणे गरजेचे आहे.शेतक—यांचे दारिद्र्य म्हणजे लहान लहान तुकड्यात जमिनीची झालेली विभागणी होय. कृषी हा राज्यउद्योग असला पाहिजे. ःउंसस भवसकपदहे पद प्दकपं — जीमपत त्मउमकपमेद्द हया ग्रंथामध्ये शेती प्रश्नावर भाष्य केले आहे.त्यांच्या मते लहान धारणक्षेत्रामुळे साधनसामुग्रीचा कार्यक्षमपणे उपयोग करण्यास अडचण निर्माण होते व उत्पादन खर्च वाढतो व उत्पादकता कमी होते. अश्याप्रकारे शेती हा राष्ट्रीय व्यवसाय असून त्यावर सर्वाधिक लोकसंख्या अवलंबून आहे. लहान धारणक्षेत्रामुळे जे प्रश्न निर्माण झाले आहेत त्यावर उपाययोजना म्हणून शेतीचे विस्तारीकरण व एकत्रीकरण झाले पाहिजे. तसेच शेती करणा—याला आवश्यक असणारे साधन म्हणजे श्रम भांडवल उपलब्ध असणे आवश्यक आहे.या सर्व वस्तु उपलब्ध असतील तर लहान क्षेत्रातही किफायतशीर उत्पादन घेऊ शकते.

शेतीसाठी खोती पध्दती

खोती पध्दती ही मुंबईत इलाख्यातील किरकोळ स्वरूपाची भुसुधारणा पध्दत असून ती रत्नागिरी, ठाणे ,कुरळ या भागात प्रचलीत होती. खोती पध्दतीमध्ये भुधारकाकडून शेतसारा गोळा करून त्याचा काही हिस्सा शासनाच्या तिजोरीत भरण्याची जबाबदारी खोत या व्यक्तीकडे असे. ही पध्दती म्हणजे भारतातील जमिनदारी पध्दतीशी मिळतीजुळती पध्दती होय. यात कसणा—यांची मोठया प्रमाणात पिळवणूक होत असे. यामुळे खोत व भुधारक यांच्यातील संबंध विकोपाला गेले. भुधारकामध्ये त्यांच्याविषयी असंतोष वाढू लागला.

शेतीसाठी जलविकास

डॉ. बाबासाहेब यांना १९४२ ते १९४६ या काळात पाटबंधारे बांधकाम आणि ऊर्जा या खात्याचा भार देण्यात आला होता. शेती करतांना नैसर्गिक पावसावर अवलंबून राहिल्यास चांगले उत्पन्न व परतावा मिळत नाही. यामुळे शेतक—यांचे दारिद्र्य संपणार नाही. त्यासाठी शेतीची उत्पादकता वाढविणे आवश्यक आहे. म्हणून शेतीला आवश्यक असणा—या जलविकासाच्या व जलसिंचनाच्या सोयी उपलब्ध व्हाव्या यासाठी त्यांनी कार्य केले. जलसिंचनाचा प्रश्न सोडविण्यासाठी त्यांनी शेती सिंचनाच्या पायभरणीचे कार्य केले त्याचे जलसिंचनविषयक धोरण अवलंबिल्यास भारताचा विकास होऊ शकेल. भारत महासत्ता तेव्हाच होऊ शकेल जेव्हा शेतक—यांचे दारिद्र्य नष्ट होऊन ग्रामीण भागाचा विकास होईल. तसेच पाण्याचा बहुउद्देशीय वापर करण्यात आल्यामुळे पाण्याचा प्रश्न सुटेल.शेतीच्या संदर्भात अनेक योजना राबविण्यात आल्या तर शेतीची उत्पादकता वाढेल हरित क्रांती अमंलात येईल. शेती आणि शेतक—यांची दुर्दशा मात्र थांबली पाहिजे. शेती हा व्यवसाय सन्मानाचा व प्रतिष्ठेचा झाला पाहिजे. तरच लोक शेतीकडे वळतील शेतमालाला किमंत मिळाली पाहिजे . तरच शेतीक्षेत्रात विकास होऊ शकेल

जमिनधारणा

डॉ. बाबासाहेबांच्या मते भारतीय शेतजमिन धारणेचा प्रश्न दोन प्रकारचा असून त्यापैकी पहिला प्रश्न जमिनीच्या मालकीबाबतचा आहे तर दुसरा प्रश्न जमिनीच्या आकारणी संबंधात आहे. भारतातील जमिनधारणा

पध्दती केवळ आर्थिकदृष्ट्या विचार करण्याची बाब नसून ती सामाजिकदृष्ट्या विचार करण्याची आहे. समाजातील श्रीमंत लोकांकडे जमिनी मोठ्या प्रमाणात आहे व गरीब लोक यात मजूर वर्ग म्हणून काम करतात. अशाप्रकारे जमिनधारणा पध्दतीमुळे भारतात जातीव्यवस्था व वर्गव्यवस्थावर अधिकच काटेकोर खोलवर परिणाम झालेला आहे. समाजातील भूमिहीन वर्गाचे जमिनदाराकडून मोठ्या प्रमाणात सामाजिक व आर्थिक शोषण होत आले आहे. जमिनधारणा पध्दतीतील दुसरा दोष असा की, सरासरी जमिनधारणेचे प्रमाण कमी असल्याने बहुतेक जमिनधारकांना त्या जमिनीमधून कुटुंबाची गरज पूर्ण होईल इतके उत्पन्न मिळू शकत नाही. भारतात शेती हा मुख्य व्यवसाय असल्याने राष्ट्रीय उत्पन्नामध्ये त्याचे महत्वाचे स्थान आहे. म्हणून जमिनीची उत्पादनक्षमता वाढविण्यासाठी जमिनीचा आकार किफायत क्षेत्रापेक्षा लहान असू नये. जमिनीच्या लहान आकारामुळे उत्पादकता कमी होते. असे बाबासाहेबांचे मत होते. जमिनीसाठी लागणारे भांडवल श्रम हे वाजवी प्रमाणात पाहिजे.

सामुदायिक शेती व शासकीय समाजवाद

आर्थिक लोकशाहीचे स्वप्न साकारण्यासाठी आर्थिक क्षेत्रात विशेषता शेती व उद्योगक्षेत्रात त्यांनी शासनसंस्थेच्या हस्तक्षेपाचे समर्थन केले. राज्ये आणि अल्पसंख्याक या मसुद्यात त्यांनी शेती हा शासकीय उद्योग असावा असे आंबेडकरांचे मत होते. मुलभूत उद्योग व विमा याप्रमाणे सर्व जमिनी शासनाने स्वतःच्या ताब्यात घ्यावी अशी त्यांची शिफारस होती. जर जी जमिन गहाण असेल तर ज्यांच्याकडून जमिन घेतली असेल त्यांना योग्य नूकसान भरपाई दिली जाईल. जमिनीचे ठराविक आकाराचे भाग करून खालील अटींवर सामुदायिक शेती कसण्यासाठी द्यावीत.

१) शासनाने केलेल्या अधिनियम व मार्गदर्शक तत्वानुसार शेती करण्यात यावी.

२) सामुदायिक शेतीमध्ये गावक—यांचे कोणतेही भेदभाव नसावे.

३) शेतीतुन मिळणारे उत्पादन शासनाला देऊन झाल्यावर शेती कसणा—यांनी ती आपसात वाटून घ्यावी.

४) सामुदायिक शेतीच्या अटींचा भंग करणा—यांना शिक्षा देण्याचा अधिकार सरकारला असावेत.

शेतक—यांवर लादलेला महसूल

डॉ. आंबेडकरांच्या मते, भारतीय शेतक—यांवर लादलेला महसूल केवळ अवाजवी नव्हे तर तो अस्थिर अनिश्चितच व बेकायदेशीर होता. कारण आकारण्यात येणा—या खंडाचे प्रमाण ८० ते ९० टक्के होते. त्यामुळे भारतीय शेतक—यांवर आत्महत्या करण्याची परिस्थिती निर्माण झाली होती. सार्वजनिक व्यय व आंबेडकरांचे मत याविषयी बोलतांना मी म्हणेन प्रशासन कल्याणकारी आहे. हे ठरविण्यासाठी देशाच्या आर्थिक धोरणाची व विकासाची कामे या तत्वावरून ठरवावी लागतात. पण अश्या प्रकारची कोणतेही लोकोपयोगी कार्य ईस्ट इंडिया कंपनीने भारतात केलीच नाहीत. हे आंबेडकरांचे मत आहे. त्यांच्या मते महसूल व सरकारी कर्ज यातुन उभारलेला पैसा अत्यल्प प्रमाणात सर्वसाधारण जनतेच्या विकासासाठी व उत्थानासाठी खर्च केला जात नसे. द्विदल राज्यपध्दती ऐवजी एक केन्द्री प्रशासन व्यवस्थेचा पुरस्कार याविषयी बोलतांना मी म्हणेन आंबेडकरांनी १८३३ ते १९१७ मध्ये लिहिलेल्या 'इव्हाल्युएशन ऑफ प्रोव्हीशियल फायनान्स इन ब्रिटीश इंडिया नुसार स्पष्ट केले की, सन १८३३ ते १९७१ या कालावधीमध्ये भारतीय सरकारच्या वित्तव्यवस्थेचे संपुर्ण केंद्रीकरण झालेले होते. त्यामुळे अर्थव्यवस्था कमकुवत झालेली होती. राज्यसरकार केंद्रसरकारकडे अवाजवी वित्ताची मागणी करू लागली. याचा परिणाम असा झाला की, केंद्र सरकारच्या कर्जाचे प्रमाण सतत वाढले याचे कारण म्हणजे रौप्यमानकाचा त्याग केला त्यामुळे चांदीच्या मागणीचा संकोच होऊन चांदीची किंमत घसरली. आंबेडकरांचे चलनपध्दतीविषयक विचार वित्तीय आपत्ती

टाळावयाची असेल तर चलननिर्मितीवर प्रभावी नियंत्रण ठेवण्याची आवश्यकता असते त्यासाठी सुवर्ण विनीमय परिमाणाऐवजी सुवर्णमानकासारखी चलनपध्दती सुयोग्य ठरते. चलन निर्माती करणा—या रिजर्व्ह बँकेसारख्या संस्थेच्या चलननिर्मितीच्या क्षमतेवर परिणामकारक अकुंश असण्याची गरज आहे. असे आंबेडकरांचे विचार होते

चलन आणि रूपयाच्या प्रश्नाबाबतचा दृष्टीकोन

१८३३ व १९२१ या दरम्यान भारतात सुवर्ण व रूपयाचे कागदी चलन यापैकी भारतात कोणत्या प्रकारचे चलन आर्दश ठरणार याविषयीचे विश्लेषण बाबासाहेबांनी सांगितले आहे. तसेच भारतीय चलन व्यवस्थेचा अर्थव्यवस्थेवर काय परिणाम घडून येतो याविषयी त्यांनी अभ्यास केलेला आहे. सुवर्ण परिमाण व सूवर्ण विनीमय परिमाण यापैकी कोणते परिमाण अस्तित्वात यावे याविषयावर वाद होता. त्याकाळात केन्सचे विचार अधिक प्रभावी होते. प्रा केन्सनी सूवर्ण विनीमय परिमाणाचा पुरस्कार केला कारण सूवर्ण विनीमयात कागदी चलनाचा सुध्दा वापर करता येत होता. शासनानी सुवर्ण विकत घेण्यासाठी कागदी चलनाचा वापर करून पाहिजे तेवढ्या सूवर्णाच्या किमतीचा विनीमय करून व्यवहार करता येत होता. केन्सच्या मते सूवर्ण विनीमय परिमाण प्रणालीच्या पुरस्कारामागे भविष्यकालीन व्यवहार होणे अधिक सोईचे होते. परंतु अर्थव्यवस्थेला आर्थिक स्थिरता प्रदान करणारी व्यवस्था या प्रणालीत दिसून येत नाही. अधिक चलनाचा वापर करून अर्थव्यवस्थेत भाववाढ व अस्थिरता निर्माण होईल. असे मत त्यांनी व्यक्त केले. म्हणून सुवर्ण विनीमय प्रणालीला विरोध केला. याचे मुख्य कारण म्हणजे भारतीय रूपयाची किंमत कमी होणे, भाववाढ निर्माण होणे रूपयाचे साधन म्हणून रूपयाचे स्थान अस्थिरता निर्माण करणारे होते. आणि म्हणून बाबासाहेबांनी १९२५ मध्ये चलन पुरवठा व निर्मातीबाबत जी भूमिका घेतली ती आजही खरी ठरत आहे.

रूपयाच्या अवमुल्यनाचे समर्थन

बाबासाहेबांनी रूपयाच्या अवमुल्यनाचे समर्थन केले आहे. जोपर्यंत सर्वसाधारण क्रयशक्ती स्थिर करित नाही तोपर्यंत रूपयाची किंमत अन्य कोणत्याही मार्गाने स्थिर होऊ शकत नाही. विनीमयदर निश्चितीपेक्षा भाववाढ नियंत्रणास अधिक महत्त्व दिले. चलनाचा विनीमय दर चलनाच्या खरेदीशक्ती समता सिध्दांतानुसार ठरतो. चलनाची खरेदी शक्ती कमी झाल्यास चलनदर बदलतो. त्यानुसार विनीमय दर ठरविल्या जातो. त्यांनी भारतीय चलनव्यवस्थेत पुढीलप्रमाणे सुधारणा सुचविल्या होत्या.

भारतीय राजस्वाबाबतचा दृष्टीकोन—

केंद्र व राज्य सरकारच्या राजस्वासंबंधी काही योग्य त—हेने विभागणी केली जाऊ शकते. याबाबतचे विवेचन त्यांनी आपल्या ग्रंथात केले आहे. केंद्र व राज्य सरकारचे आर्थिक संबंध विकसीत करण्याचे तंत्र आपल्या ग्रंथात अभ्यासपूर्ण मांडले. १८३३ व १८७१ या काळात राजस्वसंबंधी केंद्र व राज्य सरकारच्या संबन्धाचे आर्थिक दोष स्पष्ट केले. अर्थसंकल्पाचा विचार केल्यास या काळात कायद्याने केंद्र व राज्य सरकारचे कार्यकारी शासन यांचे दोष मुळ स्वरूपात होते. १८७१ मध्ये अर्थसंकल्पाच्या प्रचंड तुटीचा परिणाम केंद्र व राज्य सरकारला स्वतःचे स्वतंत्र अर्थसंकल्प मांडण्याचे अधिकार देण्यात आले. राज्याचे अंदाजपत्रक महसुलावर आधारित अंदाजपत्रक ही नवी पध्दती अंमलात आली व ती आजही सुरू आहे. थोडक्यात असे म्हणता येईल की, केंद्र व राज्याचे वित्तीय अधिकार आणि तरतुद सुरक्षित ठेवणे देशाच्या अर्थव्यवस्थेला अधिक गती प्रदान करणे होय.

उद्योगासंबंधीचे विचार

बाबासाहेबांच्या मते उद्योगांना आवश्यक असलेले भांडवल पुरविण्याची जबाबदारी सरकारची असावी. शासनाद्वारे भांडवल पुरविल्याशिवाय उद्योगांना अधिक चांगले उत्पादन देण्यास भाग पाडले जाऊ

शकत नाही. जे महत्वाचे उद्योग असतात त्यांची जबाबदारी ही पूर्णता सरकारवरच असावी. व इतर उद्योग खाजगी उद्योजकाकडे सोपविले जावे. जेणेकरून त्यांच्या नाविन्यपूर्ण व उद्योजक कौशल्याचा व क्षमतांचा फायदा मिळविता येईल. भारतात औद्योगीकरण करण्यासाठी राज्य समाजवाद आवश्यक आहे. खाजगी उद्योग हे करू शकत नाही. आणि जर ते करू शकले तर तिथे भांडवलशाही निर्माण होईल असे त्यांचे मत होते.

अर्थव्यवस्थेत सरकारची भूमिका

अर्थव्यवस्थेत सरकारची भूमिका अतिशय महत्वाची असते. असे त्यांचे मत होते. १९४६ मध्ये घटना समितीला एक मसुदा सादर केला त्यात त्यांनी शासन व्यवस्थेला अर्थव्यवस्थेबाबत मार्गदर्शन केलेले आहे. जागतिक अर्थव्यवस्थेच्या पार्श्वभूमीवर सरकार व बाजारपेठ यांचे परस्पर संबंध असे असावे की जेणेकरून बाजार अपयशी होणार नाही. बाजारयंत्रणा व सरकार हे एकमेकांना पुरक आहेत या अर्थव्यवस्थेत कोणाचेही शोषण होणार नाही, याची काळजी सरकारने घेतली पाहिजे. महत्वपूर्ण उद्योग हे सरकारी नियंत्रणात असली पाहिजे. असे त्यांचे मत होते.

आर्थिक नियोजन

आर्थिक नियोजन हे श्रमिकांना प्रेरित करण्याकरिता असायला हवे. श्रमिक आर्थिक नियोजनाचा भाग असायला हवे. यामध्ये अन्न, वस्त्र, निवारा, शांतता, शिक्षण, चांगले आरोग्य इत्यादीचा समावेश करण्यात यावा असे आंबेडकरांना वाटत होते.

भारतातील विमुद्रीकरणाची पार्श्वभूमी

भारतातील विमुद्रीकरणाला ७८ वर्षांचा इतिहास दिसून येतो. सर्वप्रथम ब्रिटीश राजवटीमध्ये १९३८ मध्ये १०,००० रूपयाची नोटा छापली गेली. म्हणजे मुद्रीकरण करण्यात आले. पुढे दुस-या महायुद्धाच्या काळात भारतातील उद्योजकांनी प्रचंड पैसा कमविला मात्र त्यापासून करमहसूल प्राप्त झाला नाही म्हणून १९४६ मध्ये १०,००० व १००० रूपये किमतीच्या नोटाचे विमुद्रीकरण करण्यात आले. १९५४ मध्ये १००००, ५०००, १००० रूपयांच्या नोटा पुन्हा चलनामध्ये आणल्या गेल्या. तसेच १९७८ मध्ये प्रधानमंत्री मोरारजी देसाई यांच्या कार्यकाळात १००००, ५०००, १००० या नोटांचे विमुद्रीकरण करण्यात आले.

जागतिक स्तरावरील Financial Action Task Force ने मोठ्या नोटांचा वापर अंमली पदार्थ, तस्करी, मानवी तस्करी, खंडणी इ. साठी होत असल्याची माहिती केंद्र सरकारला दिली छंजपवदंस बतपउम त्मबवतके ठनतमन ने मोठ्या चलनातील नोटा बनावट तयार केल्या जात असून यामध्ये नोटा तयार करणा-या कंपनीचा दहशतवाद्याला पाठपुरावा करित असल्याची गुप्तचर माहिती सरकारला दिली. पुणे येथील अर्थकांती प्रतिष्ठानने गेल्या १६ वर्षांपासून कर पध्दतीत बदल बँक व्यवहार कर मोठ्या नोटा बदल करणे, रोखीच्या व्यवहारावर कुठलाही कर नाही आणि २००० रूपयापर्यंतच्या रोखीच्या व्यवहारावर कर नसावा असे पाच प्रस्ताव सुचविलेले होते. यातील तिसरा प्रस्ताव शासनाने लागू केला. २०१६ मध्ये IDS (Income Discloser Scheme & Voluntary Income Discloser Scheme) VIDs या दोन योजना लोकांना आपली अघोषित व बेकायदेशीर संपत्ती घोषित करण्यासाठी लागू केल्या. सप्टेंबर २०१६ मध्ये या योजनांची मुदत संपणार होती. या योजनांना प्रतिसाद मिळाला नाही. पै योजनेअंतर्गत ५६ हजार कोटी तर टप्पे योजनेअंतर्गत ९७६० कोटी रूपये संपूर्ण देशभरातून प्राप्त झाले. मोठ्या नोटांचे संग्रहण शक्य असल्याने त्यापासून करमहसूल मिळत नाही. परिणामी महागाई वाढून लोकांची क्यशक्ती कमी होते.

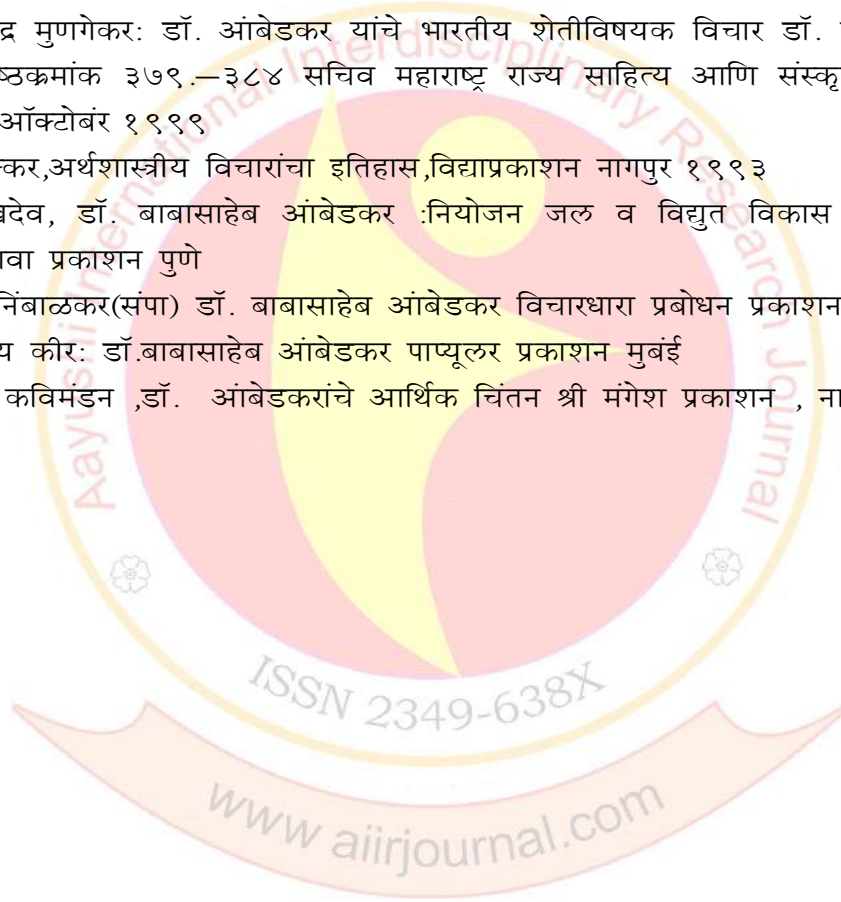
विमुद्रीकरणाच्या निर्णयाअंतर्गत ५०० व १००० रूपयाच्या नोटा ८ नोव्हेंबर २०१६ ला सरकारने रद्द केले. ८६ टक्के चलन बाद केले. ३१ डिसेंबरपर्यंत विशिष्ट बँकींग नियमाच्या अधिन राहून जून्या नोटा सरकारने जमा करवून घेतल्या. ३१ डिसेंबर पर्यंत ९० टक्क्यांपेक्षा जास्त जुने चलन याद्वारे प्राप्त झाले. मात्र

भारतात नोटा छापणा—या कारखान्याची छपाईची क्षमता मर्यादित म्हणजे महिन्याला ३०० कोटी असल्याने बाद केलेल्या चलनाच्या जागी नवे चलन येण्यासाठी पुरेसा कालावधी लागू शकतो. त्यामुळे एटीएम पुढे आपल्याला रांगा लागलेल्या दिसून येतात. कमी कालावधीत चलन व्यवहारात यावे म्हणून २००० रूपयाची मोठी नोट छापण्यात आली. २००० च्या नोटा ४ लाख कोटी तर ५०० रूपयाच्या ६ लाख कोटी छापण्यात आल्या.

थोडक्यात दर दहा वर्षांनी नोटबंदी करून आर्थिक विशमतेला कमी करण्यास मदत होईल.हे आंबेडकरांचे विचार अंमलात येण्याची चिन्हे दिसू लागली आहे.

संदर्भग्रंथ

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- ५) प्रा. वामन निंबाळकर(संपा) डॉ. बाबासाहेब आंबेडकर विचारधारा प्रबोधन प्रकाशन,नागपूर
- ६) डॉ. धनंजय कीर: डॉ.बाबासाहेब आंबेडकर पाप्यूलर प्रकाशन मुंबई
- ७) डॉ. विजय कविमंडन ,डॉ. आंबेडकरांचे आर्थिक चिंतन श्री मंगेश प्रकाशन , नागपूर



सामाजिक समतेचे शिल्पकार डॉ:—बाबासाहेब आंबेडकर

प्रा. डॉ. विजयेंद्र विश्वनाथ पाटील

गि.द.म.कला, के.रा.न.वाणिज्य व म.धा.विज्ञान
महाविद्यालय, जामनेर ता.जामनेर जि.जळगांव

आपला भारत देश जगातील सर्वात मोठा 'लोकशाही प्रधान देश' आहे. १५ ऑगस्ट १९४७ ला देशाला स्वातंत्र्य मिळाले. १४ ऑगस्ट च्या मध्यरात्री देशाचे पहीले पंतप्रधान पं.जवाहरलाल नेहरू यांनी लाल किल्ल्यावर दिल्ली येथे स्वातंत्र्याचा सोहळा साजरा करतांना भाषणात ते म्हणाले, "या मंगल क्षणी केवळ भारतीयांच्याच नव्हे तर सर्व मानवजातीच्या सेवेला वाहून घेण्याची शपथ घ्यावी." ;१५ पंडीतजींनी आपल्या भाषणातून विश्वव्यापक दृष्टी ठेवून संदेश दिला. त्यांना सामाजिक व आर्थिक विषमता विरहीत मानवतावादी भविष्यातील भारत अपेक्षित होता.परंतु आज स्वातंत्र्य मिळून ६५ वर्षे पुर्ण झाली परंतु, आपल्या लोकशाही प्रधान देशात सामाजिक, आर्थिक विषमता कमी न होता दिवसेंदिवस वाढतांना दिसत आहे. लोकशाहीच्या तत्वांची व मानवी मूल्यांची पडझड आपल्या सभोवताली आपल्याला होतांना दिसते.

जगाच्या इतिहासाचा विचार केला, तर युरोपात १४ व्या शतकात प्रबोधनाला सुरवात झाली. युरोपात धर्माच्या नावाखाली बोकाळलेला भ्रष्टाचार, धर्मसंस्थेच्या अधिपत्याखाली जीवन जगणारा युरोपीय समाज म्हणून धर्म संस्थेतील प्रचलित दोष दुर झाल्याशिवाय देशाची व पर्यायाने समाजाची प्रगती होणार नाही हे मार्टीन ल्युथर किंग यांनी ओळखले. त्यांनी 'बायबल' चा खरा अर्थ लोकांना सांगितला व त्यांच्याच नेतृत्वाखाली युरोपात 'प्रोटेस्टंट' चळवळ सुरु झाली त्यामुळे युरोपीय देशांनी व समाजाने केलेली प्रगती सर्वश्रुत आहे. 'मानव हा सर्व चिंतनाचा विषय व केंद्रबिंदू बनला.'युरोपीय क्रांतीनंतर जगातील दुसरी महत्वाची क्रांती म्हणजे फ्रेंच राज्यक्रांती, राज्यसत्तेविरुद्ध झालेली ही क्रांती होती. तत्कालीन फ्रेंच समाजात अस्तित्वात असलेली समाजात विषमता,फ्रेंच समाजात अस्तित्वात असलेली सामाजिक विषमता, फ्रेंच समाजात झालेली ३ वर्गात विभागणी. राजाच्या अन्यायी सत्तेने निर्माण झालेली आर्थिक विषमता यामुळे सामान्य जनतेच्या मनात राजाविषयी असंतोष निर्माण झाला व १७८९ ला फ्रेंच राज्यक्रांती घडून आली आणि फ्रान्समध्ये जनतेचे राज्य स्थापन झाले. फ्रेंच राज्यक्रांतीने जगाला स्वातंत्र्य, समता बंधुत्व ही बहुमोल तत्वे दिली

आपल्या देशात प्रबोधनाला १८ व्या शतकाच्या शेवटी व १९ व्या शतकाच्या सुरुवातीला सुरवात झाली. जगातील इतर राष्ट्रांच्या तुलनेत आपल्या देशात प्रबोधनाला जी उशीरा सुरुवात झाली. त्यात सर्वात मोठा अडथळा म्हणजे आपल्या देशातील 'जातीव्यवस्था' होय. आर्यकाळापासून ते आजपर्यंत देशाचा व समाजाचा जो विकास खुंटलेला आहे त्याला महत्वाचे कारण म्हणजे देशातील जनतेचे झालेले जात, धर्म, पंथ, पोटजात, प्रांत, भाषा इ.मध्ये विभाजन. आपण जरी म्हणतांना म्हणतो की, आम्ही 'विविधतेत एकता' जोपासतो. परंतु प्रत्यक्षात मात्र विविधता हीच आपली खरी ओळख आहे. सुरुवातीला ब्राम्हण, क्षत्रिय, वैश्य व शुद्र ही चातुर्वर्ण्य व्यवस्था समाजाला मारक ठरली व पुढे त्यातूनच अनेक जाती जमातींचा, पोटजातींचा जन्म झाला. श्रेष्ठ—कनिष्ठ, गरीब—श्रीमंत, स्पृश.—अस्पृश असा भेदभाव समाजात निर्माण झाला.

आज सामाजिक व्यवस्था प्राचीन धर्मग्रंथावरही आरोप करतांना दिसते. या सर्वांमध्ये राजाराम मोहन राय यांनी भारतीय समाज सुधारणेची पायभरणी बंगाल प्रांतात केली, त्यांच्यानंतर अनेक सुधारक देशात

जन्मले व त्यांनी समाज सुधारणेची प्रयत्नही केले. परंतु समाजातील तळागाळापर्यंतच्या माणसाचे दुरूख, पशुपेक्षाही हीन जीवन जगणारा मानवी समुह व परंपरांच्या ओझ्याखाली दबल्या गेलेल्या माणसाचे श्वास बाहेर काढण्याचे काम करून त्यांना जगण्याचा मार्ग दाखविण्याचे काम खऱ्या अर्थाने कोणी केली असेल तर ते महामानव डॉ.बाबासाहेब आंबेडकर यांनी बाबासाहेबांनी म.फुले सयाजीराव महाराज व राजर्षी शाहू महाराज यांच्यापासून प्रेरणा घेऊन आपल्या कार्याची सुरुवात केली.

“१९२१ ते १९५६ या पस्तीस वर्षांच्या काळात बाबासाहेबांनी पददलितांच्या प्रश्नांच्या अनुषंगाने केलेल्या चळवळी व कार्ये आणि मांडलेले विचार भारतीय लोकशाहीच्या विकासासाठी व राष्ट्रीय भावना भारतीय नागरिकांच्या मनात प्रबळ करण्यासाठी होते.”(२)

या विधानाच्या आधारे बाबासाहेबांनी पददलित समाजासाठीच कार्ये केली तर त्यांनी सदैव सामाजिक समता प्रस्थापित करून लोकशाहीच्या बळकटीसाठी प्रयत्न केले. भीषण जातीव्यवस्थेमुळे बाबासाहेबांनी शाहू महाराजांच्या अध्यक्षतेखाली अस्पृश्यता परिषद भरविली, महाडला चवदार तळ्याचा सत्याग्रह केला. अमरावती येथे आंबादेवी सत्याग्रह केला. संत काळाराम मंदीर सत्याग्रह नाशिक येथे केला. बाबासाहेबांनी फक्त दलितांचे प्रश्नच सोडविण्यासाठी चळवळी किंवा कार्ये केली तर सर्व सामान्य नागरिकाला सार्वभौम राष्ट्रात त्यांचे हक्क व अधिकार मिळाले पाहिजे जेणेकरून प्रत्येक नागरिकाच्या मनात राष्ट्रीयत्वाची भावना निर्माण व्हावी व सुध्दी बाबासाहेबांचा उद्देश होता. बाबासाहेबांनी केलेले आंदोलने समाजात प्रचलित असलेल्या सर्वच समाजातील अनिष्ट विचारांविरुद्ध होते.

बाबासाहेबांनी चातुर्वर्ण्य व्यवस्थेवर टीका केली. त्यांच्या मते भारतात जोपर्यंत जातीयवादाचा मनोरा कोसळणार नाही तोपर्यंत समाजात समता प्रस्थापित होणार नाही. बाबासाहेबांनी कधीही कोणत्या धर्माला विरोध केला नाही. हिंदू धर्माचे तत्वज्ञान समाजात समता प्रस्थापित करण्यात अपयशी ठरत आहे. ते त्यांच्या लक्षात आल्यावर त्यांनी लोकशाहीला पुरक व मानवतेचा संदेश देणार्या बौद्ध धर्माचा स्विकार केला. भगवान गौतम बुद्धाच्या विचारांचा प्रभाव त्यांच्यावर होता. बौद्ध तत्वज्ञान हे लोकशाहीला पूरक होते. स्वातंत्र्य, समता, बंधुत्व, मानवता, सर्वधर्म सहिष्णूता या तत्वांचा विशेष प्रभाव बाबासाहेबांवर पडला. म्हणूनच लोकशाहीच्या बळकटीकरणासाठी व समाजाच्या सशक्तीकरणासाठी बाबासाहेबांनी बौद्ध धर्माचा स्विकार केला हक्क व अधिकार हे बाबासाहेबांच्या जीवनातील महत्वाच्या गोष्टी होत्या म्हणून त्यांनी पददलितांना त्यांचे हक्क व अधिकार मिळावे यासाठी आपले आयुष्य खर्ची केले. स्वदेशात स्वकीयांविरुद्ध त्यांना उभे रहावे लागले. लोकांना त्यांच्या कर्तव्याची जाणीव त्यांना करून द्यावी लागली. समाजातील अनिष्ट रूढी, परंपरा कर्मकांड, चमत्कार, स्वर्ग नरक, व्रतवैकल्य इ.कल्पनांमुळे समाजाची प्रगती खुटलेली आहे म्हणून त्यांनी हिंदू धर्मातील या प्रथांना नाकारले.

“उपासनेचे अनेक प्रकार आहेत. साकाराचे प्रत्यक्ष पूजन देवळात करता यावे म्हणून अस्पृश्यांना देवळात प्रवेश दिला पाहिजे असे नाही. त्यांना सिध्द करावयाचे आहे की, त्यांच्या प्रवेशाने देवालय भ्रष्ट होत नाही किंवा त्यांच्या स्पर्शाने मूर्तीचे पावित्र्य कमी होत नाही.”(३)

असा विचार बाबासाहेबांनी मांडून अस्पृश्य समाजाची बाजू मांडली व त्यांना मंदीरात प्रवेश मिळावा यासाठी सत्याग्रह केले. देवापेक्षा प्रथा, परंपरापेक्षा मानवी मूल्ये व मानवी अधिकार यांनी जीवनात महत्त्व होते.

बाबासाहेबांना आपल्या देशाच्या घटना लीखाणाचे काम केले. त्यामध्ये त्यांनी सर्व समाजातील घटकांचा विचार करून त्यांना समान न्याय मिळावा व सामाजिक समता प्रस्थापित व्हावी त्यांनी प्रस्थापित केले. राजकीय लोकशाहीतून सामाजिक लोकशाही स्थापन होवू शकत नाही असा परखड विचार त्यांनी

घटना समितीसमोर मांडला त्याबाबत ते म्हणतात, “आपण आपली राजकीय लोकशाही सामाजिक लोकशाहीच्या दिशेने पाहिजे. सामाजिक लोकशाहीशिवाय राजकीय लोकशाही टिकणार नाही.”(४) बाबासाहेबांना अपेक्षित असलेली लोकशाही ही समाजातील सर्व घटकांना सोबत घेवून चालणारी होती. बाबासाहेबांनी समाजवादी विचारसरणीलाही विरोध केला कारण भांडवलशाहीत सामाजिक व आर्थिक लाभ सामान्य लोकांपर्यंत पोहचणार नाही.म्हणून त्यांनी दलितांसाठी राखीव जागांची मागणी केली.

अशाप्रकारे बाबासाहेबांनी आपले संपूर्ण आयुष्य नददलितांसाठी खर्ची केले. त्यांनी खऱ्या अर्थाने समाजातील सर्व घटकांना सदनशीर मार्गाचा अवलंब करून सामाजिक समता प्रस्थापित करण्याचे काम केले.

संदर्भ :-

- १) महाराष्ट्र राज्य पाठ्यपुस्तक निर्माती मंडळ, पुणे, इतिहास
- २) आंबेडकरी विचारांची दिशा.वामन निंबाळकर, प्रबोधन प्रकाश, नागपूर पृ.क्र.७
- ३) डॉ.बाबासाहेब आंबडेकर जीवन आणि कार्य.यादव गायकवाड,कैलास पब्लिकेशन, औरंगाबाद पृ.क्र. ५९
- ४) डॉ.बाबासाहेब विचार दर्शन.संपादक ना.गो.कुंभार. प्रबोधन प्रकाशन,लातूर



महिला सक्षमीकरण — डॉ.बाबासाहेब आंबेडकरांचे योगदान

डॉ. संगिता पाठराबे

सहयोगी प्राध्यापिका

कुंभलकर समाजकार्य सांध्यकालीन महाविद्यालय, नागपूर

सारांश :

सर्व जगात घरापासून ते देशपर्यंत विकासामध्ये महिलांचे फार मोठे योगदान आहे. जागतिक महिला दिन महिलांना सन्मान देण्यासाठी महिला सशक्तीकरण व मुलामुलीमधील भेदभाव दूर करण्याच्या उद्देशाने साजरा केला जातो. स्त्रिया जेव्हा परिस्थितीमुळे किंवा स्वेच्छेने घराबाहेर पडून कार्य करू लागल्या तेव्हा त्यांना समाजात, कामाच्या ठिकाणी असलेली लिंग विषमता खटकू लागली, पुरुशांइतके काम करूनही समान वेतन किंवा समान संधी नव्हती म्हणून स्त्रियांनी जेव्हा जागृत होऊन अन्याया विरुद्ध आवाज उठवला तेव्हा साऱ्या जगाला त्यांची दखल घेणे नाईलाजास्तव भाग पडले. भारतातही महिलांची स्थिती इतर जगाच्या महिलापेक्षा वेगळी नव्हती. भारतातही महिलाना अनेक अनिष्ट सामाजिक रूढी, प्रथा, परंपरा, पुरुषप्रधान व्यवस्थेचा, अंधश्रद्धा, अशिक्षितपणा, इत्यादी अनेक समस्यांचा सामना करावा लागत होता. अशावेळी भारत स्वतंत्र झाल्यावर डॉ. बाबासाहेब आंबेडकरांनी राज्यघटनेच्या माध्यमातून स्त्रियांना संवैधानिक अधिकार व मतदानाचा हक्क मिळवून दिला व स्त्रियांना सन्मानाने जगण्याचा व प्रगती करण्याचा मार्ग खुला करून दिला.

प्रस्तावना :

जागतिक महिला दिन साजरा करण्याची पार्श्वभूमी बघितली असता पुर्वीच्या महिलांना ना शिक्षण ना नौकरी, ना मतदानाचा हक्क होता, तसेच दुय्यम दर्जा प्राप्त होता. म्हणून १९०८ मध्ये १५ हजार महिलांनी रस्त्यावर उतरत मोर्चा काढला. १९०९ मध्ये अमेरिकेत सोशलिस्ट पार्टीने एक घोषणा केली आणि युनायटेड स्टेटमध्ये पहिला जागतिक महिला दिन २८ फेब्रुवारी ला साजरा करण्यात आला. यानंतर १९१० च्या आंतरराष्ट्रीय महिला परिषदेत मांडलेल्या सुचनेनुसार ८ मार्च हा जागतिक महिला दिन म्हणून निश्चित करण्यात आला. तसेच ऑस्ट्रीया, डेन्मार्क आणि स्विझर्लॅन्ड मध्येही जागतिक महिला दिन साजरा करण्यात आला. भारतात मुंबई येथे पहिला महिला दिन ८ मार्च १९४३ ला साजरा करण्यात आला तर १९७५ साली संयुक्त राष्ट्रांनी अधिकृतरीत्या आंतरराष्ट्रीय महिला दिन साजरा केला.

भारतात १९ व्या शतकात जगभरात स्त्रीवादी चळवळीने जोर धरला, त्याचवेळी भारतात अनेक समाजसुधारकांनी स्त्रीवर होणाऱ्या अन्यायाला वाचा फोडली. त्यामध्ये राजा राममोहन रॉय, महात्मा ज्योतीबा फुले, सावित्रीबाई फुले, रमाबाई रानडे, महर्षी कर्वे, ईश्वरचंद्र विद्यासागर इ. अनेक समाज सुधारकांनी समाजाच्या प्रखर विरोध व अनंत अडचणींना तोंड देत स्त्री उत्थानाचा मार्ग मोकळा केला.

स्त्रीया अनेक सामाजिक, राजकिय तसेच धार्मिक विषयांमध्ये सहभागी होऊन आपलेमत व्यक्त करू लागल्या. १९०२ मध्ये रमाबाई रानडे यांनी “हिंदू लेडीज सोशल ॲन्ड लिटरली क्लब” ची स्थापना केली. तर १९०४ मध्ये भारत महिला परिषदेची स्थापना झाली. या संघटना महिलांच्या अनेक समस्या व मागण्या यांचा पाठपूरावा करू लागल्या. त्यातुनच प्रथम संपत्तीदार स्त्रियांना मतदानाचा अधिकार, मग स्त्रियांना मतदानाबरोबर निवडणुकीला उभे राहण्याचा अधिकार अशा सुधारणा सन १९३५ पर्यंत होत गेल्या. भारतात १९४३ ला पहिला महिला दिन साजरा करण्यात आला.

पशु, पक्षी, शुद्र, नारी सब ताडन के अधिकारी अस म्हणणाऱ्या धार्मिक ग्रंथ मनुस्मृतीचे २५/१२/१९२७ ला महाड कॉन्फरंस मध्ये सार्वजनिक रूपात जाळण्यात आली. डॉ. आंबेडकरांनी महाड कॉन्फरंसला संबोधीत करतांना म्हटले की, १) आमचा

उद्देश केवल आमची अयोग्यता दूर करणे नसून तर सामाजिक क्रांती आणून मानवनिर्मित अडथळांना समाप्त करून, सर्वांना उच्चतम स्थानावर जाण्याकरिता समान संधी उपलब्ध करून देणे आहे.

२) जिथ पर्यंत नागरी हक्काची गोष्ट आहे, त्याकरिता कोणत्याही मानवामध्ये भेदभाव केल्या जावू नये, त्याकरिता त्यांना ४/९/१९२७ ला “समता समाज संघाची” स्थापना केली. त्यांचे म्हणणे होते की, सर्व मानव समान आहे आणि ते समान संधीचे अधिकारी आहेत. ज्यामुळे ते स्वतःच व्यक्तीमत्त्व ओळखून आणि दुसऱ्याचे जीवन समृद्ध करू शकेल. त्याकरिता २६/६/१९२८ ला ‘समता’ नावाचे मुखपत्र सुरू केले. महाड सत्याग्रहाच्या वेळी त्यांनी म्हटले की, जर आम्ही “सामाजिक क्रांती” मध्ये सफल नाही झाले तर “धार्मिक क्रांती” करावी लागेल. तसेच ३००० महिलांना संबोधित करतांना म्हटले की, त्यांना दैनंदिन (रोजच्या) जीवनाला नविन दिशा द्यावी लागेल.

डॉ. बाबासाहेब आंबेडकर भारतीय महाद्विपातील मानव समाजाला त्यांच्या हजारो वर्ष कालबाहय, अमानवीय शोषण आणि विभेदमुलक रूढी, प्रथा, परंपरा, मान्यता आणि शास्त्रे, धर्मग्रंथे आणि संस्कृतीच्या बेडयातून मुक्त करून तिला एक विवेकनिष्ठ, बुद्धीवादी, विज्ञानवादी, प्रगतीशील आणि मानवीय मुलांच्या सर्व सहगुणांनी युक्त असे एक नवीन जीवन प्रदान करणारी नविन मनुष्यतेचे ते शिल्पकार होते. स्वातंत्र्यपूर्व काळात स्त्रियांना समाजात, घरात दुय्यम स्थान प्राप्त होते. महिलांना सतीप्रथा, बालविवाह, हुंडापध्दती, बहुपत्नी विवाह, केशवपन, विधवा विवाह, पुर्नविवाह बंदी, दत्तक मुल घेण्यास बंदी, इ. अनेक समस्यांचा सामना करावा लागत होता. त्यांनतर पदोपदी अपमान, उपेक्षा, सहन करावी लागत होती. अशावेळी भारत देश स्वतंत्र झाल्यावर २९/०८/१९४७ ला संविधान सभेच्या मसुदा समितीचे अध्यक्ष झाल्यावर त्यांना राज्यघटनेच्या मुलभुत हक्क, संविधान प्रास्ताविक, उद्देशपत्रिका आणि संवैधानिक अधिकाराच्या माध्यमातून महिला उध्दाराकरिता जे अमुल्य कार्य केले त्यांच्या या कार्याला इतिहासात तोड नाही. म्हणूनच त्यांना महिलांचे मुक्तीदान, अस्पृष्टांचे मुक्तीदान मजुरांचे मुक्तीदाता, शिक्षण क्षेत्रातील शिक्षणतज्ञ अर्थशास्त्रातील अर्थतज्ञ, आंदोलक, सामाजिक परिवर्तनाचा नेता, मानवी अधिकारांचे महान संवादक, अश्या कितीतरी विभुषनांनी त्यांना ओळखले जाते.

९/४/१९४८ ला हिन्दू कोड बिलाचे अध्ययन करणाऱ्या करिता डॉ. आंबेडकरांना सिलेक्शन कमिटीचे अध्यक्ष बनविण्यात आले. २५/११/१९४९ च्या संविधान सभेच्या ऐतिहासिक भाषणाला आम्ही लोकतांत्रिक भारताचे दृष्टी आणि मार्ग समजु शकतो कारण सामाजिक, आर्थिक आणि राजकीय लोकतंत्राचा सिध्दांताचा सार यामध्ये समाविष्ट आहे. २७/११/१९४९ ला भारताचे संविधान भारत संविधान सभेने स्वीकृत केले. यादिवशी संवैधानिक भारताचे निर्माण झाले व त्यासोबतच महिलांना “एक व्यक्ती एक मत” यानुसार महिलांना मतदानाचा अधिकार प्राप्त झाला. ५/२/१९५१ ला शासनातर्फे त्यांनी संसदेमध्ये हिंदू कोड बिल सादर केले. १९५१ च्या महाबोधी आर्टिकल मध्ये हिंदू मध्ये “हिंदू स्त्रियांची उन्नती आणि अवनिती” यावर लिहीतांना त्यांनी मनुला हिंदू स्त्रीयांच्या अवनिती करिता जबाबदार ठरविले आणि बुध्दाला उद्धारक म्हटले. परंतू १५/०९/१९५१ ला हिंदू कोड बिल संसदेमध्ये पारित झाल्यानंतर सुध्दा राष्ट्रपती डॉ. राजेंद्रप्रसाद यांनी हस्ताक्षर करण्याचा अधिकार आरक्षित ठेवल्यामुळे त्यांनी विरोध केला तर १९/९/१९५१ पार्लमेंटमध्ये तलाक आणि विवाह विधेयकावर चर्चेत डॉ. आंबेडकरांनी भाग घेतला परंतू २७/९/१९५१ ला हिंदू कोड बिल पारीत न झाल्यामुळे त्यांनी निराश होवून नेहरु मंत्रीमंडळातील आपल्या मंत्रीपदाचा त्याग केला. त्यांचे त्यागपत्र देण्या मागचे चार प्रमुख कारण होते. १) हिंदू कोड बिलाला पास न होवू देणे २) मागासवर्गीयांच्या हितासाठी कार्यवाही न करणे ३) नेहरु सरकारची चुकीची विदेशनिती आणि ४) योजना विभाग आणि रक्षा, कॅबिनेट, विदेशाच्या महत्वपूर्ण समितीमध्ये त्यांना मनोनित न करणे. त्यांच्या त्यागपत्रावरील भाषण संसदेच्या अध्यक्षस्थानी त्यांना मांडू नाही दिल्यामुळे आपले वक्तव्य प्रेसला सोपविले. २६/११/१९५१ ला कोणत्याही खेदाशिवाय ‘हिंदू कोड बिलाला उच्चवर्णिय, पुरुष प्रधान संसद सदस्यांच्या प्रखर विरोधाला बळी पडत नेहरु सरकारने बिल खारीज केले. परंतू १९५५-५६ ला या बिलामध्ये सुधारणा करून ४ वेगवेगळ्या भागात पारित करण्यात आले.

डॉ. आंबेडकरांनी हिंदू कोड बिलाच्या माध्यमातून हिंदू, शिख, जैन, धर्म मानणाऱ्या स्त्रियांना जे हक्क अधिकार धर्माने स्त्रियांना नाकारले ते हक्क बाबासाहेबांनी स्त्रीयांना १९५५ च्या हिंदू कोड बिल लिहून दिले. ज्यात स्त्रियांना संपत्तीचा अधिकार, संतती विषयाचा विशेष कायदा, घटस्फोट व पुर्नविवाहाचा अधिकार, विधवा, बालविवाह प्रतिबंध कायदा, जमिनिवरील मालकीचा अधिकार इ. देण्यात आले. हिंदू अधिकार कायदा, यामुळे स्त्रियांना स्वतःचा विकास करण्यास फार मोलाची मदत झाली. त्यांच्या या योगदानामुळेच संविधानात वेळोवेळी संशोधन होऊन महिलांच्या हिताकरिता कायदे करण्यात आले. त्यात प्रामुख्याने हंडाबंदी कायदा, कौटुंबिक हिंसाचार कायदा, पॉक्सो कायदा, स्त्रियांचा अधिकार कायदा, लैंगिक छळवणूकी पासून संरक्षणाचा कायदा, पैतृक संपत्ती वरील अधिकाराचा कायदा, प्रसुती पुर्व लिंगनिदान प्रतिबंध कायदा, गर्भपात कायदा, भ्रूणहत्या प्रतिबंध कायदा, बालविवाह प्रतिबंध कायदा, महिलांचे अनैतिक व्यापारातून प्रतिबंध करणारा कायदा, अनुसूचित जाती जमाती अत्याचार प्रतिबंध कायदा, महिलांना पंचायत राज मध्ये राजकिय आरक्षण, शैक्षणिक व अर्थिक आरक्षण, तसेच आयपीसी व आयसीपीसी द्वारे महिलांवरील होणाऱ्या अत्याचारातून आळा घालण्याकरिता गुन्हाची तरतुद असलेली सुरक्षा, इ. मुळे आजच्या महिला स्वातंत्र्यपूर्व काळातील महिलांच्या तुलनेत जास्त सुरक्षित व विकसीत झाल्या आहेत.

हे सर्व असले तरी आजच्या महिलांना अनेक अडचणी व समस्यांचा सामना अजूनही करित आहे. जगभरात मी दू सारखी चळवळ महिलांवर होणाऱ्या लैंगिक अत्याचाराला वाचा फोडीत आहे. तर बालविवाह व बालगुन्हेगारीची समस्या आजही विद्यमान आहे. शिक्षणास महिलांचा प्रवेश झाला असला तरी उच्च शिक्षणातील स्त्रियांचा वाटा खुप कमी प्रमाणात आहे. घर व नौकरी सांभाळणाऱ्या स्त्रिया विविध शारिरीक व मानसिक आजारांना बळीत पडत आहे. तसेच २८ देशात सुरू असलेल्या “एफजीएम” म्हणजे फिमेल जनायटल मुटेशनच्या समस्येला मुस्लिम स्त्रिया बळी पडत आहे. माता मृत्यु, लिंग भेद, कुपोषण, बेरोजगारी, बालविवाह, अशिक्षित पणा, अंधश्रध्दा, विशिष्ट कौश्ल्य आधारित व्यवसायाचा अभाव, मुली व महिलांचे अनैतिक व्यापारात वाढणारी संख्या किंवा बांझ डायन प्रथेला बळी पडणे असो, किंवा लोकसभा व विधानसभेतील ३३ टक्के महिला आरक्षणाचा प्रश्न अजूनही विद्यमान आहे. अशा या सर्व सामाजिक समस्या आजही महिलांच्या प्रगतीमध्ये फार मोठे अडथळे बनले आहेत.

समारोप:-

महिलांच्या या सर्व समस्या दूर करण्याकरिता शासन वेळोवेळी कायद्याच्या, योजनेच्या धोरणेच्या माध्यमातून प्रयत्न करित आहे. त्यासाठी महिला व बाल विकास मंत्रालयाद्वारे विविध योजना राबविल्या जातात. महिला आयोगाची निर्मिती, महिला वर्ष, महिला दशक साजरे करणे, तिहेरी तलाक, निकाह हलाला या प्रथानां कायद्याद्वारे, लिव्ह इन रिलेशनशीपला मान्यता, एलजीबीटी समुहाचा समस्येवर साधक बाधक चर्चा होऊन त्यांच्या समस्येवर तोडगा काढण्याचा प्रयत्न असो तसेच फास्ट ट्रॅक कोर्टाची निर्मिती, वन स्टॉप सेंटर निर्मिती, निर्भया फंड माध्यमातून महिलांवरील अत्याचारला प्रतिबंध झाल्याचा प्रयत्न करण्यात आला आहे. तसेच उज्वला गॅस योजना, अन्नधान्य सुरक्षा योजना, बालसंगोपन योजना, संजय गांधी निराधार योजना, शिक्षणासाठी व वसतीगृह, शिष्यवृत्ती, फी माफी, इ. सुविधा, मार्गदर्शन केंद्र, पंचायत समितीमधील ३३ टक्के स्त्री आरक्षणाची सुविधा हे सारे प्रयत्न महिलांना प्रगती करण्यासाठी मदत करीत आहे. असे असले तरी स्त्री पुरुष समानता येण्यासाठी आपल्याला अजून बराच मोठा पल्ला गाठावयाचा आहे. त्याकरिता डॉ. बाबासाहेब आंबेडकरांनी दिलेल्या राज्यघटनेतील मुलभूत हक्क कायद्याची काटेकोरपणे अमल बजावणी होणे ही तेवढेच गरजेचे आहे. तसे झाले तरच डॉ. आंबेडकरांचे शोषीत वंचितांच्या उत्थानाचे स्वप्न साकार होईल. स्वातंत्र, समता, न्याय या त्रिमुखीवर आधारित लोकशाहिचा विजय होईल व महिला सक्षमीकरण घडून येईल.

संदर्भग्रंथ :-

- १) धम्मदिक्षेची ६० वर्ष - डॉ. मालती साखरे
- २) लोकराज्य : ऑक्टोबर २००६

- ३) दिक्षा : सकाळ प्रकाशन, २०१०
- ४) विद्रोही : फुले-आंबेडकर प्रेरणा विशेषांक २००९
- ५) मेट्रो टाईम्स - दिक्षाभुमी ऑगस्ट २०१७
- ६) समाजकल्याण - आंतरराष्ट्रीय महिला दिवस मार्च २०१२



अस्पृश्यांची शैक्षणिक विकासाची सुरुवात आणी शासकीय धोरण व डॉ. बाबासाहेब आंबेडकर

डॉ. कैलाश व्ही. बिसांद्रे

अनिकेत समाजकार्य महाविद्यालय, वर्धा

प्रस्तावना :

देशाच्या भवितव्या संबंधी डॉ. बाबासाहेब आंबेडकरांचे मत जहाल होते. १९१८ मध्ये साउथ बरो कमिशन समोर बोलतांना म्हटले होते की, “स्वराज्य जर ब्राम्हणांचा जन्म सिध्द हक्क आहे तसा तो अस्पृश्यांचा हक्क आहे. म्हणुन पुढारलेल्या वर्गांनी दलिताना शिक्षण देऊन त्या मनाची आणी सामाजिक दर्जाची उंची वाढविणे हे त्याचे आद्य कर्तव्य आहे. जेव्हापर्यंत हे होणार नाही तोवर भारताचा स्वराज्य दीन बराच दुर राहणार हे निश्चित”!

रावबहादुर नारायणराव केळकरांना मानपत्र :

१९२३ मध्येच मध्ये प्रांतातील महार समाजातर्फे रा. ब. नारायणराव केळकर यांना मानपत्र देऊन त्यांचा सत्कार करण्यात आला. हि घटना सुध्दा महत्वाची आहे. रा. ब. केळकर हे प्रथम १९२० मध्ये मध्यप्रांत वन्हाडच्या प्रांतीक कायदे कौंसिलचे सदस्य म्हणुन निवडुन आले आणी शिक्षण व स्थानिक स्वराज्य संस्था या खात्याचे मिनिस्टर झाले. त्यावेळी अस्पृश्य समाजाचे त्यांच्या विषयी मत फारशे नव्हते. परंतु शिक्षण खात्याचे दिवान म्हणुन त्यांनी आपल्या तीन वर्षांच्या कार्यकाळात अस्पृश्य वर्गाच्या हिताचे कार्य करुन आश्चर्याचा धक्का दिला. अस्पृश्य समाजाची प्रगती व्हावी याबद्दल त्यांच्या मनात आस्था होती. तळमळ होती. त्यांनी बोलावलेल्या सभा संमेलनात खेडयापाडयाच्या ठिकाणी सुद्धा ते उपस्थित राहिले आहेत. त्यांच्या सवर्ण जातभाईंनी त्यांची टिंगल उडवण्याचा प्रयत्न केला. तरी त्यांची अस्पृश्य समाजाविषयीची तळमळ किंचितही कमी झाली नाही. ते मोकळेपणाने या समाजात मिसळत असत.

रा. व. नारायणराव केळकर हे १९२०—२३ च्या कालखंडात मिनिस्टर असतांना त्यांनी शिक्षण विषयक बाबतीत महत्वाची सुधारणा घडवून आणली. पहिली गोष्ट ही की शैक्षणिक कायद्यात (म्कनबंजपवदंस डंदनंस) असलेले जाती विषयक निर्बंध त्यांनी काढून टाकले. त्यामुळे अस्पृश्य मानलेल्या जातींना शिक्षण घेण्याच्या मार्गात जे अडथळे येत असत ते दूर झाले. दुसरी गोष्ट, अस्पृश्य वर्गाच्या स्वतंत्र शाळा असल्या पाहीजेत याला त्यांनी मुळीच प्रोत्साहन दिले नाही. त्यामुळे अस्पृश्य समाजाला समानतेच्या पातळीवर उभे राहण्याचा हक्क प्राप्त झाला. आणि तिसरी गोष्ट, कालीवरण नंदागवळी यांनी कायदे कौंसिलात ठराव आणून अस्पृश्य वर्गीय लोकांना सार्वजनिक विहीरी व मुसाफीरखाने वापरण्यास पुर्ण मोकळीक असावी अशी मागणी केली, तेव्हा रा. व. केळकरांनी तो ठराव स्वीकृत केला. अस्पृश्य वर्गाला सामाजिक न्याय मिळवून देण्याच्या दृष्टीने रा. व. केळकरांचे कार्य अत्यंत महत्वपूर्ण व थोर होते.

अस्पृश्य मुलींची शाळा :

महार सभेच्या १९१३ च्या (परिशिष्ट१(५) नमूद केले आहे की, कालीचरण नंदागवळी मालगुजार, मेंबर म्युनिसिपल कमेट्री गोंदीया यांनी ३००० रूपये खर्च करून गोंदीया येथे मुलींची शाळा स्थापन केली. यावरून आपल्या समाजातील मुलींच्या शिक्षणाची सोय स्वखर्चाने करण्याचा पहिला मान कालीचरण नंदागवळी यांना द्यावा लागेल. या प्रांतातील ही पहिली आणि स्वतंत्र अस्पृश्य मुलींची शाळा होय.

वन्हाड अस्पृश्य शिक्षण समाज दर्यापूर :

महाराष्ट्र परिषदेच्या द्वारे अस्पृश्य समाजाला जागृती होऊ लागलेली होती. अस्पृश्य समाजाची अधिक भरीव व विस्तृत स्वरूपाची उन्नती व्हावी म्हणून 'वन्हाड अस्पृश्य शिक्षण समाज दर्यापूर' या संस्थेची स्थापना १९२४ साली करण्यात आली. "अस्पृश्य समाजाने आपल्या स्वतःच्या पायावर उभे राहणे अत्यंत आवश्यक आहे. आपला उद्धार आपण स्वतःच केला पाहिजे. आपल्या सुधारणेला एकच मार्ग आहे आणि तो म्हणजे आपल्या मुलामुलींना शिक्षण देणे." हा या संस्थेचा उद्देश होता.

शैक्षणिक :

आवश्यक त्या ठिकाणी शाळा काढणे व मास्तरांचा पगार डी. बोर्ड किंवा म्यु. कमेटी यांना देणे भाग पाडण्याचा प्रयत्न करणे, शाळेत मुले पाठविण्याकरीता कमिट्या नेमण. बोर्डींगची जेथे आवश्यकता असेल तेथे बोर्डींग काढण्याची तजबीज करणे, खादीचा प्रसार करणे, पूर्वी आपल्या लोकांमध्ये खादीचे कारखाने पुष्कळ होते. परंतु हल्ली त्याचा अजिबात नायनाट झाला आहे. सबब तसे कारखाने पुन्हा सुरू करण्याबद्दल खटपट करणे, नॉर्मल स्कूलमध्ये काही सवलतीने मुले भरती करणे, सरकारकडून इंग्रजी, मराठी शाळा व हायस्कूलकरिता जितक्या स्कॉलरशिपा मिळत आहेत त्यापेक्षा जास्त स्कॉलरशिपा मिळविण्याचा प्रयत्न करणे, मुलींना ज्या अटीवर स्कॉलरशिपा मिळतात त्या खेरीज निराळ्या स्कॉलरशिप्स मिळविणे बद्दल प्रयत्न, आपले लोकांचे मास्तर भरती करून घेण्याबद्दल डी. बोर्ड व म्युनि. कमेट्या यांना विनंती करणे, आपले लोकांचे सुपरव्हिजींग करण्याकरिता आपल्यातील सुपरवायजर नेमण्याकरीता योग्य संस्थेकडे अगर अधिकाऱ्याकडे विनंती करणे, खेडयापाडयातून निघालेल्या इंग्रजी शाळांमध्ये फ्रिशिप्स मिळविण्याचा प्रयत्न करणे, धंदे शिक्षणाचे (हॅडीकॅफ्ट) शाळेत मुले भरती करणे.

अस्पृश्यता निवारणाचा प्रयत्न :

या संबंधीची माहिती महाराष्ट्राच्या १ जून १९३० च्या अंकात प्रसिद्ध झाली आहे. वन्हाडातील शेंदूरजनागावी एकूण ११ हजार लोकवस्तीपैकी पाचशे वस्ती अस्पृश्याची आहे. एवढ्या लोकांकरिता पुरेश्या पाण्याच्या विहीरी नाहीत. ज्या आहेत त्याही उन्हाळयात कोरडया होतात. हा त्रास दरवर्षीचाच आहे. पण तिकडे हिंदूनी कधी लक्षच दिले नाही. पण यंदा पुण्याच्या लॉ कॉलेजातील अभ्यास सोडून आलेले श्री अर्कते यांनी येथील समाज सेवक संघाचे दहा स्वयंसेवक बरोबर घेऊन अस्पृश्यांच्या घरोघरी जाऊन त्यांच्या अडचणी समजाऊन घेतल्या व त्यांना आपली घरे, रस्ते व मोच्या स्वच्छ करण्यास सांगितले. ज्यांनी केली नाहीत त्यांच्या घरादाराची स्वच्छता स्वतः स्वयंसेवकांनी केली. कित्येक दिवसात ज्यांना आंघोळ घडली नव्हती अशा मुलांना विहीरीवर साबनाने धुवून स्नाने घातली. त्याचप्रमाणे व्याख्यानाद्वारे स्पृश्य व अस्पृश्य समाजात जागृतीही सुरू केली. मध्यंतरी रागावून जावून पालकांनी या स्वयंसेवकांना घराबाहेर घालवून दिले व गावातही त्यांच्यावर बहिष्कार टाकण्यात आला. पण मागाहून ता. २३/०५/१९३० ला पंचायत भरून हा बहिष्कार उठविण्यात आला. हे सर्व स्वयंसेवक विद्यार्थी आहे.

अस्पृश्य वर्गाची उन्नती :

राजकीय अधिकार मिळण्याच्या आवश्यकतेबद्दल मी आतापर्यंत चर्चा केलेली आहे. परंतु त्याबरोबरच मला एक सूचना करावयाची आहे की केवळ राजकीय अधिकार प्राप्त झाल्याने अस्पृश्यांच्या समस्त दुःखाचे निवारण होणार नाही. त्याकरीता त्यांचा सामाजिक स्तर उंचावणे हाच खरा उपाय होय. अस्पृश्यांनी सर्वच वाईट आचारांचा त्याग केला पाहिजे. त्यांच्या राहण्याच्या वाईट पध्दतीत सुधारणा झाली पाहिजे. त्यांच्या राहण्याच्या पध्दतीत बदल घडवून आणल्यावर त्यांना आदर व मित्रत्वास पात्र केले पाहिजे. त्यांना सुशिक्षित केले पाहिजे. नुसत्या शिक्षणाने भागणार नाही, तर उच्च दर्जाचे शिक्षण त्यांना मिळाले पाहिजे. त्यामुळे

त्यांच्या बरोबर सर्व समाजाचा दर्जा उंचावेल. त्यांच्या अत्यल्पतुष्ट मनोवृत्तीला हादरा देणे त्याशिवाय सर्व प्रकारच्या आत्मोन्नतीची चैतन्य शक्ती असलेला दैवी असंतोष त्यांच्यात चेतविणे फार जरूरीचे आहे. शेवटी अस्पृश्यांनी सर्वथा निर्भय होण्याकरीता आणि इतरांच्या बरोबरीने माणुसकीचे अधिकार प्रत्यक्ष कृतीत आणण्याचा प्रयास सुरू करण्याकरिता, त्यांना प्रोत्साहित करणे व दमदार बनविणे अत्यावश्यक आहे. आपल्या हाती राजकीय अधिकार आले तरी हया सुधारणा घडून येणार नाहीत. आपले ध्येय गाठण्याच्या मार्गातील राजकीय अधिकार हे एक साधन आहे, हे आपण समजले पाहिजे. आपल्या मधील काही थोडे लोक कायदे मंडळाचे सभासद होतील आणि त्यामुळे अस्पृश्य वर्ग आता अस्पृश्यच राहिलेला नाही असे समजण्याचा फार मोठा धोका यात अंतर्भूत असल्यामुळे तो टाळण्याच्या उद्देशाने मी ही सावधगिरीची सूचना करित आहे. हे सर्व सामाजिक उन्नतीचे कार्य आहे. कै. गोखले यांची 'सर्वटस ऑफ इंडिया सोसायटी' किंवा कै. लाला लजपतराय यांची 'सर्वटस ऑफ पिपल सोसायटी' या संस्थांच्या कार्यपध्दतीप्रमाणे अस्पृश्य वर्गांनी आपल्या संस्था उभारून कार्य केले पाहिजे.

शिक्षण :

शिक्षणासंबंधी

१. पक्ष मुक्त व सक्तीच्या प्राथमिक शिक्षणाची योजना अंमलात आणील.
२. सर्व जनतेला साक्षर करण्यासाठी पक्ष प्रौढ शिक्षणाची योजना सुरू करील.
३. पक्ष तांत्रिक शिक्षणावर विशेष भर देईल.
४. शिक्षणाच्या बाबतीत जे मागासलेले वर्ग आहेत, त्यांच्यातील योग्य व्यक्तींना देशात व परदेशात उच्च शिक्षणाच्या सवलती मिळण्याच्या दृष्टीने सरकारकडून मदत मिळावी याकरीता पक्ष प्रयत्नशील राहील.
५. प्रांतातील विद्यापीठ शिक्षणाची पुनर्रचना करून विभागीय विद्यापीठे स्थापन करण्यासाठी आणि ती शिक्षण देणारी विद्यापीठे बनविण्यासाठी पक्ष कायदा करील. पक्षाचे असे मत आहे की, केवळ याच एका उपायाने हुशार व प्रयत्नशील विद्यार्थी वर्गाचे परीक्षेच्या शापामुळे होत असलेले घोर नुकसान टाळता येईल.

सामाजिक सुधारणा — कायदेविषयक धोरण :

सामाजिक सुधारणा बाबत

१. सर्वच आवश्यक सुधारणांच्या प्रगतीकरीता पक्ष कायदा करील, त्यामुळे (अ) पुराणमतवादी लोकांनी समाज सुधारकाला जाति बहिष्कृत करण्यावर बंदी घातली जाईल आणि (ब) कायदयाने मिळालेला हक्क व स्वातंत्र्यावर कोणीही व्यक्ती अगर वर्गावर ते उपभोगण्याच्या बाबतीत कोणत्याही प्रकारे संघटीत प्रयत्नाद्वारे प्रत्यक्ष जुलूम, जबरदस्ती व बहिष्काराद्वारे अडथळे निर्माण करणाऱ्यांना शिक्षा केली जाईल.
२. सार्वजनिक धर्मार्थ संस्थातील कारभारात दिसून येत असलेला गैर कारभार दूर करून तसेच धर्मार्थ फंडाचा गैरवापर थोपवून त्या संस्थांचा कारभार सुव्यवस्थित चालावा या दृष्टीने आणि अशा संस्थानाकडे जो शिल्लक फंड राहिल त्याचा विनियोग शिक्षणासारख्या चांगल्या कामाकरिता व्हावा या उद्देशाने पक्ष कायदा करील.
३. भिकारी व निराश्रित लोकांच्या प्रश्नावर पक्ष कायदा करेल.

ग्रामीण पुनर्रचनेसंबंधी पक्षाचे धोरण असे राहिल :

१. ग्रामीण जीवन सुखी करण्याकरिता जीवनाला ज्या काही आवश्यक गरजेच्या गोष्टी लागतात, त्या सर्व पुरविण्यास पक्ष कटिबद्ध राहिल.
२. ग्रामीण आरोग्य व गृहविषयक सुधारणा या प्रश्नाबाबत पक्ष शहर सुधारणेच्या धर्तीवर ग्रामीण सुधारणा योजना सुरू करील.
३. ग्रामीण माणसाच्या विचारात आधुनिक वैचारीक बदल घडवून आणण्याच्या हेतूने व त्याला विकसनशिल व्यक्ति बनविण्यासाठी पक्ष ग्रामीण वाचनालय, ग्रामीण भवन, नभोवाणी व फिरत्या सिनेमा गृहाची व्यवस्था करण्यास झटेल.

अस्पृश्यता निवारक परिषद, पुलगाव :

अस्पृश्यता निवारक परिषद २५ जानेवारी १९२६ ला पुलगाव जि. वर्धा येथे घेण्यात आली. या परिषदेचे सेक्रेटरी गोविंदा गणपती दमके होते. अस्पृश्यांच्या सर्वांगीण विकासासंबंधी, तसेच त्यांच्यात शिक्षणाचा प्रसार करणे, समाजातील वाईट चाली व व्यसने नाहीशी करणे व त्यांच्या हक्काची जाणीव करून देणे, याबाबत विचार करण्याकरिता ही परिषद बोलावण्यात आली होती.

अस्पृश्य समाजाची शैक्षणिक प्रगती :

अस्पृश्यांमध्ये शिक्षणाचा फार मोठा अभाव होता. त्याची शैक्षणिक प्रगती तर नावालाही नव्हती. कारण शिक्षणाची दारू त्यांच्या साठी बंद होती. अस्पृश्यांनी शिक्षण घेणे म्हणजे धर्मबाह्य वर्तन करणे होते. कारण धर्मग्रंथानुसार अस्पृश्यांना शिक्षणाचा अधिकार नव्हता. यामुळे शिक्षणाचे ज्ञानमंदीरे अस्पृश्यांसाठी नेहमीकरीता बंद करण्यात आली होती. अस्पृश्यांने शिक्षणाची इच्छा व्यक्त केली तरीही स्पृश्य हिंदू त्याला शाळेत प्रवेश देत नव्हते. महार, मांग आणि तत्सम अस्पृश्य जातींना जातीभेदाच्या आणि उच्च-निचतेच्या दुषित पुर्वग्रहामुळे शाळामधुन वगळण्यात आले आहे. चकून एखादी अस्पृश्य मुलगा कुण्या शाळेत आलाच तर त्याला स्पृश्य मुलांजवळ बसता येत नव्हते. आपल्या देशातील उच्चभ्रू लोकांची तऱ्याच उलटी होते.

अस्पृश्यांना शिक्षण देणे ही बाबच उच्चवर्णीयांना पटण्यासारखी नव्हती आणि म्हणुनच चुकून एखादया शाळेत अस्पृश्यांचा मुलगा शिक्षण घेण्यासाठी आलाच तर स्पृश्य मुले त्याच्यावर व शाळेवरही बहिष्कार घालीत. सरकारचे प्रयत्नही या बाबतीत फारच तोकडे होते. कारण सरकारचे मोठेमोठे अधिकारीही सवर्णच असल्यामुळे तेही अस्पृश्यांच्या शिक्षणाला अनुकूल नव्हतेच. इंग्रजांनी आपल्या राजवटीत काही प्रमाणात निम्न जातीच्या शिक्षणाला सुरवात केली होती आणि याचा एक भाग म्हणुन हिंदुस्थानातील शिक्षणविषयक प्रश्नासंबंधी चौकशी करून सुधारणा सुचविण्यासाठी इ. स. १८८२ इंग्रज सरकारने 'हंटर कमिशन' नेमले.

छत्रपती शाहू महाराजांनी अस्पृश्य वर्गाच्या मुलांकरीता सन १९०८ ला एक वसतीगृह सुरू केले. या वसतीगृहाच्या नामकरण समारंभाला विद्यार्थी असतांना कर्मविर भाऊराव पाटील उपस्थित राहिले ही बातमी ते राहत असलेल्या जैन वसतिगृहाच्या अधिक्षकाला कळताच त्यांना शिक्षा म्हणून वसतीगृहातुन हाकलण्यात आले.

१२ मार्च, १९२७ ला मुंबई विधान मंडळात शिक्षण अनुदान विधेयकावरील चर्चेत डॉ. आंबेडकरांनी दलित शोषित जंगल पहाडावर राहणाऱ्या लोकांची शिक्षण क्षेत्रातील आकडेवारी सादर केली होती. या प्रसंगी ते म्हणाले की, अध्ययन विश्लेषणाच्या आधारावर विविध जाती जमातींच्या शैक्षणिक स्थितीत असलेली तफावत मी आपल्या नजरेस आणून दिली आहे. आकडेवारीद्वारे ही विषमता कदाचित अधिक स्पष्ट होईल.

समस्या निवड :

भारतात पुरातन काळापासून जाती व्यवस्था आहे. आणि जाती व्यवस्थेमुळे येथील लोक सनातनवादी असल्यामुळे परीवर्तन व्हायला नकोसे होते. पुरातनकाळ ते ईंग्रजांच्या काळामध्ये आणि भारत स्वतंत्र झाला तेव्हापासून तर आजपर्यंत भारतात जाती व्यवस्था आहे. आणि येथील लोकांचा मुख्य व्यवसाय शेती आहे व शेतीच्या व्यवसायात सर्वात जास्त राबणारा व्यक्ती म्हणजे महिला आहेत. पण पुरातन काळापासून तर आजपर्यंत अस्पृश्यांना शैक्षणिक राजकिय, सामाजिक व आर्थिक निर्णयात त्यांचा सहभाग नव्हता. अस्पृश्य जो हिंदू धर्माचा भाग असून सनातनी स्पृश्यांनी त्यांच्या धर्मातील एक माणुस कधीही मानले नाही. त्याचा स्पर्श किवा सावली अशुभ मानल्या जात होती. डॉ. आंबेडकरांनी म्हटल्या प्रमाणे शैक्षणिक प्रगती झाल्याशिवाय अस्पृश्यांना आपले अधिकार कळणार नाही अस्पृश्यांची शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरण व डॉ. आंबेडकर या विषयाची निवड केली आहे.

संशोधनाचे उद्देश :

१. अस्पृश्यांचा शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरणा विषयी जाणून घेणे.
२. अस्पृश्यांच्या शैक्षणिक विकासात येणाऱ्या अडचणी जाणून घेणे.

गृहीतके :

१. अस्पृश्यांना शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरणा व डॉ. आंबेडकर यांच्या विषयी माहिती आहे.
२. अस्पृश्यांचा शैक्षणिक विकास झाला आहे.

संशोधन पध्दती :

अस्पृश्यांचा शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरण व डॉ. आंबेडकर या विषयावर संशोधन करण्याकरीता अमरावती जिल्हयातील पाळा गावाची अध्ययन क्षेत्र म्हणून निवड करण्यात आली. पाळा येथील एकूण लोकसंख्या २००० आहे. त्यामध्ये अस्पृश्यांची लोकसंख्या ५०० आहे. यात संभाव्य नमूना निवड पध्दतीचा वापर करून त्यात साधा यादृच्छिक नमूना मधील लॉटरी तंत्राचा वापर करून ३० उतरदात्यांची संशोधनाकरीता निवड करण्यात आली. तथ्य संकलन करण्याकरीता मूलाखत अनुसूची आणि दुय्यम तथ्य संकलन (इंटरनेट, मासिक, संदर्भ ग्रंथ) यांचा वापर करण्यात आला व त्यावरून सारणी तयार करण्यात आली.

निष्कर्ष आणि गृहीतकृत्याची पडताळणी :

१. अस्पृश्यांना शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरण व डॉ. आंबेडकर यांच्याविषयी माहिती आहे:

प्रस्तुत संशोधनामध्ये अस्पृश्यांना शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरण व डॉ. आंबेडकर यांच्या विषयी जेव्हा उत्तरदात्याकडून तथ्यांचे संकलन करण्यात आले. त्याचप्रकारे द्वितीय तथ्य संकलन करण्यात आले. त्यावरून असा निष्कर्ष निघतो कि, या विषयी त्यांना सुरुवातीपासून कमी प्रमाणात माहिती होती. पण जसा—जसा काळ समोर गेला तस—तसा त्यांच्यासाठी शासनाची शैक्षणिक विकासाचे धोरण (भारतीय संविधानात) कायद्यांच्या माध्यमातून त्यांनी आपला विकास करून घेतला व आज समाजात

अस्पृश्य ेबद्ध यांनी शिक्षणात सर्वात जास्त प्रगती केली आहे. यावरून प्रस्तुत विषयाचे गृहीतके बरोबर सिध्द होते.

२. अस्पृश्यांचा शैक्षणिक विकास झाला आहे.

प्रस्तुत संशोधनामध्ये अस्पृश्यांची शैक्षणिक विकासाची सुरुवात आणि शासकीय धोरण व डॉ. आंबेडकर या विषयाच्या अनुशांगाने उतरदात्यांकडून माहिती घेण्यात आली त्यामध्ये प्राथमिक व द्वितीय तथ्य संकलनाच्या पध्दतीचा वापर केला. तथ्याच्या आधारे असा निष्कर्ष की, अस्पृश्यांसाठी सुरवातीचा काळात मानव म्हणुन कुठलाही अधिकार नव्हता. डॉ. आंबेडकरांनी सनातन विचाराशी संघर्ष करुन भारतीय संविधानाची निर्माती केली त्यामध्ये अस्पृश्य/मागास ेबद्ध वर्गासाठी आरक्षणाची व्यवस्था केली. जेणेकरुन या दलीत शोषित समाजाचा शैक्षणिक तसेच सर्वांगीण विकास होईल. यावरून प्रस्तुत विषयाचे गृहीतके बरोबर सिध्द होते.

संदर्भ ग्रंथ सुची :

१. एच. एल. कोसारे, बि. ए. विदर्भातील दलित चळवळीचा इतिहास (स्वातंत्र्यपूर्व काळ) प्रकाशक ज्ञान प्रदीप प्रकाशन नवि शुक्रवारी नागपूर—२, १९८४
२. बाबासाहेब आंबेडकर— भालचंद्र फडके, डॉ. बाबासाहेब आंबेडकर, श्री विद्या प्रकाशन २५० शनिवार, पुणे ३०
३. टी. जी. गेडाम, डॉ. बाबासाहेब आंबेडकरांचे धर्मांतर, प्रकाशिका प्रा. सौ. शारदा गेडाम
४. मा. क. गांजरे, डॉ. बाबासाहेब आंबेडकरांची भाषणे—प्रकाशक— प्रज्ञा प्रकाशन मंडळ, भीमनगर बुध्दविहार, नागपूर



भारतीय स्त्रीयांचा आरोग्यात्मक दर्जा सुधारण्यासाठी डॉ. बाबासाहेब यांची भूमिका

डॉ. जयशीला बसवंत मनोहर

सहा. प्राध्यापक,

श्रीमती र.मो.पा. गृहविज्ञान महिला महाविद्यालय, अकलूज

प्रस्तावना

भारतामध्ये जेव्हापासून पितृसत्ताक पद्धतीचा उगम झाला तेव्हापासून स्त्रीशोषणामध्ये वाढ झालेली दिसते. स्त्रीचे कुटुंबातील स्थान या पद्धतीने निश्चित केलेले होते. या पद्धतीने स्त्रियांना पुरुषापेक्षा दुय्यम स्थान दिले होते. डॉ. बाबासाहेब यांनी स्त्रीमुक्तीसाठी कार्य केले. त्यांनी पितृसत्तेच्या बंधनातून स्त्री मुक्त करण्यासाठी स्त्रियांना चळवळीत सामील करून घेतले. पुरुषाप्रमाणे स्त्रियाही चळवळीत काम करू शकतात असा बाबासाहेबांना विश्वास होता. स्त्रियांना राजकीय क्षेत्रात आणले तर समाजाची उन्नती होईल. जर तिला कुटुंबात गुलामाप्रमाणे बंदिस्त करून ठेवले तर समाजाचा विकास होणार नाही. म्हणून ते स्त्रियांना आव्हान करतात की, गुलामाप्रमाणे वागण्यात नकार द्यावा व पुरुषांच्या खांद्याला खांदा देऊन चळवळीत कार्य करावे. बाबासाहेबांना, “स्त्री-पुरुष समानता होती.

बाबासाहेबांनी धर्मसत्तेची चौकट मोडून स्त्री मुक्तीसाठी संघर्ष केला. धर्माने नाकारलेले हक्क स्त्रियांना मिळावेत याकरीता त्यांनी ‘हिंदू कोडबिल’ तयार करून ते लोकसभेत मांडले. पण हे बिल मंजूर होऊ शकले नसले तरी बाबासाहेबांनी केलेला स्त्री मुक्तीचा संघर्ष लक्षात घेण्यासारखा आहे.

२६ जानेवारी १९५० ला भारतीय राज्यघटना अंमलात आली. डॉ. बाबासाहेबांनी भारतीय समाजातील प्रत्येक नागरिकास मग तो पुरुष असो अथवा स्त्री सर्वांना समान अधिकार दिले आहेत. १० डिसेंबर १९४८ रोजी ‘मानवी हक्कांची सनद’ निर्माण झाली. स्त्रियांसाठी विविध कायदे तयार करण्यात आले. भारतामध्ये आज महिला या वेगवेगळ्या क्षेत्रात काम करताना दिसतात. कारखाना, फॅक्टरी, खाणी इ. ठिकाणी काम करणारे मजूर मग ते पुरुष असोत किंवा स्त्री, त्यांच्यासाठी बाबासाहेब यांनी कायद्यात तरतूद केलेली आहे. समान कामासाठी समान वेतन हा कायदा बनवला गेला. जसे की, कारखान्यात काम करणाऱ्या स्त्रियांसाठी खालील कायदे केले आहेत.

१. पाळणाघर

फॅक्टरी अधिनियम ४९ नुसार ज्या फॅक्टरीत ३० पेक्षा जास्त महिला कामगार असतील तेथे पाळणाघर असले पाहिजे.

२. कामाचे तास

फॅक्टरी कायद्यानुसार वयस्क स्त्री-पुरुषांना आठवड्यातून फक्त ४८ तास काम द्यावे. सप्ताहात एक दिवस सुट्टी द्यावी. त्याचप्रमाणे राज्य कर्मचारी विमा नियम १९४८ व भविष्य निर्वाह निधी १९५२ हे कायदे झाले.

१९४८ सालच्या फॅक्टरी अक्टमधील एका कलमात महिलांना धोकादायक कामे दिली जाऊ नयेत अशा तरतूदी करण्यात आल्या आहेत. तर इंडियन पीनल कोडच्या ४९८-अ ह्या कलमात महिलांना कौटुंबिक हिंसाचाराच्या प्रकरणात मदतीचे मार्ग सुचविले आहेत. १९६१ सालच्या 'मॅटर्निटी बेनिफिट अक्ट' नुसार त्यांना विशेष सवलती देण्यात आल्या आहेत. १९५६-६१ सालच्या द्वितीय पंचवार्षिक योजनेने महिला व बालकांसाठी अधिक व्यापक कल्याणकारी योजना आखल्या. त्यांच्या आरोग्य सेवेच्या कार्यक्रमात कुटूंब नियोजनाला विशेष प्राधान्य देण्यात आले. यात स्त्रीशिक्षणावर जास्तीत जास्त भर दिला. त्याबरोबरच माता व शिशू आरोग्यसेवा, तसेच बालकांना आणि गरोदरपणी व प्रसूतीनंतर महिलांना पोषक आहार देण्याचा कार्यक्रमातही सुधारणा करण्यात आली.

जगात कुपोषणाच्या बाबतीत भारताचा पहिला नंबर लागतो. भारतात कमी वजनाची मुले जन्मण्याचे प्रमाणदेखील सर्वात जास्त आहे. भारतात बालमृत्यूचे प्रमाण ६२ टक्के आहे. जागतिक बालस्थिती २००९ या संयुक्त राष्ट्रसंघाच्या अहवालानुसार भारतामध्ये दररोज ५ वर्षाखालील पाच हजार मुले दगावतात. भारतातील ग्रामीण महिलांचे जीवन अजूनही सुरक्षित नसल्याचे चित्र स्पष्ट होते. गर्भावस्था आणि प्रसूती काळात उद्भवणाऱ्या समस्यांमुळे दर ७ मिनिटाला एक महिला दगावते. या दरानुसार दर वर्षाला अंदाजे ७७ हजार महिलांचा मृत्यू होतो. आहारावर आरोग्य अवलंबून असते. आहारावरच माणूस कशा प्रकारचे जीवन जगणार आहे हे अवलंबून असते. उत्तम पोषणाचा आणि आहाराचा जसा संबंध आहे. त्याचप्रमाणे आहार आणि आरोग्याचा संबंध आहे. आहारावरच मनुष्याचा स्वभाव, आचार, विचार व व्यक्तीमत्त्व अवलंबून असते. १९४८ मध्ये जागतिक आरोग्य संघटनेने (WHO) आरोग्याची व्याख्या करताना म्हटले होते की, "केवळ आजार किंवा अपंगत्व याचा अभाव एवढेच नसून शारिरीक, मानसिक, सामाजिक सुस्थिती म्हणजे आरोग्य."

१. Anything when taken into the body which serves to nourish or build up the tissues or supply body heat is nutrient.

कोणताही पदार्थ जो की, शरीरात गेल्यानंतर त्याचे शोषण होऊन शरीराची वाढ होते, शरीरास शक्ती मिळते. तसेच नवीन पेशींची निर्मिती होऊन शरीराचे रक्षण होते त्यास अन्न म्हणतात.

२. The food that we eat is utilized in the body and the assimilated substances are used for the growth and maintenance of tissues.

कुपोषणाची कारणे

१. गरिबी (Poverty)
२. लोकसंख्या (Population)
३. आहाराविषयी अज्ञान (Lack of knowledge about diet)
४. शिक्षण (Education)

शिक्षण

कुपोषणाचे महत्त्वपूर्ण आणि मुख्य कारण म्हणजे अज्ञान होय. आहारीय अंधश्रद्धेमुळे बहुतेक व्यक्तींचा आहार सदोष आढळतो.

गरिबी -

शारिरीक श्रम करणाच्या व्यक्तीला जास्त कॅलरीजची गरज असते. परंतु आर्थिक कारणामुळे अशा व्यक्ती अर्धपोटी असतात. आहाराच्या कमतरतेमुळे कमी कॅलरीज मिळतात. काही विशेष अवस्थांमध्ये जसे गर्भवती व दुग्धसृजनशील मातेला पौष्टिक अन्नाची गरज असते. परंतु पैशाच्या अभावी आहारविषयक गरजा पूर्ण होत नाहीत.

महिला कल्याणासाठी विविध योजना ३

पूरकपोषक आहार योजना -सकस आहार पुरविण्याचे कार्य केले जाते.

अन्नप्राशन योजना व जन्मदिवस योजना -अंगणवाडी केंद्रामार्फत राबविले जाते.

राष्ट्रीय मातृत्व योजना -आरोग्य सुविधा कमी असलेल्या ९ राज्यात ही योजना आहे.

महिला सक्षमीकरणासाठी शासकीय प्रयत्न -

महिलांचा आर्थिक विकास -

महिला व बाल विकासाच्या विविध योजना निर्माण केल्या. जिल्हा परिषदमध्ये नियोजनात महिलांना केंद्रस्थानी मानून जि.प. ने स्वउत्पन्नातून १० टक्के निधी महिला व बालकांसाठी खर्च करणे अनिवार्य केले.

१० वी पर्यंत मुलींना शिक्षणासाठी मोफत सायकल

अंगणवाडी, बालवाडीसाठी पोषण आहार सेविकांना पुरस्कार

आरोग्य व इतर योजना -

जीवनदायी आरोग्य योजना, माता-बाल संगोपन कार्यक्रम, जननी सुरक्षा योजना, कुटूंब कल्याण कार्यक्रम इ. महिलांसाठी वसतीगृहे.

शिक्षणामुळेच त्यांची गुलामीतून मुक्ती होऊ शकते. स्त्रीयांचा उद्धार केवळ शिक्षणामुळेच होऊ शकतो. म्हणून शिक्षणावर त्यांनी राज्यघटनेतही तरतूद केलेली आहे.

“तुम्ही मुलांना शाळा शिकवा, मृत मांस खाऊ नका असे बाबासाहेब आपल्या भाषणात स्त्रीयांना सांगत असत.”

ज्यांनी बाबासाहेबांचा विचार, मार्ग स्विकारला तो समाज, व्यक्ती मात्र सर्वांगीण विकसीत झाला. त्यांच्या जीवनात परिपूर्ण परिवर्तन झाले. स्त्रीयांचाही शिक्षणामुळेच उद्धार झाला आहे.

१० नोव्हेंबर 1932 साली कुटूंब नियोजन आणि संतत नियमन याबाबतचे एक विधेयक तयार केले होते. भारतातील शेतकरी, शेतमजूर, कष्टकरी यांच्या परिस्थितीचा त्यांनी सखोल अभ्यास केला होता. स्त्रीयांबद्दल बाबासाहेबांना अपार सहानुभूती होती. संतती नियमन आणि कुटूंब नियोजन हा स्त्रीयांच्या जिवाळ्याचा विषय.

जास्त मुले जन्माला घालाव्या लागणाऱ्या स्त्रीयांना या संकटातून मुक्त करून दिलासा देणाऱ्या संतती नियमनाचा पुरस्कार करण्यामागे बाबासाहेबांची स्त्रीयांबद्दलची एक विशिष्ट दृष्टी दिसून .

या संदर्भात बाबासाहेब आंबेडकरांनी एक महत्त्वाचा विचार मांडला आहे. ते म्हणतात, “कोणत्याही कारणासाठी का होईना, ज्यावेळी एखाद्या स्त्रीची मूल होऊ देण्याची इच्छा नसेल, त्यावेळी तिला ती गर्भधारणाच टाळता येण्याची शक्यता असली पाहिजे. संतती जन्माला घालणे हे सर्वस्वी स्त्रीच्या इच्छेवर अवलंबून असले पाहिजे. गरोदरपणाचा, बाळंतपणाचा आणि मुलाच्या संगोपनाचा भार स्त्रीलाच वाहावा लागत असल्यामुळे त्याचा परिणाम तिच्या आरोग्यावर, व्यक्तीमत्त्व विकासावर होतो, ते त्यांनी वेळोवेळी मांडले आहे.

स्त्रीयांच्या हक्कासाठीच्या सामाजिक पातळीवरील लढ्यांपासून हिंदू कोड बिलाच्या लढ्यापर्यंत डॉ. बाबासाहेबांनी स्त्री प्रश्नांचा छडा लावला. स्त्री शिक्षणापासून ते जोडीदार निवडण्याच्या अधिकारापर्यंत सर्व टप्प्यांवर स्त्रीच्या विकासाचा आणि उन्नतीचा मार्ग सांगताना त्यांनी स्त्रीच्या सर्वांगीण विकासाचा विचार केला. राष्ट्रीयता, धर्मनिरपेक्षता, नीतीमत्ता, संस्कृती अशा मूल्यांना घेऊन बाबासाहेब स्त्रीप्रश्नांविषयी आग्रही राहिले. भारतीय संविधानात त्यांनी या मूल्यांचा कटाक्षाने विचार केलेला आहे.

संविधानासंबंधीच्या त्यांच्या अखेरच्या भाषणात त्यांनी व्यक्ती, स्त्री आणि राष्ट्र हे प्रतिष्ठा, निष्कलंकता आणि स्वातंत्र्य याशिवाय कृतज्ञ राहू शकत नाही असे सांगितले आहे. डॉ. बाबासाहेबांनी इथे स्त्रीची प्रतिष्ठा आणि स्वातंत्र्य याचा संबंध राष्ट्राशी जोडलेला आहे. व्यक्तीचे स्वातंत्र्य, राष्ट्राचे स्वातंत्र्य तसेच स्त्रीच स्वातंत्र्य, तिचा सन्मान ही या पृथ्वीतलावरील अपरिहार्य गोष्ट आहे असे बाबासाहेब इथे सुचवू इच्छितात. ते स्वतःला स्त्रीउन्नतीसाठी लढणारा एक योद्धा असं मानत होते. धर्मनिरपेक्ष वृत्तीने ते आयुष्यभर स्त्रीयांच्या हक्कांसाठी लढले. म्हणजे फक्त दलित स्त्री एवढाच त्यांच्या या लढ्याचा परीघ नव्हता, तर भारतातील उच्चवर्णीय स्त्री, तसेच मुस्लीम, ख्रिश्चन, आदिवासी अशा सर्वच स्त्रीयांसाठी तो विस्तारलेला होता. हिंदू कोड बिलाच्या मंजुरीसाठी ते आत्यंतिक आग्रही होते. ते भारतातील सर्वच स्त्रीयांच्या जीवनातील वर्षानुवर्षांचा अंधार दूर व्हावा म्हणूनच

संदर्भसूची -

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राष्ट्रीय शैक्षणिक विचार आणि डॉ. बाबासाहेब आंबेडकर

डॉ. हिरालाल मेश्राम

तिरपुडे समाजकार्य महाविद्यालय, नागपूर

देशाच्या राष्ट्रीय धोरणांचा संबंध त्या त्या देशाच्या आर्थिक, सामाजिक, सांस्कृतिक व इतर धोरणांशी प्रस्थापित असतो. राष्ट्रीय धोरणाप्रमाणे त्या राष्ट्राच्या विकासाची दिशा निश्चित होत असून त्याप्रमाणेच राष्ट्रीय धोरणांची प्रणाली ठरत असते. देशाचे राष्ट्रीय शैक्षणिक धोरण निश्चित केल्या जाते त्यावेळेस राष्ट्राचा सामाजिक व सांस्कृतिक वारसा, राष्ट्राचे आर्थिक व धार्मिक धोरण, राष्ट्रीय राजनैतिक धारेण, राष्ट्राचे मनुष्यबळ व साधनसंपत्ती आदिंचा विचार प्रामुख्याने केला जातो.

शिक्षण हा विचार भविष्याची मोठी गुंतवणूक आहे. हे राष्ट्रीय शैक्षणिक धोरणाचे प्रमुख तत्त्व प्रणाली असून त्याच आधारावर स्वातंत्र्योत्तर भारताचे चित्र संविधानाद्वारे रेखाटल्या गेले आहे.

भारतीय संविधान हे भारतीय राष्ट्रीय धोरणाचेच रूप आहे. भारतीय संविधानात भारताचे राष्ट्रीय धोरण स्पष्ट करण्यात आलेले आहे. शिक्षणाचा सरळ संबंध विकासाबरोबर जोडल्या जातो. शिक्षण म्हणजे वातावरणाच्या माध्यमातून नवनव्या परिवर्तनाचे मूळ होय. अर्थात शिक्षण व जीवन एकमेकांशी संबंधित असल्यामुळे शिक्षणाची व्याप्ती आणि खोली वाढली आहे. शिक्षणाच्या माध्यमातून मानवाच्या जीवनात पर्यायाने मानवी समूहाच्या जीवनात आमूलाग्र बदल घडवून आणल्या जाऊ शकतो म्हणूनच प्रा. जॉन ड्यूई शिक्षण व सामाजिक प्रक्रिया एकच असल्याचे मानतात. लोकसत्ताक शासन प्रणालीमध्ये सामाजिक जाणिवाना विशेष महत्त्व आहे. या जाणिवेतूनच नवे आयाम आकारास येत असतात. डॉ.बाबासाहेब आंबेडकर लोकशाही करिता शिक्षणाची आवश्यकता प्रतिपादन करतांना म्हणतात, “व्यक्तिस्वातंत्र्याची कल्पना जर मान्य असेल तर प्रत्येक व्यक्तित्वाच्या ठायी आपले स्वातंत्र्य रक्षण करण्याची शक्ती उत्पन्न होणे अत्यंत जरूरीचे आहे व ती शिक्षणाशिवाय होऊच शकत नाही.”^१ डॉ.बाबासाहेब आंबेडकर म्हात्मा फुलेंचे कट्टर अनुयायी होते म्हणूनच ते म्हणत असत की, ‘फुलेंच्या तत्त्वज्ञानाशिवाय भारताला दुसरा उन्नतीचा मार्ग नाही.’

शिक्षण हे सामाजिक उन्नतीचे प्रभावी साधन आहे. या विचाराला अनुसरूनच महात्मा जोतिराव फुले शिक्षणाशिवाय तरुणोपाय नाही ते म्हणतात, “विद्येविना मती गेली, मतिविना नीती गेली, नीतीविना गती गेली, गतिविना वित्त गेले, वित्तविना शूद्र खचले, इतके अनर्थ एका अविद्येने केले”^२ शैक्षणिक धोरणांची भूमिका मांडतांना, भारत सरकारला असा विश्वास वाटतो की, देशाचा आर्थिक व सांस्कृतिक विकास, राष्ट्रीय एकता, समाजहितेशी समाज निर्मितीसाठी शिक्षण आयोगाद्वारे शिफारस करण्यात आलेल्या मुदतवरील शिक्षण पद्धतीची आमूलाग्र पुनर्रबांधणी करणे अनिवार्य आहे. त्यादृष्टीने शिक्षण लोकांपर्यंत पोहचविणे अगत्याचे असून त्यासाठी प्रयत्न करणे, त्यादृष्टीने शिक्षणपद्धतीची बांधणी करणे, शैक्षणिक सुविधांच्या विकासासाठी प्रयत्न करणे; यासाठी शैक्षणिक प्रणालीच्या इतभूत अंगांचा विकास आवश्यक आहे.

डॉ. बाबासाहेब आंबेडकरांनी आपल्या शिक्षणविषयक दृष्टीकोनातून तांत्रिक शिक्षणाला विशेष महत्त्व दिले होते. आर्थिक कमकुवतता हे महत्त्वाचे घटक आहे. याविषयी ते म्हणतात, “आर्थिक सुबत्तेच्या काळात अनुसूचित जातीचा माणूस हा रोजगार प्राप्त करणारा शेवटचा घटक असतो, तर मंदिच्या काळात रोजगारातून हाकलला जाणारा पहिला घटक असतो.”^६ भारतीय समाजाचे दुखणे औद्योगिकरणातही कमी झाले नाही. वर्णाश्रमात त्यांच्या डोक्यापेक्षा त्यांच्या शरीराकडून श्रमाची अपेक्षा व्यक्त केल्या गेली. या तिरव जाणिवेतूनच डॉ. आंबेडकर म्हणतात, “हिंदुस्थान सरकारद्वारे चालविल्या जाणाऱ्या किंवा या सरकारच्या नियंत्रणाखालील उद्योगात जेथे तंत्रशिक्षण प्राप्त होण्याची आवश्यकता आहे,

तिथे या मुलांना शिकाऊ उमेदवार म्हणून स्वीकारले जावे''७ म्हणूनच डॉ. बाबासाहेब आंबेडकर लष्करी शिक्षणाचाही आग्रह धरत असत.

वैज्ञानिक व तांत्रिक शिक्षण व संशोधनात्मक विषयांना वाव असल्यामुळे अधिक प्रमाणात या शिक्षणावर भर दिल्या जात आहे. नवीन शैक्षणिक धोरणात १९९६ मध्ये स्वयंरोजगाराची संधी कौशल्ययुक्त मनुष्यबळाचा पुरवठा व विद्यापीठीय शिक्षणाची आवड नसलेल्या मुलांचा भार कमी करण्याचे तत्त्व मान्य करण्यात आले आहे. कार्यानुभव, व्यावसायिक शिक्षण व महाविद्यालयीन, उच्च शिक्षण, तांत्रिक शिक्षण यात सामंजस्य निर्माण व्हावे अर्थात कार्यानुभव हाच शिक्षणाचा गाभा असावा तरच उच्च माध्यमिक स्तरापासून व्यावसायिक शिक्षण सफल होईल. काम नसलेल्या हातांना राष्ट्राच्या विकासात गुंतवून विकासाचे ध्येय गाठता यावे हीच राष्ट्रीय शिक्षणाची भांडवल असावी. लोकशिक्षणासाठी समान शाळा कॉलेजेसचे ध्येय गाठले पाहिजे त्या विषयी देशभर उपक्रम राबविण्याची नितांत आवश्यकता आहे. वाढती लोकसंख्या लक्षात घेऊन संपूर्ण देशात नियोजनबद्ध शिक्षणाचा विस्तार व्हावा. शिक्षणाच्या व्यवस्थापनात सारखेपणा असावा, उच्च शिक्षणाचा दर्जा टिकविण्याचे धाडस असावे, त्यासाठी विद्यापीठ आयोगाने कठोर अटी घालाव्यात, तंत्रनिकेतनचा विकास करून त्याची गुणवत्ता टिकविण्याचा प्रयत्न कसोशीने करावे जेणेकरून भारतातील शैक्षणिक समस्यांचे निराकरण करता येईल.

संदर्भ :-

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5. शैक्षणिक धोरण, १९६८
6. डॉ. संध्या पवार, उनि, पृ. क्र. ७६
7. तत्रैव, पृ. क्र. ६५

डॉ. बाबासाहेब आंबेडकरांचा सामाजिक न्याय दृष्टीकोन

प्रा. जगदीश रामदास चिमूरकर

डॉ. आंबेडकर कला, वाणिज्य व
विज्ञान, महाविद्यालय, चंद्रपूर

सारांश:

स्वातंत्र्य, समता, बंधुता व न्याय या सर्व मूल्यांमध्ये न्याय हे आद्य मूल्य आहे. असे अन्वेस्ट बार्कर म्हणतात. या अर्थाने स्वातंत्र्य, समता, बंधुता, कायदा, सुव्यवस्था, नैतिकता इ. या सर्व मुल्यांचा न्याय ह्या संकल्पनेत समावेश होतो. भारतीय समाजव्यवस्थेत हजारो वर्षांपासूनच्या प्रथा, परंपरांमुळे सामाजिक, आर्थिक व सांस्कृतिक विषमतेवर आधारित असल्यामुळे आज सामाजिक न्यायाच्या संकल्पनेला महत्वपूर्ण स्थान आहे. भारतीय समाजात चातुर्वर्ण्य व्यवस्था व त्यातून निर्माण झालेल्या जातीव्यवस्थेतून सत्ता, संपत्ती, शिक्षण, प्रतिष्ठा उच्च वर्ण व जातींना मिळाली तर निम्न व शुद्र जातींना त्यापासून वंचित ठेवले गेले. आजही कमी अधिक प्रमाणात जाती धर्माच्या पारंपारिक व ताठर चालीरीती व संस्कृतीला कवटाळून भारतीय समाजव्यवस्था उभी आहे. अशा पारंपारिक व विषमतावादी समाजरचनेला आधार देणारी प्रतिगामी व्यवस्था उखडून त्याजागी समतामूलक नवसमाजनिर्मिती केल्याखेरीज सामाजिक न्याय मिळणे शक्य नाही. अशी खात्री सामाजिक न्यायाच्या संकल्पनेचा पुरस्कार करणाऱ्या डॉ. बाबासाहेब आंबेडकरांना वाटत होती.

बिजसंज्ञा: सामाजिक न्याय, लोकशाही, राजकीय, सामाजिक, आर्थिक लोकशाही, संविधानिक मार्ग

प्रस्तावना:

स्वातंत्र्य, समता व बंधुता हे तीन आदर्श मूल्य डॉ. आंबेडकरांनी बौद्ध तत्वज्ञानातून प्रभावित होऊन भारतीय समाजव्यवस्थेत या सर्व मूल्यांचे समर्थन केले. त्यांचे विचार राजकीय लोकशाही, राजकीय अधिकार, राज्यसमाजवाद अशा राजकीय विषयापुरतेच मर्यादित नसून सामाजिक व आर्थिक लोकशाही व्यवस्था निर्माण करण्यासंबंधी व्यापक विचार होते. सामाजिक व आर्थिक क्षेत्रात स्वातंत्र्य, समता, बंधुता व न्याय या सर्व मुल्यांचा मेळ घालून शोषणमुक्त जीवन स्थापित करण्याचा प्रयत्न त्यांनी केला. त्यांनी अशा समाजव्यवस्थेचे समर्थन केले की, मानवी जीवनाच्या सर्व क्षेत्रात व्यक्ती-व्यक्तींमधील संबंध हे न्यायपूर्ण असावे. राजकीय लोकशाही सोबतच सामाजिक व आर्थिक लोकशाहीला त्यांनी महत्वपूर्ण स्थान दिले. कारण भारतीय समाजात जातिव्यवस्थेमुळे व्यक्ती-व्यक्तींमधील संबंध हे न्यायपूर्ण नाहीत अशी त्यांची भूमिका होती. आज कालबाह्य झालेल्या विषमतावादी सामाजिक व आर्थिक संरचना मोडून काढण्याचा व बदलण्याचा संविधानिक मार्ग म्हणजे सामाजिक न्यायाचे तत्व प्रस्थापित करणे होय. असे डॉ. बाबासाहेब आंबेडकर म्हणतात. भारतात डॉ. बाबासाहेब

आंबेडकरांचे १९९२ हे शताब्दीचे वर्ष 'सामाजिक न्यायाचे' वर्ष म्हणून साजरे करण्यात आले होते. यावरून त्यांनी सामाजिक न्यायासंबंधी मांडलेले विचार किती महत्त्वपूर्ण आहेत हे स्पष्ट होते.

सामाजिक न्यायाचा अर्थ :

न्याय (Justice) या शब्दाचे मूळ जस (JUS) या शब्दापासून असून या शब्दाचा अर्थ जोडणे व एकत्र बांधणे असा होतो. लोकांना बंधनकारक असणाऱ्या नियमांचा संच असा अर्थ व्यक्त होतो. हे नियम रूढी, विधी प्रक्रिया व न्यायालयीन निर्णयातून निर्माण होतात आणि या नियमांची अंमलबजावणी समाजव्यवस्थेत केली जाते. असे नियम व्यक्ती समन्वय साधून व्यक्तीसंबंधाची संघटीत व्यवस्था उभी करतात. अर्नेस्ट बार्कर न्यायाची व्याख्या करताना म्हणतात की, "न्याय हा मुल्यांचा मेळ घालणारा व समन्वय घालणारा असतो" यानुसार स्वातंत्र्य, समता, बंधुता व कायदा इ. मुल्यांशी परस्परांशी कालसापेक्ष असा समन्वय न्याय या मूल्याने होतो. हे स्पष्ट होते.

भारतीय समाजव्यवस्थेत समाज, अर्थव्यवस्था, सांस्कृतिक अर्थव्यवस्था हजारो वर्षांपासून विषमतेवर आधारलेली असून आजही अशी विषमतावादी व्यवस्था कार्यरत असलेली दिसते. भारतीय समाजातील दलित, आदिवासी, शोषित, स्त्रि आणि अनेक निम्न जातीचे समूह हे सामाजिक अन्यायाचे ठळक उदाहरणे आहेत. उच्च वर्ण व जातींच्या लोकांना सत्ता, संपत्ती व प्रतिष्ठा जन्माने प्राप्त झाली आणि बहुसंख्य असणाऱ्या निम्न वर्ण व जातींच्या लोकांना यापासून वंचित ठेवण्यात आले.

अठराव्या शतकात ब्रिटीश भारतात लोकशाही मुल्यांची ही परंपरागत पराकोटीची विषमता शोषित समाजाला असह्य झाली. त्यातूनच महात्मा फुले व डॉ. बाबासाहेब आंबेडकरांनी सामाजिक व आर्थिक परिवर्तनाकरिता सामाजिक न्याय संकल्पनेचा पुरस्कार केला. लैंगिक विषमतेतून निर्माण झालेल्या स्त्रीवादी चळवळी स्त्रि-पुरुष समतेकरिता सामाजिक न्यायाकडे आशेचा किरण म्हणून बघत होत्या. डॉ. आंबेडकरांच्या मते, विषमतावादी पारंपारिक समाज रचनेला पोषक असलेल्या मुल्यव्यवस्थेच्या विरोधात सामाजिक परिवर्तनाद्वारे समतामुलक समाज निर्मिती केल्याखेरीज सामाजिक न्याय मिळणे शक्य नाही. समतेच्या आधारावर राज्याला कल्याणकारी कार्य करताना राज्यव्यवस्थेत दोन गोष्टी घडून येतात. पहिली गोष्ट म्हणजे राज्यव्यवस्थेच्या कार्यात पूर्वी नसलेल्या अनेक गोष्टी समाविष्ट होतात. दुसरे म्हणजे व्यक्ती स्वातंत्र्यात राज्य संस्थांनी हस्तक्षेप करू नये. या अनिर्बंध स्वातंत्र्याच्या संकल्पनेला बाजूला करावे लागते. सामाजिक हिताकरिता व्यक्तीच्या हितात मर्यादा घालण्यात काहीही गैर नाही. जेव्हा जेव्हा व्यक्तीचे हित आणि सामाजिक हित यांच्यात अंतर्विरोध उभा राहतो तेव्हा तेव्हा सामाजिक हिताला सर्वोच्च प्राधान्य देणे असा सामाजिक न्यायाचा अर्थ आहे. परंतु डॉ. आंबेडकरांनी व्यक्ती हित आणि समाज हित या दोघांमध्ये समन्वय साधण्याचा प्रयत्न केला. समाज आणि व्यक्ती या दोनपैकी केवळ एकाच बाबीला सर्वोच्च महत्त्व देणाऱ्या टोकाच्या भूमिका डॉ. आंबेडकरांना मान्य नाहीत.

सामाजिक न्याय या संकल्पनेत सामाजिक बाजूचा निर्देश होत असला तरी या संकल्पनेला सामाजिक, राजकीय व आर्थिक अशा तिनही बाजू असतात. या तीनही बाजू डॉ. आंबेडकरांच्या सामाजिक न्यायाच्या विचारातून स्पष्ट करता येतात.

सामाजिक बाजू:

प्रत्येक मानवाचे सामाजिक जीवन हे सांस्कृतिक मुल्यापासून वेगळे करता येत नाही. प्रत्येक मानव हा सामाजिक व सांस्कृतिक वास्तवाला समोर जात असतो. हे खरे आहे. डॉ. आंबेडकर भारतातातील सामाजिक विषमतेच्या वास्तवाला समोरच गेले नाही तर त्यांनी या पारंपारिक सामाजिक व सांस्कृतिक प्रक्रियांशी लढून सामाजिक परिवर्तनाच्या क्रांतीची मशाल पेटविली. त्यांचा जीवनसंघर्ष हा सामाजिक लोकशाहीच्या प्रस्थापनेतून सामाजिक न्यायाकडे मार्गक्रमण करणारा होता. हिंदू समाजाच्या पुनर्रचनेसाठी जातीव्यवस्थेचे संपूर्ण उच्चाटन केले पाहिजे असे प्रतिपादन करून त्यांनी महाड चवदार तळ्याचा मुक्तीसंग्राम, नाशिकचा काळाराम मंदिर प्रवेश, यासोबतच अनेक सामाजिक व धार्मिक चळवळीची पायाभरणी केली.

सामाजिक समतेच्या प्रस्थापनेकरिता भारतीय संविधान लागू होण्यापूर्वी शोषित समाजाला शोषण करणाऱ्या समजा विरुद्ध सामाजिक न्याय प्रस्थापनेकरिता संघर्षमय जीवन जगावे लागले. नागरिकांच्या अधिकार व स्वातंत्र्याची कल्पना देखील पौराणिक साहित्यात दिसून येत नाही. मनुस्मृतीचे कायदे हे शुद्र-अतिशुद्र व स्त्रियांसाठी जाचक पक्षपाती होते. त्यांना शिक्षणापासून वंचित ठेवण्यात आले होते. ब्रिटीश राजवटीत भारतात उदारमतवादी विचारसरणीने सामाजिक विचारांना गती प्राप्त करून दिली. म. फुले व डॉ. बाबासाहेब आंबेडकरांनी भारतातील शोषित, पिडीत, दलित समाजाला स्वातंत्र्य, समता, बंधुता या तिनही मूल्यांना न्याय या मूल्याशी जोडले. डॉ. आंबेडकरांनी भारतीय संविधानाच्या रूपाने सामाजिक न्यायाच्या विचाराचा मौलिक दस्तावेज जगाला प्राप्त करून दिला. सामाजिक न्याय संकल्पनेतील सामाजिक बाजू मनुष्य निर्मित सर्व प्रकारच्या सामाजिक विषमतेचा निषेध करते. वंश, वर्ण, जात, धर्म, लिंग, पंथ यासारखे व्यक्ती-व्यक्तींमध्ये भेदभाव करण्याचे निकष सामाजिक न्यायाच्या संकल्पनेत वर्जित केले जातात. यासर्व निकषांच्या आधारे कोणालाही सामाजिक अधिकारापासून अपात्र ठरविले जाऊ नये. अशी रास्त मागणी डॉ. आंबेडकरांच्या सामाजिक न्याय संकल्पनेत अभिप्रेत आहे.

राजकीय बाजू:

कोणत्याही व्यक्तीला राजकीय अधिकार देताना अथवा राजकीय प्रक्रियेत संधी देताना धर्म, वंश, वर्ण, जात, लिंग यासारख्या पारंपारिक गोष्टीच्या आधारे भेदभाव केला जाणार नाही. ही सामाजिक न्यायाची राजकीय बाजू आहे. या अंगाने डॉ. आंबेडकरांची लोकशाहीची व्याख्या लक्षात घ्यावी लागते. ते म्हणतात की, **कोणत्याही रक्तापातशिवाय लोकांच्या आर्थिक व सामाजिक जीवनात क्रांतिकारी बदल घडवून आणणाऱ्या शासन व्यवस्थेच्या प्रकारास आणि पद्धतीस लोकशाही म्हणतात.**^२ या व्याख्येवरून त्यांनी राजकीय लोकशाही यशस्वी करण्याकरिता सामाजिक व आर्थिक परिवर्तनाला महत्त्वपूर्ण स्थान दिलेले दिसून येते. समता, स्वातंत्र्य,

बंधुत्व या तत्वावर आधारलेला जीवनमार्ग म्हणजे सामाजिक लोकशाही. अशा लोकशाहीच्या प्रस्थापनेकारिता राजकीय व्यवस्थेत न्यायिक, कायदेशीर प्रक्रियांद्वारा सामाजिक न्यायाचे उद्दिष्टे पूर्ण केली पाहिजेत.

भारतात लोकशाही यशस्वी करण्याकरिता डॉ. आंबेडकरानी सामाजिक विषमता निर्मुलन, विरोधी पक्षाची आवश्यकता, कायद्यासमोर समानता, घटनात्मक समानता, घटनात्मक नैतिकता, जनतेची विवेकबुद्धी आणि लोकशाही मूल्यांची जोपासना ह्या सर्व गोष्टींची आवश्यकता प्रतिपादन केलेली आहे. 'एक व्यक्ती एक मत' यापेक्षा 'एक व्यक्ती एक मूल्य' हे अधिक समर्थनीय आहे असे ते म्हणतात. मुलभूत अधिकारातील कलम- 32 घटनात्मक उपायांचा अधिकारांचे वर्णन 'राज्यघटनेचा आत्मा व हृदय' असे वर्णन करून डॉ. आंबेडकरानी सामाजिक न्यायाच्या राजकीय बाजूला सक्षम केलेले दिसून येते.

आर्थिक बाजू :

व्यक्तीला स्वतःचा उदरनिर्वाह करण्याकरिता अन्न, वस्त्र, निवारा व अन्य सोयी या सर्व गोष्टी अधिकाराच्या रूपाने मिळायला हव्यात. श्रीमंत व गरीब या दोघांमधील विषमतेची दरी कमी करणे, आर्थिक सत्तेचे अवास्तव केंद्रीकरण होण्यावर प्रतिबंध घालणे. असा सामाजिक न्यायाच्या संकल्पनेतील आर्थिक बाजूचा अर्थ आहे. प्रत्येक नागरिकाला त्यांच्या आर्थिक हक्काची जाणीव करून देणा-या तत्वांचा संविधानात समावेश करण्यात आलेला आहे. भारतीय संविधानातील मार्गदर्शक तत्वामध्ये आर्थिक समता प्रस्थापित करणाऱ्या कायद्यांचा अंतर्भाव केलेला आहे. त्यानुसार भारताच्या प्रत्येकाला समान जीवन जगण्याचा अधिकार आहे, निसर्गतः स्त्री-पुरुष समान असून त्यांच्या करिता समान कामासाठी समान वेतनाचा अधिकार, आर्थिक पिळवणूकी विरुद्ध अधिकार, न्याय व मोफत कायदेशीर मदतीसाठी समान संधी असल्याचा अधिकार, काम मिळविण्याचा अधिकार, कामगारांना व्यवस्थापनेतील सहभागाचा अधिकार, अपघात, आजार यापासून संरक्षण करण्याकरिता विमा, भविष्य निर्वाह निधी, इत्यादी अधिकारांचा समावेश करण्यात आलेला आहे. "अशाप्रकारची मार्गदर्शक तत्वे म्हणजे घटनेच्या उद्देशपत्रिकेचे विस्तृत रूप होय. जनतेला न्याय, समता, बंधुत्व प्रधान करणे हे त्याचे ध्येय आहे"³

प्रत्येक व्यक्तीला पुरेसा आर्थिक मोबदला देणारे, निरोगी जीवनमानासाठी आवश्यक असणा-या अन्न, वस्त्र, निवारा या सर्व गोष्टी हक्क म्हणून मिळायला पाहिजे. कारण या सर्व गोष्टीपासून वंचित असणा-या व्यक्तींच्या मते, इतर सर्व प्रकारच्या स्वातंत्र्याला किंमत नसते. स्वतःच्या जीवनाश्यक गरजा पूर्ण करू न शकणा-या व्यक्तींना मानवी प्रतिष्ठा मिळत नाही. राज्यसंस्थेकडून योग्य अशा नियोजनाद्वारे नागरिकांच्या मुलभूत गरजा पूर्ण झाल्या तरच त्यांना नागरिक म्हणून असणारी कर्तव्य पार पडता येतील. आर्थिक व सामाजिक समतेचा मेळ घालणे आवश्यक आहे. हे मेळ घालण्याचे कार्य सामाजिक न्याय या संकल्पनेद्वारे केले जाते.

सामाजिक न्यायाचे महत्व:**१) व्यक्ती आणि समाज यांच्या संबंधात समन्वय:**

व्यक्तीच्या हितासमोर समाजाचे हित दुय्यम आहे किवा समाजाच्या हितासमोर व्यक्तीचे हित दुय्यम आहे. असे परस्पर विरोधी व टोकाचे विचार डॉ. आंबेडकरांना मान्य नाहीत. त्यांनी सामाजिक समतेचा विचार मांडताना व्यक्ती व समाजहित या दोघांमध्ये समन्वय साधून सामाजिक न्यायाचे ध्येय प्राप्त करण्याचे समर्थन केले.

२) राज्य समाजवादाला सामाजिक न्यायाचे पाठबळ:

डॉ. आंबेडकरांच्या मते, “यंत्राचा वापर केल्यावाचून माणसाची श्रमातून सुटका होऊ शकत नाही. म्हणजे पशुवत जीवनापासून माणसाची मुक्ती यंत्रयुग व आधुनिक संस्कृतीच करू शकते.”^४ अर्थात त्यांनी आधुनिक संस्कृतीला श्रम शोषणापासून मुक्ती मिळविण्याचा मार्ग आहे. असे सांगितले. त्यांचा राज्य समाजवादी सिद्धांत व्यक्तीला भांडवलशाही, बेकारी, गरिबी, इत्यादीं सारख्या शोषण करणाऱ्या आर्थिक समस्यांपासून सोडवणूक करणारा असला तरी सामाजिक स्तरावर सामाजिक समतेला प्रस्थापित करून सामाजिक न्यायाकडे मार्गक्रमण करणारा आहे.

३) धार्मिक मूल्यांना व्यक्ती व समाजहित पूरक बनविण्यास सामाजिक न्यायाचे महत्व:

“धर्म मानवी मूल्ये विकसित करण्यासाठी अस्तित्वात आहे. धर्म हा मूलतः व तत्त्वतः सामाजिक आहे.”^५ असे डॉ. आंबेडकर म्हणतात. यावरून त्यांना व्यक्तिविकास व समाजविकासाला प्राधान्य देऊन मुल्ये निर्माण करणारा धर्म अभिप्रेत होता. व्यक्ती आणि समाजजीवनात त्यांनी धर्माची आवश्यकता सांगून तो धर्म नीती, सदाचरण, स्वातंत्र्य, समता, बंधुता व न्याय या मुल्यांवर आधारित असावा. असे समर्थन केले. अशा मूल्यांना नाकारणाऱ्या धर्माच्या रूढी, परंपरा व संस्कृतीला त्यांनी कडाडून विरोध केला. सामाजिक न्यायाचे तत्व धर्मातील व्यक्ती व समाजाला विकासाकडे घेऊन जात असते. भारतीय घटनेतील कलम २५ ते २८ मध्ये सर्व नागरिकांना दिलेला धार्मिक स्वातंत्र्याचा अधिकार भारतातील धर्म व्यवस्थेला सामाजिक न्यायाचा मार्ग दाखविणारा आहे.

४) राज्यसंस्थेचे उद्दिष्ट्य सामाजिक न्याय प्राप्ती :

समाजातील अंतर्विरोधी हितसंबंधांचा समन्वय साधून व्यक्तिविकासाला पूरक परिस्थिती राज्याने समाजात निर्माण केली पाहिजे. याकरिता सामाजिक न्याय राज्याच्या मार्गदर्शकाच्या भूमिकेत असला पाहिजे. कालबाह्य सामाजिक व आर्थिक संरचना बदलण्याचा घटनात्मक मार्ग म्हणजे सामाजिक न्यायाची प्रस्थापना करणे होय. असे मत डॉ. आंबेडकर व्यक्त करतात.

निष्कर्ष :

हजारो वर्षांपासूनच्या परंपरांमुळे सामाजिक, राजकीय व आर्थिक अशा तिन्ही क्षेत्रातील पराकोटीची विषमता नष्ट करण्याचा मार्ग म्हणून सामाजिक न्यायाच्या संकल्पनेकडे पहिले जाते. तिच्या अंमलबजावणीतून स्वातंत्र्य, समता, बंधुता या मूल्यांवर आधारित सामाजिक लोकशाही निर्माण होते. राजकीय, आर्थिक, सामाजिक बाजूंचा परस्परांशी मेळ घालण्याचे कार्य सामाजिक न्यायाद्वारे पार पाडले जाते. तसेच सामाजिक व आर्थिक समतेचा समन्वय घालणे आणि स्वातंत्र्याचा समतेशी सुसंवाद राखणे हे कार्य सामाजिक न्यायाद्वारे केले जाते.

सामाजिक न्याय ही संकल्पना राजकीय, सामाजिक आणि आर्थिक अशा तिनही क्षेत्रात लोकशाही व्यवस्थेच्या यशस्वीतेकरिता व निर्मितीकरिता पोषक आहे. लोकशाहीला वास्तवात आणण्यासाठी सामाजिक न्याय संकल्पनेची महत्वाची भूमिका आहे.

संदर्भ :

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| १) लोटे, रा. ज. - | भारतीय राजकीय विचार, | पृ. क्र. १२३ |
| २) डॉ. बाबासाहेब आंबेडकर : | लेखन आणि भाषणे, खंड -३, | पृ. क्र. ३२८ |
| ३) अस्मितादर्श, | भारतीय संविधान विशेषांक, | पृ. क्र. १७ |
| ४) उनी, लोटे, - | भारतीय राजकीय विचार, | पृ. क्र. १२७ |
| ५) उनी, लोटे, - | भारतीय राजकीय विचार, | पृ. क्र. १२७ |



डॉ. बाबासाहेब आंबेडकरांचे महिला सबलीकरणातील योगदान

प्रा.डॉ.कल्पना दिलीप भांरबे,

सहायक प्राध्यापक

धनाजी नाना चौधरी विद्या प्रबोधिनी संचालित,

लोकसेवक मधुकरराव चौधरी समाजकार्य महाविद्यालय, जळगांव.

प्रस्तावना :

महिला सबलीकरण ही संकल्पना महिलांच्या विकासाच्या संदर्भात रुढ झाली आहे. पावली फ्लोरे यांनी सर्वप्रथम ही संकल्पना उपयोगात आणली. अबला महिलांना सबला करणे, त्यांना हक्क व संधी देणे हा उद्देश त्यांना अभिप्रेत होता.

महिला सबलीकरण म्हणजे महिलांना स्व-सामर्थ्याची जाणीव करून देणे, सामाजिक, आर्थिक, राजकीय क्षेत्रात स्त्रियांना सहभागी करून घेणे होय.

जगाच्या पाठीवर सर्वत्र पुरुषप्रधान संस्कृतीचे अस्तित्व असल्याने स्त्रियांना दुय्यम स्थान दिले जाते. त्यातूनच भारतीय समाजव्यवस्थेन मुळातच भेदादीत अशी व्यवस्था आहे. जात, वर्ण, वर्ग अशे प्रकारच्या भेदाबरोबरच स्त्री-पुरुष भेदाभेद मोठ्या प्रमाणात दिसून येतो हा भेदाभेद दूर करण्यासाठी महाराष्ट्राला सामाजिक प्रबोधनाच्या विचारांच्या वारसा देणारे राजर्षी शाहू महाराज, महात्मा ज्योतिबा फुले, क्रांती ज्योती सावित्रीबाई फुले, महर्षी कर्वे, डॉ. बाबा साहेब आंबेडकर या महामानवांनी स्त्रीला माणूस म्हणून स्वतंत्र अस्तित्व समाजात मिळवून दिले. थोर समाजसुधारक महात्मा ज्योतिबा फुले यांनी स्त्रीशिक्षणाची मुहूर्तमेढरोवली, महात्मा ज्योतिबा फुले यांना गुरुस्थानी मानणारे डॉ. बाबासाहेब आंबेडकर यांची स्त्रियांच्या संदर्भात व्यापक व मूलभूत विचारसरणी होती. स्त्री ही देशातील जनसंख्येचा अर्धा भाग असून ही तिच्यावर आजपर्यंत पुरुषांनीच स्वामित्व गाजवले होते. परंतु भारतीय घटनेच्या रुपाने व लोकशाहीच्या रुपाने देशातील सर्व स्त्रियांना माणूस म्हणून जगण्याचा व पुरुषांप्रमाणे आपल्या क्षेत्रात वावरण्याची संधी डॉ. बाबासाहेबांनी दिली. प्रस्तुत शोध निबंधात डॉ. बाबासाहेब आंबेडकरांनी महिलांच्या सबलीकरणासाठी केलेल्या कार्याची माहिती जाणून घेण्याचा प्रयत्न केला आहे.

संशोधनाचे उद्देश :

- डॉ. बाबासाहेब आंबेडकरांनी महिलांच्या विकासासाठी केलेल्या कार्याचे अध्ययन करणे.
- भारतीय संविधानात महिलांसाठी केलेल्या तरतुदी जाणून घेणे.

गृहीतकृत्य :

- डॉ. बाबासाहेब आंबेडकरांनी स्त्रीच्या सर्वांगीण विकासाच्या दृष्टिने कार्य केले आहे.
- भारतीय संविधानात महिलांसाठी करण्यात आलेल्या तरतुदीमुळे महिलांचा विकास होत आहे.

संशोधन पध्दती :

सदरील संशोधनामध्ये तथ्य संकलनासाठी प्राथमिक साधनांचा उपयोग न करता केवळ दुय्यम साधनांचाच उपयोग करण्यात आलेला असून त्यानुसारच गृहीतकृत्यांची पडताळणी करण्यात आली आहे.

महिला सबळीकरणासाठी डॉ. बाबासाहेब आंबेडकर यांनी केलेले कार्य :

कोणत्याही समाजात स्त्री व पुरुषांना समान अधिकार प्राप्त होणे, स्त्रियांना शिक्षणाचा मूलभूत अधिकार मिळणे, स्त्रियांना आर्थिक, सामाजिक व अध्यात्मिक विषयांवर स्वताचे विचार मांडण्याचे स्वातंत्र्य मिळणे, स्त्रीने मांडलेल्या विचारांशी कुटूंब, समाज यांची संमती असणे, अशी परिस्थिती निर्माण झाली तर महिला सबलीकरण झाले असे म्हणता येईल.

घटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर यांनी पारंपारिक भारतीय समाजात स्त्रीचे जे स्थान आहे ते हीन दर्जाचे आहे हे हेरले होते. आणि म्हणूनच भारतीय स्त्रीच्या सबलीकरणासाठी स्त्रियांमधील क्षमता ओळखून त्याला उजागर करण्यासाठी बाबासाहेबांनी स्त्रियांनी शिक्षण घेण्याचा आग्रह केला. स्त्रीला सर्वच पातळीवर सबळ करायचे असेल तर तिने सर्वप्रथम स्वाभिमानी बनले पाहिजे. अन्न, वस्त्र, निवारा जितके गरजेचे आहे. तितकेच स्वाभिमानी असणे गरजेचे आहे हे ओळखून त्यांनी स्त्रीमध्ये स्वाभिमान जागृत केला. डॉ. बाबासाहेबांनी व्यक्ती, राष्ट्र, स्त्री आणि प्रतिष्ठा यांना एका समान पातळीवर संबोधून स्त्रियांचा दर्जा उंचावला आहे.

डॉ. बाबासाहेबांची विचारसरणी स्त्री उन्नतीच्या दृष्टिने अत्यंत परिणामकारक ठरली. बाबासाहेबांच्या मते स्त्री जात ही समाजाचा अलंकार आहे ते स्त्रियांकडे पारंपारिक दृष्टिकोनातून न बघता स्त्रीच्या स्वतंत्र व्यक्तीमत्वाचा विकास होवून ती आत्मोद्धार कशी साधेल याचा ते सातत्याने विचार करित असत.

भारतीय संस्कृतीत मनावर धर्माचा, जातीचा, रुढी परंपराचा जास्त प्रभाव दिसून येत असतांना डॉ. बाबासाहेबांनी अबला व दुर्बल समजल्या जाणा-या समग्र भारतीय स्त्रीला सबळ बनविण्याचे महत्वपूर्ण कार्य हाती घेतले. समाजामध्ये विखुरल्या गेलेल्या भारतीय स्त्रीला ती सबळ असो वा अवर्ण असणारी दलित, आदिवासी, शुद्रातिशुद्र असो, भिन्न प्रकारचे गलिच्छ व्यवसाय करणारी असो अशा सर्वच स्त्रियांसाठी बाबासाहेबांनी हिंदू कोड बिलातून वाचा फोडली.

मनुस्मृतीने भारतीय स्त्रीला अनेक सोयी -सुविधा, न्याय, हक्क अधिकार यापासून अलिप्त ठेवले होते. त्या मनुस्मृतीने स्त्री ही चंचल आहे. कोणत्याच प्रकारचे ज्ञान ग्रहण करण्यासाठी लायक नाही असे सांगितले, त्यालाच कटिबद्ध राहून पुरुषांनी आपल्या आईला, पत्नीला, बहिणीला, मुलीला सदैव अज्ञानाच्या गुलामीत ठेवले. तिच्यावर अत्याचार केला. कोणत्याच प्रकारे ही स्त्री पुरुषांच्या मर्जाबाहेर जाता कामा नये अशी चोख व्यवस्था केली. अशा या मनुस्मृतीचे बाबासाहेबांनी दि. २५ डिसेंबर १९२७ रोजी मनुस्मृतीचे जाहीररित्या दहन केले आणि विषमतावादी ग्रथांना नकार दिला. आणि समग्र भारतीय हिंदू स्त्रियांना मालमत्तेचे हक्क, वारसाचे हक्क, पोटगीचे हक्क, घटस्फोटाचे हक्क, दत्तक विधवांना हक्क मिळावे तसेच जी स्त्री भारतीय समाज व्यवस्थेच्या व पुरुषांच्या गुलामगिरीत बंदिस्त आहे ती मुक्त होईल. अशा विश्वासाने त्यांनी स्त्रीमुक्तीचा जाहीरनामाच हिंदू कोड बिलातून सादर केला. भारतीय संविधानामध्ये कायदे विषयक तरतुदी करून भारतीय स्त्रीच्या उत्थानासाठी भारतीय राज्यघटनेच्या माध्यमातून स्त्री-पुरुष समानता निर्माण केली. एकुणच बाबासाहेबांनी भारतीय स्त्रीला सर्वच पातळ्यांवर समान हक्क, समान अधिकार प्राप्त करून दिले.

डॉ. आंबेडकरानी जात बंदिस्त करण्यासाठी स्त्रियांवर कशी बंधने लादली गेली याचे विवरण केले आहे. या विश्लेषणामध्ये एक महत्वाचा सिध्दांत बाबासाहेबांनी मांडला आहे आणि तो म्हणजे स्त्रिया या

जातीव्यवस्थेच्या प्रवेशद्वार आहेत. आजवर जातीव्यवस्थेच्या निर्मितीची, वैशिष्ट्यांची जी चर्चा झाली ती मुख्यतः मांसभक्षण, विटाळ किंवा प्रायः धर्माच्या अंगाने झाली परंतु डॉ. बाबासाहेब आंबेडकरांच्या विचारांचे हे वैशिष्ट्य आहे. की त्यांनी प्रथमतः जातीव्यवस्था ही स्त्रीशोषणातून निर्माण झाल्याचे प्रतिपादन केले आहे.

हिंदूधर्म माणसाच्या विकासाच्या नव्हे तर माणसा माणसामधील भेदाभेदाला जास्त हातभार लावतो. बुद्ध धम्म हा स्त्री-पुरुष दोघांनाही माणूस म्हणून वागवितो त्या दोघांमध्ये तो फरक मानीत नाही म्हणून समानतेची स्थापना करणा-या बुद्ध धम्माचा स्वीकार बाबासाहेबांनी केला. पुरुषप्रधान व्यवस्थेचे, मानसिकतेचे मूळ ज्या हिंदू धर्मात आहे तो धर्म त्यागून बाबासाहेबांनी बुद्ध धम्माच्या अनुषंगाने स्त्रियांच्या उन्नतीचा, विकासाचा, स्वाभिमानाचा मार्ग मोकळा करून दिला. जगण्यातील निर्भयता तिलाबहाल केली. स्त्रीचा खरा उद्धार- बाह्य परिवेशातील बदलाने, भौतिक संपन्नतेने होत नाही तर मानसिक विकासातून होतो ही जाणीव करून देणारे डॉ. बाबासाहेब आंबेडकर स्त्रीमुक्ती संग्रामाचे आदर्श आहेत. स्त्रियांच्या मुक्तीचा विचार करतांना बाबासाहेबांनी त्यांच्यातील वैचारीक परिवर्तनाचा आग्रह धरला. पुरुषांच्या बरोबरीने समानता प्राप्त करून देण्यासाठी त्यांनी स्त्रियांमध्ये जागरूकता निर्माण करण्याच्या प्रयत्न केला.

भारतीय स्त्रीच्या क्षमतेची जाण बाळगून डॉ. बाबासाहेबांनी वेळोवेळी स्त्रीवर्गास उद्देशून स्त्रियांच्या वेगळ्या परिषदा घेतल्या. वेळोवेळी सभा संमेलने सत्याग्रह चळवळी यामधुन भाषणाद्वारे स्त्रीवर्गाला उद्देशून जी भाषणे केली, जी आवाहने दिली त्याची जाणीव ठेवून स्त्रीयानी वेळोवेळी बाबासाहेबांना प्रतिसाद दिला आणि तन-मन-धनाने लढें यशस्वी करण्यास मदत केली. स्त्रीला आत्मशोध घ्यायला लावून आपले कर्तृत्व प्रगट करण्याची संधी स्त्रीला बाबासाहेबांमुळेच लाभली होती.

महाड सत्याग्रह परिषद प्रसंगी स्त्रियांच्या सभेत बाबासाहेब म्हणाले "प्रपंचाच्या अडचणी स्त्री व पुरुष दोघेही मिळवून सोडवितात त्याचप्रमाणे समाजातील अडचणीही स्त्री पुरुषांनी मिळूनच सोडवावयास पाहिजे. स्त्रीवर्गच हे काम उत्तम प्रकारे करू शकतो. असा मला विश्वास वाटतो. यापुढे तुम्ही नेहमी सभा-परिषदांना हजर राहिले पाहिजे".

बाबासाहेबांच्या अशा प्रेरणादायी भाषणांमुळे स्त्रिया परिषदेत उपस्थित राहू लागल्या. या परिषदांमुळे स्त्रियांमध्ये आत्मविश्वास निर्माण झाला. त्यांचे मनोबल वाढले शासनकर्ता जमात बनण्याचे ध्येय ठेवून बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली संघटीत होवून कार्य करण्याचे महिलांनी ठरविले. त्यानंतर १९४४ साली कानपूर येथे व १९४५ साली मुंबई येथे महिलांची अधिवेशने भरविण्यात आली. सौ.सुलोचना डोंगरे, शांताबाई दाणी, मिनाम्बल शिवराज या महिला संमेलनाच्या अध्यक्ष होत्या. प्रत्येक परिषदे बाबासाहेबांची स्त्रियामध्ये चेतना जागविणारे अभ्यासपूर्ण व उद्बोधनपर भाषणे होत. यामधुन स्त्रियांच्या कार्याला दिशा मिळत असे. स्त्रियांमध्ये जागृतीचा विस्तार सतत पेटत ठेवण्याचे कार्य बाबासाहेबांकडून सतत होत असे.

भारतातील सर्वात मोठा कायदा म्हणून २६ जानेवारी १९५० रोजी अमलात आलेल्या भारतीय संविधानाकडे पाहिले जाते. भारतीय आर्थिक, सामाजिक, राजकीय, सांस्कृतिक व्यवस्थेच्या मर्यादा लक्षात घेवून भारतीय संविधान निर्मात्यांनी महिलांना पुरुषांच्या बरोबरीने समानतेचा अधिकार दिला. राज्यघटनेला अनुसरून भारताचा राज्यकारभार चालतो. या संविधानामध्ये भारतीय महिलेला न्याय देणा-या काही घटनात्मक तरतुदी व कायदे करण्यात आले. सर्वसाधारणपणे स्त्रीपुरुष समानतेबाबत राज्य घटनेत करण्यात आलेल्या तरतुदी म्हणजे-

१. घटनेच्या १४ व्या कलमानुसार स्त्री - पुरुष समान आहेत.

२. घटनेच्या १५ व्या कलमानुसार नोकरी व इतर हक्क देण्यात स्त्री-पुरुष असा भेदभाव केला जात नाही.

३. ३२६ व्या कलमानुसार प्रौढ मतदानाचा अधिकार दिला जातांना स्त्री-पुरुष असा भेदभाव केला जात नाही.

४. ५० व्या घटनादुरुस्तीनुसार स्थानिक स्वराज्य संस्थामध्ये महिलांना ५० टक्के आरक्षण दिले.

वरील स्वरूपाच्या घटनात्मक तरतुदी भारतीय संविधानमध्ये केल्याने दुय्यम दर्जा मिळालेल्या महिलांना समान दर्जा मिळाला. त्यामुळे महिलांच्या जीवनात फार मोठ्या प्रमाणात बदल घडून येण्यास सुरुवात झालेली दिसून येत आहे.

गृहितकृत्याची पडताळणी :

स्वातंत्र्य, समता, न्याय व बंधुत्व हे तत्व माणसामाणसांमध्ये समुहात, समाजात निर्माण व्हावे. स्त्री-पुरुषांमध्ये परंपरेने घालून दिलेला भेदभाव जो पर्यंत नष्ट होणार नाही तो पर्यंत समाजाचा देशाचा, कुटूंबाचा विकास होणार नाही. राष्ट्र, समाज एकसंध राहणार नाही असा बाबासाहेबांचा ठाम विश्वास होता. म्हणून भारतीय स्त्रीला सर्वच प्रकारचे हक्क आणि अधिकार मिळविण्यासाठी महिलेला सबल बनविण्याचे यथोचित प्रयत्न डॉ. बाबासाहेब आंबेडकरांनी केले आहेत.

भारतीय संविधानातील तरतुदी व कायद्यांमुळे महिलांचा विकास होत आहे तसेच त्यांना संरक्षण देखिल प्राप्त झाले आहे.

निष्कर्ष :

भारतीय स्त्रीचे संबलीकरण करण्यासाठी निव्वळ लिहून वा भाषणाद्वारे पुढाकार न घेता उपरोक्त संदर्भ लक्षात घेवून कायदेविषयक मंजूरीही घेतली आणि घटनात्मक अधिकाराद्वारे भारतीय स्त्री अधिकाधिक सक्षम कशी होईल यासाठी बाबासाहेबांनी प्रयत्न केले. स्त्रियांच्या सबलीकरणातील डॉ. बाबासाहेब आंबेडकरांचे योगदान भारतीय इतिहासातील सुवर्णपान आहे.

संदर्भ :

1. डॉ. अनिल कोठारे — "भारतीय स्त्री चळवळीचा इतिहास"
2. डॉ. निलकंठ भुसारी, डॉ. बनिता पोच्छी, डॉ. मिना निकम— "प्रतिबिंब. महिला समस्यांचा आत्मशोध"
3. डॉ. मिनाक्षी मून — "फुले-आंबेडकरी स्त्री चळवळ"
4. सरोज कांबळे, प्रतिमा परदेशी— " मनुस्मृती, स्त्रिया आणि डॉ. आंबेडकर"

डॉ. बाबासाहेब आंबेडकर यांची पत्रकारिता

प्रा.निलेश प्र. हरणे

सहा. प्राध्यापक.

मा. अ. मुंदाफळे समाजकार्य महाविद्यालय नरखेड

प्रस्तावना

आधुनिक महाराष्ट्रात सामाजिक प्रबोधनाच्या आंदोलनाला ऐतिहासिक महत्व आहे. महाराष्ट्रात नव्हे तर देशाच्या सांस्कृतिक, सामाजिक आणि राजकीय जीवनाला समृद्ध करणा—या अनेक विभुती होऊन गेल्या. प्रस्थापित विचार व्यवस्थेविरुद्ध उभे राहून नवी प्रबोधनात्मक विचारधारा रूजवणे अवघड असते. अनेक आव्हाने स्विकारावी लागतात. सत्य निर्भयपणे व प्रखरपणे मांडावी लागतात. त्यापैकी डॉ. बाबासाहेब आंबेडकर हे असे एक थोर समाजचिंतक आणि संस्कृतिपुरूष होते. त्यांना आमूलाग्र समाजपरिवर्तन हवे होते. त्यासाठी महाराष्ट्रातील अनेक समाजकारणी व राजकारण्यांप्रमाणे वृत्तपत्राच्या माध्यमातून समाजन्तोती होईल. यावर त्यांचा विश्वास होता.

बाबासाहेबांची लेखणी स्वयंभु आणि स्वयंसिद्ध होती. वक्तृत्व आणि प्रवाहित्व ही त्यांच्या लेखणपैलीची वैशिष्ट्ये आहेत. अमोघ युक्तीवाद तर त्यांचा ठळक लेखण विषय होय. हा युक्तीवाद भावनेपेक्षा बुध्दिला आणि कल्पनाविलासापेक्षा तर्कषक्तीला आवाहन करतो. बाबासाहेबांनी तत्कालीन विरोधी व जातीवादी पत्रांच्या व पत्रकारांच्या वृत्तीचा व अहंकाराचा दंभस्फोट वेगवेगळ्या उदाहरणांनी योग्य त्यावेळी केला आहे. प्रतिपक्षाचे बिनतोड वाटणारे मुद्दे कुषलतेने खोडून काढतांना मार्मीक युक्तीवाद आणि मर्मभेदी इतिहास यांचे दर्शन घडविले आहे.

अध्ययन विशयाचे उद्देशः—

- 1) डॉ. बाबासाहेब आंबेडकरांनी केलेल्या पत्रकारविषयक कार्याचे अध्ययन करणे.
- 2) डॉ. बाबासाहेब आंबेडकर यांच्या पत्रकारीतेच्या कार्यामुळे झालेले परिवर्तन अभ्यासणे.

अध्ययन पध्दतीः—

अध्ययनकृत्यानि अध्ययन विशयाच्या अभ्यासाठी, माहिती मिळविण्यासाठी दुय्यम स्त्रोतांचा उपयोग केला. दुय्यम तथ्य संकलीत करण्यासाठी संदर्भग्रंथ, पुस्तके, मासिके वर्तमानपत्र, इंटरनेट इत्यादी माध्यमांचा उपयोग करण्यात आला.

डॉ. बाबासाहेब आंबेडकर थोर समाजचिंतक आणि संस्कृतिपुरूष होते. त्यांना आमूलाग्र समाजपरिवर्तन हवे होते. महाराष्ट्रातील अनेक समाजकारणी व राजकारण्यांप्रमाणे वृत्तपत्राच्या माध्यमातून समाजोन्नती होईल. वावर त्यांचा विश्वास होता. त्यांनी एक निष्ठावान संपादक आणि सव्वसाची लेखक म्हणून वृत्तसृष्टीत पाऊल ठेवले. पत्रकार म्हणून कोणी संबोधीले काय किंवा संबोधिले नाही. यात त्यांना स्वारस्य नव्हते. अस्पृश्यांबरोबरच स्पृश्यांतही विचार जागृत करून आत्मपरिक्षण करण्यासाठी वृत्तपत्राच्या माध्यमातून त्यांनी पराकाष्ठा केली. डॉ. बाबासाहेब आंबेडकर नायकाच्या मुकनायका ने (१९२०), बहिष्कृत भारतातील

(१९२७) जनतेला (१९३०) प्रबुध्द भारताची (१९५६) दिक्षा दिली. एक मन्वंतर घडले. आंदोलने आणि विचार या दोन्ही साधनांचा अत्यंत समृध्द आणि संपन्न असा उपयोग केला. वृत्तपत्र हें त्यांचे समर्थ माध्यम होते. त्यांच्या वृत्तपत्रातून साकारते ती बाबासाहेबांची नैष्ठिक, ध्येयवादी आणि निर्भिड पत्रकार ही प्रतिमा.

स्वराज्य कोणाचे व ते कषासाठी हें कळल्याखेरिज या तत्वाची री आम्ही तरी ओढू शकत नाही. मग कोण ओढिल तर ओढो बिचारा (स्वराज्याची सर सुराज्याला नाही; मुकनायक १४ फेब्रुवारी १९२०) स्वराज्य हे मुठभरांचे, पीडकांचे, शोषकांच्या सत्ताधीशांचे असेल तर ते एककेंद्री असेल. ते व्यापक असणार नाही. याची खात्री बाबासाहेबांना वाटत होती. पिडीत, उपेक्षित, बहिष्कृतांसह स्वराज्य त्यांना अभिप्रेत होते. ते कधीही स्वराज्यविरोधी नव्हते.

डॉ. बाबासाहेब आंबेडकर उच्च शिक्षित होऊन भारतात परतल्यानंतर दीनदलितांच्या भावनेला हाक देऊन कोट्यावधी मुकजनांचे नायक बनले ते त्यांच्या पत्रकारितेतूनच. डॉ. आंबेडकरांनी समाजपरिवर्तन घडविण्यासाठी लोकषाहीचा स्तंभ समजल्या जाणा—या पत्रकारितेच्या मुळाशी जाऊन बहिष्कृत भारत, प्रबुध्द भारत, समता व जनता यांसारख्या वृत्तपत्रांची सुरुवात केली. बाबासाहेबांच्या मुकनायक वृत्तपत्राची सुरुवात तुकारामांच्या अभंगातून व्हायची. यावरून हे सिध्द होते की, वृत्तपत्र परिवर्तन घडवू शकते,पण त्यातील विचारही तितकेच परिवर्तनवादी असायला हवेत.

आज वृत्तपत्रांच्या खपावर त्याची पत ठरविली जाते आणि तीच वृत्तपत्रे आचारसंहितेचा भंग करतात. त्यावर बाबासाहेब प्रखरपणे सांगतात , वृत्तपत्रांचा खप वाढविणे म्हणजे लोकमानसाला संस्कारित करणारी विधायिका नव्हे. निःपक्षपातीपणाचा अभाव आणि न्यायोचित लोककल्याणांच्या विचाराशी फारकत लोकमनाची व लोकमताची आविष्कृत जडणघडण करू शकत नाही. शोषणाचे माध्यम बनलेल्या वृत्तपत्रांवर त्यांनी न जुमानता टिका केली. वृत्तपत्रांनी जाहीरातींच्या किती आहारी जावे, याबाबत त्यांनी सावधपणे इषारा दिला आहे. १६ ऑगस्ट १९२९ रोजी बहिष्कृत भारत मध्ये वृत्तपत्रांतील जाहीराती या अग्रलेखात म्हटले, वृत्तपत्रातील जाहीरातींचा सुळसुळाट, द्रव्यलोभाला बळी पडण्याचे कारण होय. या द्रव्यलोभामुळे अनीतीला उत्तेजन देणा—या, फसवेगिरीच्या, वाचकांच्या अनिष्ट वासनांना उद्दिपित करणा—या कामोत्तेजक औषधांच्या, विलायती दारूच्या अनेक जाहिराती प्रकाशित केल्या जातात. अषा प्रकारच्या जाहीरातींवर त्यांनी मार्मिक टिका केली आहे.

तर्कषुध्द विचारसरणी आणि बिनतोड युक्तीवाद यांची शेकडो उदाहरणे बाबासाहेबांचं लेखनात दाखविता येईल. एका अग्रलेखात बाबासाहेब म्हणतात, "अस्पृश्य लोक मेलेली जनावरे खातात व भाकरी मागतात. अषा प्रकारे त्यांना हिनवण्यात येते आणि हेच स्पृश्य लोक अस्पृश्य लोकांनी असली भलती सलती कामे करायचे सोडून दिले तर आपला अपमान झाला असे समजून कट करून त्यांना गाव बंद करतात.बाजार बंद करतात. त्यांची मोलमजूरी बंद करतात. इतकेच नव्हे तर काही खुसपट काढून तंटेबखेडे करतात." दुस—या अग्रलेखात बाबासाहेबांचा बिनतोड युक्तिवाद असा— शुध्दी करून परधर्मात गेलेल्यांना हिंदु धर्मात परत आणण्याची एका हाताने खटपट करायची व दुस—या हाताने स्वधर्मात असलेल्यांना चीड आणणारे वर्तन करायचे. हें काही शुध्दीवर असलेल्या माणसाचे लक्षण नाही.

संकुचितपणा, आत्मप्रीती व आत्मसंतुष्टता, समाजातील तळागाळातील लोकांविषयीची अनास्था व अनादर, प्रसंगी तुच्छता व तिरस्कार इत्यादी अनेक दोषांनी ही भारतीय पत्रसृष्टी ढगाळलेली होती व अजुनही ते डाग धुतले गेलेले नाहीत. विशेषतः उत्तरकाली या पत्रसृष्टीने धारण केलेली वाणिज्य वृत्ती व त्यांतून घडलेल्या तिच्या अधःपतनावर बाबासाहेबांनी जहाल टिका केली आहे.

बहिष्कृत भारताच्या एका अग्रलेखात १२ ऑगस्ट १९२७ ला बाबासाहेब म्हणतात, "महाराष्ट्रातील बरीचषी वर्तमानपत्रे म्हणजे अज्ञ लोकांना मुखर् बनविण्याचे कारखाने आहेत. लोकांना कोणत्या मुद्यांवर मुखर् बनवून आपल्या पत्राचा खप वाढविता येईल. याचे या धुर्त पत्रकारांनी एक शास्त्रच बनविले आहे." एका अग्रलेखात बाबासाहेब म्हणतात, "साहित्य काय किंवा पत्रकारिता काय, यांच्या नाड्या उच्चवर्णीयांच्या हातात होत्या व अजूनही आहेत. त्यातून साहित्य आणि पत्रकारिता यांचा आपल्या वर्गासाठी किंवा जातीसाठीच उपयोग करण्याची वृत्ती बळावली." पत्रकारितेमधील ही जातीयवादी प्रवृत्ती बाबासाहेबांनी नेमकी हेरली. ३ एप्रिल १९२७ मुंबई इलाख्यातील निघत असलेल्या वृत्तपत्रांकडे न्याहाळून पाहिले असता असे दिसून येईल की, त्यातील बरीचषी वृत्तपत्रे विषिष्ट अशा जातीचे हितसंबंध जपणारी आहेत. इतर जातीच्या हिताची त्यांना पर्वा नसते. इतकेच नव्हे, तर कधी त्यांना अहितकारक असेही प्रलाप त्यातून निघतात. डॉ. बाबासाहेबांच्या पत्रकारितेतील भुमिका यावरून स्पष्ट होणारी आहे. मुकनायक अंतर्गत तणावामुळे बंद पडले, तरीही वृत्तपत्र चालविण्याची गरज बाबासाहेबांना जाणवत राहिली. अखेर महाड येथील चवदाळ तळे सत्याग्रहाची मोहिम बाबासाहेबांनी ऐन वेगात आणली. त्याच सुमारास यांनी बहिष्कृत भारत प्रकाशन संस्था स्थापन केली आणि प्रत्यक्ष सत्याग्रहानंतर तेराच दिवसांनी बहिष्कृत भारत चा अंक बाहेर पडला. संपादकीय व अन्य सर्वच जबाबदारी बाबासाहेबांनी स्वतःच स्वीकारली. ३ एप्रिल १९२७ हा दिवस मराठी वृत्तपत्रसृष्टीच्या इतिहासात अषाप्रकारे स्मरणीय झाला.

सारांशः—

मानवी स्वातंत्र्यांच्या इतिहासात वृत्तपत्रीय कतृत्वाला महत्वाचे स्थान आहे. डॉ. बाबासाहेबांची पत्रकारिता त्यादृष्टीने विचारात घ्यावी लागते. त्यांची पत्रे ही प्रयोजन पत्रे होती. ती धुमकेतू सारखी होती. ते विख्यात अर्थशास्त्रज्ञ होते. परंतु त्यांना आपल्या वृत्तपत्राचे अर्थशास्त्र कधीच जुळवता आले नाही. वृत्तपत्र जगविण्यासाठी त्यांच्याकडे अर्थ ओघ नव्हता आणि अद्यायावत पुरेशी यंत्रणाही नव्हती. मात्र आपल्या पत्रातून चोविस चोविस रकाने लिहिणारे बाबासाहेबांचे हात दलितांच्या नवसृष्टीचे रचनाकार होते.

बाबासाहेबांचे मराठी वृत्तपत्रीय लेखन आत्मप्रत्येयी होते. लेखन क्रिडा हा त्यांच्या लेखनीचा धर्म नव्हता त्यांच्या लेखनात जोष व आवेश दिसून येतो. बाबासाहेबांची लेखनी स्वयंभु आणि स्वयंसिध्द होती. वक्तृत्व आणि प्रवाहीत्व ही त्यांची लेखनशैलीची वैशिष्ट्ये आहेत. अमोघ युक्तीवाद हा तर त्यांचा ठळक लेखन विषयक होय हा युक्तीवाद भावनेपेक्षा बुध्दिला आणि कल्पना विलासापेक्षा तर्कशक्तीला आवाहन करतो. बाबासाहेबांनी तत्कालीन विरोधी व जातीवादी पत्रांच्या व पत्रकारांच्या वृत्तीचा व अहंकाराचा दंभ स्फोट वेगवेगळ्या उदाहरणांनी योग्य त्यावेळी केला आहे. वर वर प्रती पक्षाचे बिनतोड वाटणारे मुद्दे कुषलतेने खोडून काढतांना मार्मिक युक्तीवाद आणि मर्मभेद इतिहास यांचे दर्शन घडविले आहे.

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डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता

डॉ. देवमन दत्तजी कामडी

कार्यकारी प्राचार्य

नवप्रतिभा महाविद्यालय आयुर्वेदिक ले आउट, नागपूर

सारांश

डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता ही प्रामुख्याने लोकपत्रकारिता होती. त्यांच्या पत्रकारितेत लोकजागृती, लोकप्रबोधन, लोकशिक्षण, लोककल्याण आणि लोकविकासाच्या प्रक्रिया गतिमान होताना दिसतात. बाबासाहेबांनी सामाजिक परिवर्तनाच्या संदर्भात मराठी भाषिक पत्रकारितेच्या अंगाने सर्वसामान्य लोकांच्या हितासंबंधी कायमचा संबंध प्रस्थापित केला होता.

बाबासाहेबांची पत्रकारिता समग्र भारतीय जीवनाच्या आणि संस्कृतीच्या परिवर्तनाची पत्रकारिता होती. या पत्रकारितेत त्यांनी स्वातंत्र्यासंबंधीचा जो पुरस्कार केला आहे त्यात एका वर्गाचा, वर्गाचा अथवा समाजाचा फक्त विचार केलेला नाही. तर जो गुलाम असेल, बहिष्कृत असेल, तुच्छ असेल त्या प्रत्येकाला स्वतंत्रपणे जगता यावे, अशा व्यापक अर्थाने डॉ. आंबेडकरांनी स्वातंत्र्याचा अर्थ पत्रकारितेत विशद केलेला आहे.

डॉ. बाबासाहेब आंबेडकरांनी पत्रकारिता ही एका जातीपुरती, वर्गापुरती अथवा समाजापुरती असू नये असे स्पष्ट म्हटले आहे. एका जातीचे हित तेच दुसऱ्या जातीचे हित आणि एका जातीचे अहित तेच दुसऱ्या जातीचे अहित आहे, असा व्यापक अर्थ घेतलेला आहे. 'बहिष्कृत भारत'च्या दुसऱ्या अंकात त्यांच्या स्वतंत्र आणि समन्वयक सर्वहितकारी पत्रकारितेची कल्पना अग्रलेखातून व्यक्त केलेली आहे.

बाबासाहेबांनी ज्या ध्येयाने प्रेरित होऊन आपल्या सामाजिक कार्याची बांधिलकी स्वीकारली ही केवळ दलित आणि पददलितांच्या हिताचीच नव्हती तर त्या कार्याची प्रेरणा मानवतावादी होती म्हणून अखिल मानवाचा सर्वांगीण विकास करणे हे त्यांच्या जीवन कार्याचे अंतिम ध्येय होते. ते ध्येय युगपरिवर्तनवादी लोकपत्रकारिता या माध्यमाने वापरलेली होती.

प्रस्तावना :

महाराष्ट्रात पत्रकारितेची सुरुवात बाळशास्त्री जांभेकर यांच्या 'दर्पण' या नियतकालिकापासून १८३२ ला झालेली आहे; परंतु पत्रकारितेची उज्वल परंपरा मात्र टिळक, आगरकर, परांजपे, केळकर, खाडिलकर, कृष्णराव भालेकर, मुकुंदराव पाटील, डॉ. बाबासाहेब आंबेडकर, कोल्हटकर, आचार्य अत्रे यासारख्या अनेक दिग्गजांच्या लेखनीतून समर्थपणे पेलली आहे. समाजसुधारणेसोबतच राष्ट्रोन्नती आणि नवसमाज निर्मिती करायचे कार्यच नाहीतर व्रतच या श्रेष्ठ पत्रकारांनी अंगिकारलेले होते.

पत्रकारिता हा लोकशाहीचा चौथा आधारस्तंभ आहे. त्यामुळे त्यात सत्यान्वेषता आणि सत्य प्रतिपादन ही तत्त्वे अंगभूत असतातच. डॉ. बाबासाहेब आंबेडकरांनी हीच तत्त्वे आपल्या वृत्तपत्रांतून प्रामुख्याने दिग्दर्शित केली असून बहिष्कृत वर्गाला जागृत करण्याकरिता व त्यांना हिंदू समाजातील लोकांबरोबरीचा अधिकार प्राप्त व्हावा आणि इंग्रजी राजवटीच्या सत्तांतरामध्ये दलितांचा सहभाग वाढविणे, त्यांना हिंदू धर्माच्या सामाजिक व मानसिक गुलामगिरीतून मुक्त करणे व त्यांचे प्रबोधन करणे हा त्यांच्या पत्रकारितेचा प्रमुख उद्देश होता.

बाबासाहेबांच्या पत्रकारितेत संशोधन मूल्य जोपासताना व त्यांची वैचारिक बैठक प्रस्थापित करताना खालील गृहीतकांचा विचार करणे ही या शोधनिबंधाची अपरिहार्यता ठरते.

गृहीतके :

१. दलित पत्रकारितेचा प्रारंभ आणि त्याचा हेतू अभ्यासणे.
२. बाबासाहेबांच्या पत्रकारितेतील लोकमानस तपासणे.
३. स्वातंत्र्यासंबंधीचा पुरस्कार प्रत्येकाला स्वतंत्रपणे उपभोगता यावा या व्यापकतेचा अर्थ शोधणे.
४. मानवमुक्तीच्या सामाजिक परिवर्तनाचे मूलभूत तत्त्व पत्रकारितेच्या अंगाने समजून घेणे.
५. लोककल्याणकारी हितातून राष्ट्रहिताची समर्पकता तपासणे.

बाबासाहेबांच्या पत्रकारितेचे संशोधन मूल्य जोपासताना जशी गृहीतके लक्षात घेणे अपरिहार्य आहे तशीच त्यांची उद्दिष्टे लक्षात घेणे हे संशोधनाच्या दृष्टीने महत्त्वपूर्ण ठरते. कारण याच उद्दिष्टातून बाबासाहेबांच्या पत्रकारितेचा शोध आणि बोध भावी पत्रकारितेस उपयुक्त ठरणारा आहे.

उद्दिष्टे :

१. डॉ. बाबासाहेब आंबेडकर यांच्या लेखनीची निर्भीडता लक्षात घेणे.
२. पीडितांच्या व्यथा, वेदनांना समजून घेताना स्वातंत्र्य, समता, बंधुता, न्याय या चतुःसूत्रीच्या आधारे माणुसकीच्या हेतुपर्यंत पोहचणे.
३. समाजसुधारणेसोबतच न्यायिक लढ्याची जाणीव जागृती लेखनीच्या माध्यमातून कितपत झाली याचा शोध घेणे.
४. बाबासाहेबांच्या पत्रकारितेतील भाषिक सामर्थ्य लक्षात घेणे.
५. बाबासाहेबांच्या पत्रकारितेतील मूल्यगर्भिता शोधून मानवमुक्तीचा ध्यास घेणे.

वरील गृहीतके व उद्दिष्टे यांच्या आधारे बाबासाहेबांची पत्रकारिता खालील प्रकारे सिद्ध स्वरूपात अभिव्यक्त करता येते.

बाबासाहेबांची पत्रकारिता :

बाबासाहेबांनी १९२० च्या जानेवारीत 'मूकनायक' पाक्षिक सुरु केले. ज्यावेळी दलितांचे साक्षरतेचे प्रमाण हजारो नऊ देखील नव्हते. त्यावेळी हे वृत्तपत्र काढणे जिकिरीचे होते. समोरील शिक्षणासाठी बाबासाहेबांना इंग्लंडला जायचे असल्यामुळे त्यांनी या पाक्षिकाची जबाबदारी आपल्या सहकाऱ्यांवर सोपविली होती. हे वृत्तपत्र कसेबसे वर्ष-दीड वर्ष चालले आणि बंद पडले. त्यानंतर महाडला कुलाबा जिल्हा बहिष्कृत परिषद झाल्यानंतर जेव्हा चळवळीला जोम चढला त्यावेळी त्यांनी एप्रिल १९२७ ला 'बहिष्कृत भारत' स्वतःच्या संपादकत्वाखाली सुरु केले. या वृत्तपत्राने वर्षभरात संपूर्ण महाराष्ट्र ढवळून काढला. ३ फेब्रुवारी १९२८ च्या अंकात बाबासाहेब यांनी लिहिले होते की, "बहिष्कृत भारताच्या झंझावाताने महाराष्ट्रातील हिंदू समाजात एक प्रकारचे तुफान आले होते."

'बहिष्कृत भारत'नंतर बाबासाहेबांनी १९३० ला 'जनता' आणि 'प्रबुद्ध भारत' १९५६ ला सुरु केले होते. डॉ. आंबेडकरांच्या वृत्तपत्रीय बैठकीतून मराठी भाषेवरील त्यांचे प्रभुत्व लक्षात येते.

बाबासाहेबांचे मराठी भाषेवरील प्रभुत्व :

डॉ. आंबेडकरांनी आपल्या झुंजार लेखनीने मराठी पत्रकारितेत नवीन ऊर्जा निर्माण केली होती. त्यांच्या लेखनीच्या सामर्थ्यावर पहिल्यांदा 'अछूत' असणारा समाज जागा होऊ लागला. म्हणजे समाजाला वाचा फोडली ते 'बहिष्कृत भारत' या वृत्तपत्राने. म्हणून आजवर मूक असणारा हा नायक पहिल्यांदा बोलायला लागला. याला बोलकं करण्यामागे डॉ.

बाबासाहेबांच्या लेखनीचे फार मोठे सामर्थ्य आहे. त्यांनी लिहिलेल्या अग्रलेख वा इतर लेखनाच्या माध्यमाने हा बहिष्कृत माणूस सांगोपांग साक्षर होत जाऊन निरक्षरतेची जणू कात टाकत होता. यातून बाबासाहेबांच्या मराठी भाषेवरील प्रभुत्वाची जाण येते. या वृत्तपत्राचे संपादन करित असताना ते जातीने समग्र मजकुरावर लक्ष घालत असे. या साक्षेपी भावातून दीनांच्या, उपेक्षितांच्या, पीडितांच्या हुंकारातून शब्दवेध जागृत होऊन मराठी मन रुदन करित असे.

डॉ. आंबेडकरांनी 'बहिष्कृत भारत' या वृत्तपत्रामागील आपली भूमिका व्यक्त करताना म्हटले, 'हे वृत्तपत्र चालवून मी खऱ्या अर्थाने समाजऋण फेडत आहे.' सदर वृत्तपत्रात त्यांनी अग्रलेख तर सातत्याने लिहिले आहेत, पण त्यासोबतच स्फुटलेखही लिहिले आहेत. पहिल्या वर्षीला त्यांनी 'आजकालचे प्रश्न' या नावाने सदर लिहिले होते, दुसऱ्या वर्षी 'प्रासंगिक विचार' म्हणून काही स्फुटलेखनही केले होते. त्यात विशेषत्वाने 'महाडचा धर्मसंग्र', 'महार आणि त्यांचे वतन', 'अस्पृश्यता निवारण्याचा पोरखेळ', 'आप घरी बाटा बाप घरी बाटा', 'महार आणि त्यांचे वतन', 'महार वतनाचा कायदा व त्यात सूचविलेल्या दुरुस्त्यांचे स्पष्टीकरण', 'अस्पृश्योन्नतीचा आर्थिक पाया', हिंदूंचे धर्मशास्त्र', 'समतेसाठीची विषमता', 'गिरण्यांचे मालक व कामगार', 'खोती ऊर्फ शेतकरी वर्गाची गुलामगिरी' अशा विविध विषयांवर त्यांनी अग्रलेखासोबतच स्फुटलेखही लिहिलेत. यासोबतच बाबासाहेबांनी प्रासंगिक विषयावर आधारित 'हिंदू हे देवलयाचे संरक्षण करणारे अस्पृश्य', 'हिंदू धर्म व अस्पृश्यता', 'बहिष्कृत वर्गातील कामगारांचा कोंडमारा', 'शंकराचार्य की प्रतिसंकराचार्य', 'गिरणी कामगारांचा संप व ब्राह्मणेतर पत्रे', 'मजूर पक्षाचे राजकारण', 'हिंदुस्थानच्या बाबतीत धोरण', 'शुद्धी कशाकरिता पाहिजे', 'कम्युनिझम पाहिजे तर करबंदी का नको?' 'क्रांती कशाला म्हणतात?', 'अस्पृश्यांची पुंडाई की स्पृश्यांची गुंडाई', इत्यादी लेख हे मराठी भाषेचा गौरव करणारे बाबासाहेबांचे अनमोल विचार धन आहे.

बाबासाहेबांचे पत्रकारितेतील योगदान :

डॉ. भीमराव आंबेडकरांनी अस्पृश्योद्धाराची जी चळवळ निर्माण केली त्यात पत्रकारिता ही बिनीची ठरली आहे. ही पत्रकारिता केवळ नागरी जीवन संस्कृतीचा किंवा ग्रामीण जीवन संस्कृतीचाच विचार पोटतिडकीने मांडत नाही तर ती समग्र भारतीय जीवनाच्या परिवर्तनाची पत्रकारिता म्हणून सिद्ध होते. या कारणास्तव प्रा. सुखराम हिवराळे यांनी बाबासाहेबांच्या या पत्रकारितेला 'लोकपत्रकारिता' म्हटले आहे.

डॉ. आंबेडकर यांचा स्वातंत्र्यासंबंधीचा पुरस्कार हा केवळ एका वर्गाचा, वर्गाचा अथवा समाजाचाच फक्त पुरस्कार करणारा नव्हता. तर जो जो गुलाम असेल, बहिष्कृत असेल, तुच्छ मानला जात असेल त्या प्रत्येकाला स्वतंत्रपणे जगता यावे अशा व्यापक अर्थाने डॉ. आंबेडकरांनी स्वातंत्र्याचा अर्थ गृहीत धरला होता. त्यांनी पत्रकारितेत मानवमुक्तीच्या सामाजिक परिवर्तनाचे मूलभूत तत्त्व मान्य केल्याने गुलामांना गुलामीची जाणीव झाली पाहिजे मग ते आपोआप बंड करून उठेल या उक्तीची सार्थकता पटते.

चातुर्वर्ण्यव्यवस्थेची जापडं त्यांनी आपल्या शाब्दिक बाणाने दूर करण्याचा प्रयत्न करित असतानाच उच्चवर्णीयांना ठणकावून सांगितले की, "जोवर या देशातील प्रत्येक व्यक्ती ही खऱ्या अर्थाने स्वातंत्र्याचा हक्क प्राप्त करू शकत नाही तोवर या देशात एकात्मता निर्माण होऊ शकत नाही,"

महाराष्ट्रातील प्रमुख तोडीच्या पत्रकारितेत डॉ. बाबासाहेब आंबेडकर यांचे अग्रणी नाव असायला हवे होते; परंतु मराठी पत्रकारितेच्या इतिहासकाराने तशी नोंद घेतली नाही. याविषयी सुप्रसिद्ध संशोधक डॉ. गंगाधर पानतावणे यांनी 'पत्रकार आंबेडकर' या पुस्तकाच्या प्रस्तावनेत जी माहिती दिली आहे ती उद्बोधक आहे. ते म्हणतात, "एवढा कोरीव वृत्तपत्रीय प्रपंच करूनही डॉ. बाबासाहेब आंबेडकरांना पत्रकार आंबेडकर म्हणून कोणी मानाचा मुजरा केला नाही. मराठी वृत्तपत्रसृष्टी टिळक, आगरकर, परांजपे, केळकर, खाडिलकर, कोल्हटकर, येथेच कुठेतरी थांबत होती. लोकजागृतीचे कार्य करण्यासाठी

वृत्तपत्र हे प्रभावी माध्यम आहे. असे मानणाऱ्या आणि प्रत्यक्ष वृत्तपत्रसृष्टीचा प्रपंच करणाऱ्या बाबासाहेबांचा पत्रकार म्हणून निर्देश न करणे त्यांच्या वृत्तपत्रीय लेखनाचे मूल्यमापन करणे या बाबी अनवधानाने होत होत्या, असे म्हणणे अत्यंत चुकीचे ठरेल. काहींना निर्देश करावा पण तो अत्यंत जुजबी किंवा चुकीचा तरी असा सारा प्रकार आधुनिक मराठी वाङ्मयाच्या इतिहासाचे ग्रंथ प्रकाशित झाले आहेत. त्यात मराठीतील अनेक अज्ञान व्यक्तींचे निर्देश आहेत; पण तिथे बाबासाहेबांच्या पत्रसृष्टीचा विचार नाही. प्र. न. जोशी यांनी 'मराठी वाङ्मयाचा विवेचक इतिहास' यात केवळ एका ओळीतच भलावण केली आहे. वृत्तपत्र आणि मराठी नियतकालिकांचा इतिहास लिहिणाऱ्यांना व मीमांसा करणाऱ्यांनाही विस्मरण झालेले दिसते.

'लोकमित्र' या नियतकालिकाच्या जानेवारी १९२२ च्या अंकात वर्तमानपत्रे त्यांचा इतिहास व त्यांचे कार्य' हा वसंत पौडवाल यांच्या विसाव्या शतकातील वृत्तपत्रांची महत्त्वपूर्ण नोंद घेणारा लेख प्रकाशित झाला आहे. हा दोन भागातील विस्तृत लेख आणि रा. गो. भिडे यांचा एप्रिल-मे १९३० च्या 'यशवंत' या नियतकालिकातील 'मराठी वृत्तपत्रे आणि मासिके' हा लेख. या सर्व लेखातून आंबेडकर यांच्या पत्रकारितेला स्थान नाही हे सत्य मान्य केलेच पाहिजे. बाबासाहेबांशी काही काळ संबंध असलेल्या त्यांच्या मुलाखती घेतलेल्या पर्वते यांच्यासारख्या मराठीतील ज्येष्ठ पत्रकारांच्या 'मराठी जर्नालिझम' या पुस्तिकेत 'खबर', 'जय हिंद', यासारख्या सायंकालीन दैनिकाच आणि 'तेज'सारख्या एकपानी दैनिकाचा उल्लेख यावा पण 'मूकनायक', 'बहिष्कृत भारत', 'जनता', यासारख्या लोकशिक्षणाची व लोकजागृतीची बांधिलकी स्वीकारणाऱ्या पत्रांचा पुसटसा का होईना पण उल्लेख असू नये याला काय म्हणावे???

डॉ. गंगाधर पानतावणे यांनी लिहिलेल्या या संशोधकीय आढाव्यातून डॉ. बाबासाहेब आंबेडकरांकडे समाजव्यवस्थेने पूर्णपणे डोळेझाक केलेली आहे. हा तेव्हाच्या काळातील बाबासाहेबांवर केलेला केवढा मोठा अन्याय आहे, ही विचारधारा लक्षात घेणे महत्त्वाचे आहे. व्यवस्थेने स्वीकारलेल्या बुरसट विचाराखेरीज कोणत्याही विचाराला थारा द्यायचा नाही, मग ते विचार कितीही महत्त्वपूर्ण का असेना हे वरील विवेचनावरून पानतावणे सरांच्या विचारप्रक्रियेतून जाणवते.

बाबासाहेबांच्या पत्रकारितेतील चतुःसूत्री :

स्वावलंबनाचा कित्ता जर मानवाला गिरवायचा असेल तर त्याने सर्वात अगोदर मूलभूत कर्तव्याची जाणीव ठेवायला हवी म्हणून बाबासाहेबांनी स्वातंत्र्य, समता, बंधुता आणि न्याय ही पत्रकारितेची चतुःसूत्री मान्य केली आहे. यातूनच माणूस स्वावलंबी होतो अशी त्यांची मनःस्विता होती.

डॉ. बाबासाहेब आंबेडकर हे 'बहिष्कृत भारत'चे संस्थापक संपादक होते. यात लिहिलेले त्यांचे अग्रलेख अभ्यासताना हे केवळ रकाना पूर्ततेसाठी किंवा आजच्या पद्धतीने सोपस्कारी रचना नसून समाजोद्धाराचा पिंडच स्वीकारल्याची ती पावती होती. या वृत्तपत्राचा अभ्यास न करता जरी आपण पाने चाळली तरी बाबासाहेबांच्या चतुरम्र प्रज्ञेचे आपणास दर्शन घडत जाते. महाडच्या परिषदेनंतर झालेल्या दंगलीनंतर जे विचार मंथन सुरू झाले त्यात त्यांनी हिंदू धर्मची व शास्त्रांची जी मूलगामी चिकित्सा केली आहे ती आजही तेवढीच महत्त्वपूर्ण आहे. 'हिंदूंचे धर्मशास्त्र' या लेखातील तर्कवाद, स्पष्टोक्ती आणि प्रवाही व प्रभावी भाषा यामुळे विरोधकांना देखील यातील विचार वाचून घेण्याची जिज्ञासा वाटते. "आपल्याला बाहेर जाण्याचा मार्ग हिंदू धर्माने मोकळा ठेवला आहे; पण आत येण्याची तोटी बंद पण पाणी सोडण्याची तोटी खुली असलेला हौद जसा शेवटी शुष्क होऊन जातो व शेवटी त्यात पाण्याचा एक टाकही उरत नाही, तशी स्थिती हिंदू समाजाची न व्हावी व सारा अनर्थ टाळावा असे जर वाटत असेल तर जातिभेदाचे उच्चाटन करणे अत्यंत आवश्यक आहे." हे त्यांचे त्यावेळचे उद्गार आजही उद्बोधक आणि प्रेरक ठरते.

'बहिष्कृत भारत' या अंकातील पत्रकारितेचे धोरण स्पष्ट करताना ते म्हणतात की, "काही वृत्तपत्रे ही स्वहित साधून इतरांचे नुकसान होणार नाही अशी बांधिलकी असलेली वृत्तपत्रे आहेत; परंतु अशा वृत्तपत्रात या अनेक जातींच्या प्रश्नांचा

खल होतो. त्यात बहिष्कृतांच्या प्रश्नांचा सांगोपांग ऊहापोह करण्याची पुरेशी जागा मिळणे शक्य नाही. या स्थितीत त्यांचा कैवारी म्हणून खास अस्पृश्यांच्या हिताची चर्चा करण्यासाठी या वृत्तपत्रांचा जन्म झाला आहे.” या वृत्तपत्रात केवळ सामाजिक व राजकीय प्रश्नांवरच त्यांनी आपले निर्भीड मत मांडले नाही तर महारांचे वतन नष्ट व्हावे म्हणून त्यांनी विधानमंडळत कायदा करण्याचा जसा प्रयत्न केला तसाच जनमत जागृत करण्यासाठी त्यांनी लेख, भाषणे यांचा पाऊस पाडला. गरीब शेतकऱ्यांना खोतांच्या जाचातून मुक्त करण्यासाठी खोती निर्मूलन बिल त्यांनी काढले. या चळवळीत महार, मांग, चांभाराप्रमाणेच कुणबी, तेली, माळी, मराठा, ब्राह्मण वगैरे जातींचे तसेच मुसलमान, ख्रिस्ती लोकही समाविष्ट होते.

बाबासाहेबांच्या विविध पैलूंचे दर्शन वृत्तपत्राद्वारे घडते, त्यात त्यांची कृतिशील क्रांतिप्रवणता आणि निर्भीड व्यक्तिमत्त्वाची चुणूक आपल्याला जाणवते. इतिहासाच्या घटनांचा अर्थ ते बुद्धिवादी भूमिकेतून करित आणि या विचारांचा हेतूच राष्ट्रहिताकरिता कसा आहे, हे स्पष्ट करित असे.

‘मूकनायक’ या वृत्तपत्रातील समाविष्ट केलेल्या अंकातून अस्पृश्यांच्या कोल्हापूर आणि नागपूर येथील दोन परिषदांचे वृत्तांत दिलेले आहेत. या दोन्ही परिषदांना छत्रपती शाहू महाराज उपस्थित राहून त्यांनी दलितांच्या चळवळीला मोलाचे मार्गदर्शन केलेले आढळते. त्यांनी बाबासाहेबांच्या कार्याबद्दल गौरवोद्गार काढले आहे. त्यामुळे ही चळवळ खऱ्या अर्थाने अस्पृश्योद्धारासोबतच समाजोद्धारास किती पूरक होती, हे स्पष्ट होते. या वृत्तपत्रात विचार सौंदर्याबरोबरच भाषासौंदर्य, उपहास, उपरोध तसेच निरनिराळी सुभाषितवजा वाक्य विखुरलेले आढळतील; परंतु त्यांचा मूळ पिंड विचारवंतांचा असल्यामुळे विचार प्रबोधन करित त्यांनी या सर्व बाबींचा वापर अतिशय खुबीने केला आहे.

निष्कर्ष :

डॉ. बाबासाहेब आंबेडकरांनी ज्या ध्येयाने प्रेरित होऊन समाजकार्याची बांधिलकी स्वीकारली ती लक्षात घेता त्यांच्या लेखनीतून अखिल मानवांच्या सर्वांगीण विकासाची जीवनध्येय प्रसूत झालेली होती. म्हणूनच त्यांची पत्रकारिता ही युगप्रवर्तक ठरते. बाबासाहेबांनी कोणत्याही एका जातीचा अथवा वर्णाचा विचार करण्यासाठी कधीही पत्रकारिता सुरू केलेली नव्हती. ज्यावेळी त्यांनी पत्रकारिता सुरू केली होती त्यावेळी अस्पृश्यांचे शिक्षणाचे प्रमाण हजारो नऊ एवढे होते. म्हणजेच तळागाळातील शिक्षण नाहीच्या बरोबरीने होते. अशावेळी समाजातील जो सुशिक्षित वर्ग होता त्यांच्यामध्ये माणुसकी निर्माण करणारी मूल्ये ते पत्रकारितेच्या अंगाने समाजात रुजू पाहत होते.

बाबासाहेबांनी समाजातील चातुर्वर्ण्यव्यवस्थेतील जे विचार महत्त्वाचे आहेत त्याचा स्वीकार आपण केलाच पाहिजे असे मत मांडले आहे पण जे विचार माणसाला माणसापासून दूर ठेवणारे आहेत त्यावर त्यांनी घणाघाती प्रहार आपल्या लेखनीतून पत्रकारितेत केलेले आहे. डॉ. बाबासाहेब आंबेडकरांनी सर्वधर्म समावेशक आणि लोकशाहीनिष्ठ पत्रकारितेचा एक आदर्श घालून दिला आहे. सामाजिक परिवर्तन हे सनदशीर मार्गाने व्हावे. समाजातील ऐक्य बाधित होणार नाही याची निष्ठा बाळगणे आणि संपूर्ण समाजाला एका सूत्रात बांधण्याकरिता ‘एक समाज एक मूल्य’ दृढ करण्याकरिता प्रत्येक मानवाचा एकूणच विकास साधणे हाच बाबासाहेबांच्या पत्रकारितेची मूल्यनिष्ठा होय.

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डॉ. विनोद मोरातराव मुंडे

सहायक प्राध्यापक - राज्यशास्त्र विभाग

श्री. साईबाबा लोक प्रबोधन कला महाविद्यालय, वडणे ता. हिंगणघाट जिल्हा - वर्धा ४४२३०७

सारांश :

स्वतंत्र भारताची सार्वभौम जगप्रसिद्ध अशी राज्यघटना लिहून डॉ. बाबासाहेब आंबेडकर भारतीय संविधानाचे शिल्पकार ठरले असून घटनेने आपणास सर्व प्रकारची ताकत दिली आहे. संपूर्ण देशाचा विकास घडवून आणणारी, देशातील माणसांना माणुसकीचे, मानसन्मानाचे आणि नैतिकतेचे दर्शन घडविणारी राज्यघटना संपूर्ण जगाला आदर्शवत अशी ठरणारी, देशातील सर्व जाती, धर्म, पंथ, लिंग, भेद इत्यादी पासून संरक्षण देणारी राज्यघटना बाबासाहेबांच्या शुभहस्ते लिहिली गेली आहे. घटनात्मक सर्व अधिकार संविधानामुळे आज सर्वांना मिळाले आहेत. भारतीय संविधान हे सर्व खाजगी, सार्वजनिक क्षेत्राला मार्गदर्शन व प्रोत्साहन देणारे आहे. समताधिष्ठीत समाजरचना स्थापन होऊन सर्वांना मानवी हक्क प्राप्त व्हावेत हे महात्मा फुलेंचे गृहीतक होते व त्यांच्या विचारांचा वारसा बाबासाहेबांनी स्वीकारून तो समृद्धही केला.

मूलभूत अधिकार, समानता, अनुसूचित जाती-जमाती, जनजाती, धार्मिक, अल्पसंख्याक, आर्थिक व सामाजिकदृष्ट्या मागासवर्गीयांच्या कल्याणासाठी उपाययोजना करणारे संविधान आहे. मूलभूत कर्तव्यांचा भाग हा भारतीय संविधानाचा प्राण आहे. शासकीय ध्येयधोरणे सामाजिक कल्याणाच्या दृष्टीने असली पाहिजेत. समाजात समतेचे अधिष्ठान साकारण्यासाठी आणि कल्याणकारी योजना राबविण्यासाठी सरकारला, धोरणकर्त्यांना काही मार्गदर्शक तत्वांची गरज असते. या तत्वांचाही अंतर्भाव घटनेमध्ये केलेला आहे. डॉ. बाबासाहेब आंबेडकरांनी प्रचंड मेहनत घेऊन भारतीय संस्कृती व विचारधारा विचारात घेऊन रात्रंदिवस काम करून एक उत्तम, आदर्श लवचिक ग्रंथ ते स्वतः आजारी असताना देखील दोन वर्षे ११ महिने व अठरा दिवस सातत्याने, समतोल विचाराची कल्याणकारी संविधान देशाला अर्पण केली आहे.

प्रस्तावना :

प्रत्येक देशाच्या संविधानात काही निश्चित काही उद्दिष्टे असतात. त्या उद्दिष्टांचा त्या देशाच्या संविधानाच्या प्रस्तावनेत उल्लेख केलेला असतो. लिखित स्वरूपाच्या संविधानात त्या देशातील भविष्याच्या वाटचालीचा आलेख रेखाटलेला असतो. भारतीय संविधानकारांनी भारतीय जनतेच्या आशा-आकांक्षांना अनुसरून आणि उद्दिष्टांना व प्रेरणांना समोर ठेऊन भारतीय संविधानाची निर्मिती केली आहे. भारतीय संविधान जगातील इतर संविधानांच्या तुलनेत कितीतरी पटीने उच्चतम समजले जाते. तसेच त्याचे आंतरराष्ट्रीय महत्व कितीतरी पटीने वाढलेले आहे असेच दिसून येते.

भारताचा वैधानिक, औद्योगिक, शैक्षणिक व आरोग्यविषयक संस्कार, संस्कृती व मुल्यविषयक असा सर्वांगीण विकास गतिमानतेने होणे, भारत सर्वार्थाने स्वावलंबी बनविणे, भारतातील कुपोषण, दारिद्र्य, शोषण व विषमता नाहीशी होणे, रोजगार निर्मिती करणे, जगातील इतर देशांना प्रगतीसाठी प्रचंड मदत करण्याची क्षमता निर्माण करणे आणि भारत देश संपूर्ण जगाची शांततामय व कल्याणकारी व विकसनशील देश बनविण्याकडे घटनात्मक तरतुदींचा विचार करून आज संविधानाच्या तत्वावर देशाने उचललेले अत्यंत महत्वाचे पाऊल प्रेरक ठरत आहे. सामाजिक न्याय प्रस्थापित. करण्याचे त्यांचे अलौकिक व्यक्तिमत्व होते. मानव स्वयंपूर्ण व भयमुक्त झाला पाहिजे हा त्यांचा आग्रह होता. त्यांनी दिलेल्या प्रेरणेमुळेच मानवी जीवनाला प्रतिष्ठा प्राप्त झाली आहे हे विसरता कामा नये.

पेपर सादरीकरण्याचा उद्देश :

1. भारतीय संविधानाचा प्राण किंवा आत्मा असलेल्या उद्देशपत्रिकेचा अभ्यास करणे.

2. भारतीय संविधानातील मूलभूत अधिकाराचा आणि कर्तव्यांचा भारतीय नागरिकांवर होत असलेल्या जाणिवांचा अभ्यास करणे.
3. भारतीय संविधानातील राज्यधोरणेच्या निदेशक तत्वांचा भारतीय राज्यव्यवस्थेवर होत असलेला प्रभावांचा अभ्यास करणे.

संशोधनाची पद्धती :

शोध निबंधाच्या सादरीकरणास संशोधनकर्ताने प्रस्तुत विषयाशी संबंधीत आधार सामुग्रीचे संकलनासाठी द्वितीय साधनसामुग्रीचा वापर केला असून विविध संदर्भ ग्रंथ, पुस्तके, मासिके, वृत्तपत्रे, इंटरनेट आणि महत्वपूर्ण चॅनलवरील माहिती इत्यादींचा वापर करण्यात आहे.

घटना समितीचे कार्य :

२६ नोव्हेंबर हा दिवस देशभरात संविधान दिन म्हणून साजरा केला जातो. कारण २६ नोव्हेंबर १९४९ रोजी संसदेत संविधानाला मान्यता देण्यात आली होती. भारतीय राज्यघटना हे जगातील सर्वात मोठे लिखित संविधान आहे. २९ ऑगस्ट १९४७ पासून मसुदा समितीनं आपल्या कामकाजास सुरुवात केली. जवाहरलाल नेहरू, अल्लादी कृष्णस्वामी अय्यर, एन. गोपालस्वामी अय्यंगार, डॉ. बाबासाहेब आंबेडकर, के. एम. मुन्शी., सय्यद मोहमद सादुल्लाह, बी. एल. मित्तर., डी. पी. खैतान अशा दिग्गज नेत्यांच्या मसुदा समितीने भारतीय संविधानाचा मसुदा तयार केला आहे. ९ डिसेंबर १९४६ रोजी घटना समिती गठीत करण्यात आली. सच्चिदानंद सिन्हा या समितीचे हंगामी अध्यक्ष होते पुढं ११ डिसेंबर १९४६ रोजी डॉ. राजेंद्रप्रसाद या समितीचे अध्यक्ष झाले. फाळणीनंतर संविधान समितीच्या सदस्यांची संख्या २९२ झाली. समितीच्या ११ बैठका झाल्या. त्या १६५ दिवस चालल्या समितीच्या १९ उपसमित्या जलद कामकाजाच्या दृष्टीने कार्यरत होत्या त्यात मसुदा समिती होती. या महत्वाच्या समितीच्या अध्यक्षपदी डॉ. बाबासाहेब आंबेडकर होते. या मसुदा समितीच्या ४४ सभा झाल्या. भारतीय राज्यघटना हे जगातील सर्वात मोठे लिखित संविधान आहे. समता, बंधुता, स्वातंत्र्य व न्याय तसेच प्रज्ञा, शील, करुणा व मैत्री या मूल्यांची राज्यघटनेत बीजे रोवून भारताच्या संविधानाची निर्मिती करण्यात आली. मुळ घटनेत १ प्रास्ताविका, ८ अनुसुची, २५ भाग आणि ३९५ कलमे होती. सध्या (जुलै २०१७) मध्ये भारताच्या घटनेत १ प्रास्ताविका, १२ अनुसुची, २५ भाग, ४४८ कलमे, ५ परिशिष्टे आहेत. २०२० पर्यंत १०४ घटना दुरुस्त्या झाल्या आहेत. २६ जानेवारी १९५० रोजीच भारतीय संविधानाचा स्वीकार करण्यात आला. भारत देश प्रजासत्ताक देश म्हणून अस्तित्वात आला.

उद्देशपत्रिकेचे तीन विभाग :

१) उद्देशपत्रिकेनुसार भारतीय राज्यव्यवस्थेचे स्वरूप :

1. सार्वभौम : भारताला अंतर्गत आणि बाह्य धोरण ठरविण्याचा, निर्णय घेण्याचा व अंमलबजावणी करण्याचा अंतिम व सर्वोच्च अधिकार भारताला आहे. भारत परकीय राष्ट्रांचा नियंत्रणापासून मुक्त आहे.
2. समाजवादी : जनतेच्या हिताच्या दृष्टीने उत्पादनाची साधने व देवघेवीचे व्यवहार यावर समाजाची मालकी व नियंत्रण ठेवण्यास वचनबद्ध असलेली राज्यव्यवस्था. उदा. रिझर्व्ह बँक, रेल्वे, वीज, पोलाद अशा उद्योगधंदावर राज्याचे नियंत्रण आहे.
3. धर्मनिरपेक्ष : भारताने कोणत्याही एका विशिष्ट धर्माची बांधिलकी स्वीकारलेली नाही. धर्म ही व्यक्तीच्या जीवनाशी संबंधित बाब आहे. संविधानाने प्रत्येकाला आपआपल्या धर्मानुसार धार्मिक जीवन जगण्याचे स्वातंत्र्य दिले आहे.
4. प्रजासत्ताक : सर्व नागरिक प्रत्यक्ष किंवा अप्रत्यक्षरित्या शासन चालविण्यात सक्रिय भाग घेतात म्हणजेच भारतीय प्रजा आपली सत्ता गाजवित असते.

5. गणराज्य : भारताचा राष्ट्रप्रमुख म्हणजे राष्ट्रपती जनतेच्या प्रतिनिधी कडून निवडला जातो. लोकनियुक्त राष्ट्रप्रमुख असा गणराज्य या शब्दाचा अर्थ आहे. परंतु इंग्लंडचा राष्ट्रप्रमुख लोकनियुक्त नाही. तर तो अनुवंशिकतेच्या तत्वानुसार येतो.

२) उद्देशपत्रिकेनुसार शासनव्यवस्थेची व संविधानाची उद्दिष्टे :

- न्याय** : सामाजिक न्याय म्हणजे समताधिष्ठित समाजव्यवस्था निर्माण करणे, आर्थिक न्याय म्हणजे शोषणमुक्त अर्थव्यवस्था निर्माण करणे आणि राजकीय न्याय म्हणजे नागरिकांना राजकीय सहभागाची मुक्त व न्याय संधी देणे. हे शासनव्यवस्थेचे उद्दिष्ट्ये दिसून येते.
भारत स्वातंत्र्य होताच धर्म, जात, लिंग, शिक्षण, संपत्ती असा भेदभाव न करता वयाची १८ वर्ष पूर्ण करणारा प्रत्येक भारतीय निवडणुकीमध्ये मतदान करू शकतो. परंतु लोकशाहीची अतिशय जुनी परंपरा असणाऱ्या अमेरिकेत १९२० साली, इंग्लंडमध्ये १९२८ साली, रशियात १९३६ साली फ्रान्समध्ये १९४५ साली, इटलीत १९४८ साली तर स्वित्झरलॅंडमध्ये १९७१ साली महिलांना मताधिकार दिर्घ काळाने बहाल करण्यात आला.
- स्वातंत्र्य** : नागरिकांना व्यक्तिमत्त्वाचा विकासासाठी पुरेशा सोयी, सवलती व संधी उपलब्ध असावी. भारतीयांना विचार अभिव्यक्ती, विश्वास उपासना व श्रद्धा याबाबत स्वातंत्र्य प्राप्त व्हावे. उद्देशपत्रिकेत नमूद केलेले स्वातंत्र्य मूलभूत अधिकारांच्या रूपाने साकार झालेले आहेत.
- समता** : धर्म वंश, जात, लिंग या आधारावर असणारा मानवनिर्मित भेदभाव नष्ट करणे. एक व्यक्ति म्हणून प्रत्येकाचा दर्जा समान राहिल आणि कायदासमोर सर्व व्यक्ति समान राहिल. तसेच सर्व व्यक्तींना कायद्याद्वारे समान संरक्षण मिळेल अशी समता प्रस्थापित करण्यात आली.
- बंधुता** : भेदाभेद, प्रांतवाद, जातीय व धार्मिक संघर्षामुळे भारत देश पोखरला जात आहे. म्हणूनच लोकांमध्ये ऐक्य व एकात्मता कायम ठेवण्यासाठी बंधुत्वाची भावना भारतीयांच्या मनात निर्माण करणे आवश्यक आहे. हे घटनाकारांचे उद्दिष्ट होते.

३) उद्देशपत्रिकेनुसार संविधानाचे उगमस्थान :

आम्ही भारतीय लोक... हे उद्देशपत्रिकेतील प्रारंभिक शब्द आणि तसेच आमच्या संविधान सभेने हे संविधान तयार, मान्य आणि स्वीकृत करून स्वतःप्रत अर्पण करित आहोत, हे शेट्टेचे वाक्य यावरून संविधान भारतीय जनतेच्या प्रतिनिधीद्वारे निर्मित आहे. भारतीय संविधान हे अप्रत्यक्ष निवडणूक पद्धतीने निवडून आलेल्या घटना समितीने निर्माण केले आहे. हे स्पष्ट होते. परंतु सन १९५२ च्या पहिल्या सार्वत्रिक निवडणुकीत सर्व भारतीय मतदारांनी लोकसभा अथवा विधानसभेत घटना समितीच्या सदस्यांना प्रचंड बहुमत प्राप्त करून निवडून आणून संविधान निर्मात्यांचा कार्याचा गौरव केला. म्हणूनच भारतीय संविधानाचे उगमस्थान भारतीय जनता आहे.

उद्देशपत्रिकेचे महत्व किंवा असामतान्यत्व :

उद्देशपत्रिका ही संपूर्ण संविधान जाणून घेण्याची मोजपट्टी आहे. ती भारतातील लोकशाही राज्यव्यवस्थेची सनद आहे. उद्देशपत्रिका हा संविधानाचा सर्वात मौल्यवान भाग आहे. सामाजिक, आर्थिक, राजकीय, धार्मिक या आधारावर नागरिकांमध्ये कोणताही भेदभाव न करता स्वातंत्र्य, समता व बंधुता या मूल्यांचा स्वीकार करण्याची संधी दिली जाईल असे उद्देशपत्रिकेत नमूद केले. उद्देशपत्रिका सुरेख अर्थ असणारे गद्दकाव्य आहे, असे म्हटले जाते. भारतीय संविधानातील उद्देशपत्रिकेने जागतिक कीर्तीतीचे विचारवंत अर्नेस्ट बार्कर फार प्रभावित झाले. त्यांनी आपल्या 'The Principle of Social and Political Theory' या ग्रंथात अनुक्रमनिकेनंतर भारतीय संविधानाची उद्देशपत्रिका जशीच्या तशी छापली. उद्देशपत्रिका म्हणजे संविधानाचा आत्मा असून जगातील अन्य सर्व संविधानाच्या उद्देशपत्रिकेमध्ये अत्युत्तम समजला जाते.

भारतीय संविधान आणि मूलभूत अधिकार :

व्यक्तीला मूलभूत अधिकार असतात आणि ते अबाधित राखण्याची जबाबदारी शासनावर असते, हा विचार लोकशाही तत्वज्ञानाचाच भाग होय. हया दृष्टीने मूलभूत अधिकार म्हणजेच मानवी हक्क किंवा नैसर्गिक हक्क होत. भारताच्या संविधानात मूलभूत अधिकारांच्या जाहीरनाम्याचा समावेश असावा, हा विचार १८९५ मध्ये अनी बेझंट हयांनी त्या वर्षाच्या काँग्रेस अधिवेशनात मांडला व तेव्हापासून तो सातत्याने मांडला गेला. १९२८ साली काँग्रेस पक्षाने भारताच्या संविधानाची रूपरेषा सुचविण्याकरिता पं. मोतीलाल नेहरू हयांच्या अध्यक्षतेखाली जी समिती नेमली, तिनेही संविधानात मूलभूत अधिकारांची हमी देणाऱ्या तरतुदी समाविष्ट कराव्यात असे सुचवले. १९३१ च्या कराची काँग्रेसमध्ये मूलभूत अधिकारांचा ठराव पं. जवाहरलाल नेहरू हयांनी मांडला. स्वतंत्र्य भारताच्या संविधानात मूलभूत अधिकार असावेत, हा निर्णय घटनासमितीने एकमताने घेतला. अनु. १२ ते ३५ हयांत मूलभूत अधिकारांच्या तरतुदी समाविष्ट आहेत. हयाला संविधानाचा तिसरा भाग म्हटले जाते. हे मूलभूत अधिकार शासनावर बंधनकारक आहेत. शासनाने हया अधिकारांचा संकोच करणारा किंवा ते नष्ट करणारा कुठलाही कायदा करता कामा नये. असा कायदा केल्यास तो रद्दबाबतल ठरेल. तसेच हया अधिकारांना नष्ट करणारा किंवा त्यांचा संकोच करणारा कायदा जर घटना कार्यान्वित होते वेळी अस्तित्वात असेल, तर तो ती घटना कार्यान्वित होण्याच्या तारखेपासून व मूलभूत अधिकारांशी असलेल्या विसंगतीपुरता रद्दबाबतल होईल. कायदा हयाचा अर्थ संसदेने किंवा राज्य विकास मंडळाने केलेला कायदा, वटहुकूम किंवा त्याखाली देण्यात आलेला हुकूम, नियम, उपनियम, अधिसूचना किंवा कायद्याची क्षमता असलेली रूढी किंवा प्रथा असा आहे. शासनाने असा कायदा करता कामा नये. शासन हया शब्दाच्या व्याख्येत संसद आणि केंद्र सरकार, राज्य विधानमंडळे व राज्ये सरकारे, स्थानिक स्वराज्य संस्था आणि इतर शासकीय अधिकारप्राप्त संस्थांचा समावेश आहे. हयात शासनाने कायदा करून स्थापन केलेल्या महामंडळांचा समावेश तर आहेच; पण जी संस्था शासनातर्फेच कार्य करते, तिचाही समावेश आहे.

हया सर्व अधिकारांचे रक्षण करण्याची जबाबदारी न्यायालयांवर टाकण्यात आली आहे. राष्ट्राची सुरक्षितता संकटात आली असता किंवा अंतर्गत बंडाळीमुळे आणीबाणी घोषित केली गेल्यास भाषण स्वातंत्र्य, सभेचे स्वातंत्र्य, संघटना स्वातंत्र्य, संचार स्वातंत्र्य, वसाहतीचे स्वातंत्र्य आणि व्यवसाय, व्यापार वगैरे करण्याचे स्वातंत्र्य ही सहा स्वातंत्र्ये आणीबाणीच्या काळापुरती निलंबित होतात. तसेच न्यायालयांकडे दाद मागण्याच्या अधिकारासही निलंबित करण्याचा अधिकार राष्ट्रपतींना आहे. संविधानदुरुस्ती करून मूलभूत अधिकारांमध्ये बदल करता येतो. मात्र संविधानाची आवश्यक वैशिष्ट्ये किंवा सारभूत अंगे नष्ट होता कामा नये.

संविधानातील मूलभूत कर्तव्ये :

संविधान निर्मात्यांनी अतिशय कष्टाने देश घडविण्यासाठी निर्माण केलेल्या भारतीय संविधानाचे पावित्र्य जपणे म्हणजे संविधानिक मूल्यांचे आचरण करणे होय. आचरण म्हणजे निस्वार्थीपणे कर्तव्ये व जबाबदारी पार पाडावी लागणार. संविधानात नागरिकांच्या मूलभूत हक्क व अधिकाराचा अंतर्भाव आहे. संविधानाच्या प्रास्ताविकेत समाविष्ट आहे की, स्वातंत्र्य, समता, बंधुता, न्याय, राष्ट्रीय एकता व एकात्मता, धर्मनिरपेक्षता, समाजवाद लोकशाही, गणराज्य प्रस्थायी करायचे आहे. संविधानाचा हा निश्चय व निर्धार नागरिक कर्तव्य पार पाडल्याशिवाय पूर्णत्वास येऊ शकत नाही. हक्क आहेत तर सोबतच कर्तव्येही आहेतच. हक्क व कर्तव्य एकाच नाण्याच्या दोन बाजू आहेत. देशाच्या नागरिकांनी हक्क व अधिकाराबाबत जागरूक व आग्रह असताना कर्तव्यपालनाची जाणीव ठेवणे आवयक आहे.

लोकशाही व्यवस्थेत, प्रत्येक नागरिकांचे कर्तव्यपरायण आणि जबाबदारी यावर लोकशाहीचे यश अवलंबून असते तेव्हा नागरिकांना हक्काबरोबर कर्तव्यांची जाणीव करून देण्यासाठी मूलभूत कर्तव्यांचा समावेश १९७६ च्या ४२ व्या घटना दुरुस्तीद्वारे करण्यात आला. संविधान निर्मात्यांनी संविधानात नागरिकांच्या मूलभूत कर्तव्यांच्या समावेश केलेला नव्हता. तो नंतर करण्यात आला, परंतु आजही ही कर्तव्ये दुर्लक्षित आहेत. बहुसंख्य लोकांना संविधानच माहीत नसल्यामुळे हक्क व कर्तव्ये याबाबत ते अनभिज्ञ व उदासीन आहेत. संविधानाच्या जागृती अभियानामुळे हळूहळू जाणीव होऊ लागेल.

मूळ संविधानात मूलभूत कर्तव्ये नसताना यांचा अंतर्भाव करण्याची काय गरज होती, असे प्रश्न विचारले जाऊ शकतात. नागरिकांना कर्तव्यपालनाची जाणीव करून देऊन राष्ट्राच्या विकासाच्या प्रक्रियेत त्यांचा सक्रिय सहभाग मिळविणे हा यामागील उद्देश आहे व तो योग्यच आहे. लोकांनी, लोकांचे व लोकांसाठी चालविलेले सरकार म्हणजे लोकशाही म्हटले जाते. लोकांची कर्तव्ये निर्धारित करणे व कर्तव्याचे पालन करण्याचा आग्रह करणे हे देशहितासाठी व देश घडविण्यासाठीच आहे. नागरिकांनी देशाच्या कारभारात लक्ष द्यावे, सहभाग नोंदवावा हे अपेक्षित आहे.

राज्य धोरणाची मार्गदर्शक तत्वे :

मूलभूत हक्क दिल्याने जनतेचे कल्याण होत नाही तर त्यासाठी आवश्यक परिस्थिती राज्याने निर्माण करणे अपेक्षित आहे. मूलभूत हक्क उपभोगण्यासाठी राजकीय परिस्थिती अनुकूल असेल, सरकारी अनुकूलता मूलभूत हक्कावर परिणाम करत असते. शासकीय ध्येयधोरणे सामाजिक कल्याणाच्या दृष्टीने असली पाहिजेत. समाजात समतेचे अधिष्ठान साकारण्यासाठी आणि कल्याणकारी योजना राबविण्यासाठी सरकारला धोरणकर्त्यांना काही मार्गदर्शक तत्वांची गरज असते. ही गरज घटनाकारांनी ओळखून सरकारसाठी मार्गदर्शक तत्वांचा अंतर्भाव घटनेमध्ये केलेला आहे. संविधानाच्या चौथ्या भागात मार्गदर्शक तत्वांचे विवेचन करण्यात आले आहे यातील कलम ३६ ते कलम ५१ मध्ये राज्य धोरणाच्या मार्गदर्शक तत्वांचा समावेश करण्यात आला आहे.

१९२८ च्या नेहरू अहवालामध्ये काही मूलभूत हक्क समाविष्ट करण्यात आले होते. तेज बहादुर सप्रू समितीच्या (१९४५) अहवालामध्ये न्यायप्रविष्ट व गैरन्यायप्रविष्ट अशा दोन प्रकारात मूलभूत हक्कांचे विभाजन करण्यात आले होते. संविधान सभेचे कायदेशीर सल्लागार सर बी. एन. राव यांनी वैयक्तिक हक्क दोन गटात विभागण्यात यावे, न्यायप्रविष्ट असलेले व न्यायप्रविष्ट नसलेले असे असतील असे म्हटले. न्यायप्रविष्ट नसलेले हक्क राज्य संस्थेसाठी नैतिक तत्वे म्हणून कार्य करतील. त्यांचा सल्ला मसुदा समितीने स्वीकारला. घटनेच्या भाग ४ मध्ये गैर न्यायप्रविष्ट मार्गदर्शक तत्वे समाविष्ट करण्यात आली. भारताच्या घटनाकारांनी आयर्लंडच्या तत्वांचा आदर्श घेऊन मार्गदर्शक तत्वांची तरतूद केली आहे. सरकारवर नैतिक दबाव राखण्यासाठी भारताच्या घटनेत या तत्वांचा समावेश केला आहे. मार्गदर्शक तत्वांची वैशिष्ट्ये-राज्य धोरणाची मार्गदर्शक तत्वे ही राज्यसंस्थेची मार्गदर्शन करणारी म्हणून निर्माण केली गेली आहेत. मार्गदर्शक तत्वांचे सरकारने पालन केले नाही तर न्यायालयात दाद मागता येत नाही. परंतु सत्ताधारी पक्षाला येण्याच्या सार्वत्रिक निवडणुकीत निश्चितपणे धडा शिकवीता येते. राज्यकारभार चालविण्यासाठी दिशा देणारी ही मार्गदर्शक तत्वे अतिशय महत्वाची मूल्ये आहेत. भारत एक कल्याणकारी राज्य व्हावे येथे समाज व आर्थिक, सामाजिक, राजकीय न्यायावर आधारित समाज साकारावा सामाजिक विषमता नष्ट व्हावी व्यक्ती व्यक्ती गटांना समान संधी समान दर्जा प्राप्त व्हावा ही यात धोरणा मागची भूमिका होती. मार्गदर्शक तत्वे न्याय प्रविष्ट नसली तरी एखाद्या कायद्याची घटनात्मक तपासतांना या मार्गदर्शक तत्वांचा आधार घेता येतो.

भारतीय राज्यघटना आणि वास्तविकता :

तत्कालीन सामाजिक परिस्थिती आणि एकूणच बाबासाहेबांच्या व्यक्तिगत जीवनामध्ये आलेले चढ-उतार अशा प्रचंड संघर्षशील परिस्थितीतही बाबासाहेबांनी इथल्या समाजव्यवस्था आणि राज्य व्यवस्थेसोबत लढा दिला. त्यांनी इथल्या समाजव्यवस्था आणि राज्य व्यवस्थेसोबत लढा दिला. त्यांनी इथल्या प्रस्थापित राजकीय भूमिका घेण्याच्या आणि स्वातंत्र्य आंदोलनातल्या काही महत्वाच्या व्यक्तींसोबत संघर्षरत राहत जी भूमिका मांडली आणि त्या भूमिकेतून जे काही निष्पत्ती निघाली त्याची मांडणी आपल्याला बाबासाहेबांनी संविधानात केल्याचे दिसते. इथे आपल्याला आजच्या राजकीय भूमिकेतून तयार झालेल्या शासन व प्रशासन व त्याचा प्रभाव प्रत्यक्ष, अप्रत्यक्षपणे समाजव्यवस्थेवर झाल्याचे दिसते. भारताच्या संविधानांतर्गत सांसदीय लोकशाहीवर अनेक स्तरातून आक्रमणे होताना दिसून येतात. त्यामुळे भारतात धर्म, भाषा, पैसा, पक्ष प्रदेश वादाची भावना प्रज्वलित करण्यात येथील प्रसारमाध्यमे अग्रेसर आहेत. आज या देशात भ्रष्टाचारामुळे सत्ताधारी आणि त्यांचे हितचिंतक अधिक श्रीमंत होताना दिसत आहे आणि गरीब अधिक गरीब होताना दिसत आहेत. सांसदीय लोकशाही प्रणाली आजही धोक्यात आलेली आहे. खासगीकरण, बेरोजगारी महागाई. यांनी तर

कळसच गाठला आहे. म्हणून लोकशाहीला वाचविण्याकरिता सामान्यातील सामान्य माणसाने आपल्या शरीरातील रक्ताच्या शेवटच्या थेंबापर्यंत लढायला पाहिजे.

शासन म्हणजे लोकशाही अशी साधी सोपी लोकशाहीची व्याख्या असली तरीही लोकशाही ज्या चार खांबावर उभी आहे, ते खांब मजबूत असणे गरजेचे आहे. नाहीतर समाज विघातक कृत्य, अराजकता, विध्वंसक वर्ग संघर्ष, सामाजिक दुष्परिणाम पाहायला मिळाल्याशिवाय राहणार नाही. शिक्षण, आरोग्य, संरक्षण, व्यवसाय, कंपनी, विद्यापीठ, न्यायालये, संसद, संघटना इत्यादी ठिकाणी संविधानाची मार्गदर्शक तत्वे व त्यातील तरतुदीनुसार नियोजन, संघटन, नियंत्रण, संदेशवहन, प्रशासन निर्माण करणारे आपले संविधान आहे. संविधानामुळे भारतीय राज्यव्यवस्थेला सुदृढ, सक्षम, समर्थ बनवून प्रचंड ऊर्जा व शक्ती लाभली आहे. समाजाची पुनर्रचना, समता, स्वातंत्र्य, बंधुता आणि न्यायव्यवस्था या तत्वावर व्हायला हवी. जाती भेदाचे निर्मूलन होऊन सर्वांना समान संधी मिळावी हे बाबासाहेबांचे जीवनकार्य होते. शिक्षणाची दारे सर्वांना खुली व्हावेत यासाठी त्याचा आटोकाट प्रयत्न होता. तो आज आपणास सफल होताना दिसत आहे.

निष्कर्ष :

भारत हे विविधतेने संपन्न राष्ट्र आहे. आपल्या देशात अनेक प्रांत आहेत. प्रत्येक प्रांताची वेगळी बोलीभाषा, संस्कृती, पेहराव आणि रीतिरिवाज आणि अनेक जाती-धर्म असूनही राष्ट्रीय एकता आणि सर्वकष विकास साधण्याची किमया संविधाद्वारेच झाली आहेत. ते भारतीयांच्या आशा आकांक्षांचे खरे केंद्रबिंदू ठरले. जगातील सर्वाधिक विविधता असणाऱ्या राष्ट्रांचे सर्वश्रेष्ठ मूल्यांचे भारतीय संविधान बदलत्या जागतिकीकरणाच्या युगात घटनेतील सांविधानिक मूल्ये भारतालाच नव्हे तर संपूर्ण विश्वाला मार्गदर्शक असून, ते अतुलनीय आणि जगातील सर्व श्रेष्ठ संविधान ठरले आहे. संविधानाचे शिल्पकार महामानव परमपूज्य डॉ. बाबासाहेब आंबेडकर यांना विनम्र अभिवादन !

समारोप :

भारत हा लोकशाहीप्रधान देश आहे. जगातील सर्वात मोठी राज्यघटना डॉ. बाबासाहेब आंबेडकरांनी या देशाला दिली आहे. भारतात अनेक जाती, धर्म, पंथ, वंश, समुदाय, गोत्र, भाषा राहणीमान, प्रांत असतांनासुद्धा सर्वांना भारतीय राज्य घटनेने एका सूत्रात बांधून सर्वांना भारतीय लोकशाही प्रणाली बहाल केली आहे.

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डॉ. बाबासाहेब आंबेडकरांचे महिला सक्षमीकरणामध्ये योगदान

प्रा. गिरीश मन्साराम आत्राम

समाजकार्य महाविद्यालय, कामठी.
जि.नागपूर

डॉ. सुरेश खंगार

फुले आंबेडकर समाजकार्य महाविद्यालय,
गडचिरोली

स्त्री आणि पुरुष ही संसाररूपी रथाची दोन चाके आहेत. अर्थात संसाराचा गाडा चालवायचा असेल तर दोन्ही चाके ही सारख्याच ताकदीची असावी लागतात. परंतु एकंदरीत भारतीय समाजव्यवस्थेचा इतिहास बघता महिलांना पुरुषांच्या तुलनेत कनिष्ठ दर्जा मिळाल्याचे विविध उदाहरणांवरून सिद्ध होते. खरा प्रश्न हा आहे की, संसार सुखाचा करायचा असेल तर त्याच संसाराच्या एका जोडीदाराला निम्न लेखण्याचा विचार स्वतःला पुरुष म्हणणाऱ्या किंवा समाजाचे नेतृत्व करणाऱ्या व्यक्तींना का करावा? जेव्हा की 'स्त्री' शिवाय मानवी जीवनाची कहाणी ही अपुर्ण आहे. इतके सारे माहित असूनही स्त्रीला कमकुवत समजण्याची मानसिकता पुरुष वर्गामध्ये का आहे? हे अजूनही न उलगडलेले कोडेच आहे.

मानवी जीवनाच्या व्यवहारात 'स्त्री' ला विशेष महत्व आहे. ते ओळखून विधात्याने तिला शरीर व स्वभावातील गुणवैशिष्ट्ये विशेष स्वरूपात दिलेले आहेत. स्त्रिया स्वभाव ओळखून शिक्षण दिले पाहिजे व तिच्यावर संस्कार केले पाहिजे अशी समाजमान्यता होती. वैदिककाळात प्रणेत्यांनी ही गोष्ट ओळखून स्त्री जीवनाची उभारणी केली आहे.

वैदिककाळात स्त्रियांना समाजात श्रेष्ठ स्थान प्राप्त झाले होते. ह्याचे कारण शिक्षण हे होते. त्या काळी मुलांप्रमाणे मुलींचाही उपनयन विधी होते असे. स्त्री-पुरुषात भेद केला जात नसे. म्हणूनच त्या काळात अनेक स्त्रियांना तत्वज्ञ, शिक्षक व वादविवादपटू म्हणून नावे गाजविली आहेत. वैदिककाळात स्त्रियांचा दर्जा समाधानकारक होता.

उत्तर वैदिककालखंडात स्त्रियांच्या सामाजिक दर्जात बरेच बदल झाले. हा कालखंड स्त्रियांच्या दृष्टीने फार प्रतिकूल स्वरूपाचा होता. स्त्रियांची सामाजिक अधोगती जी एकदा मनुस्मृतीच्या काळात सुरू झाली ती एकोणविसाव्या शतकाच्या उत्तरार्धापर्यंत अविरत सुरू असल्याचे आढळते. या काळात स्त्रीकडे मनुष्य म्हणून पाहिले जात नव्हते तर एखाद्या भौतिक वस्तूप्रमाणे तिच्याकडे पाहिले जात होते. स्त्रियांना काय तेही अधिकार नव्हते तर घराच्या चार भिंतीमध्ये तिचे जीवन सिमित झाले होते. इ.स. १२०० ते इ.स. १८०० पर्यंतच्या कालखंडाला मध्ययुग म्हणतात. हा काळ म्हणजे दिल्लीला मुसलमान राज्यकर्ते स्थापित झाले तेव्हापासून तर पेशवाई अखेरपर्यंतचा कालखंड होय. इ.स. ५०० नंतरच्या काळात स्त्रियांच्या समाजातील स्थानाची घसरगुंडी सुरू झाली. इ.स. १२०० नंतर मुस्लिम राज्यकर्ते भारतात आले. व त्यावेळी मुस्लिम स्त्रिया पडदनीन असत. त्याचे अनुकरण उत्तरेतील राजघराण्यांनी केले व हळुहळू पडदापद्धती हा उच्च कुलातील लक्षण समजले जावू लागले.

याच काळात वधु पित्याने वरास घ्यावयाची हुंड्याची पद्धत रूढ झाली. या पद्धतीचा स्त्रियांच्या समाजातील स्थानावर परिणाम झाला. मध्ययुगीन काळातील समाज अधिक रूढीवादी झाल्यामुळे तात्कालीन स्त्रियांचा समाजातील दर्जा कमकुवत होत गेला.

१९ व्या शतकातील स्त्रियांची स्थिती (स्वातंत्रपूर्व काळ)

एकोणविसावे शतक म्हणजे इंग्रजी राजवटीचा प्रारंभ काळ. या कालखंडात ईश्वरचंद्र विद्यासागर, स्वामी दयानंद सरस्वती, राजा राममोहन रॉय, श्रीमती अंनी बेझंट, गोपाळ कृष्ण गोखले, महर्षि कर्वे इत्यादि समाज सुधारकांनी स्त्रियांच्या स्थितीत सुधारणा करण्याचा प्रयत्न केला. कारण उत्तर वैदिककाळापासून तर एकोणविसाव्या शतकापर्यंत स्त्रियांचा दर्जा एकसारखा कमकुवत होत गेला. ह्या सर्व गोष्टींचा परिणाम बहुसंख्य स्त्री वर्ग जुन्या रूढी परंपरांना प्रमाण संहिता म्हणून स्विकृती देणे होता

स्त्रीचा अर्थ:-

“स्त्री” हा शब्द संस्कृत शब्दापासून तयार झालेला असून त्याचा अर्थ पसरणे, विस्तारणे असा होतो. म्हणजेच त्यागाने, सृजनशीलतेने स्त्री विस्तारित असते. स्त्री हा समाजाचा एक अविभाज्य घटक आहे. भारतातील स्त्रियांचा विकास म्हणजे पर्यायाने समाजाचा विकास घडून येत असतो. जिथे स्त्री मागासलेली किंवा अप्रगत असते ते घर व समाजही मागासलेला आणि अप्रगतच असतो असा सामाजिक इतिहास आहे

भारतीय समाजात स्त्रियांची स्थिती:-

भारतीय स्त्रीच नव्हे तर जागतिक स्तरावर स्त्रियांचा विचार केला असता असे निदर्शनास येते की, स्त्रियांना समाजात नेहमीच दुय्यम दर्जा देण्यात आलेला आहे. स्त्रियांना गौणत्व दिले जाते. स्त्रियांच्या दुय्यम दर्जाला अनेक घटक कारणीभूत आहेत. या अनेकविध कारणांनी स्त्रियांना विकसीत होण्याची संधी नाकारली गेली आहे व आजही परोक्ष व अपरोक्ष पध्दतीने नाकारली जात आहे

१५ ऑगस्ट १९४७ रोजी आपला भारत देश स्वतंत्र झाला. भारतात २६ जानेवारी १९५० रोजी संविधान लागू झाले भारतीय संविधानाच्या प्रास्ताविकेनुसार भारत एक सार्वभौम, समाजवादी, धर्मनिरपेक्ष लोकशाही घडविण्याचा निर्धार केला संविधानाने आपल्याला मूलभूत अधिकार दिले. संविधानाने दिलेल्या समता, स्वातंत्र्य, बंधुता आणि न्याय या चार स्तंभावर भारतीय लोकशाही विराजमान झाली आहे. याचाच चांगला परिणाम आपल्या जगण्याला मूल्य प्राप्त झालीत

महिला सक्षमीकरण :-

“महिला सक्षमीकरण म्हणजे स्त्रीने स्वतःच्या क्षमतांची ओळख करून क्षमतांचा विकास करावयाच्या घरगुती व सामाजिक निर्णयाच्या प्रक्रियेत सहभागी होण्याचा प्रयत्न करणे.”

“स्त्री सक्षमीकरण म्हणजे “आत्मविश्वासामध्ये वाढ, क्षमता, वृद्धी, सामाजिक जाणीव जागृती, कार्यात्मक साक्षरता, लिंगसमभाव संचेतन, आरोग्यविषयक जाणीव, स्वतः आत्मनिर्भर व वित्तीय संस्थांबरोबर जोडणी घेणे त्यास महिला सक्षमीकरण म्हणतात.”

स्वातंत्र्य मिळाल्यानंतर या देशाची राज्यघटना तयार करण्याचे कार्य डॉ.बाबासाहेब आंबेडकर यांनी केले. राज्य घटनेतील स्त्री पुरुष समानतेचे तत्व घटनेच्या माध्यमातून राबविले जात आहे. जसे की, समाजात लिंग भेदावर आधारीत कुणालाही अधिकार नाकारले जाणार नाही, कोणत्याही देश पदासाठी स्त्रियांना त्या स्त्रीया आहेत म्हणून कोणतीही संधी नाकारणार नाही, स्त्रियांना मतदानाचा अधिकार दिला जाईल, घटनेत स्त्रियांना दुर्बल घटकात समावेश करून स्त्रियांना शैक्षणिक सवलती, राखीव जागा आणि अन्य खास सोयी देण्याची तरतूद करण्यात आली आज आपल्या हक्कांबाबत महिला अधिक जागरूक होत आहेत आपल्या कार्यक्षमतेची त्यांना अधिकाधिक जाणीव होत आहे. लोकसंख्या विषयक अध्ययनातून आढळून येणाऱ्या गोष्टीची उदा. मुलींच्या मृत्यूचे अधिक प्रमाण आणि परिणामी एकूण लोकसंख्येत घटणारे स्त्रियांचे प्रमाण, जगात २००२ च्या आकडेवारी नुसार ३०८३ दशलक्ष महिला आहेत. त्यापैकी १६.३६

टक्के महिला एकटया भारतात आहेत. जागतिक पातळीवर स्त्री-पुरुष प्रमाण लक्षात घेतले असता प्रत्येक १०० पुरुषामागे ९९ महिला आहेत. विकसित देशात ते ९७ इतके आहे. भारताचा विचार केला असता हे प्रमाण ९४ इतके अल्प आहे. याचे प्रमुख कारण म्हणजे भारतातील अंधश्रद्धा व धार्मिक परंपरा होय. संपूर्ण जगाचा विचार करता महिलांचे सरासरी आयुर्मान ६९ वर्ष आहे. त्यांच्यामधील साक्षरतेचे प्रमाण सुद्धा कमी आहे. आर्थिक दृष्ट्या खालचा दर्जा इत्यादींचा विचार करता महिलांच्या आर्थिक स्वातंत्र्याकडे अधिक लक्ष देण्याची गरज आहे हेच सिद्ध होते. भारतीय महिलांचे समाजात असणारे गौण स्थान उंचवायचे असेल तर त्यांच्यासाठी रोजगारीच्या आणि उत्पन्न मिळविण्याच्या संधी निर्माण करणे हा एक महत्वाचा उपाय आहे

समाजाच्या निर्माणीकरीता जिथे स्त्री व पुरुष दोघेही समानतेने कार्य करित असतात. त्या समाजात स्त्रीला माता म्हणून सन्मान आहे. परंतु पत्नी म्हणून ती केवळ उपयोगाची वस्तु आहे. हे निसर्गाचे वैचित्र्य म्हणावे लागेल की, जी स्त्री पुरुषाच्या तुलनेत शारीरिक कमी शक्ती असलेली आहे. तीच स्त्री या शक्तीवान पुरुषाला आपल्या गर्भात नऊ महिणे वाढविते. स्वतःच्या दुग्धपानाने त्याला शक्ती अर्जित करण्यास महत्वाची भूमिका पार पाडीत आहे. परंतु ह्या स्त्रीला एक मानव म्हणून स्वीकारण्यास आपल्या समाजाच्या परंपरा रितीरिवाज, धर्म अमान्य कां करित आहेत असा प्रश्न निर्माण होतो. याबाबत एक विचार आहे तो असा की, स्वातंत्र्यानंतर या देशाची स्वतंत्र घटना तयार करण्यात आली. डॉ. बाबासाहेब आंबेडकरांनी स्त्री-पुरुष समानतेचे तत्व या घटनेच्या माध्यमातून समाजाकरिता कायद्याने लागू केले. त्यात त्यांनी पुढील मुद्द्यावर भर दिला आहे त्यात. १) समाजात लिंगभेदावर आधारित कुणालाही अधिकार नाकारले जाणार नाहीत. भेदभाव केला जाणार नाही. २) कोणत्याही पदासाठी देश स्त्रियांना त्या स्त्रिया आहेत म्हणून कोणतीही संधी नाकारणार नाही. ३) स्त्रियांना मतदानाचा अधिकार दिला जाईल. ४) घटनेत स्त्रियांचा दुर्बल घटकात समावेश करून स्त्रियांना शैक्षणिक सवलती, राखीव जागा आणि अन्य सोयी देण्याची तरतूद करण्यात आली. याशिवाय सन. १९५५ मध्ये डॉ.बाबासाहेब आंबेडकरांनी हिंदू कोड बिलात त्यांनी स्त्रियांकरिता समानता प्रस्थापित व्हावी याकरिता पुन्हा चार अधिनियमांची वाढ केली. त्यात, १) हिंदू विवाह अधिनियम १९५५ २) हिंदू उत्तराधिकार अधिनियम १९५६ ३) हिंदू दत्तक अधिनियम १९५६ आणि ४) हिंदू संरक्षकता अधिनियम १९५६ आहे

स्त्रियांना समानता मिळावी या भावनेने संविधानात समाविष्ट केलेल्या उपरोक्त अधिनियमामुळे महिलांना कायद्याचे पुरेसे संरक्षण मिळाले परंतु या दिशेने कार्यास पूर्णत्व प्राप्त झालेले नाही. परिवर्तन बदल हा निसर्गाचा नियम आहे. परंतु भारतीय स्त्रियांच्या स्थितीत वैदिककाळ व वर्तमानकाळ यामध्ये खुपच भेद दिसत आहे. वैदिककाळातील स्त्रियांच्या तुलनेत आजच्या स्त्रियांच्या स्थितीत सुधारणा जरी दिसत असली तरी ती नाममात्र किंवा पुस्तकात दिसत आहे. कथनी आणि करणीत आजही फरक दिसून येतो. राजकीय क्षेत्रात जगात केवळ ३-५ टक्केच महिला कॉबिनेट मंत्री आहेत. भारतात स्त्रियांना ४८ ते ५५ टक्यापर्यंत मतदानाचा हक्क जरी असला तरी विधानसभेत मात्र महिलांचे प्रतिनिधित्व पुरुषांच्या तुलनेत फारच कमी आहे हे एक कटू सत्य आहे व ते जगजाहिर आहे की, भारत या देशात विभिन्न क्षेत्रात महिलांच्या सहभागानंतरही महिलांवरील अत्याचारात वृद्धी होत आहे. जोपर्यंत स्त्री कोर्टाच्या पायऱ्या चढत नाही, तोपर्यंत ती पतीकडून १८ व्या शतकातले अन्याय, शोषण व हिंसाचार सहन करत आहे. अशिक्षितपणा, परंपरा आणि स्त्रीबद्दलची कनिष्ठतेची भावना ही आजही स्त्रीच्या विकासाला बाधक वा मारक आहे. जोपर्यंत स्त्री ही अबलेपासून सबला बनत नाही, तोपर्यंत तिच्या परिस्थितीत सुधारणा होणे शक्य नाही

जग २१ व्या शतकात येवून पोहोचले आहे. जगासोबत भारताचाही विभिन्न क्षेत्रात विकास झाला. कृषी, शिक्षण, राजकीय, सामाजिक, तांत्रिक, औद्योगिक प्रगती झपाट्याने होत आहे. प्रत्येक क्षेत्रातील प्रगती

मानवाने स्वतःच्या बुद्धिमत्तेच्या बळावर आहे. कुटुंबात स्त्रीचे अस्तित्व अतिशय महत्वाचे व गरजेचे आहे. डॉ. बाबासाहेब आंबेडकर यांनी घटनेमध्ये महिलांना समानतेचे स्थान दिलेले आहे. ज्यामुळे त्यांच्या शैक्षणिक, आर्थिक व सामाजिक स्थितीमध्ये सुधारणा व परिवर्तन होणे ही काळाची गरज आहे. डॉ. बाबासाहेब आंबेडकर यांचे विचार हे जर प्रत्येकाने प्रामाणिकपणे व भावनेने कबुल केले तर स्त्रिला हवे असलेले तिचे अस्तित्व प्राप्त होईल. परंतु हे केवळ मान्य करूनच चालणार नाही तर क्षणोक्षणी ही जाणीव बाळगावी लागेल की, घरातील प्रत्येकाच्या आयुष्यात स्त्रियांची महत्वपूर्ण भूमिका आहे. परंतु हे मान्य न केल्यामुळे अजुनही बहुतांश स्त्रिया आजही त्यांच्या अधिकारांपासून वंचित आहेत

समाजात स्त्रीयांचे स्थान :-

आपण कोणत्याही समाजाच्या संस्कृतीचे विश्लेषण करित असतो. तेव्हा त्या समाजात स्त्रियांचे स्थान व त्यांची भूमिका काय आहे, याचा विचार करावा लागतो. स्त्रियांना आपल्या भूमिका पार पाडतांना शासनाकडून आणि सामाजिक व सांस्कृतिक संस्थांच्याद्वारे कोणते अधिकार प्राप्त होतात आणि त्यांना किती वेळ दिला जातो हे जाणून घेणे महत्वाचे आहे

समाजात स्त्रियांना जे अधिकार व जबाबदाऱ्या पार पाडल्या लागतात, त्या सर्व समाजात एकसारख्या नसतात. उदा मातृप्रधान समाजात स्त्री एक कुटुंबप्रमुख असते. तर पितृप्रधान समाजात पुरुष कुटुंबप्रमुख असतो. ज्या स्त्रिया स्वतःच्या चरितार्थासाठी पतीवर अवलंबून राहात नाही त्यांची स्थिती पतीवर अवलंबून राहणाऱ्या महिलापेक्षा चांगली असते. भूतकाळात समाजात भारतीय स्त्रिला जे स्थान प्राप्त झाले होते त्यानुसार सध्याचे अधिकार प्राप्त झालेले आहेत का असा प्रश्न निर्माण होतो.

भारतीय संस्कृतीला फार मोठी प्राचीन परंपरा आहे प्राचीन काळानुसार भारतात अनेक राजे होऊन गेले. पण भारतीय संस्कृती ही अखंडपणे प्रवाहित आहे. आधुनिक काळातील भारतीय स्त्रिचे स्थान जाणून घेण्यासाठी प्राचीनकाळात तिचे स्थान कसे होते हे पाहिले पाहिजे. विविध काळात तिचे स्थान, भूमिका कशाप्रकारे बदलत गेल्या हे पाहणे उचित ठरेल. बौद्ध धर्मातील 'शेरी गाथेत अनेक उत्कृष्ट भक्तीगीते रचणाऱ्या स्त्रिया विद्वान कवयित्री होत्या. शेरी गाथा लिहिणाऱ्या पटाचारा हिने आपल्या मधूर वाणीने सुमारे पाचशे स्त्रियांना बौद्ध धर्माची दिक्षा देऊन निर्वाणाचा मार्ग दाखविला. बौद्ध धर्माच्या काळात स्त्रियांची बौद्धिक व आध्यात्मिक प्रगती झाली होती. बौद्ध काळात सामाजिक व धार्मिक क्षेत्रात स्त्रियांना मानाचे स्थान होते

स्त्रियांमधून निर्माण झालेल्या प्रभावी वक्त्या व धर्मोपदेशिका हे बौद्ध काळाचे एक वैशिष्ट्य होते. या क्रांतिकारक काळामध्ये सांस्कृतिक व धार्मिक क्षेत्रात सेवेचे अनेक दालने स्त्रियांना खुली झाली. धार्मिक जीवनात व साहित्यात स्त्रियांकडून उल्लेखनीय कार्य झाल्याचे अनेक अध्ययनातून स्पष्ट केलेले आहे

आधुनिक स्त्री जीवन :-

आज स्त्रिया केवळ गृहकार्यात गुंतलेल्या नाहीत. तर त्या घरातून बाहेर पडून आपला आर्थिक व सामाजिक दर्जा वाढविण्याचा प्रयत्न करित आहेत. बचत गट तयार करून त्याद्वारे कुटुंबाचा व स्वयं स्वतःच्या आर्थिक स्तर उंचावत आहेत त्यामुळे पुरुषांच्या बरोबरीने स्त्रिया सामाजिक व राजकीय क्षेत्रात भाग घेत आहेत

आपल्या भारताच्या लोकप्रिय माजी पंतप्रधान स्वर्गीय श्रीमती इंदिरा गांधी हयांच्या कर्तृत्वाने सारा भारतच नव्हे तर सारे जगच परिचित आहे. सुरेखा भोसले ही आगगाडीचे इंजिन चालविणारी पहिली महिला अंतरिक्षयान मध्ये जाणारी कल्पना चावला, सौदामिनी देशमुख विमान चालविते, किरण बेदी, आय.पी.एस. अधिकारी म्हणून उत्कृष्ट कार्य करते. मदर टेरेसा समाजकार्य करणाऱ्या ज्यांना १९७९ मध्ये शांततेचे

मोबेल परितोषिके मिळाले त्याचबरोबर 'भारतरत्न' मॅगसेसे क्वीन ऑफ एलिझाबेथच्या आर्डर ऑफ मेरिट हे पुरस्कार मिळाले. तसेच राष्ट्रपती प्रतिभाताई पाटील इत्यादी महिला भारतात संधी मिळाली म्हणून विविध क्षेत्रात यशस्वीपणे कार्य करतांना भारतात चमकल्या व पुढे आल्या विविध क्षेत्रातील स्त्रियांचे प्रमाण दिवसेंदिवस वाढतच आहे. वैज्ञानिक प्रगतीमुळे नवनविन शोध व सुखसोयी इत्यादीचा लाभ स्त्रियांना मिळालेला आहे. त्या उच्च पदावर राहून आपले कर्तृत्व दाखवित आहेत

स्वातंत्र्यप्राप्तीनंतर भारताचे संविधान निर्माण करण्यात आले. डॉ. बाबासाहेब आंबेडकरांनी स्त्री-पुरुष समानतेचे तत्व या घटनेच्या माध्यमातून समाजाकरिता कायद्याने लागू केले. त्यात त्यांनी पुढील मुद्द्यावर भर दिला १) समाजात लिंगभेदावर आधारित कुणालाही अधिकार नाकारले जाणार नाहीत. भेदभाव केला जाणार नाही २) कोणत्याही पदासाठी देश स्त्रीयांना त्या स्त्रीया आहेत म्हणून कोणतीही संधी नाकारणार नाही ३) स्त्रीयांना मतदानाचा अधिकार दिला जाईल

४) घटनेत स्त्रीयांचा दुर्बल घटकात समावेश करून स्त्रीयांना शैक्षणिक सवलती, राखीव जागा आणि अन्य सोयी देण्याची तरतूद करण्यात आली.

सन. १९५५ मध्ये डॉ.बाबासाहेब आंबेडकरांनी हिंदू कोड बिल पारित केले त्यामध्ये त्यांनी स्त्रीयांकरीता समानता प्रस्थापित व्हावी याकरिता पुन्हा चार अधिनियमांची वाढ केली

१) हिंदू विवाह अधिनियम १९५५ २) हिंदू उत्तराधिकार अधिनियम १९५६

३) हिंदू दत्तक अधिनियम १९५६ ४) हिंदू संरक्षकता अधिनियम १९५६

स्त्रीयांना समानता मिळावी या भावनेने संविधानात समाविष्ट केलेल्या या अधिनियमामुळे महिलांना कायद्याचे पूरेसे संरक्षण मिळाले

स्त्रीबाबतचा अन्यायाचा कायदा

स्त्रीला वारसा अधिकार नव्हता. दत्तक घेण्याचा अधिकार नव्हता आणि असलाच तर पतीच्या संमतीनेच, तिला स्वतंत्र अधिकार नव्हता. पुनर्विवाह करण्याचा अधिकारही रूढीने दिला नव्हता

अंधार युगाचा काळ, हा काळ इतका मोठा होता की प्रतिभावान मोजक्याच स्त्रिया वगळल्या तर सामान्य स्त्रिया या अज्ञानधकारात आणि दास्यत्वात खोलखोल रूतत गेल्या. स्त्रियांच्या अज्ञानाच्या, सेवेच्या, त्यागाच्या पायावर कुटूंबाची उभारणी होत होती. माता म्हणून शब्दानेच तिचा गौरव शिल्लक राहिला होता. प्रत्यक्षात ती एक पाल्य, एक राबणारी पण स्वतंत्र नसलेली स्त्री होती

“महिलांवरील अत्याचार आणि कायदे विषयक तरतूदी”

महिलांवरील अत्याचार ही भारतातील सर्वमान्य गणली जाणारी बाब आहे. वृत्तपत्रांमधून स्त्रीयांवरील अत्याचाराच्या रोजच्या अशा बातम्या वाचून, ऐकून, पाहून कुणालाही त्यांचेबद्दल काहीही वाटेनासे झाले आहे. घटनेच्या कलम १४ नुसार प्रत्येकाला कायद्यापुढे समानता व समान संरक्षण. कलम १५ (३) नुसार कामगार कायद्यांमध्ये स्त्रियांना विशेष सुविधा विषयक तरतूदी, कलम १६ (१) नुसार राज्यसंस्थेतर्गतच्या नेमणूकी व रोजगाराच्या बाबतीत सर्वांना समान संधी त्याला जोडून कलम १६ (२) नुसार लिंगभेदावर आधारित भेदभावावर बंदी घटनेच्या ४ थ्या विभागात मार्गदर्शक तत्वांमध्ये — १९७६ चा समान वेतन कायदा, कलम ३९ (सी) व कलम ४२ नुसार कामाच्या ठिकाणी वातावरण न्याय व माणुसकीला धरून असावे

डॉ.आंबेडकरांच्या वैचारिक प्रभावामुळे महिलांच्या शैक्षणिक, अर्थिक व सामाजिक स्थितीमध्ये होणारे परिवर्तन:— कुटूंबात स्त्रीचे अस्तीत्व अतिशय महत्वाचे व गरजेचे आहे. डॉ. बाबासाहेब आंबेडकर यांनी घटनेमध्ये महिलांना समानतेचे स्थान दिलेले आहेत. ज्यामुळे त्यांच्या शैक्षणिक, आर्थिक व सामाजिक

सामाजिक स्थितीमध्ये सुधारणा व परिवर्तन होणे ही काळाची गरज आहे. डॉ. बाबासाहेब आंबेडकर यांचे विचार हे जर प्रत्येकाने प्रामाणिकपणे व भावनेने कबुल केले तर स्त्राला हवे असलेले तिचे अस्तित्व प्राप्त होईल. परंतू हे केवळ मान्य करूनच चालणार नाही तर क्षणोक्षणी ही जाणीव बाळगावी लागेल की घरातील प्रत्येकाच्या आयुष्यात स्त्रिची महत्वपूर्ण भूमिका आहे

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डॉ. बाबासाहेब आंबेडकरांच्या शैक्षणिक विचारांची प्रासंगिकता

मनीष आत्माराम अवसरमोल

संशोधक विद्यार्थी

प्रस्तावना

डॉ. बाबासाहेब आंबेडकरांनी आपल्या जीवनात शिक्षणाला अनन्यसाधारण महत्त्व दिले आहेत. जातीभेदाचे विषय समाजात कसे पसरले आहेत. त्याचे दाहक अनुभव स्वतः बाबासाहेबांनी देखील शिक्षण घेताना अनुभवले होते. आपल्या या पीडित समाजाला अस्पृश्यतेचे खाईतून बाहेर काढण्यासाठी शिक्षणाशिवाय तरणोपाय नाही हे बाबासाहेबांनी जाणले. त्यामुळे त्यांनी "शिका आणि संघटित व्हा" हा विचार पददलित समाजाला दिला.

आपल्या असामान्य अलौकिक आणि आदरणीय गुणामुळे आणि अफाट अशा कर्तृत्वामुळे बाबासाहेबांना भारतरत्न ही सर्वोच्च पदवी प्राप्त केलेली आहे.

डॉ. बाबासाहेब आंबेडकरांनी विद्येला शास्त्राची उपमा दिली आहे. याद्वारे एखादी व्यक्ती आपले संरक्षण करू शकते. हे शस्त्र धारदार असले पाहिजे. परंतु ते धारदार आहे म्हणून कसेही वापरता येणार नाहीत अत्यंत शांत विचाराने या विद्येरूपे शास्त्राचा वापर केला पाहिजे असा त्यांचा विचार होता. आपल्या अडाणी समाजाला शिक्षणाचे महत्त्व अगदी साध्या सोप्या भाषेत सांगताना ते म्हणतात की, "शिक्षण हे वाघिणीचे दूध आहे ते प्राशन केल्यावर माणसाने माणूस गुरगुरनारच." म्हणजे शिक्षण घेतल्याने माणूस बौद्धिकदृष्ट्या सशक्त होतो.

भारतात विसाव्या शतकात परिवर्तनवादी चळवळ निर्माण करून तळागाळातील समाजाला शिक्षणाची दालने खुली करून नवी दिशा देण्याचे कार्य डॉ. बाबासाहेब आंबेडकरांनी केले. डॉ. बाबासाहेब आंबेडकरांनी विविध शिक्षण विषयक विचार समाजासमोर मांडले. स्वातंत्र्य, समता आणि बंधुता या तत्वांना अनुसरून आपल्या पददलीत समाजाने शिक्षणाची वाटचाल करावी असे बाबासाहेबांना वाटत होते. आपल्या समाजाला त्यांच्या हक्काची, अस्तित्वाची जाणीव केवळ शिक्षण करून देऊ शकते. या अनुषंगाने डॉ. बाबासाहेब आंबेडकर यांनी त्यांचे शैक्षणिक विचार व्यक्त केले आहे. त्यांचे शिक्षणविषयक विचार समजून घेणे महत्त्वाचे ठरते. त्यांचे शैक्षणिक विचार समजून घेणे हा या शोधनिबंधाचे मानस आहे.

संशोधनाची उद्दिष्टे -

1. डॉ. आंबेडकर यांच्या दृष्टीकोनातून शिक्षणाची आवश्यकता समजून घेणे.
2. डॉ. बाबासाहेबांच्या शैक्षणिक कार्याचा आढावा घेणे.
3. डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार जाणून घेणे.
4. डॉ. बाबासाहेबांचे स्त्री शिक्षण विषयक विचार समजून घेणे.
5. डॉ. बाबासाहेब यांच्या शैक्षणिक विचारांची प्रासंगिकता अभ्यासणे.

संशोधनाची गृहितके -

1. डॉ. बाबासाहेब आंबेडकरांच्या मते, शिक्षणाशिवाय तरणोपाय नाही.
2. डॉ. आंबेडकर यांच्या शिक्षण विषयक विचारातून व कार्यातून पददलित समाजामध्ये आत्मभान निर्माण झाले.
3. बौद्धिक विकासाचे व परिवर्तनाचे प्रभावी माध्यम म्हणजे शिक्षण, असे बाबासाहेब म्हणतात.
4. शिक्षणाने अस्पृश्यता, उचनिचता, भेदभाव नष्ट होतो.
5. समाज जागृतीसाठी स्त्री शिक्षण महत्त्वाचे आहे.

डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार -

उच्च शिक्षित डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक स्वरूपाचे विचार हे जनसामान्या करीता तसेच समाजातील दलित, पददलित, महिला, वंचित यांच्याकरिता अत्यंत महत्त्वाचे आहे. दलित समाज हा केवळ शिक्षणामुळे चांगले जीवन जगू शकतो या गोष्टीची जाणीव बाबासाहेबांना होती. त्यामुळे पददलित, महिला, वंचित समाजाच्या विकासासाठी बाबासाहेबांनी शिक्षणाचा मार्ग आपल्या समाजाला दाखवून दिला.

शिक्षणाकडे केवळ पैसा, नोकरी, मानसन्मान इत्यादी दृष्टीकोनातून न पाहता समाजात नैतिकता निर्माण करणे, संस्कृतीचा विकास करणे, सभ्यता निर्माण करणे या दृष्टीने पहावे असे ते म्हणतात. शिक्षण हे मूल्याधिष्ठित असावे शिक्षण आणि त्यात मानवता, विनम्रता, जाणीव, नैतिकता यासारखे मूल्य जनसामान्यांच्या मनावर रुजवली पाहिजे.

बाबासाहेबांना उच्च शिक्षण घेण्यासाठी बडोद्यातील सयाजीराव गायकवाड महाराज यांनी शिष्यवृत्ती देऊन अमेरिकेतील कोलंबिया विद्यापीठात प्रवेश घेण्यासाठी पाठवले. बाबासाहेबांनी कोलंबिया विद्यापीठातून एम. ए. ची परीक्षा सन 1915 मध्ये पास केली तर पीएच. डी. ही पदवी 1916 मध्ये प्राप्त केली. कोलंबिया विद्यापीठाने सन 1922 रोजी बाबासाहेबांना एल. एल. डी. ही सन्माननीय पदवी बहाल केली.

विद्यार्थी जीवनात त्यांना अस्पृश्यतेचे भिषण चटके सोसावे लागले. तरीही न डगमगता कठीण परिस्थितीला सामोरे जात त्यांनी उच्चविद्या प्राप्त केली. स्वानुभवातून पुढे त्याने समाज जागृतीचा जणू वसा उचलला होता. प्रतिकूल परिस्थितीतही प्रचंड महत्त्वाकांक्षा जोपासले पाहिजे. अखंड परिश्रम तपश्चर्या करून ज्ञान संपादन केले पाहिजे. याबाबत ते आग्रही होते.

डॉ. बाबासाहेबांच्या मते, शिक्षण हे माणसाला स्वतःची जाणीव करून देते. उपासमारीने माणूस कुपोषित होतो; परंतु शिक्षणाच्या अभावी माणूस निर्बुद्ध होऊन समाजाचा गुलाम होतो. आपल्यावर होणाऱ्या अन्याया विरुद्ध उठाव करण्याचे सामर्थ्य आणि जाणीवही माणसाला केवळ शिक्षणामुळेच होऊ शकते. त्यामुळे स्वतःचा उद्धार करायचा असेल तर शिक्षण घेणे खूप महत्त्वाचे आहे यावर डॉ. बाबासाहेब ठाम होते. समाजामध्ये असलेल्या विषमतेमुळे समाज परस्परांपासून दुभंगत आहे. शिक्षणाने सामाजिक हितसंबंध व समाजामध्ये समंजसपणाचे वातावरण निर्माण होऊ शकते. त्यामुळे समाजात सर्व प्रकारची विषमता नष्ट करून समाजामध्ये सामाजिक लोकशाही जर प्राप्त करायचे असेल तर

समाज शिक्षित झालाच पाहिजे. समाजातील असमानता नाकारून समतेकरिता सर्वांनी शिक्षण घेणे ही काळाची गरज आहेत असे त्यांचे मत होते.

डॉ. बाबासाहेबांच्या मते, शिक्षण हे एक सामाजिक क्रांतीचे प्रभावी साधन आहेत. सामाजिक समता आणि स्वातंत्र्य यांचे संरक्षण करण्यासाठी आवश्यक शक्ती म्हणजे शिक्षण. शिक्षणाच्या अभावामुळे समाजाची प्रगती खुंटते यांचे विवेचन डॉ. आंबेडकर यांनी आपल्या लेखातून व्यक्त केले आहेत. समाजातील शोषित, पीडित, वंचित समाज घटक व स्त्रिया यांच्या दयनीय व्यवस्थेवरील एकमेव उपाय म्हणजे शिक्षण आहेत असे ते म्हणतात. अन्न, वस्त्र, निवारा या मूलभूत गरजा इतकीच शिक्षणाची गरज डॉ. आंबेडकरांनी सांगितले आहेत. समाजातील विषमता नष्ट करण्यासाठी आणि सामाजिक लोकशाही प्रस्थापित करण्यासाठी त्यांनी शिक्षणाची गरज व्यक्त केली. जिवंत असे पर्यंत प्रत्येक व्यक्तीला अन्नाची व शिक्षणाची गरज असली पाहिजे असे त्यांचे मत होते.

प्राथमिक शिक्षण हे अतिशय दर्जेदार व गुणवत्तेचे असावे कारण प्राथमिक शिक्षण हे सर्व शिक्षणाचा पाया आहेत असे बाबासाहेबांचे मत होते. म्हणूनच त्यांनी प्राथमिक शिक्षणावर विशेष भर दिला. त्यासाठी अनुदानाबाबतची आवश्यकता तत्कालीन शिक्षणमंत्री यांना पटवून दिली. मुलगा अथवा मुलगी यांनी एकदा शाळेत प्रवेश घेतला की त्यांनी संपूर्णपणे सुशिक्षित होऊनच बाहेर पडावे याबाबत ते आग्रही होते. राष्ट्रीय विकासात उच्चशिक्षणाची भूमिका व योगदान महत्त्वपूर्ण आहे त्याबाबत त्यांनी आपला दृष्टिकोन स्पष्ट केला. ते म्हणतात, विद्यापीठाचा मुख्य उद्देश जनतेच्या दारापर्यंत शिक्षण घेऊन जाणे हा असावा. विद्यापीठाचे मूल्यांकन केवळ त्यांच्या ज्ञानसंपादन न होता सामाजिक वागणुकीने झाले पाहिजे. मुंबई विद्यापीठात शिक्षणामध्ये काही बदल सुचवताना ते म्हणतात की, "विद्यापीठाचे कार्य हे नुसते परीक्षा घेण्यापुरते नसून शिक्षणाची गुणवत्ता व परीक्षा हे दोन वेगवेगळे भाग असले पाहिजेत असे त्यांचे मत होते.

डॉ. बाबासाहेब आंबेडकर हे सहशिक्षणाचे पुरस्कर्ते होते. समाज जीवनात स्त्री ही महत्त्वपूर्ण घटक आहेत. ती सुद्धा एक माणूसच आहे आणि म्हणूनच पुरुषाप्रमाणे तिला ही शिक्षण देणे गरजेचे आहे. कोणत्याही समाजाची प्रगती ही त्या समाजातील स्त्री शिक्षणावर अवलंबून असते. त्यासाठी तुमच्या मुलींना शिक्षण द्या न्यूनगंड दूर करा असे त्यांचे म्हणणे होते. उच्चशिक्षण स्त्री-पुरुषांना एकत्र दिले पाहिजे असे त्यांचे मत होते. त्यासाठी स्वतंत्र शाळा व महाविद्यालय स्थापन करण्याची आवश्यकता नाही. कारण स्त्री-पुरुषांची नितीमत्ता जर वाढवायची असेल तर त्यांचा सहवास जास्त घडून आणला पाहिजे असे ते म्हणतात.

डॉ. बाबासाहेबांचे शिक्षण विषयक कार्य -

शिक्षण हे पवित्र कार्य आहेत. शिक्षणाचे पावित्र्य हे घेणाऱ्या व्यक्तीने ठेवायची गरज आहे शिक्षणाचे पावित्र्य राखणे हे प्रत्येक शिक्षण घेणाऱ्या व्यक्तीवर व शिक्षण देणाऱ्या व्यक्तीवर अवलंबून असते. शिक्षण हे माणसाचे चरित्र संवर्धनाचे कार्य आहेत. मानवी सभ्यता व संस्कृतीचा खरा पाया म्हणजे शिक्षण होय. बाबासाहेबांनी चरित्र संवर्धनामध्ये प्रज्ञा, करुणा, शील आणि मैत्री या गुणांचा समावेश केलेला आहेत. या पंच तत्त्वानुसार प्रत्येक विद्यार्थ्यांनी आपले चरित्र बनवले पाहिजे असेही त्यांना वाटते.

बाबासाहेबांनी दलित वर्गातील जनतेला शिक्षण घेता यावे म्हणून विविध शैक्षणिक योजना आखल्या; त्यानुसार कार्यही केलेले आहेत. त्यांनी दलित विद्यार्थ्यांसाठी विविध ठिकाणी वस्तीगृह काढली. 20 जुलै 1924 रोजी त्यांनी 'बहिष्कृत हितकारणी सभा' स्थापन केली. "शिका, संघटित व्हा आणि संघर्ष करा" हे या सभेचे ब्रीदवाक्य होते. या सभेने वस्तीगृह उघडून दलित वर्गात शिक्षणाचा प्रचार व प्रसार केला. विविध ठिकाणी अभ्यास मंडळे, अभ्यास केंद्रे आणि खाजगी व सार्वजनिक वाचनालय उघडून दलित वर्गामध्ये शिक्षणाचा प्रचार केला. 1928 रोजी 'दलित वर्ग शिक्षण संस्थेची' स्थापना केली. दलित समाजातील वर्गामध्ये शिक्षणाचा प्रसार करण्यासाठी शक्य तेवढे प्रयत्न करणे हे या संस्थेचे ध्येय होते. दि. 8 जुलै 1945 मध्ये 'पीपल्स एज्युकेशन सोसायटीची' स्थापना करून मागासलेल्या वर्गातील मुख्यतः अनुसूचित जातीमध्ये उच्च शिक्षणाचा प्रसार करणे हे या संस्थेचे ध्येय व उद्दिष्ट होते. पीपल्स एज्युकेशन सोसायटी अंतर्गत 20 जून 1940 मध्ये 'सिद्धार्थ कला आणि विज्ञान महाविद्यालय' सुरू करण्यात आले. त्यानंतर औरंगाबाद येथे 19 जून 1950 रोजी 'मिलिंद कला व विज्ञान महाविद्यालय' सुरू केले. तसेच सन 1956 मध्ये मुंबई येथे 'सिद्धार्थ विधी महाविद्यालय' स्थापन करण्यात आले. मागासलेल्या विद्यार्थ्यांच्या शिक्षणाकडे विशेष लक्ष देण्याचे कार्य ही महाविद्यालय करित होते. बाबासाहेबांनी विशिष्ट ध्येयाने प्रेरित होऊन या महाविद्यालयाची स्थापना केली होती. ही महाविद्यालय भविष्यामध्ये दलित समाजाच्या शिक्षण पिढीची उद्धाराची उगमस्थाने व प्रेरणास्थान बनलेली आज आपल्याला दिसतात.

बाबासाहेबांनी ऑगस्ट 1936 मध्ये 'स्वतंत्र मजूर पक्ष' स्थापन केला. या संस्थेद्वारे दलित समाजाला सन्मानाने जगता येण्यासाठी त्यांच्यामध्ये सामाजिक व राजकीय जागृती निर्माण केली. दि. 18 जुलै 1942 रोजी नागपूर येथे 'शेड्युल कास्ट फेडरेशन' म्हणजेच 'अनुसूचित जाती महासंघाची' स्थापना केली. अनुसूचित जातीमधील लोकांना आपल्या हक्काची जाणीव करून देण्यासाठी या महासंघाची स्थापना झालेली होती. शेड्युल कास्ट फेडरेशन प्रमाणेच बाबासाहेबांनी 'रिपब्लिकन पार्टी ऑफ इंडिया' म्हणजे 'भारतीय लोकसत्ता पक्ष' यांची स्थापना केली. याद्वारे सर्वाना समान न्याय, हक्क देणे, व्यक्तीचे स्वातंत्र्य, त्यांना समान संधी व अधिकार देणे. स्वातंत्र्य, समता आणि बंधुता यांचा आग्रह धरणे या गोष्टीचा अंतर्भाव केलेला होता.

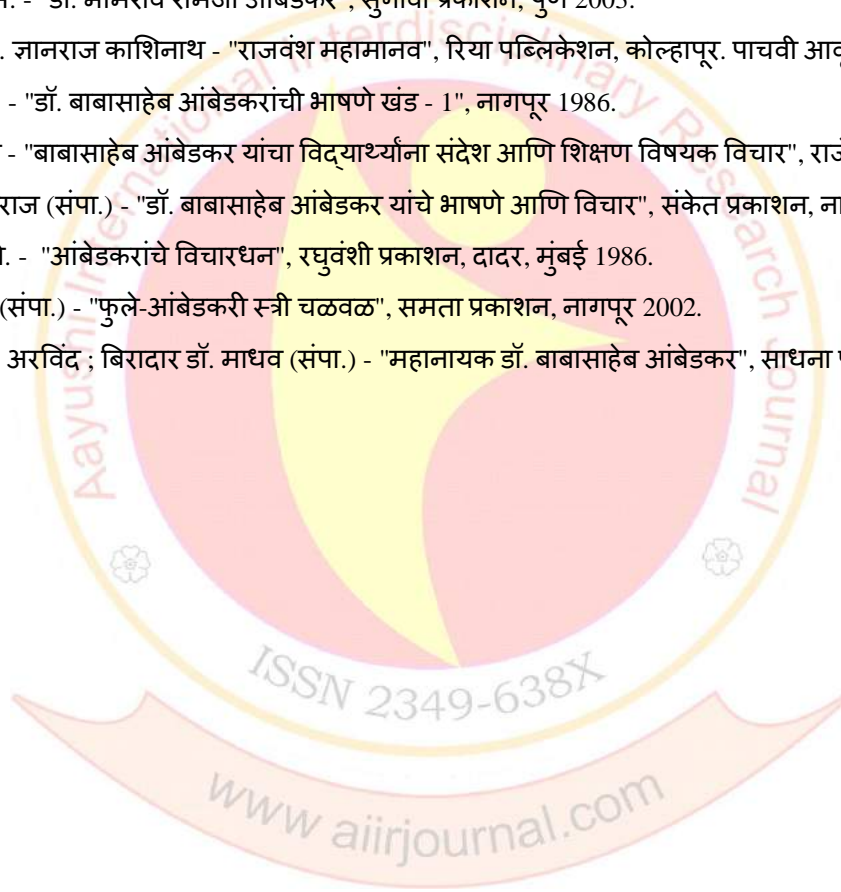
समारोप -

शिक्षण म्हणजे परिवर्तन हे त्यांच्या शैक्षणिक विचारांचे मुख्य शास्त्र होते. शिक्षण हे सामाजिक क्रांतीचे प्रभावी साधन आहेत. म्हणून प्रत्येकाने शिक्षण घ्यायला पाहिजे. शिक्षण म्हणजे सर्वसामान्य माणसाचे प्रबोधन, संघटन करणे. जनसामान्यांचे संघटन व संघर्ष म्हणजे सर्वसामान्य माणसाने प्रस्थापित व्यवस्थेविरुद्ध पुकारलेला बंड होय. डॉ. बाबासाहेब आंबेडकरांनी आपले अखंड आयुष्य शिक्षणासाठी वेचले. बाबासाहेबांचे शिक्षण हे बहुजन समाजातील जनसामान्यांसाठी, वंचितांसाठी होते. त्यांनी आपल्या शिक्षणविषयक विचारातून व कार्यातून दलित समाजामध्ये आत्मभान आणण्याचे महत्त्वपूर्ण कार्य केले. बाबासाहेबांचे शैक्षणिक विचार हे आजच नव्हे तर भविष्यातील अनेक पिढ्यांना मार्गदर्शक अशा स्वरूपाचे आहे.

वाचन, चिंतन आणि लेखन ह्यांवाचून डॉ. आंबेडकरांना दुसरे जीवनच नव्हते. महार जातीत जन्माला आलेला हा व्यक्ती विद्येच्या आणि ज्ञानाच्या बळावर एखाद्या प्राचीन ऋषीपेक्षांही श्रेष्ठ पदाला जाऊन पोहोचला होता. त्यांच्याबद्दल आचार्य प्र. के. अत्रे म्हणतात की, डॉ. बाबासाहेब आंबेडकरां इतका प्रचंड बुद्धीचा, विद्वत्तेचा आणि व्यासंगाचा एकही माणूस महाराष्ट्रांत नव्हे तर संपूर्ण भारतात याक्षणी नव्हता.

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डॉ. बाबासाहेब आंबेडकर यांचे सामाजिक कार्ये

प्रा. प्रफुल ई. ढोके

सहायक प्राध्यापक

मा.अ. मुंदाफळे समाजकार्य महाविद्यालय नरखेड

डॉ. भिमाराव रामजी आंबेडकर हे प्रसिद्ध असे जागतिक दर्जाचे राजनितीज्ञ, अर्थशास्त्रज्ञ, कायेदपंडित, लेखक, समाजसुधारक तत्वज्ञ भारतीय संविधानाचे शिल्पकार मानवी हक्कांचे कैवारी स्वतंत्र भारताचे प्रथम कायदेमंत्री व बौद्ध धर्म पुनरुत्थानक होते. तसेच बहूआयामी व बहूश्रुत व्यक्तीमत्व असलेले डॉ. आंबेडकर हे समाजशास्त्र मानव वंशशास्त्र इतिहासकार, शिक्षणतज्ञ, धर्मशास्त्रज्ञ प्राध्यापक, बॅरिस्टर, वक्ते, पत्रकार, जलतज्ञ, संपादक, स्वातंत्र्यसेनानी, संसदपटु, स्त्रीयांचे कैवारी मंजुरमंत्री आणि भारत देशातील कोट्यावधी शोषित पददलितांचे उध्दारक सुध्दा होते. देशाच्या सामाजिक, आर्थिक, राजनैतिक, कायदा, शैक्षणिक, सांस्कृतिक, विद्यत, जल, कृषी, स्त्रीउध्दार,, कामगार, शेतकरी, औद्योगिकीकरण, दलितोध्दार, अशा अनेक क्षेत्रात अतुलनिय योगदानामुळे डॉ. बाबासाहेब आंबेडकर यांना आधुनिक भारताचे जनक असे संबोधले जाते.

अध्ययन विषयाचे उद्देश:-

- डॉ. बाबासाहेब आंबेडकरांनी केलेल्या सामाजिक कार्यांचे अध्ययन करणे.
- डॉ. बाबासाहेब आंबेडकर यांच्या सामाजिक कार्यामुळे झालेले परिवर्तन अभ्यासणे.

अध्ययन पध्दती:-

अध्ययनकर्त्याने अध्ययन विषयाच्या अभ्यासाठी, माहिती मिळविण्यासाठी दुय्यम स्रोतांचा उपयोग केला. दुय्यम तथ्य संकलीत करण्यासाठी संदर्भग्रंथ, पुस्तके, मासिके वर्तमानपत्र, इंटरनेट इत्यादी माध्यमांचा उपयोग करण्यात आला.

ते स्त्री शिक्षणाचे पुरस्कर्ते होते. औरंगाबाद येथे मिलिंद महाविद्यालयात मुलींनाही प्रवेश दिला. खाणकामगार स्त्रीयांना प्रसूती भत्ता, कोळसा खाणीत काम करणा-या स्त्रीयांना पुरुषांइतकेच वेतन मिळणे, मजुर व कष्टकरी स्त्रीयांसाठी २९ दिवसाची रजा, दुखापत झाल्यास नुकसान भरपाई, कामगार किंवा नौकरी करणा-या स्त्रीला प्रसूती रजा मिळवून देण्यासाठी प्रयत्न केले. डॉ. बाबासाहेबांनी कायदेमंत्री असतांना हिंदु कोडबिलाचा प्रस्ताव लोक सभेत मांडला. लग्नासंबंधी स्त्री-पुरुषांना समान अधिकार मिळणे. स्त्रीयांना घटस्फोटाचा अधिकार मिळणे. स्त्रीयांना पित्याच्या संपत्तीत वाटा मिळणे. इत्यादी कायदेविषयक तरतुदी या बिलाच्याद्वारे मांडण्यात आल्या. त्यांनी स्वतःहा रमाबाईना लिहिण्यावाचण्यास शिकविले होते.

त्यांनी सहकार्यांच्या मदतीने २५ डिसेंबर १९२७ रोजी समारंभ पुर्वक मनुस्मृतीचे दहन केले. मनुने २ हजार वर्षापूर्वी लिहिलेला मनुस्मृती हा ग्रंथ अस्पृश्यांना मुलभुत असे सामाजिक, धार्मिक, आर्थिक अधिकार नाकारत होता. स्पृश्य समाज या ग्रंथातील विचारांचे अूनकरण करुन अस्पृश्य समाजाला अमानवीय वागणुक देत होता. त्यामुळे डॉ. आंबेडकरांनी अस्पृश्यांच्या समस्येचे मुळ असणा-या या ग्रंथाचे दहन केले.

शोषितांना सर्व मुलभुत हक्क मिळावेत यासाठी बाबासाहेब प्रयत्नशिल होते. त्यांनी काळामंदीर प्रवेश सत्याग्रह २ मार्च १९३० रोजी केला.

३१ जानेवारी १९२० रोजी डॉ. आंबेडकरांनी मुकनायक पत्र सुरु केले. मुकनायकाचा प्रमुख उद्देश समाजातील शोषित उत्पीडीत आणि वंचितांना विशेषता बहिष्कृत असपृश्यांना जागृत करणे हा होता. मुकनायकाच्याद्वारे दलितांचा आवाज

जागतिक पातळीवर पोहचविण्याचे कार्य डॉ. आंबेडकरांनी केले. १९२७ मध्ये बहिष्कृत भारत, १९३० मध्ये जनता, १९५६ मध्ये प्रबुद्ध भारत वृत्तपत्र सुरु केले.

महात्मा फुले प्रमाणेच डॉ.बाबासाहेब आंबेडकरांनी इथल्या सामाजिक, आर्थिक, धार्मिक विषमतेचे जातीवादाचे अस्पृश्यतेचे पोषण करणा-या समाजव्यवस्थेचे कंबरडे तोडण्याचा जणू प्रण केला होता. त्यासाठी प्रतिकूल परिस्थितीवर स्वार होवून मार्गातील मोठमोठ्या अडथळ्यांशी टक्कर घेत. समाज कार्याचा एक एक झंजावाती पवित्रा घ्यायला सुरुवात केली.

पाण्याचा प्रश्न गंभिर होता. इथे पाण्यालाही माणसाचा विटाळ होत होता. या धर्म संस्कृतीचा हा दुर्गंध घालविण्याच्या हेतूने डॉ. बाबासाहेब आंबेडकरांनी १९२७ साली महाडचा सत्याग्रह छेडला. दलितांना पिण्याच्या पाण्यावरिल हक्कही नाकारला गेला होता. डॉ. आंबेडकरांनी २० मार्च १९२७ रोजी महाराष्ट्रातील रायगड येथे महाड येथील चवदाळ तळ्यातील पाणी प्राशन केले. व पाण्यावर दलितांचाही हक्क संवर्णांप्रमाणेच आहे. हे दाखवून दिले. हा डॉ. आंबेडकरांचा पहिला सत्याग्रह होता.

पाण्याच्या प्रश्नाची लाट विरत नाहीत तोच डॉ. आंबेडकरांनी विषा प्रमाणे जहाल प्रतिग्रामी अशा मनुस्मृतीचेदहन केले.

१९३० ते ३२ या काळात डॉ. आंबेडकर इंग्लंडमधील गोलमेज परिषदांना उपस्थित होते. या परिषदांमधून डॉ. आंबेडकरांनी पहिल्यांदा सामाजिक समता व सामाजिक स्वातंत्र्यासंबंधीची मागणी केली. या परिषदांमध्ये दलितांसाठी स्वतंत्र व राखीव मतदार संघ तसेच दलितांना निवडणुकीत सहभागी करून घेण्याची मागणी केली. गोलमेज परिषदांच्या निमित्ताने भारतीय दलित अस्पृश्यांच्या दुःखाला डॉ. आंबेडकरांनी जागतिक मंचावर नेण्याचा प्रयत्न केला.

डॉ. आंबेडकरांनी सामाजिक प्रबोधनाची सुरुवात १९२० पासून केली. सार्वजनिक जिवनातील डॉ. आंबेडकरांचे प्रथम भाषण ठरले. ते कोल्हापुर संस्थानातील माणगांव येथे २१ व २२ मार्च १९२० मध्ये दक्षिण महाराष्ट्रातील बहिष्कृत वर्गाची परिषद आयोजित करण्यात आली होती. डॉ. आंबेडकर या परिषदेचे अध्यक्ष होते. त्यांच्या वक्तृत्व प्रवासास इथून सुरुवात झाली.

डॉ. बाबासाहेब आंबेडकरांनी दलितांचा सामाजिक दर्जा उंचावण्यासाठी शिक्षण क्षेत्रातही भरिव अशी कामगिरी केली. त्यांनी वंचित दलित समाजाच्या शिक्षणासाठी पिपल्स एज्युकेशन सोसायटीची स्थापना केली. त्यांना उच्च शिक्षणाद्वारे समता, स्वातंत्र्य, बंधुभाव ही मानवी मुल्ये स्विकारलेला एक स्वाभिमानी आधुनिक समाज निर्माण करावयाचा होता. डॉ. बाबासाहेबांच्या शैक्षणिक चळवळीचा हाच खरा मुलाधार होता. त्यांनी इंग्रज सरकार कडून मागासवर्गीय विद्यार्थ्यांसाठी ३ लाख रुपयाचा निधी मिळविला होता. पिपल्स एज्युकेशन सोसायटीच्या वतीने त्यांनी १९४६ मध्ये मुंबईत सिध्दार्थ कला व विज्ञान महाविद्यालय, १९५० मध्ये औरंगाबाद येथे मिलिंद महाविद्यालय, १९५३ मध्ये मुंबईत सिध्दार्थ वाणिज्य व अर्थशास्त्र महाविद्यालय, तर १९५६ मध्ये मुंबईत सिध्दार्थ विधी महाविद्यालय अस्पृश्य मुलांच्या शिक्षणासाठी सुरु केले. १४ जून १९२८ रोजी डॉ. बाबासाहेब आंबेडकर यांनी दलित शिक्षण संस्थेची स्थापना केली. दलित घटकांच्या माध्यमिक शिक्षणाची सोय या मार्फत करण्यात आली. तसेच मुलांना वस्तीगृह उपलब्ध करून देण्यात आले. यासाठी इंग्रज सरकार कडून अनूदान ही मंजूर करवून घेतले. तसेच इतर धर्मदाय संस्थांकडून आर्थिक मदत मिळविली.

जातीगत भेदभवाला संपविण्यासाठी व अस्पृश्यता नष्ट करण्यासाठी आंबेडकरांनी “बहिष्कृत हितकारणी सभा” स्थापन केली. मागासलेल्या वर्गात शिक्षण सामाजिक व आर्थिक सुधारणा करणे हा या मागचा हेतू होता. तसेच या सभेमार्फत अस्पृश्यांच्या कल्याणासाठी शाळा, वस्तीगृहे व ग्रंथालये सुरु केली.

हिंदु धर्मात सामाजिक न्याय मिळणार नाही म्हणून धर्म परिवर्तन आवश्यक आहे या विचारातून त्यांनी लाखो अनूयायांसोबत नागपुर येथे १४ ऑक्टोबर १९५६ ला बौद्ध धर्मात प्रवेश केला.

निष्कर्ष:-

- डॉ. आंबेडकरांच्या कार्यमुळे दलितांच्या सामाजिक स्तरात परिवर्तन झाले.
- डॉ. आंबेडकरांच्या कार्यामुळे दलित विरोधी वाईट प्रथा, चालीरितींना पायबंद बसला.
- डॉ. आंबेडकरांच्या कार्यामुळे समाजातील सर्वच घटकांच्या उत्कर्षासाठी मदत झाली.

संदर्भग्रंथ:-

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स्त्री उद्धार आणि डॉक्टर बाबासाहेब आंबेडकर

डॉ. नलिनी भगत

सहा. प्राध्यापक

कुंभलकर कॉलेज ऑफ सोशल वर्क, वर्धा.

प्रस्तावना :

डॉक्टर बाबासाहेब आंबेडकर हे नारी मुक्तीसाठी सतत लढणारे होते. महात्मा फुल्यांचा वारसा त्यांच्याजवळ होता. फुले यांच्या कार्याची प्रेरणा त्यांनी घेतली होती. म्हणूनच ते आपल्या पत्नीला रमाबाईला लिहिलेल्या एका पत्रात म्हणाले मी नारी उन्नतीसाठी व नारी मुक्तीसाठी लढणारा एक योद्धा असून स्त्रियांची प्रतिष्ठा वाढविण्याकरिता आवश्यक तो संघर्ष केला ज्यांचा मला सार्थ अभिमान आहे बाबासाहेबांनी या प्रयत्नात केवळ दलित स्त्रीच नजरेसमोर ठेवली नाही तर संपूर्ण हिंदू स्त्रीच्या उत्थानासाठी हिंदू कोड बिल ची रचना केली .

स्त्रीमुक्तीच्या संदर्भातले दुसरे कोणते व्यवहारिक प्रमाण देता येणार नाही. डॉक्टर राजेंद्र प्रसाद यांनी बाबासाहेबांच्या स्त्रीमुक्ती आंदोलनाला सातत्याने विरोध केला तरी पण न डगमगता एकटे पणाने त्या विरोधाला सतत आव्हान दिले हिंदू कोड बिल ची अवहेलना होत आहे. असे दिसताच त्यांनी तात्काळ मजूर मंत्रीपदाचा राजीनामा दिला. देवदासी प्रथेला आळा बसावा म्हणून, सतत संघर्ष केला आंबेडकरांच्या सामाजिक समतेच्या आंदोलनात स्त्री शक्ती स्त्री मुक्तीला प्राधान्य दिले जाते.

डॉक्टर आंबेडकर आणि महिला :

डॉक्टर आंबेडकर हे आत्मदेवार हेच जीवनाचे अंतिम सामर्थ्य मानत होते अस्पृश्यांमध्ये तेजस्विता निर्माण करण्यास स्वाभिमान स्वावलंबन व आत्मसन्मानाची निकड होती. हे त्यांनी वेळीच जाणले आपली अंतक करणे आपणच ठोठावल्या शिवाय आत्म जागर होणार नाही व या आत्म जागरा विना उद्धार नाही. आपल्या अभ्यासपूर्वक सामाजिक, राजकीय, आर्थिक, शैक्षणिक, सांस्कृतिक, धार्मिक आदी विषयावर मते मांडून दलितांच्या दबलेल्या अस्मितेला जागे केले बाबासाहेबांनी पत्नी रमाबाई ला त्यांच्या विठ्ठल दर्शनाच्या आग्रह बाबत एकदा अशीच समजूत घातली पंढरपूरला जाण्यात अर्थ नाही विठोबा भक्तांना दूर लोटतो तो का देव आहे. आपण असे तीर्थ निर्माण करू की जिथे कोणालाही दूर लोटले जाणार नाही, या मनोनिग्रहाने एका स्त्रीच्या देवभोळ्या अंधश्रद्धाळू मनाला दिलासा मिळाला. असे नाही तर या देशात समस्त स्त्रियांकडे परमेश्वराची पाहण्याची दृष्टी दिसून येते.असे देवाचे दर्शन काय मिळणार दुःख हे माणसाला कधी चुकवता येत नाही.

बाबासाहेबांनी भगवान बुद्ध आणि त्यांचा धम्म या महान ग्रंथाची निर्मिती करून आजच्या स्त्रीला आचरणाची एक नवीन दिशा दाखविली स्त्रीचा न्यूनगंड नेमका दूर करून स्त्री फक्त चूल आणि मूल सांभाळणारी पुरुषांची दासी एवढेच तिची भूमिका नसून ती एक शक्ती आहे. तिच्या सृजन शक्तीची ओळख पुरुष संस्कृतीला

नाही ती धैर्याचे महामेरू जन्माला घालते सुखदुःखाच्या पलीकडची वेदना घेऊन ते पुरुषांना घडविते तिच्या सुप्त गुणांची पारख करून विकासाच्या नव्या दिशा जर तिला प्राप्त झाल्या तर प्रत्येक क्षेत्रात तिची आगेकूच राहिल, हे बाबासाहेबांनी स्पष्ट केले बाबासाहेब स्त्रीयांना उद्देशून बोलतात सतत त्यांना स्वतःला बदलविण्याचा उपदेश करीत सामाजिक समतेच्या आंदोलनात स्त्री पुरुष समानता यावर फुले आगरकरांनी जितका भर दिला तितकाच भर हिंदू कोड बिल च्या रूपाने डॉक्टर बाबासाहेब आंबेडकरांनी स्त्रीमुक्तीच्या संदर्भात दिलेला होता डॉक्टर बाबासाहेब आंबेडकरांच्या चळवळीला स्त्री ला प्रमुख स्थान त्यांनी दिले होते. स्त्री हीच या समाजाचा उद्धार करेल म्हणून आपल्या भाषणातून ते महिलांना उद्देशून सतत सांगत राहिले की तुम्ही तुमच्या मुलांना शिकवा नीटनेटके रहा गळ्यात ढीगभर काचेचे मणी घालू नका बाबासाहेबांना स्त्री वर्गावर होणारा अन्याय सतत डाचत होता. त्यांनी केवळ उपदेश पर भाषण दिले नाही तर तिच्यात क्रांती व्हावी आमूलाग्र बदल व्हावा त्यांना निर्माण करण्यासाठी कसोशीने प्रयत्न केले.

हिंदू कोड बिल च्या या रूपाने त्यांनी स्त्रियांच्या समान हक्क यावर शिकामोर्तब केला त्यांना पुरुषांमागे प्रत्येक क्षेत्रात समान हक्क व दर्जा मिळावा यासाठी कायद्याच्या तरतुदीनुसार स्त्रीदास्य विमोचन केले. डॉक्टर बाबासाहेब आंबेडकरांच्या स्त्री विषयक कार्य हे त्यांच्या दलित भगिनी पुरतेच मर्यादित नाही. तर ते या देशातल्या तमाम हिंदू स्त्रीच्या उद्धार करिता कार्य आहे. अस्पृश्य जातीत बाबासाहेबांचा जन्म झाला. एवढ्यावर हिंदूंनी व हिंदू स्त्रियांनी जाऊ नये हिंदू कोड बिल हे केवळ दलित स्त्रियांसाठीच नाही तर हिंदू स्त्रियांच्या हक्काची सनद होय. कलम 14 व 18 मध्ये स्त्री-पुरुष यात कोणताही भेदभाव न करता समानता प्रस्थापित केली. हे सर्व कार्य स्त्री वर्गाला उच्चपदस्थ करण्यासाठी केले. स्त्री वर्गावर असे अनंत उपकार आंबेडकरांनी केले म्हणून ते केवळ दलितांचे कैवरी नाही तर संपूर्ण स्त्रियांच्या उन्नतीसाठी झटणारे मूर्तिमंत आहेत. स्त्रीच्या समानतेवर गदा आणून त्यांना सतत मातृत्व बहाल करणाऱ्या पुरुषांना थोडी तरी समज यावी देशाच्या प्रगतीस खीळ होणारी लोकसंख्या वाढू नये स्त्रीचे दौर्बल्य नाहीसे होऊन तिला समाजात मिरवता यावे तीआनंदी व निरोगी राहावी यासाठी देशाला कुटुंब नियोजनाची अत्यंत गरज आहे हे या भारतात आवर्जून सांगणारे बाबासाहेब आंबेडकर पहिले एकमेव राजकीय सुरु होते. त्यांनी संपूर्ण स्त्री वर्गाबद्दलचा आदर वेळोवेळी व्यक्त केला समाजोन्नतीसाठी स्त्रीया फार मोलाची कामगिरी करू शकतात हे त्यांनी आवर्जून सांगितले आजच्या स्त्रीमुक्तीची स्वातंत्र्याची निर्भीडपणा ची प्रगतीची बिजे फुलांच्या नंतर केवळ आंबेडकरांच्या भाषणात रुजलेली दिसतात. आजची महिला ही आंबेडकर प्रणित विचारांचा वारसा घेऊन वाटचाल करते तिने आज सर्व क्षेत्रे आपल्या हुशारीने व बुद्धीने चिकाटीने काबीज केली आहे. राजकारण समाजकारण साहित्य कारण आदित स्त्री आगेकूच आहे .काही वर्षापूर्वी इंदिरा गांधी या देशाच्या पंतप्रधान राहिल्या एका विधवेने देशाचा कारभार करावा का असा कुत्सित प्रश्न करणार्यांच्या तोंडात बाईने चपराक मारली व स्त्री कुठेही कमी नाही हे दाखवून दिले.

हिंदू कोड बिल आणी डॉक्टर बाबासाहेब आंबेडकर

चातुर्वर्ण हिंदू समाजाची रचना कायद्यान्वये नष्ट करण्याचे महत्त्वपूर्ण कार्य या विधीद्वारे व्हायचे होते या बिलाला स्वतंत्र भारताचे प्रथम पंतप्रधान पंडित जवाहरलाल नेहरू यांच्या कार्यकाळात ठेवले गेले परंतु हिंदू प्रेमी परंपरा वादी बांधवांनी या बिलाला हिंदूच्या मृत्यूचे वारंट घोषित केले. हिंदू परंपरेला मृत्यू यामुळे येईल असे त्यांना वाटले. हे बिल हिंदू साठी शाप ठरले किंवा दुःख ठरले असे डॉक्टर बाबासाहेब आंबेडकर यांच्या अथक परिश्रमाचे ते फळ होते.

हिंदू कोड बिल आणी स्त्री-स्वातंत्र्य

हिंदू कोड बिलाला चा अर्थ म्हणजे हजारो वर्षांपासून पुरातन काळापासून चालत आलेल्या सामाजिक विषमतेचे भेदभाव उच्चनीचतेची आणि दुष्ट चालीरीती चे मुळापासून उच्चाटन करणे होय. स्त्रियांना पुरुषांच्या बरोबरीने स्थान मिळून हिंदू समाजातील चातुर्वर्ण व्यवस्था कायद्याने नाहीशी करणे होय. या बिलातील कलम असे कोणत्याही स्त्रीला स्वतःच्या मर्जीने किंवा सिव्हिल विवाह करण्याचा अधिकार आहे. ती आंतरजातीय विवाह करू शकते आई-वडिलांच्या मर्जीविरुद्ध मनपसंद मुलाशी तो कोणत्याही जाती धर्म पंथाचा असो एका विशिष्ट वयानंतर ती विवाह करू शकते हिंदू कोड बिल म्हणजे स्त्रीमुक्तीचा जाहीरनामा होय. हिंदू कोड बिलाची निर्मिती करून स्त्रियांना असाहय अबला वअपमानित करणाऱ्या मनूच्या धार्मिक कायद्यांचा छेद दिला. भारतीय स्त्रियांचे मनुवाद्यांनी केलेली ससेहोलपट नष्ट करण्याची बाबासाहेबांनी कायद्याद्वारे त्यांना स्थैर्य सुरक्षितता व सन्मान प्राप्त करून देण्याची भूमिका घेतली. हिंदू समाज व्यवस्थेत शूद्रा प्रमाणे स्त्रियांवर ही तितकाच अन्याय केला आहे. याचा हिंदू धर्म शास्त्राचा अभ्यास केल्यावर उत्तरार्धात त्यांना जाणीव झाले. हा अन्याय दूर करून स्त्रियांना पुरुषांच्या बरोबरीने हक्क मिळवून देण्यासाठी त्यांनी कंबर कसली. नेहरूंनी भारताचा कायदे मंत्री म्हणून निवड केल्यावर या दृष्टिकोनाला अनुसरून स्त्रियांना पुरुषांच्या बरोबरीने हे राजकीय हक्क देणारा देशाच्या राज्य घटनेचा मसुदा त्यांनी तयार केला. आणि त्यांना सामाजिक हक्क मिळावेत असे मनाशी ठरवून हिंदू कोड बिलाच्या पाठपुरावा केला.

हिंदू कोड बिलाच्या मसुदा प्रसिद्ध झाल्यावर त्याला चारही बाजूंनी फार मोठ्या प्रमाणावर विरोध होऊ लागला बहुपत्नी तत्वावर घातलेली बंदी घटस्फोटाचा व नवऱ्यापासून वेगळे राहण्याचा स्त्रीला दिलेला हक्क मुलांच्या बरोबरीने मुलीला मालमतेत वारसा विधेयकाला तिच्या मालमतेवर संपूर्ण हक्क यामुळे सर्व बाजूंनी या सहीते वर टीका होऊ लागली. पहिल्या पत्नीला पुत्र नसल्यास पिंड दानासाठी आणि वंशाचा नाश टाळण्यासाठी पतीला दुसरी पत्नी करण्याचा हक्क तसाच कायम ठेवून हिंदूच्या बहुपत्नीत्वाचा वर बंदी घालण्यात यावी याचे ही अनेकांना वैषम्य वाटले त्याहून हिंदू कोड बिल सर्व धर्मांच्या लोकांना लागू करण्यात यावे अशी मागणी पुढे येऊ लागली घटस्फोटाचा हक्क दिल्याने कुटुंब पद्धतीचा सत्यानास होणार आहे असाही विवाद करण्यात आला. हिंदू कोड बिल एप्रिल 1947 रोजी प्रथम घटना घटनासमितीत मांडले गेले त्यानंतर ते तसेच पडून होते फेब्रुवारी

1951 पर्यंत विधेयकाची फक्त चार कलमी संमत झाली या दिरंगाईमुळे आंबेडकर अस्वस्थ होत गेले विधेयकाला खरा विरोध डॉक्टर राजेंद्र प्रसाद यांच्यासारख्या काँग्रेसच्या काही प्रमुख नेत्यांना होता पार्लमेंटच्या बाहेर या विधेयकावर गजर चालू असल्याने हे मंजूर केल्यास 1952 च्या निवडणुकीत काँग्रेसचा पराभव होईल अशी त्यांना भीती वाटत होती. हा कायदा मंजूर व्हावा अशी नेहरूंची मनापासून इच्छा होती. परंतु प्रमुख सहकार्यांच्या दडपणाखाली त्यांना शेवटी माघार घ्यावी लागली आणि विधेयक मागे घेण्याचा त्यांनी निर्णय घेतला तेव्हा आंबेडकरांचा भ्रमनिरास झाला आणि त्यांनी मंत्रिपदाचा राजीनामा दिला.

हिंदू कोड बिलाचे विरोधक

या बिलाला कट्टर विरोध करणाऱ्यांमध्ये अग्र गाणी होते गांधीवादी कार्यकर्ते हे बिल पास होऊ नये म्हणून अनेक डाव खेळले गेले प्रथम तर उगाच कांगावा केला की हिंदू कोड बिलाच्या मसुदा समितीचा नसून हे डॉक्टर आंबेडकरांचे बिल आहे यांनी दुसरी चाल असे घेतली की या विषया मर्यादित लोकमत घेतले गेले जनतेला मत व्यक्त करण्याची संधीच दिली नाही शेवटी आणखी एक कुटील डाव रचला यावर बिलावर विचार व्यक्त करण्याची सदस्यांना हवा तितका अवधी द्यावा वेळेचे बंधन लावू नये पंडित नेहरू ने अनेक वेळा वचन देऊनही संविधान सभेत हे बिल पास होऊ शकले नाही. कारण सन 1952 मध्ये प्रथम सर्वत्र होणाऱ्या आम निवडणुकीचे भवितव्य लक्षात घेऊन रूढीवादी परंपरा पुढे नेहरूंनी मान ठेकवली भारतीय संविधानाचे अध्यक्ष मावळणकर हेही मनातल्या मनात या बिलाचे विरोधक होते पुरुषांनी या स्त्री हक्काला विरोध तर केलाच पण स्त्रियाही मागे नव्हत्या डॉक्टर श्यामाप्रसाद मुखर्जी यांची आई व मुखर्जी यांची पत्नी रेणू मुखर्जी विरोधकांमध्ये सर्वात पुढे होती. हिंदूवादी चटर्जी हे बिल रद्द व्हावे यासाठी आकाश पाताळ एक करत होते सवर्ण हिंदू आपला विरोध प्रकट करण्यासोबत मुसलमान सदस्यांना सुद्धा भडकवीत होते. ज्यांचा स्वतःचा इस्लाम कायदा वेगळा होता त्यांना ही सोबत मिळविले. त्यात ते आघाडी वर होते विरोधकांमध्ये पंडित मैत्रा करुणा करण में कामत आदींनी या बिलाला आंबेडकर स्मृती म्हटले पंडित बिहारीलाल भार्गव यांनी तर भविष्यवाणी कथन केली ते म्हणाले हिंदू कोड बिल पास झाले तर हिंदू समाजाचा विनाश होईल.

हिंदू कोड बिलातील काही महत्वपूर्ण कलमे :

1. सर्व जातीच्या स्त्रियांना समान संधी व पुरुषांच्या बरोबरीने समान हक्क व अधिकार हवेत.
2. मुलांना वारसा हक्क मिळायला हवा यांचा स्व कमाईवर संपूर्ण अधिकार असायला हवा.
3. पतीसोबत स्त्रीला राहणे अशक्य असल्यास तिला त्यांच्यापासून विभक्त होण्याचा अधिकार हवा.
4. विभक्त झाल्यानंतर तीला पत्नीच्या कमाईतून निर्वाहाची व्यवस्था करण्यात यावी.
5. जर स्त्रीमध्ये कोणताही दोष नसेल तर अशा स्थितीत पतीला दुसरा विवाह करता येऊ नये.
6. आंतरजातीय व आंतरधर्मीय विवाह यावर बंधन असू असू नये.

7. समाजामध्ये स्त्रियांना शुद्ध समजू नये.
8. प्रत्येक क्षेत्रात स्त्रियांच्या संख्येनुसार तिला प्रतिनिधीत्व मिळावे.

संदर्भ ग्रंथ सूची :

1. फुले आंबेडकरी आणि, स्त्री मुक्ती चळवळ, डॉ. लांजेवार ज्योती, संकेत प्रकाशन, नागपूर.
2. आंबेडकरी क्रांतीबीजे 2006, ताराचंद खांडेकर, संकेत प्रकाशन, नागपूर.
3. लिंबाळे शरजकुमार, प्रजासुर्य प्रचार प्रकाश,कोल्हापूर.
4. गणवीर रत्नाकार, डॉ. बाबासाहेब आंबेडकर आणि हिंदू कोड बील, नेहा प्रकाशन, नागपूर.



डॉ. बाबासाहेब आंबेडकर : एक महान शिक्षणतज्ञ, त्यांचे शिक्षणातील योगदान**डॉ. ज्योती रा. तन्हाणे**सहाय्यक प्राध्यापक (वाणिज्य विभाग),
नवप्रतिभा महाविद्यालय, उमरेड रोड, नागपूर**प्रस्तावना :**

भारताच्या इतिहासात स्वर्णाक्षरात ज्यांच्या व्यक्तिमत्वाचे दैदिप्यमान अशा विविध पैलूंची नोंद आहे असे अजरामर गतिमान व्यक्तिमत्व म्हणजे डॉ. बाबासाहेब आंबेडकर या पृथ्वीतलावर "न भूतो न भविष्यती" अशी कारकीर्द, की ज्याची पूर्तता कोणतीही व्यक्ति करू शकणार नाही. शैक्षणिक, सामाजिक, आर्थिक, राजकीय, संविधानिक अशा सर्वच क्षेत्रात आपल्या स्वकर्तृत्वाच्या ठसा उमटविणारे एकमेव अद्वितीय असे व्यक्तिमत्व म्हणजे डॉ. बाबासाहेब आंबेडकर.

या अष्टपैलू युगप्रवर्तकाचे शैक्षणिक क्षेत्रातील योगदान अमुल्य आहे. अन्यायाला, अत्याचाराला वाचा फोडायची असेल दीनदलितांना न्याय, अस्पृश्यांना त्यांचे हक्क, संरक्षण मिळवून द्यायचे असेल तर उच्च शिक्षणाशिवाय पर्याय नाही, हे त्यांनी जाणले होते. अखंड ज्ञानसाधनेच्या ध्येयाने डॉ. भीमरावांचे शिक्षण अविरत सुरू होते. आपल्या अत्युच्च महात्त्वाकांक्षेनुसार संपूर्ण शिक्षण पूर्ण करून "महाज्ञानी" बनण्यात यशस्वी झाले. २७ वर्षांच्या शैक्षणिक साधनेत डॉ. भीमरावांनी सतत साधेपणाला, विधायकतेला, आणि रचनात्मकतेला प्राधान्य दिले.

२१ व्या शतकातील तरुणाईला, दीनदलितांना, गरजवंतांना, लोकशाही युगातील प्रत्येक स्त्री-पुरुषाला बाबासाहेबांचे विचारधन प्रेरणादाई ठरेल यात शंका नाही.

अद्वितीय, अभुतपूर्व असा लक्षणीय महापराक्रम

ज्या काळात भारतात दीनदलितांना शिक्षण घेण्याला बंदी होती, जाचक अशी बंधने होती, त्याकाळी महार जातीत जन्मलेले डॉ. भीमराव हे देशातील आणि परदेशातील विद्यापिठांच्या एकापेक्षा एक वरचढ अशा उच्च विद्याविभूषित पदव्यांनी महाज्ञानी महापुरुष बनले. हा तर भीमरावांचा प्रशंसनीय, अनुकरणीय विलक्षण असा महापराक्रमच होता.

"भारतरत्न" डॉ. बाबासाहेब आंबेडकर या महामानवाच्या दैदिप्यमान यशाचा आदर, प्रशंसा, सम्मान आणि गौरव वाढविण्याचा बी.ए, एम.ए, पी.एच.डी, एम.एस्सी, डी.एस्सी, बार-अॅट लॉ, एल.एल.डी आणि डी.लिट या त्यांचा सन्माननीय पदव्या म्हणजे जणू काही सोन्याच्या अलंकाराला हीऱ्यांचे कोंदणच.

स्वतंत्र भारताच्या राज्यघटनेच्या या प्रमुख शिल्पकारानी अमेरिकेत न्युयॉर्क येथील कोलंबीया विद्यापिठाची एम.ए ची उच्च पदवी प्राप्त केली. पी.एच.डी साठी १९१६ जून ला सादर केलेला प्रबंध १९१७ मध्ये मान्वही करण्यात आला. पण प्रत्यक्षात ८ जून १९२७ रोजी पी.एच.डी ही अत्युच्च पदवी जाहीर केली. १९२१ मध्ये लंडन विद्यापिठाची एम.एस्सी त्यानंतर डी.एस्सी ही अत्युच्च पदवी प्राप्त केली. त्याच कालावधीत लंडन येथे असतांना "ग्रेज इन" मधून डॉ. भीमरावांनी बार-अॅट लॉ ही पदवी प्राप्त केली आणि ते बॅरिस्टर होण्यात, आपले अत्युच्च ध्येय गाठण्यात यशस्वी झाले. मराठी, इंग्रजी, पर्शियन, जर्मन, फ्रेंच, गुजराती अशा विविध भाषांचे ते अभ्यासक होते. भाषाप्रेमी डॉ. बाबासाहेबांचा व्यासंग दांडगा होता.

डॉ. बाबासाहेबांचा नारा “शिका संघटीत व्हा संघर्ष करा.....”

डॉ. बाबासाहेबांनी आपल्या दलित बांधवांना ठासून सांगितले “शिक्षण हीच शोषण मुक्तीची पायवाट आहे”. जर शिकाल, संघटीत व्हाल तरच अन्यायाला वाचा फोडू शकाल, तेव्हाच संघर्षाची मशाल पेटेल आणि क्रांती आणता येईल. यशस्वी ज्ञानोपासना आत्मसात करून त्या अगाध साधनेचा उपयोग जनउध्दारासाठी केला. या महामानवाने स्वयंकृतीतून आपल्या कर्तृत्वाचा ठसा उमटविण्यास सुरवात केली. साक्षरतेचा मंत्राचा सर्व जगात ठसा उमटविणारा हा देवदूत रात्रंदिवस जगाच्या उध्दारासाठी लढला. आपल्या बांधवांचे अश्रू पूसायचे असतील त्यांना न्याय मिळवून द्यायचे असतील तर शिक्षणाशिवाय तरणोपाय नाही आणि त्यासाठीच शिका, संघटीत होवून अन्यायाला वाचा फोडा संघर्ष करा असा कृतीपर संदेश दिला.

शिक्षणातील विषमता, असमानता दूर करणे

ब्रिटिश काळात शिक्षण जरी सर्वांसाठी खुले असले तरी, दलित, गरीब बांधवांना शिक्षणात बऱ्याच होत्या, स्पृश्य-अस्पृश्य ही भावना पावलोपावली होती. जात, धर्म, पंथ, प्रांत, लिंग या अनेक क्षेत्रात विषमता दिसून येत होती. आणि ही विषमता राष्ट्रिय एकात्मतेच्या कार्यात अडसर ठरते हे डॉ. बाबासाहेबांनी जाणले. तेव्हा सर्वांना समान हक्क शिक्षणाचे सार्वत्रिकरण आणि विषमता दूर करण्यासाठी सर्वांना संघटित केले. जनजागरण, प्रोढांसाठी रात्रशाळा, जनआंदोलन केले. समाजाची विषमता दूर करून संघटीत रूप या महामानवाच्या अथक प्रयत्नांनी गवसले.

सर्वांना मोफत, सक्तीचे आणि सवलतीच्या स्वरूपात शिक्षण

प्राथमिक शिक्षण सर्वांना समान मिळाले पाहिजे ही भूमिका घेवून डॉ. आंबेडकरांनी १९२० मध्ये मागणी केली. संधी मिळताच भारतीय संविधानामध्ये कलम ४५ अन्वये १४ वर्षापर्यंतच्या मुलामुलींना सक्तीच व मोफत शिक्षण द्यावे असे सुचविले. प्राथमिक शिक्षणाच्या सार्वत्रिकीकरणाबरोबरच विद्यापिठीय शिक्षणाची संधी सर्वांनाच मिळावी याकरीता उच्च शिक्षणाचे महत्व पटवून दिले. तसेच शिक्षण हे सवलतीच्या स्वरूपात दिले गेले पाहिजे आणि समानतेसाठी शिक्षण असले पाहिजे. डॉ. भीमराव आपल्या दलित बांधवांना उद्देशून म्हणत, शिक्षण म्हणजे वाधिणेचे दूध आहे. जो शिक्षण घेईल तो आत्मसात करेल आणि आपल्या विवेकबुद्धिचा विचार करून कार्य करेल तो निश्चितच गुरगुरत्याशिवाय राहणार नाही.

पिपल्स एज्युकेशन सोसायटीची स्थापना

अस्पृश्य समाजात शिक्षणाचा योग्य प्रसार होवून त्यांचा मागासलेपणा, अंधश्रद्धा, संपुष्टात याव्या ही डॉ. आंबेडकराची भूमिका होती. अस्पृश्य समाजाची पिळवणूक थांबावी त्यांना सन्मानाने, आदराने जगता यावे यासाठी लढा देणे सुरूच होते. शिक्षणाच्या प्रचारासाठी ८ जूलै १९४५ रोजी आपल्या धोरणाचाच एक भाग म्हणून त्यांनी “पिपल्स एज्युकेशन सोसायटी” या संस्थेची स्थापना केली. गोरगरीब, मागासलेल्या सर्व जाती-जमातीमधील मुलांना उच्च शिक्षणासाठी शिष्यवृत्त्या, वसतीगृहे, मोफत शिक्षणाच्या संधी उपलब्ध करून समाजपयोगी ”ध्येय व धोरणे” पिपल्स एज्युकेशन संस्थेच्या घटनेत डॉ. बाबासाहेब आंबेडकरांनी नमूद केली होती.

उच्चशिक्षण हा अस्पृश्योन्नतीचा एकमात्र उपाय असल्याचे सांगणारे डॉ. भीमराव आंबेडकर हे महान शिक्षणतज्ञ पहिले द्रष्टे पुरुष ठरतात. सहा करोड अस्पृश्य दिनदलितांचे दुःख साऱ्या जगासमोर मांडावे म्हणून अस्पृश्यांचा पुढारी म्हणून मी येथे आलो आहे, असे परखड मत आंतरराष्ट्रीय स्तरावर पहिल्या गोलमेज परिषदेत मांडले. अस्पृश्य समाजाच्या शैक्षणिक प्रगतिसाठी डॉ. बाबासाहेब आंबेडकरांनी २० जूलै १९२४ रोजी “बहिष्कृत हितकारीणी सभा” या संस्थेची स्थापना केली. त्यामधून प्रौढांसाठी रात्रशाळा, वाचनालये सुरू करण्यात आली. त्यांचा या प्रयत्नांमुळेच अस्पृश्य समाजाला शिक्षणाची योग्य उपलब्ध झाली व शिक्षित झालेला समाज आपल्या हक्कासाठी कार्यप्रवृत्त झाला.

शिक्षणास मुल्यांचे अधिष्ठान असावे, शिक्षणातून शिस्तचा विकास होतो आणि शिक्षणातूनच विनय व शिल निर्माण होते. प्रज्ञा, शिल, करूणा या मुद्र्याचे संवर्धन करून प्रत्येक मनुष्याला आपल्या स्वकर्तृत्वातून चारीत्र्यनिर्मिती करावी लागेल. त्यांनी शिक्षणाला मानवी मनाच्या अन्न व शक्तीची उपमा दिली आहे.

स्त्रियांच्या शिक्षणाबाबत डॉ. आंबेडकराचा दृष्टिकोन

स्त्रियांच्या शिक्षणाबाबत डॉ. आंबेडकराचा दृष्टिकोन अत्यंत पुरोगामी व आधुनिक होता. भारतातील स्त्रियांच्या मागासलेपणा दूर करून त्यांचा शिक्षणाचा प्रसार करण्यासाठी प्रत्येक प्रांतीय सरकारने प्रत्येक ठिकाणी किमान ५० मुलींचे वसतीगृह सुरू करावे. मुलामुलींना सर्व सरकारी निमसरकारी शाळांमधून फ्रीशिप, स्कॉलरशिप देण्याची तरतूद करावी असा डॉ. बाबासाहेबांचा आग्रह होता. स्त्रियांनी नैतिक व वैचारिक मध्ये शिक्षणाद्वारे आत्मसात करावी. स्वावलंबन, स्वाभिमान व आत्मोद्धार शिक्षणानेच होत असल्याने स्त्रियांनी शिक्षणात अग्रेसर राहावे असे त्यांचे मत होते.

डॉ. बाबासाहेब आंबेडकरांचे विचार २१ व्या शतकात मार्गदर्शक

डॉ. भिमरावांनी तीरस्कार आणि अपमानाकडे दुर्लक्ष करून अनेकांच्या बहुमोल सहकार्याने जीवनोपयोगी ज्ञान प्राप्त करण्यास प्राधान्य दिले. संपुर्ण भारतीय समाजाच्या आणि देशाच्या उध्दारासाठी, जनशिक्षण, जनप्रबोधनावर भर देवून वृत्तपत्रे मासिके यातील लेखाद्वारे सक्तीचे शिक्षण, प्राथमिक, माध्यमिक, उच्च माध्यमिक, परदेशी शिक्षण, स्त्री शिक्षण इ. पैलूंवर मार्गदर्शन केले.

डॉ. बाबासाहेब आंबेडकरांचे विचार हे २१ व्या शतकात भारताला महासत्ता बनविण्यासाठी मार्गदर्शक ठरतील असे भविष्यवेद वर्तवण्यात येत आहे. समाजातील प्रत्येक स्तरांवर हे विचार प्रत्यक्षात उतरवण्यासाठी चळवळ सुरू झाली आहे. त्यात भारतीय समाज व्यवस्थेचे बदलते स्वरूप, आधुनिकतेमुळे होणारी स्थित्यंतरे, बदलांचा स्विकार, स्पर्धामधील सहभाग, शिक्षणाचा प्रसार, शैक्षणिक मुल्यांची जपणूक, स्त्रीशिक्षण या सर्व बाबी भविष्यात भारत महासत्ता बणण्याचे द्योतकच आहेत. डॉ. बाबासाहेब आंबेडकरांच्या विचारांचे फलित साध्य होतांना दिसत आहे.

संदर्भग्रंथ सूची

- | | | |
|---|---|------------------------------|
| १) महामानव डॉ. बाबासाहेब आंबेडकर | - | क्रांती महाजन |
| २) म. गांधी डॉ. आंबेडकर विचारधारा | - | डॉ. व्ही.व्ही. भास्कर |
| ३) महामानव डॉ. भिमराव रामजी आंबेडकर | - | डॉ. ज्ञानराज काशीनाथ गायकवाड |
| ४) समकालीन सहकार्यांच्या आठवणीतील डॉ. बाबासाहेब आंबेडकर | - | विजय सुखाडे |
| ५) महामानवांचा आदर्श आणि विद्यार्थांची बुध्दिमत्ता | - | सुश्री. सुरेखा तु. भगत |

भारतरत्न डॉ.बाबासाहेब आंबेडकरांचे शिक्षणविषयक विचार व कार्य

उर्मिला नारायण दोहने.

एम.ए.(सामाजशास्त्र)एम.एस.डब्ल्यु, सेट.

के./ऑ. बी.जामगडे, १६ हिवरीनगर नागपूर.४०००८

सारांश :

“शिक्षा , संघटित व्हा, संघर्ष करा.” या महत्वपूर्ण संदेशात प्रत्येक मनुष्याच्या विकास व उन्नतीचे सामर्थ्य आहे. डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार हे जनसामान्यांसाठी तसेच वंचितांसाठी होते. मानवी जीवनमुल्य विषयक शिक्षणाचा महामंत्र देणा-या समाजसुधारकांच्या शैक्षणिक वारसा घेवून आपला शैक्षणिक दृष्टीकोन समजापूढे मांडला.डॉ. बाबासाहेब आंबेडकरांचा शैक्षणिक विचार व कार्य बघितले तर ज्ञान आणि विज्ञान व तंत्रज्ञानावर आधारित त्यांची शैक्षणिक प्रणाली देशाच्या विकासासाठी आधुनिक समाजसेवेसाठी संदर्भ सांगणार ठरते. शिक्षणप्रणाली संपूर्ण मानवी जिवन उजळून टाकणारी एक प्रक्रिया आहे. या वाक्याचा परामर्श त्यांच्या शैक्षणिक विषयक विचार व कार्य या प्रणालीतून दिसून येते.त्यांच्या सेवेचा वारसा देशातील लोकांना आदर्श मार्गदर्शक व दिशादर्शक ठरलेला आहे. तसेच ते दलितांचे कैवारी म्हणून देखील ओळखले जातात. अशा या थोर महापुरुष डॉ. बाबासाहेब आंबेडकर यांचे नाव अग्रक्रमाने घेतात.

प्रस्तावना

“या युगातील पहिल्या श्रेणीतील अलौलिक पुरुषांमध्ये डॉ. बाबासाहेब आंबेडकर यांचे स्थान आहे. जे आजवर जगात पददलितांचे रक्षणकर्ते व कैवारी होवून गेले.मानवी स्वातंत्र्याचे शिल्पकार होउन गेले. त्यात बाबासाहेबांचे स्थान सर्वोच्च आहे”.

वरील ओळीतून धनंजय कीर यांनी डॉ. बाबासाहेब आंबेडकरांच्या कार्याचा गौरव अधोरेखित केला. डॉ. आंबेडकर म्हणजे शस्त्रविणा लढणारा योद्धा होय.स्वतः प्रतिकूल परिस्थितीत देशाबाहेर जावून उच्च विद्या विभूषित झाल्यावर आपल्या बुद्धीमत्तेचा उपयोग तळागळातील समाजाला करुन देवून अन्यायी धोरणातील विसंगतीचे आपल्या आक्रमक शैलीत खंडण करणारे जनतेचे कैवारी भारतीय इतिहासातील महामानव म्हणजे भारतरत्न डॉ. बाबासाहेब आंबेडकर होय.

मानवी जीवनातील शिक्षणाचे महत्व अनेक विचारवंतानी सांगितले आहे.डॉ. बाबासाहेब आंबेडकरांनी शिक्षणाचे महत्व ओळखले होते. ते चोवीस तास विद्येची उपासना करित असत. विद्येशिवाय मानवाला शांतता व माणुसकी नाही. म्हणून विद्या सर्वांना अवगत झाली पाहिजे असे त्यांचे शिक्षणाबाबत मत होते. मानवी जिवन व शिक्षण यांचा परस्परसंबंध असल्याने त्यांनी सांगितले.म्हणून अस्पृश्य समाजातील लोक शिक्षणापासून वंचित ठेवल्या गेलेल्या इतर सर्व जाती या सर्वांचा मागसलेपणाचे दुःख, दारिद्र्याचे कारण म्हणजे त्यांचे अज्ञान होय. असे त्यांना वाटते. म्हणून अस्पृश्य समाजातील समाजाचा सर्वांगीण विकासासाठी उज्वल भविष्यासाठी प्रगतीसाठी शिक्षण आवश्यक असून व्यक्तीची मानसीक ,बौद्धीक विकास घडवून आणणारे सामाजिक गुलामगिरी नष्ट करणारे व स्वतंत्र मिळवून देणारे शस्त्र आहे.जर माणुस म्हणून जागावयाचे असेल तर शिक्षणाशिवाय पर्याय नाही हा त्यांचा संदेश होता. त्यांच्या लिखणातून, भाषणाद्वारे, कार्य कर्तृत्वाद्वारे शैक्षणिक विषय विचार व त्यांनी केलेले कार्य दिसून येतात. शिक्षण अभावी आपल्या लोकांच्या मागासलेपणाची जाणीव त्यांना नेहमी होती. म्हणून शिक्षणाचा प्रसार करण्यासाठी त्यांनी प्रत्येक साधनाचा उपयोग करुन शिक्षणाविषयक कार्य केले.

संशोधनाचा उद्देश :

१. डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचारांचे अध्ययन करणे.
२. डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक कार्याचा आढावा घेणे.

संशोधन पध्दती :

प्रस्तुत शोध निबंधामध्ये दुय्यम स्रोतांचा अवलंब करण्यात आला असून यामध्ये या विषयाशी संबंधित प्रकाशित लिखान, संदर्भग्रंथ, नियतकालीके, मासिके, साप्ताहिक, पुस्तके इंटरनेट यांचा आधार घेतला आहे..

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार :

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार हे जनसामान्यांसाठी तसेच वंचितांसाठी होते. समाजाचे शिक्षणाद्वारे उत्थान व्हावे असे त्यांना वाटायचे. समाजातील सर्व स्तरापर्यंत शिक्षण गेले पाहिजे. शिक्षण प्राप्त झालेले व्यक्ती बौद्धिकदृष्ट्या सशक्त होते. व्यक्तीला चांगले आणि वाईट यातील फरक समाजायला लागतो. प्रज्ञा शिल आणि करुणा हे गुण प्रत्येकाच्या अंगी आणण्यासाठी शिक्षणाची गरज त्यांनी प्रतीपादन केलेली आहे.

शाळेत मुलांना केवळ बाराखडी शिकवू नये तर मुलांचे मने सुसंस्कृत व गुणवत्तामय बनवावी समाजहितार्थ या ज्ञानप्राप्त मुलांनी आपली सामाजिक बांधिकीचे कर्तव्य योग्य व समर्थपणे पार पाडावीत असे शिक्षण असावे. शाळा म्हणजे उत्तम नागरिक व कर्तव्यदक्ष नागरिक बनविणारी संस्था आहे.

व्यक्तीला जाणीव करून देण्यासाठी शिक्षण

डॉ. बाबासाहेब आंबेडकरांच्या मते ' " व्यक्तीला जाणीव करून देते ते शिक्षण होय, " शिक्षण अभावी माणूस म्हणजे निव्वळ पशू असे त्यांचे मत होते. त्यांनी यापुढे असेही म्हटलं आहे की, " उपासमारीने प्शरीराचे पोषण कमी झाल्यास माणूस बलहीन होउन अल्पायुषी होतो. तसेच शिक्षणाच्या अभावी माणूस जिवंतपणी दुस-याचा गुलाम होतो. " त्यांचे शैक्षणिकतत्वज्ञान शिक्षण, संघटन आणि संघर्ष ह्यात ते म्हणतात, शिक्षण म्हणजे सर्वसामान्य माणसाचे प्रबंधन, संघटन म्हणजे जनसामान्यांचे संघटन आणि संघर्ष म्हणजे सर्वसामान्य मानसाने प्रस्थापित व्यवस्थेविरुद्ध पुकारावयाचे बंड होय" म्हणून शिक्षणाद्वारे मनुष्यास त्याच्या कर्तव्याची व अधिकाराची जाणीव होणे गरजेचे आहे. शिक्षणाने समाजाच्या व स्वतःच्या चांगले वाईट बाबीचा विचार करण्याची क्षमता निर्माण होते. शिक्षणाने स्वतःच्या व पर्यायाने समाजाच्या उत्थानासाठी व्यक्ती हातभार लावू शकते. व्यक्तीला अन्यायाविरुद्ध उठाव करण्याचे सामर्थ्य आणि त्याची जाणी केवळ शिक्षणामुळेच होउ शकते असा डॉ. बाबासाहेब आंबेडकरांचा विश्वास होता. म्हणून स्वतःचा उध्दार करावयाचा असला तर शिक्षण घेणे गरजेचे आहे.

शिक्षण एक शस्त्र होय

डॉ. बाबासाहेब आंबेडकरांनी विद्येला शस्त्राची उपमा दिली आहे. त्यांच्या मते, विद्या हे एक असे शस्त्र आहे की, ज्याच्या जवळ ते असेल तो शिलवान असेल तर त्यायोगे तो एखाद्याचे संरक्षण करू शकेल. शिक्षणात नैतिकता असवी.डॉ. बाबासाहेब आंबेडकर म्हणतात विद्येने दुष्टांचा संहार करता येतो व दृष्टांपासून रक्षणही करता येते.म्हणून डॉ. बाबासाहेब आंबेडकरांनी शिक्षणास शस्त्र म्हटले आहे.

विषमता नष्ट करण्यास व सामाजिक लोकशाहीसाठी शिक्षण

समाजात अनेक प्रकारच्या विषमता आहेत.धर्म, पंथ इत्यादी क्षेत्रात विषमता असलेली दिसून येते.त्यामुळे जनसामान्याची सतत पिळवणूक होतांना दिसते. जातीप्रथेमुळे समाज परस्परापासून दूर जातांना दिसते. धर्माधर्मात विषमता

पसरविली जाते. ती नष्ट करण्याठी शिक्षणाची कास धरणे गरजेचे ठरते. त्यासाठी जातीप्रथेच्या रूढीतुन मुक्त होण्यासाठी व्यक्तीला शिक्षण घेणे आवश्यक आहे. म्हणून सर्व प्रकारच्या विषमता नष्ट करण्याची आणि सामाजिक लोकशाही प्राप्त करण्यासाठी शिक्षण हा एक राजमार्ग ठरू शकतो.

संघटित होणे व संघर्षासाठी शिक्षण

शिक्षण हा शोषणमुक्तीचा मार्गच होय. असे डॉ. बाबासाहेब आंबेडकरांना वाटत असे. भारतातील पददलित स्त्रिया यांचे दैनंदिन शोषण केले जाते. यापासून मुक्त व्हायचे असेल तर शिक्षणाशिवाय तरणोपाय नाही. अशी त्यांची धारणा होती. निरक्षर जनता गाढ झोपेत असल्याचा त्यांना भास होतांना दिसला. त्यांच्यावर उच्चवर्णियांनी लादलेल्या अमानुषतेची समाजाला जाणीव करून द्यावयाची होती. त्यामुळे डॉ. बाबासाहेब आंबेडकरांनी समाजाच्या उच्चस्तरावर त्यांची प्रगती करावी आणि योग्यता सिद्ध करण्याचा विडाच उचलेला होता. म्हणून त्यांनी जनतेला 'शिक्षा, संघटित व्हा व संघर्ष करा' असा संदेश दिला होता. या तीन तत्वातच त्यांच्या शैक्षणिक विचाराचे सार आहे.

समानतेसाठी शिक्षण :

समाजात दिवसेंदिवस असमानता दिसत असल्याबद्दल डॉ. बाबासाहेब आंबेडकरांना खंत वाटत होती. त्यांच्या मतानुसार "शिक्षण प्रत्येकाच्या आवाक्यात आणता आले पाहिजे. म्हणून निम्नस्तरीय वर्गासाठी शिक्षण जेवढे स्वस्त व सुलभ करता येईल तेवढे करता आले पाहिजे. तात्कालीन शासनाला त्यांनी मागासवर्गीय समाजाला आपुलकीची वागणूक देण्याचे आवाहन केले होते. म्हणून खालच्या पातळीच्या लोकांना शिक्षण घेण्यासाठी विशेष सवलती उपलब्ध करून दिल्या पाहिजेत.

शिक्षण एक अन्न व शक्ती होय

डॉ. बाबासाहेब आंबेडकरांनी शिक्षणाला अन्न व शक्तीची उपमा दिली आहे. त्यांच्या मते, " ज्याप्रमाणे मनुष्य प्राण्याला अन्नाची जरूरी आहे त्याचप्रमाणे सर्वांना विद्येची जरूरी आहे. " अन्नाप्रमाणेच शिक्षणाला महत्व आहे त्यांच्या मते, " शिक्षण हे व्यक्तीच्या प्शरीरात भिनले पाहिजे. शिक्षणाअभावी व्यक्ती पशुवत होईल. म्हणून व्यक्तीला शिक्षणाची आयुष्यभर गरज असते. "

शिस्त व विकासासाठी शिक्षणाची गरज

शिक्षणाने शिस्तबद्धता आणता येते. त्यामुळे सामाजिक प्रगती व विकास घडून येण्यात मदत होते. याचत विकासाचा खरा मार्ग म्हणता येईल. समाजात शिस्त नसल्यास सर्वत्र अराजकता माजण्याचा धोका संभवतो. व्यक्ती अशिक्षित असल्यास तिच्यामध्ये अनुशासनहीनता येते व विनाशाला मोकळी वाट होते. व्यक्ती शिक्षित असल्यास तीच्यामध्ये अनुशासनात, सामाजिक प्रगतीचा विकास दिसून येतो. म्हणून व्यक्तीला त्यांच्यामध्ये शिस्त येण्यास व विकास होण्यास शिक्षणाची गरज आहे.

चारित्र्य संवर्धनासाठी शिक्षण

डॉ. बाबासाहेब आंबेडकरांच्या मते, "चारित्र्यामुळे ज्ञान चांगल्या अथवा वाईट कामासाठी की नाही ते ठरविता येते. मानवी सभ्यता व संस्कृतीचा खरा पाया म्हणजे शिक्षण होय." चारित्र्य संवर्धनात प्रज्ञा, करुणा, शिल आणि मैत्री चा गुणाचा समावेश होतो. या पंचतत्वानुसार प्रत्येक विद्यार्थ्यांने आपले चारित्र्य बनविले पाहिजे यावर डॉ. बाबासाहेब आंबेडकरांचा कटाक्ष होतो. शिक्षणाचा प्रमुख उद्देश प्शील आणि चारित्र्याची निर्मिती करणे असा असला पाहिजे असा त्यांचा आग्रह असे.

शिक्षणमूल्याधिष्ठित असावे

डॉ. बाबासाहेब आंबेडकरांच्या मते, शिक्षण मूल्याधिष्ठित असावे. बालकांच्या मनावर शिक्षणाचा प्रभाव योग्य प्रकारे झाला पाहिजे शिक्षणाने त्यात मानवता, विनम्रता, जाणीवता, नैतिकता यासारखी मुख्य बालमनावर रुजविली पाहिजेत. यामुळे बालकाच्या व्यक्तीमत्त्वाचा विकास होतो.

शिक्षण हे मूल्याधिष्ठित म्हणजे उच्चतम नैतिक आचारण निर्माण करणारे असावे. असा डॉ.बाबासाहेब आंबेडकरांना विश्वास होता. नैतिकता, शिक्षण व लोकशाही याविषयी डॉ. बाबासाहेब म्हणतात, लोकशाही यशस्वी करावयाची असेल तर जनता किंवा समाज नैतिकमूल्याधिष्ठिता शिक्षणाद्वारे संस्कारित असावा. लोकशाहीसाठी सुशिक्षित समाजाची अत्यंत गरज आहे. शिक्षित नैतिकमूल्याधिष्ठिता शिक्षणाद्वारे संस्कारिक असावे. लोकशाहीसाठी सुशिक्षित समाजाची अत्यंत गरज आहे. शिक्षित नैतिकमूल्याधिष्ठिता समाजाची लोकशाही ही सर्वाधिक यशस्वी ठरू शकेल.”

शिक्षण हे एक पवित्र कार्य

बालकाला घडविण्याचे शिक्षण हे एक पवित्र कार्य होय असे, डॉ. बाबासाहेब आंबेडकरांना अभिप्रेत होते. त्यासाठी शैक्षणिक संस्था व ज्यांच्या माध्यमातून ते चालते असे शिक्षक या दोन्हीचेही पावित्र्य राखणे आवश्यक आहे. शिक्षण संस्था या पवित्र समजल्या जातात. तेथे असणारे शिक्षक यांच्याविषयी बालकाच्या मनात नितांत आदर असावयास पाहिजे. त्यांचे पावित्र्य संबंधितांनी टिकवून ठेवण्याची गरज आहे. डॉ.बाबासाहेब आंबेडकरांना हा विचार अतीशय समर्पक वाटतो. डॉ. बाबासाहेब आंबेडकरांच्या मते’ ”शिक्षकाच्या हाती समाज आणि राष्ट्रीयतेची सूत्रे असल्यामुळे शिक्षक कोण व कसा असावा हा एक गहन प्रश्न मानला जातो.” यासाठी शिक्षकाचे कार्य हे एक पवित्र कार्य असून ती एक राष्ट्र आणि समाज यांच्या प्रती समर्पित केलेली सेवा समजून शिक्षकाने याच भावनेने आध्यापनाचे कार्य करावे.

शिक्षण हे समाजपरिवर्तनाचे व क्रांतीचे पवित्र साधन

सामाजिक क्रांती घडवून आणण्यासाठी शिक्षणाद्वारे त्याची बीजे बालकांच्यात बालपणातच रुजविली जावीत असे डॉ. बाबासाहेब आंबेडकरांचे मत होते. बालपणात बालके वैचारीक संस्काराने प्रवृत्त झाली तर ते मोठेपणा खरी सामाजिक क्रांती व साजपरिवर्तन घडवून आणू शकतात. असे केल्याने शिक्षणामुळे नवा समाज निर्माण होऊ शकेल यावर डॉ. बाबासाहेब आंबेडकरांचा विश्वास होता. यामुळे शिक्षण हे समाजपरिवर्तनाचे व क्रांतीचे एक प्रभावी साधन ठरू शकते.

शैक्षणिक कार्य :**बहिष्कृत हितकारिणी सभेची स्थापना**

कनिष्ठ जातीतील लोकांमध्ये शिक्षणाचा प्रसार व्हावा व त्यांची सामाजिक आर्थिक स्थिती सुधारावी म्हणून डॉ. बाबासाहेब आंबेडकरांनी या संस्थेची स्थापना केली. या संघटनेच्या वतीने सोलापूर येथे ४ जानेवारी १९२५ रोजी एक वस्तीगृह सुरु करून दलीत गरिब विद्यार्थ्यांना निवास भोजन कपडे व शैक्षणिक साधनासामुग्री पुरवली.

दलित शिक्षणसंस्थेची स्थापना :

१४ जून १९२८ रोजी डॉ. बाबासाहेब आंबेडकर यांनी दलित शिक्षणसंस्थेची स्थापना केली. दलीतांच्या माध्यमिक शिक्षणाची सोय करणे हे या संस्थेचे मुख्य ध्येय होते.

पीपल्स एज्युकेशन सोसायटीची स्थापना :

अस्पृश्यासह निम्न मध्यमवर्गास उच्च शिक्षण देण्यासाठी डॉ. बाबासाहेब आंबेडकर यांनी ८ जुलै १९४५ रोजी पीपल्स एज्युकेशन सोसायटीची स्थापना केली. या संस्थेची वतीने १९४६ मध्ये मुंबईत सिध्दार्थ कला व विज्ञान महाविद्यालय

१९५० मध्ये औरंगाबाद येथे मिल्हीद महाविद्यालय , १९५३ मध्ये मुंबईत सिध्दार्थ वाणिज्य व अर्थशास्त्र महाविद्यालय तर १९५६ मध्ये मुंबईत सिध्दार्थ विधी महाविद्यालय सर्व समाजासाठी सुरू केले.

निष्कर्ष :

१. डॉ. बाबासाहेब आंबेडकरांनी मांडलेले शैक्षणिक विचार हे शुद्रातीशुद्र व स्त्रीयांना प्रेरणा देणारे आहे. त्यांच्या मते शिक्षण हे व्यक्तीला सर्व प्रकारच्या शोषणातून मुक्त करू शकते म्हणून शिक्षणाची संधी प्रत्येकाने साधावी असा सल्ला त्यांनी वेळोवेळी दिलेला दिसून येतो.
२. नैतिकतेचा पाया समाजात शिक्षण निर्माण करीत असते.
३. अस्पृश्य समाजात शिक्षणाचा प्रसार करण्यासाठी व त्यांना इतर समाजाच्या बरोबरीला आणण्यासाठी राज्यघटनेत तशी व्यवस्था कलेली असून अनेक शैक्षणिक सोयी सवलतीची सुध्दा तरतूद त्यात केलेली दिसून येते.
४. डॉ. आंबेडकरांनी शिक्षणासाठी केलेल्या प्रयत्नांची फलश्रुती आज समाजात होत असलेल्या शिक्षणाच्या प्रसारावरून दिसून येते.
५. शिक्षणामुळे विचारसंपन्न समाजाची निर्मिती होत असते.
६. अस्पृश्यता नष्ट करायची असेल, माणूस म्हणून जागाचे असेल तर शिक्षणाशिवाय तरणोपाय नाही. हा त्यांचा संदेश असल्याचे दिसून येते.
७. शिक्षणामुळे सामाजिक, आर्थिक, राजकीय, वैचारिक सांस्कृतिक समानता प्रस्तापित करता येते.
८. बहिष्कृत हितकारिणी सभा या संघटनेच्या माध्यमातून शैक्षणिक विचार कार्यास सुरूवात झाली.

संदर्भ सूची :

१. आगलीप प्रदिप सामाजिक संशोधन पध्दती व तंत्रे व साईनाथ प्रकाशन नागपूर.
२. रामचंद्र पाटील "महाराष्ट्रातील समाजसुधारणेचा इतिहास" दीपस्तंभ प्रकाशन, दर, हॉसिंग सोसायटी जळगाव.
- 3- Dr. Chandrasing Rotele " Impact of Dr. Babasaheb Ambedkar's Thoughts on Developing India" Athavale-college of Social Work, shedegaon Campus, Chimur
४. धनंजय कीर - " डॉ. बाबासाहेब आंबेडकर जीवन चरित्र " पापुलर प्रकाशन प्रायव्हेट लिमिटेड.
५. डॉ. बाबासाहेब आंबेडकर विचार विकिपीडीया <https://mr.m.wikipedia.org>

डॉ. बाबासाहेब आंबेडकर यांचे शेतीविषयक विचार

डॉ. मनोज श्रीकृष्णराव पवार

मातोश्री अंजनाबाई मुंदाफळे समाजकार्य महाविद्यालय,
नरखेड जि.नागपूर

प्रस्तावना:—

डॉ.बाबासाहेब आंबेडकर हे युगपुरुष होते. त्यांनी आपल्या विचाराचा ठसा आजच्या युगावर कायम उमटवला आहे. डॉ. बाबासाहेबांच्या कार्याची व्याप्ती अफाट होती. त्यांची दुरदृष्टी वाखाण्याजोगी होती. त्यांनी देशाचा केवळ सामाजिक अथवा राजकीय दृष्टीकोणातून विचार केला नाही तर पर्यावरण, नैसर्गिक साधनसंपत्तीचा विनियोग, संरक्षण व परराष्ट्रधोरण, कामगार कल्याण, बांधकाम आदीच्या संदर्भातही सखोलपण विज्ञानवादी विचार केला होता. अर्थषास्त्रीय संरक्षण विषयक व परराष्ट्रीय धोरणाचा आर्थिक व्यवहारवादी दृष्टीकोण मांडला. भारतीय राज्यघटनेचा अभ्यास केला असता असे दिसून येते की, घटनेच्या माध्यमातून आर्थिक सामाजिक लोकशाही स्थापन झाल्याशिवाय राजकीय लोकशाही टिकू शकणार नाही. हे आंबेडकरांनी वारंवार सांगितले. डॉ. बाबासाहेब आंबेडकर घटनेचे शिल्पकार महान समाज सुधारक दलितांचे उध्दारकच नव्हते तर एक अर्थतज्ञ सुध्दा होते. आर्थिक स्वातंत्र्याचे कट्टर पुरस्कर्ते होते. त्या स्पष्ट असे म्हणणे होते की, जी पर्यंत आर्थिक स्वातंत्र्य व संपन्नता प्रत्येक घटकाला प्राप्त होणार नाही. तो पर्यंत राजकीय स्वातंत्र्याची फळे सर्व सामान्य नागरिकांना, दलितांना, वंचितांना चाखता येणार नाही अशा स्पष्ट विचारांचे होते. देशातील सामाजिक राजकीय आर्थिक विषमता व शोषणाची विषमता दुर केल्याशिवाय देशातील सर्व घटकांचा सर्वांगीण विकास होणार नाही. या विचारांचे होते.

डॉ. बाबासाहेब आंबेडकर यांची त्रिसुत्री शेतीविचार:—

शेती हा बाबासाहेबांचा जिव्हाळ्याचा विषय होता. साडेसात वर्षे त्यांनी कोकणात शेतकऱ्यांचे आंदोलन चालविले. त्यातून जमिनदारी, सावकारी बंद होण्यास मदत झाली. निव्वळ पारंपारिक शेतीवर शेतकऱ्यांना उदरनिर्वाह करणे शक्य नाही असे बाबासाहेबांचे ठाम मत होते. त्याकरिता सामुहीक शेती करावी लागेल. या सामुहीक शेतीमध्ये शेतीकरिता लागणारी साधनसामुग्री शेतकऱ्यांना पुरविणे हे राज्यावर बंधनकारक राहिल. जमिनीचे वितरण करतांना जात व धर्माचे बंधन राहणार नाही. जमिनीचे वितरण कशा प्रकारे केले जाईल की, कोणही खाजगी कुळ किंवा भुमिहिन शेतमजूर शिल्लक राहणार नाही. जमिनीचे वितरण अशा प्रकारे केल्या जाईल की, कोणीही खाजगी कुळ किंवा भुमिहिन शेतमजूर शिल्लक राहणार नाही. अशा प्रकारे शेतीचे वितरण केल्या जाईल. शेतकरी गरिब आहे. आणि या गरिबीमुळे त्याच्याकडे शेतीसाठी लागणारा गुंतवणुकीला पैसा उरत नाही. शेती करिता त्याच्या जवळ पुरेशी अवजारे त्याच्या जवळ राहत नाही. शेतीकरिता सिंचनाकरिता तो पाण्याची व्यवस्था करू शकत नाही. चांगल्या बि—बियाणे खरेदी करण्याकरिता त्याच्या जवळ पैसा राहत नाही. त्या कारणाने तो चांगले बियाणे खरेदी करू शकत नाही. शेतीकरिता लागणारे खते किटकनाशके, यांच्या खरेदी करिता त्या जवळ पैसा उपलब्ध राहत नाही. इतकेच नाही तर शेतीचा मशागत व पिकांची काढणी करिता त्याजवळ पैसा उपलब्ध नसतो. त्यामुळे तो शेतीमध्ये गुंतवणुक करू शकत नसल्यामुळे त्याची उत्पादकता वाढू शकत नाही. त्याकरिता डॉ. बाबासाहेब यांनी त्रिसुत्री सुचविली होती.

१) शेतीकरिता लागणारे अवजार आधुनिक असले पाहिजे. पारंपारिक पध्दतीने केलेली शेती कधीच समृद्धी आणू शकणार नाही.

२) आधुनकीकरण आणण्यासाठी जमिनीच्या छोट्या छोट्या तुकड्याचे एकत्रीकरण करणे आवश्यक आहे.

३) शेतीला दर्जदार बि—बियाणे गरज आहे. त्याशिवाय शेती चांगली होवू शकत नाही.

वरिल तिन्ही गोष्टी शेतकऱ्याला पुरविण्याची जबाबदारी सरकारची असेल.

४) सामुहिक शेती :-

सामुहिक शेतीची सर्वप्रथम संकल्पना डॉ.बाबासाहेब आंबेडकरांनी मांडली. शेतीचे राष्ट्रीयीकरण करण्याची शासनाने शेत जमिनी ताब्यात घेवून त्या विकसित कराव्यात त्यातिल विकासीत शेत जमिनी काही अटीच्या आधारावर शेतकऱ्यांना कसण्यासाठी द्याव्यात. या शेतीकरिता लागणारी साधनसंपत्ती राज्यसरकारने पुरवावी या सोबतच पिक पध्दती, पाणी उपलब्धता, बांध बंदिस्ती, उत्पादकता वाढ, माल साठवण व्यवस्था, शेत मालाची विक्री व शेत मालाचे भाव या संदर्भात स्पष्ट नियम कराव

सिंचन व्यवस्था:-

जागतिक बँकेच्या २०१० च्या अहवालानुसार भारतामध्ये केवळ ३५ टक्के जमिन खात्री लाय करिता सिंचित केली शकली. म्हणजेच आजही ६५ टक्के जमिन ही जिराईती सेवा मध्ये आहे. जिराईती शेतीमध्ये फक्त ४ महिणेच रोजगार मिळतो. म्हणजे हंगामी बेकारी निर्माण होते. दामोदर नदी खोरे प्रकल्प महानदी खोरे विकास प्रकल्पात हिराकुंड धरणाची निर्मिती, सोननदी प्रकल्प, जलविद्युत प्रकल्प तसेच नदी खोरे प्राधिकरण, सिंचन व विद्युत शक्ती आंतरराज्यीय नद्यांचे जाळे इत्यादींचा समावेश आहे. यांचा मुख्य उद्देश म्हणजे

१) सिंचनासाठी भरपुर पाणी उपलब्ध करून देणे.

२) जलाशया मध्ये अंदाजे ४७००००० एकर फुट निर्मिती.

३) ३००००० किलोवॉट विजशक्ती निर्माण करणे आणि पाच दश लक्ष लोकसंख्येच्या लोक कल्याणासाठी प्रत्यक्ष व अप्रत्यक्ष लाभ मिळविणे. शेतीसाठी जमिन व पाणी हे मुख्य घटक आहे. पाण्याशिवाय शेतीचा विकास अशक्य आहे. शेतकऱ्याला शाश्वत पाणी मिळणे गरजेचे आहे. पाण्याशिवाय शेतीची उत्पादकता वाढविणे व शेतकऱ्याचा आर्थिक दर्जा उंचावणे शक्य नाही हे बाबासाहेबांनी ओळखले होते. भारतामध्ये पाण्याचा दुष्काळ हा निसर्ग निर्मित नसून मानव निर्मित आहे. हा दुष्काळ जर घालवायचा असल्यास आपणांस पावसाच्या पाण्याचे योग्य नियोजन करणे गरजेचे आहे. याकरिता बाबासाहेबांनी ब्रिटीश सरकारला पाण्याच्या नियोजनाची योजना सादर केली. यावरून बाबासाहेबांचा दुरदर्शीपणा लक्षात येतो.

शेतीप्रधान देश आणि ग्रामिण विकास:-

भारत हा कृषी प्रधान देश आहे. भारतामध्ये शेत जमिनीवर अवलंबून असलेल्या शेतकरी आणि शेतमजुरांची लोकसंख्या अधिक आहे. जागतिक बँकेच्या २०१६ च्या अहवालानुसार ग्रामिण भागात राहणाऱ्यांचे प्रमाण अमेरिकेत १८ टक्के, इंग्लंडमध्ये १७ टक्के, ब्राझीलमध्ये १४ टक्के, फ्रान्समध्ये २० टक्के, जपानमध्ये ७ टक्के, तर चिनमध्ये ४४ टक्के आहे. देशाच्या एकूण सकल उत्पादनामध्ये (२०१६ च्या आकडेवारीनुसार) १७.४ टक्के आहे तर जर्मनीमध्ये ०.८ टक्के, अमेरिकेत १.१२ टक्के, इस्राईलमध्ये २.५ टक्के तर चिनमध्ये १० टक्के इतकेच आहे. म्हणजेच सबळ राष्ट्रीय उत्पादनात भारतात शेतीचा वाटा सर्वाधिक आहे. व भारतात जवळजवळ ४९ टक्के लोकसंख्या ही शेतीवर अवलंबून आहे. एवढी मोठी लोकसंख्या शेतीवर अवलंबून असल्यामुळे भारतातील शेतीची स्थिती जर सुधारावयाची झाल्यास शेतीवरिल आधारलेल्या लोकसंख्ये मध्ये मोठ्या प्रमाणात घर करणे आवश्यक आहे. याकरिता रोजगाराच्या नवनवीन

क्षेत्र शोधने गरजेचे आहे. व या क्षेत्रामध्ये रोजगाराच्या संधी वाढविणे सुध्दा आवश्यक आहे. शेतीवरिल दबाव कमी करण्यासाठी भारतात औद्योगिकीकरणाची नितांत आवश्यकता आहे.

शेती विषयक डॉ.बाबासाहेब आंबेडकर यांनी शेती विषयक कर धोरण कसे राहिल या विषयी सुध्दा मार्गदर्शन केले.

- १) जमिन महसुल लवचिक स्वरुपाचा असावा. २) कर भरण्याच्या पात्रतेवर कर आकारणी असावी.
- ३) विशिष्ट मर्यादे पर्यंत कर माफी असाव ४) कर पध्दती समान असावी.
- ५) लोकांचे जीवनमान खालावेल अशी कर पध्दती असू नये.
- ६) गरिब आणि श्रीमंत यांची काळजी घ्यावी.

समारोप:—

डॉ. बाबासाहेब यांचे सामाजिक, आर्थिक, राजकीय विचार हे प्रामुख्याने व्यक्ती, समाज, राज्य देश व त्यापलीकडे जावुन जागतिक स्तरावर राज्य कसे असावे. याकरिता उपयुक्त आहे. शेतीसंदर्भात बाबासाहेबांनी केले ते कार्य हे खुप व्यापक आहे. शेतीकरिता शेतसुधारणा कार्यक्रम असो किंवा सिंचन व्यवस्था असो कि भागभांडवल व्यवस्था असो या सर्वच विषयावर त्यांनी आपले विचार स्पष्ट केले आहेत. शेतीचे राष्ट्रीयीकरण करुन शेतीचे समानतेने वाटप कशा पध्दतीने करावे. शेती सिंचनाचे व्यवस्था कशी असावी. शेतीकरिता भागभांडवलाची व्यवस्था कशा पध्दतीने असावी. शेतमाल विक्रीकरिता काय बाजारपेठ असावी या मोलाचे योगदान केले आहेत.

संदर्भ ग्रंथ सूची

- १) शंकरराव खरात, “डॉ. बाबासाहेब आंबेडकर यांचे सामाजिक विचार” श्याम दयार्वण कोपर्डेकर, इंद्रायणी साहित्य शनिवार पेठ पुणे २००९
- २) “डॉ. बाबासाहेब आंबेडकर, बुध्द आणि त्यांचा धम्म समता प्रकाशन”, नागपुर
- ३) फडके य. दि., “आंबेडकरी चळवळ” श्री. विद्या प्रकाशन पुणे १९९०
- ४) “शेतकरी मासिक एप्रिल २०१७
- ५) विर धनंजय, “डॉ. बाबासाहेब आंबेडकर” पाप्युलर प्रकाशन मुंबई २००६
- ६) सुधिर गळवी, “डॉ. बाबासाहेब आंबेडकर लेखण व भाषणे” मिलींद प्रकाशन वर्धा.

डॉ. बाबासाहेब आंबेडकर आणि हिंदू कोड बिल

प्रा. सिध्दार्थ बी. टेंभूर्णे

जोतिराव फुले समाजकार्य महा. उमरेड, जि. नागपूर

भारतात शेकडो वर्षांपासून अस्पृश्यांप्रमाणेच महिलांनाही गुलामीचे व लाचारीचे जीवन जगावे लागत होते. भारतीय स्त्रियांना चूल आणि मुल यामध्येच हिंदू संस्कृतीने अडकवून ठेवले होते. भारतातील कुटुंब व्यवस्था अतिशय दिनदर्जाची होती. हिंदू संस्कृतीने जाती व्यवस्थेला प्रोत्साहन देण्याचेच आतापर्यंत काम केले आहे. आपल्या भारत देशात प्रथम इंग्रज सरकारने कुटुंब व्यवस्थेत हस्तक्षेप करण्याचा प्रयत्न केला. भारतीय समाजातील विवाह, वारसा, दत्तक इत्यादी बाबीत त्या-त्या जात पंचायती मार्फत नियम व कायदे निश्चित केले जात असत. आणि तंटे किंवा जात पंचायती मार्फतच मिटविले जात असत. आपल्या देशाची सत्ता जेव्हा ब्रिटिशांच्या हाती आली तेव्हा येथील जाती व्यवस्था, चालीरिती, परंपरा इत्यादी बाबत ते आश्चर्यचकित झाले. विदेशातून ख्रिस्ती धर्मोपदेशक आपल्या देशात आले आणि त्यांना हिंदूंच्या कौटुंबिक जीवनातील सती प्रथा, बालहत्या, बालविवाह इत्यादी वाईट प्रवृत्तीवर जोरदार टिका केली. भारतात सुशिक्षितांचाही एक वर्ग या काळी उदयास येत होता. त्यांच्या इंग्रज सरकारने हस्तक्षेप केल्यामुळे या दुष्ट रूपी मोडून काढण्यात अशा प्रकारची मागणी ही पुढे येऊ लागली. त्यामुळे इंग्रजांनी सती व बालहत्या प्रतिबंध कायदा विधवा विवाह कायदा, संमती वयाचा कायदा इत्यादी अनेक प्रकारचे कायदे करून सुधारण करण्याचा प्रयत्न केला.

भारतातील स्त्रियांना शिक्षण घेण्याचा अधिकार नव्हता. महात्मा फुले यांनी १९४८ साली पुण्यामध्ये स्त्रियांसाठी पहिली मुलींची शाळा काढली. खऱ्या अर्थाने भारतात महिला सुधारणावर हळूहळू चळवळ सुरु झाली. प्रामुख्याने ब्रिटिश सरकारने हिंदू कायद्यात सुधारणा घडवून आणण्याचे जे प्रयत्न केले ते प्रशंसनीय होते.

डॉ. बाबासाहेब आंबेडकरांनी अतिशय परिश्रमपूर्वक भारतीय राज्यघटना लिहून १९४९ रोजी घटना समितीला सुपूर्द केले. २६ जानेवारी १९५० रोजी भारताची राज्यघटना प्रत्यक्षात अंमलात आली. स्वतंत्र भारताच्या मंत्रीमंडळात डॉ. बाबासाहेब आंबेडकर यांना “कायदा मंत्री” म्हणून जबाबदारी देण्यात आली. कायदा मंत्री म्हणून डॉ. बाबासाहेब आंबेडकरांनी देशाला उल्लेखनीय स्वरूपाचे योगदान दिले. त्यापैकी एक “हिंदू कोड बिल हे हाये” पंतप्रधान पंतिड नेहरू यांनी नवीन हिंदू कोड बिलाचा मसुदा तयार करण्याची जबाबदारी डॉ. आंबेडकर यांच्याकडे सोपविली. डॉ. आंबेडकरांनी असंख्य धर्मग्रंथाचा अभ्यास केला. तसेच अनेक देशातील राज्य घटनांचा अभ्यास केला. त्यांनी अतिशय परिश्रम घेऊन ‘हिंदू कोड बिलाचा’ मसुदा तयार केला. ऑक्टोबर १९४८ मध्ये हिंदू कोड बिलाची सुधारित आवृत्ती केंद्रीय कायदे मंडळाला सादर केली.

डॉ. बाबासाहेब आंबेडकरांनी हिंदू कोड बिल या विधेयकाच्या मसुद्यात काही महत्वाच्या बाबी सुचविल्या होत्या. त्याचा थोडक्यात परामर्श :

१) **विवाह व दत्तक** :- जुन्या व चालू हिंदू कायद्याप्रमाणे विवाह व दत्तक हा ज्या त्या जातीतच घडत असे व आजही घडतो. जर दुसऱ्या जातीतील व्यक्तीशी विवाह झाला अगर दुसऱ्या जातीचा दत्तक घेण्यात आला तर तो विवाह व दत्तक हिंदू कायद्याप्रमाणे रद्द समजण्यात येत असे. अशा तऱ्हेने, हिंदू समाज व कायदा हे दोन्ही जातीवरच अधिष्ठित झालेले आहेत. ही गोष्ट हिंदू कोड बिलात अमान्य करण्यात आली आहे.

२) **एक पत्नीत्व पाळण्यासंबंधी** :- प्रचलित व पुरातन हिंदू कायद्याप्रमाणे हिंदूना हव्या तितक्या स्त्रियांशी विवाह करता येतो. अनेक पत्नीत्व संबंधी मुसलमानी कायद्यावर टिका करण्यात येते. परंतु हिंदू कायद्यात व मुसलमानी कायद्यात याबाबतीत बराच फरक आहे. तो हा की जो पुरुष चारही स्त्रियांना इन्साफ देवू शकले म्हणजे त्यांचे वैवाहिक जीवन सुखाने सांभाळू शकले. अशी अट हिंदू कायद्यात नाही. हिंदू कायद्याप्रमाणे एका पुरुषाला अनेक स्त्रियांशी लग्न करण्याचे केवळ तात्विक स्वातंत्र्य आहे असे नव्हे, त्याची प्रत्यक्षात अनेक उदाहरणे आहेत. बंगालमध्ये कुलीन विवाह पध्दती म्हणून एक पध्दत आहे.

३) **घटस्फोट** :- सध्याच्या कायद्याप्रमाणे बायकोनी नवऱ्याची अर्धांगीनी समजली जाते. एकदा लग्न केले कि, तिला कोणत्याही कारणास्तव विभक्त होत येणार नाही. त्यांना एकत्रित ठेवण्याची सक्ती करणे केव्हाही रास्त नाही. तेव्हा काही ठराविक आखिर नवरा-बायकोस काही मोड मिळण्याची सवलत हिंदू कोड बिलात ठेवण्यात आली आहे.

४) **संपत्ती (वारसा हक्क)** :- हिंदू कायद्यातील 'कोपरसिनरी' ही पध्दत नष्ट करण्यात आली आहे. पूर्वजाकडून जी इस्टेट चालत येते. त्यावरील वंशजांच्या हक्कासंबंधी सध्या दोन पध्दती रूढ आहेत. एकमिताक्षरा व दुसरी द्योयमात्र. मिताक्षरी ही बंगाल खेरीज सर्व प्रांतांत चालू असून त्या पध्दतीनुसार बापाच्या मृत्यूनंतर त्यांच्या सर्व मुलांना जन्मसिद्ध हक्क म्हणून वाडवडिलांची संपत्ती मिळू शकते. दायभाग ही पध्दत वंशाळ प्रांत या ठिकाणी आहे. या पध्दतीमध्ये मुलांना अशा प्रकारचा कोणताही वारसा हक्क नसून बापाच्या मृत्यूनंतर मुलांचा वडिलोपार्जित संपत्तीवर अधिकार येतो.

५) **स्त्रियांना संपत्तीत हक्क** :- आज स्त्रियांना संपत्तीत संपूर्ण मालकी गाजविता येत नाही. तिला बक्षिस म्हणून लग्नाच्या वेळी जी रक्कम किंवा दागीने मिळतात तेच तिचे धन म्हणून समजले जाते. बापाच्या मिळकतीत मुलांप्रमाणे मुलींनाही यापुढे योग्य तो वाटा मिळत जाईल. म्हणजे मुलगा, मुलगी असा भेद हा कायदा करणार नाही. स्त्रीला समानवाटा मिळेल.

हिंदू कोड बिलास विरोध :- हिंदू कोड बिलाचा मसुदा तयार केल्यानंतर या बिलाच्या चहुबाजूंनी विरोध झाला. बहुपत्नीत्वावर घातलेली बंदी घटस्फोटाचा व नवऱ्या पासून वेगळे राहण्याचा स्त्रीला दिलेला हक्क वारसा पध्दतीचा अंत, मुलांच्या बरोबरीने मुलीला मालमत्तेचा वारसा विधवेला तिच्या मालमत्तेवर संपूर्ण हक्क यामुळे सर्व बाजूंनी या विधेयकावर टिका होऊ लागली. सनातनी हिंदूनी या बिलावर जोरदार टिकेचा भडीमार केला. काँग्रेस पार्लिमेंटरी पार्टीची बैठक ०७.०९.१९५१ ला दिल्लीत झाली. तेव्हा पंडीत नेहरुंनी असे उद्गार काढले कि, बिल पुढील निवडणुकीच्या आत मंजूर झालेच पाहिजे. याबद्दल दिरंगाई होता काम नये. हे बिल मंजूर करून घेण्यास सरकार बांधिले आहे. बिलात घटस्फोट आणि एक पत्नीव्रत ही कलमे मतभिन्नता निर्माण करण्यास कारणीभूत झालेली होती. त्यावर चर्चा करून विरोधकांच्या मतांना मान देण्याची तयारी बाबासाहेबांनी दाखविली. कसेही करून बिल मंजूर व्हाचे हाच त्यांचा प्रबळ हेतू होता. हजारो वर्षानंतर स्वातंत्र्य प्राप्त झालेल्या संपूर्ण भारताला एकात्मता प्राप्त करून देण्याची धडपड बाबासाहेब आंबेडकर करीत होते. एकात्मतेच्या दृष्टिने आंबेडकरांना स्वातंत्र्य, समता, न्याय या तत्वांचा पाठपुरावा करावयाचा होता आणि त्यावर स्वतंत्र भारताची उभारणी करावयाची होती. ऐवढेच नव्हे तर या राज्य घटनेबरोबरच संपूर्ण देशाला एक धाग्यात गोवणारा एकच एक हिंदू कायदा सुध्दा अर्पण करायचा होता.

ज्या भारतीय स्त्रीला क्षुद्राबरोबर अत्यंत हिन मानले गेले होते. त्या स्त्रीला कायदेशीररित्या समान अधिकार प्राप्त व्हावा हा हिंदू कोड बिलांतील विचार धर्मग्रंथ पुज्य मानणाऱ्या सनातन्यांना कधीही रूचणारा नव्हता. १८ सप्टेंबर १९५१ रोजी लोकसभेमध्ये अनेक सभासदांची भाषणे झाली. घटस्फोटाच्या कलमाबाबत काँग्रेस सभासदामध्ये तीव्र असंतोश पसरला होता. या बाबत सर्व विरोधकांचे म्हणणे ऐकून घेऊन डॉ. बाबासाहेब आंबेडकरांनी बिलात दुरुस्ती करण्याचे मान्यही केले. स्वामी करपात्री यांनी दिल्लीतील सभेत म्हटले कि, हिंदू कोड बिल हे हिंदू धर्माच्या शास्त्रांचा अवमान करणारे आहे व या

बिलास सर्व हिंदूंचा विरोध आहे. पं. नेहरू आणि डॉ. आंबेडकर यांना हिंदू धर्मशास्त्रांचे ज्ञान नाही. त्यांनी तयार केलेले हे बिल टाकून द्यावे. सर्वच बाजूंनी बिलास विरोध करण्यात आला. डॉ. आंबेडकरांना जिवे मारण्याच्या धमक्या देणारे पत्र मिळत होते. हिंदू धर्माचे जगतगुरु शंकराचार्य स्वामी ब्रम्हानंद सरस्वती यांनी हिंदू कोड बिलाला तीव्र विरोध दर्शविला होता. डॉ. आंबेडकरांवर अत्यंत गलिच्छ शब्दात सणातनी वृत्तीचे लोक टिका करित होते. १८ जानेवारी १९५० रोजी सनातन्यांनी एक जाहिर सभा आयोजित केली होती. त्या सभेत हिंदू कोड बिलाला जाहिर विरोध करण्यात आला. जेरेशास्त्री याने असे उद्गार काढले कि , डॉ. आंबेडकरांनी हिंदू कोड बिल किंवा नवी भिमस्मृती रचली आहे. आणि त्यातील सर्व गोष्टींना धर्मशास्त्राचा आधार आहे. असे ते सांगत आहेत. धर्मशास्त्र कितीही प्रमाणात असले तरी ते डॉ. आंबेडकरांसारख्या महाराकडून आले असल्यामुळे प्रमाण मानता येत नाही. धर्माचा आधार आंबेडकरांनी दाखविला आहे. पण आंबेडकरांचा त्या गोष्टी सांगण्याचा अधिकार कोठे आहे ? आंबेडकर विद्वान आहेत, त्यांचा धर्मशास्त्राचा अभ्यास आहे. असे म्हणतात. पण ते अत्यंत आहेत. आंबेडकरांच्या नाल्यातून आलेली धर्मशास्त्रांची गंगा पवित्र कशी असणार ? आणि टिका केली असता वि. स. खांडेकर यांनी जेरे शास्त्राच्या विधानाचा समाचार घेतला. ते असे म्हणतात कि आंबेडकरांच्या विद्वत्तेला गटारातून येणाऱ्या गंगोदकाची उपमा देणाऱ्या जेरेशास्त्रास हे सांगावे वाटते कि जेरे शास्त्रासारख्या प्रतिगामी लोकांच्या गटारी विचारांना देखील पावण करण्याचे पावित्र्य डॉ. आंबेडकरांच्या विधवत्तेत आहे. लोकसभेत हिंदू कोड बिलाला तीव्र विरोध होत होता. त्याच बरोबर बरेच सभासद या बिलास ससमर्थन करणारेशी होते. डॉ. आंबेडकरांनी २१ सप्टेंबरच्या बैठकीत टिकेला उत्तर देतांना म्हटले, प्राचीन काळात आर्य स्त्रियांना पुरुषा इतकी समाजात समानता होती. मग आजच्या सुधारतेच्या युगात तुम्ही स्त्रियांना समान हक्क देण्यास का विरोध करता ? गौतम बुद्धाने अहिंसा ही एकच कल्पना हिंदू समाजाला पचवता आली. समानतेची कल्पना पचवता आली नाही.

राष्ट्रपती डॉ. राजेन्द्र प्रसाद हे हिंदू कोड बिलाचे प्रथम पासुनच विरोधक होते. त्यांनी पंडित नेहरूंना पत्र पाठवून बिलास विरोध दर्शविला होता. हे बिल पास केले तर येणाऱ्या सार्वत्रिक निवडणुकीत काँग्रेसला दारून पराभव स्विकारावा लागेल असे त्यांनी म्हटले होते. १९५१ रोजी पुन्हा चर्चेला प्रारंभ झाला. त्यात हिंदू कोड बिलातील विवाह आणि घटस्फोट या दोन भागांचा सुध्दा विचार होऊ शकला नाही. मंत्री मंडळाच्या विरोधामुळे अखेर हे बिल स्थगित करण्यात आले. अशा प्रकारे हिंदू कोड बिलाचा अंत करण्यात आला. दोन वर्षे रात्रंदिवस जिवापाड मेहनत करून बिल तयार केले आणि त्याचा असा शेवट झालेला पाहून डॉ. बाबासाहेब आंबेडकरांना अतिशय दुःख झाले.

कायदेमंत्री पदाचा राजीनामा दिला :-

२६ सप्टेंबर १९५१ रोजी पंडीत नेहरू यांनी जाहीर केले कि, हिंदू कोड बिल आता बरखास्त करावे लागत आहे. यामुळे डॉ. बाबासाहेब आंबेडकर हताष झाले. त्याप्रसंगी या महापुरुषाच्या मुखातून उद्गार निघाले होते की, षज पे ापससमक ंदक इनततपमक नदूमचज ंदक नदेनदह ! हिंदू कोड बिला विधमंडळात फेटाळले गेले. त्यामुळे डॉ. बाबासाहेब आंबेडकरांनी निराश होऊन आपल्या केंद्रीय मंत्रीपदाचा राजीनामा दि. २७ सप्टेंबर १९५१ रोजी दिला. आपल्या राजीनाम्यात त्यांनी प्रधानमंत्र्यांना उद्देशून म्हटले कि, “आपल्या जागेचा राजीनामा द्यावा असा विचार मी अनेक दिवस करित आहे. परंतु लोकसभेचे हे श्वेतेचे अधिवेशन संपल्यापूर्वी हिंदूसंहिता विधेयक आपण प्रत्यक्षात आणू या एकाच आशेमुळे माझा तो बेत मी कृतीत आणला नाही. मी त्या विधेयकाचे भाग पाडण्यासाठी मान्यत दिला आणि त्याची मर्यादा विवाह आणि काडीमोड या विभागापर्यंत आणून ठेवली असे करण्यात मला खुळी आशा वाटत होती की आपल्या परिश्रमापैकी निदान एवढ्या तरी कष्टाचे चीज होईल. परंतु विधेयकाच्या त्याही भागाचा शोषणीय असा अंत करण्यात आला. तुमच्या मंत्रीमंडळाचा मंत्री म्हणून राहण्यात आता मला काहीच स्वारश्य वाटत नाही”.

...डॉ. बाबासाहेब आंबेडकरांनी राजीनामला दिल्याबद्दल वैचारिक व पुरोगामी विचारांच्या लोकांना फार वाईट वाटले. डॉ. आंबेडकरांच्या राजीनाम्याबाबत अनेक नेते व अनेक वृत्तपत्रांनी सहानुभूतीने पाहिले. विद्वान, दुरदृष्टी आणि पुरोगामी विचाराचा नेता म्हणून सर्वांनी डॉ. आंबेडकरांची प्रशंसा केली. 'टाईम्स ऑफ इंडिया' या वृत्तपत्राने ०१.०१.१९५१ या अकांत अग्रलेख लिहून बाबासाहेबांच्या चतुरस्त्र बुद्धीमत्तमेची आणि प्रकांड पांडित्याची वाहवा केलीह. 'राज्यघटना तयार करताना बाबासाहेबांनी जी कळकळ दाखविली त्यापेक्षाही जास्त कळकळ व तळमळ हिंदू कोड बिल मंजूर व्हावे म्हणून व्यक्त केली. ते अनाभिषिक्त मनुऋषी झाले, असे अग्रलेखात मत व्यक्त करण्यात आले.

डॉ. बाबासाहेब आंबेडकर अतिशय कष्टाने तयार केलेले 'हिंदू कोड बिल' सनातनी वृत्तीच्या लोकांच्या विरोधामुळे फेटाळले गेले. तरी सुध्दा वर्तमान स्थितीत त्यातील बऱ्याच कलमांचा स्विकार टप्या-टप्याने करण्यात आला आहे. हिंदू धर्मातील महिलांची जी प्रगती आज दिसून येत आहे त्याचे श्रेय पूर्णतः डॉ. बाबासाहेब आंबेडकरांना जाते. डॉ. आंबेडकरांच्या पत्नी डॉ. सविता आंबेडकर म्हणतात, "डॉ. साहेबाने हिंदूयोपर जितने अनगिनत उपकार किए है, उतने अस्पृश्योंपर भी नहीं किए। हिंदू धर्म कि बचकानी सोच और मानव उन्नपती की, हिंदू समाज मे समता स्थापित करने के लिए स्वास्थ्य की भी परवाह न करते हुए हिंदू कोड बिल तयार किया। हिंदू कोड बिल के भी अलग-अलग कानून बनाकर स्त्रियों को समान अधिकार मिले। और नारी स्वतंत्रता प्राप्त हुई। हिन्दू धर्म की अनिष्ट बातों पर तिखा प्रहार किया ओर ईसलिए आज हिंदूओं की प्रगती दिखाई दे रही है।"

...निश्चितच डॉ. आंबेडकरांच्या समान परिवर्तन कार्यामुळे हिंदू समाजामध्ये मुलगामी परिवर्तन झालेले आहे. हिंदू धर्मातील अनिष्ट प्रथांवर डॉ. आंबेडकरांनी जोरदार प्रहार करून हिंदू धर्माचे पुनरुज्जीवन करण्याचे महान कार्य केले. डॉ. आंबेडकरांचे "हिंदू कोड बिल" हे हिंदू धर्म सुधारणेच्या दृष्टिने टाकलेले महत्वाचे पाऊल होय. समाज परिवर्तनाच्या उद्देशाने प्रेरित होऊन हिंदू धर्मातील अनिष्ट प्रवृत्तींना नष्ट करण्याचे महान कार्य डॉ. बाबासाहेब आंबेडकरांनी केले आहे.

संदर्भ :-

- १) डॉ. जाधव नरेंद्र - प्रज्ञा सुर्य डॉ. आंबेडकर - समग्र वैचारिक चरित्र, ग्रंथाली प्रकाशन
- २) किता
- ३) खैरमोडे चांगदेव भगवानराव - डॉ. आंबेडकर आणि हिंदू कोड बिल - सुगावा प्रकाशन, प्रणे
- ४) डॉ. गजभिये अनिल - प्रखर देशंभक्त आणि राष्ट्रनिर्माते डॉ. आंबेडकर - प्रबुद्ध भारत पुस्तकालय आणि प्रकाशन व्यवसाय, नागपूर
- ६) गणवीर रत्नाकर - डॉ. बाबासाहेब आंबेडकर आणि हिंदू कोड बिल - नेहा प्रकाशन, नागपूर

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक योगदान

चार्वाक आनंदराव खैरे

सहायक शिक्षक

न. प. माध्य. व उच्च माध्य. विद्यालय कळमेश्वर, जि. नागपूर

डॉ. प्रवीण सुभाषराव मोहिते

संशोधन अधिकारी

पाठ्यपुस्तक मंडळ, पुणे

प्रस्तावना

भारतरत्न डॉ. बाबासाहेब आंबेडकरांच्या कर्तृत्वाचे आणि विचारांचे मूल्यांकन केल्यानंतर स्पष्ट होते, की त्यांचे देशाच्या विकासात प्रचंड महत्त्वाचे असे योगदान आहे. डॉ. बाबासाहेब आंबेडकरांनी देशातील शोषित, वंचित लोकांच्या उत्थानाकरिता चळवळ केली आणि भारताचे संविधान लिहिले, या दोनच बाबी सर्वसामान्य लोकांना माहिती आहे; परंतु त्यांनी एकंदरीत देशाच्या सर्वांगीण विकासाकरिता विविध क्षेत्रांमध्ये अत्यंत मूलभूत स्वरूपाचे योगदान दिले आहे. त्यांचे बहुआयामी व्यक्तिमत्त्व विविध गुणांनी दिपून टाकणारे आहेत. संपूर्ण भारताच्या जडणघडणीत त्यांनी अग्रक्रमाची भूमिका निभावली आहे. मानवी जीवनाचा आलेख उंचावणारे असे कोणतेच क्षेत्र नाही, ज्यावर डॉ. बाबासाहेब आंबेडकरांनी भाष्य केले नाही. त्यांच्या संपूर्ण जीवनपटाकडे पाहिल्यास त्यांचे उच्च विद्याविभूषित, थोर अर्थतज्ज्ञ, प्रख्यात कायदेपंडित, थोर समाजसेवक, तसेच महान शिक्षणतज्ज्ञ असे विविध पैलू दिसून येतात. प्रतिकूल परिस्थितीत शिक्षण घेऊन ते जागतिक कीर्तीचे विद्वान बनले. त्यांनी आपली विद्वत्ता केवळ स्वतःच्या स्वार्थापुरती मर्यादित न ठेवता या देशातील दलित, शोषित, मागास, निरक्षर इत्यादी घटकांच्या उद्धाराकरिता उपयोगात आणली. ते जाणत होते, की माणसाच्या मागासलेपणाचे, दारिद्र्याचे, दुःखाचे मुख्य कारण अज्ञान आहे. त्यामुळे त्यांनी ह्या वंचित समाजाला शिक्षणाच्या मुख्य प्रवाहात आणण्याचा जणू विडाच उचलला होता. त्यासाठी त्यांनी अथक परिश्रम घेऊन शिक्षणप्रसाराकरिता शिक्षणसंस्था स्थापन केल्या आणि समाजातील सर्व घटकांसाठी शिक्षणाची दारे खुली केली. ही एक शिक्षणक्षेत्रातील नवी क्रांतीच होती.

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक तत्त्वज्ञान

डॉ. बाबासाहेब आंबेडकरांना ज्ञानाची कधीही न संपणारी तहान लागलेली होती. त्यांनी त्या ज्ञानाचा उपयोग सामाजिक व शैक्षणिक परिवर्तनासाठी एक गुणकारी हत्यार म्हणून केला. डॉ. बाबासाहेब आंबेडकर म्हणत, की आत्मसन्मान हरवून जगणे लांछनास्पद आहे. आत्मसन्मान ही जीवनातील अत्यावश्यक अशी गोष्ट आहे. तिच्याशिवाय मनुष्य शून्यवत होतो. हा आत्मविश्वास केवळ शिक्षणानेच प्राप्त करता येऊ शकतो, असे त्यांचे ठाम मत होते. सर्व प्रकारच्या विषमता दूर करण्यासाठी आणि सामाजिक समता प्रस्थापित करण्यासाठी शिक्षण हाच एक राजमार्ग आहे. डॉ. बाबासाहेब आंबेडकर म्हणायचे, केवळ जनावारासारखे पोट भरण्यासाठी जगू नका; माणूस म्हणून जगा.

भारतीय शिक्षणाच्या परिप्रेक्षात डॉ. बाबासाहेब आंबेडकरांनी शिक्षणातील मानवतावादी मूल्ये रूजविण्यासाठी फार मेहनत घेतली आहे. डॉ. बाबासाहेब आंबेडकर हे स्वतः उच्च विद्याविभूषित होते. शिक्षणाचे महत्त्व अधोरेखित करताना "शिका, संघटित व्हा आणि संघर्ष करा" असा मोलाचा संदेश त्यांनी दिला. भारतीय आणि पाश्चात्य विचारवंतांनी मांडलेले शैक्षणिक दृष्टिकोन अभ्यासताना त्यात डॉ. बाबासाहेब आंबेडकरांना सर्वसमावेशकता अल्प प्रमाणात दिसून आली. त्यांनी आदर्शवाद, निसर्गवाद आणि कार्यवाद या सिद्धांतांच्या पलीकडे जाऊन शिक्षणात मानवतावादाचा सिद्धांत मांडला. तथागत भगवान गौतम बुद्धांनी सांगितलेली मानवतावादी मूल्ये डॉ. बाबासाहेब आंबेडकरांनी प्रत्यक्ष कृतीमध्ये आणली.

आदर्शवाद - सत्य शोधून काढणे हा आदर्शवादाचा पाया आहे; परंतु सत्याची व्याख्या करताना जे डोळ्याने दिसते, ते सत्य नाही असे म्हणणे चुकीचे आहे. शिक्षण म्हणजे आत्मसाक्षात्कार असेल, तर ते पंचज्ञानेंद्रियांना अनुभवता आले पाहिजे. जे नाही त्याची केवळ कल्पना करून जाणीव करणे हे शिक्षणाचे ध्येय डॉ. बाबासाहेब आंबेडकरांना अभिप्रेत नाही. प्लेटो शिक्षणामुळे श्रेष्ठ मूल्ये लाभतात असे मानतात. ते या मूल्यांना सत्य, सौंदर्य व शिव मानतात. डॉ. बाबासाहेब आंबेडकर शिक्षणामुळे मनुष्य शीलवान होतो असे मानतात. शिक्षणातील आदर्शवादी संकल्पना डॉ. बाबासाहेब आंबेडकरांना शिलाशिवाय अपूर्ण वाटते.

निसर्गवाद - डॉ. बाबासाहेब आंबेडकर यांनी शिक्षणातील निसर्गवाद म्हणजे केवळ निसर्गावर अवलंबून राहणे नव्हे, तर आपणही निसर्गाचा घटक आहो याची जाणीव करून घेणे होय. आपल्या इच्छा आकांक्षा पूर्ण करण्यासाठी स्वतःच प्रयत्न करावे लागतात हेच निसर्गवादातील सत्य आहे. निसर्गवादातील संकल्पना इंद्रियजन्य अनुभवावर आधारित आहे. डॉ. बाबासाहेब आंबेडकरांनी भारतीय समाजव्यवस्थेत निसर्गवादाचे शैक्षणिक प्रारूप कष्टमय पद्धतीने रूजविले. शिक्षणावर व्यक्तीची योग्यता ठरते, जातीवर नाही, हा विचार त्यांनी भारतीय समाजव्यवस्थेत रूजविला.

कार्यवाद - कार्यवाद हा सिद्धांतदेखील पाश्चात्य राष्ट्रात उदयास आला. कृतीतून ज्ञान प्राप्त होते, असे हा सिद्धांत सांगतो. ज्या शिक्षणातून व्यक्तीच्या सुप्तगुणांचा विकास होतो, त्यालाच खरे शिक्षण म्हणावे असे कार्यवादाचे जनक जॉन ड्युई सांगतात. जॉन ड्युई यांच्या शिक्षणविषयक विचारांचा डॉ. बाबासाहेब आंबेडकर यांच्यावर प्रभाव होता असे दिसून येते. "परिस्थिती शाश्वत राहत नाही, ती प्रयत्नपूर्वक बदलता येणे शक्य आहे" असा नवा कार्यवादी दृष्टिकोन डॉ. बाबासाहेब आंबेडकरांनी भारतीय समाजात रूजविला. अस्पृश्यांच्या उत्थानाकरिता त्यांची शैक्षणिक उपयुक्तता कार्यान्वित करण्याचे कार्य डॉ. बाबासाहेब आंबेडकरांनी केले.

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार

डॉ. बाबासाहेब आंबेडकर म्हणतात, की शिक्षण हे समाज परिवर्तनाचे प्रभावी साधन आहे. शिक्षण प्राप्त झाल्याने व्यक्ती बौद्धिकदृष्ट्या सशक्त होतो. व्यक्तीला चांगले आणि वाईट यांतील फरक कळतो. शाळेत विद्यार्थ्यांची मने सुसंकृत होतात. 'सभ्यता आणि संस्कृतीचा पाया शिक्षणात आहे. शाळा हे उत्तम व कर्तव्यदक्ष नागरिक बनविणारे कारखाने आहेत. डॉ. बाबासाहेब आंबेडकर म्हणतात, की "व्यक्तीला 'जाणीव' ,संपेमकद्ध करून देते ते शिक्षण होय," तर "शिक्षण हे वाघिणीचे दूध आहे, ते जो प्राशन करेल तो गुरगुरल्याशिवाय राहणार नाही." डॉ. बाबासाहेब आंबेडकरांचे प्राथमिक शिक्षणापासून ते उच्च शिक्षणापर्यंत, तसेच स्त्रीशिक्षण व नैतिक शिक्षणासंबंधीचे विचार खालील मुद्यांवरून स्पष्ट केलेले आहे.

प्राथमिक शिक्षण - डॉ. बाबासाहेब आंबेडकरांच्या मते, प्राथमिक शिक्षणाचा प्रसार हा राष्ट्रीयदृष्ट्या अतिशय महत्त्वाचा आहे. फक्त बाराखडी शिकून अक्षर गिरविणे म्हणजे शिक्षण नव्हे, तर बालकांची मने सुसंकृत करणारे दर्जेदार शिक्षण शाळांनी दिले पाहिजे. प्राथमिक शिक्षणाचा सार्वत्रिक प्रसार हा राष्ट्रनिर्मितीचा पाया आहे. केवळ लोकांच्या ऐच्छिक भूमिकेवर प्राथमिक शिक्षणाचा प्रश्न सोपविल्यास प्राथमिक शिक्षणाचा प्रसार होण्यास कित्येक वर्षे लागतील. म्हणून प्राथमिक शिक्षणाच्या बाबतीत कायद्याने सक्ती करावी अशी त्यांची भूमिका होती.

महाविद्यालयीन शिक्षण - प्राथमिक शिक्षणाबरोबरच उच्च शिक्षणाचे महत्त्व विशद करताना डॉ. बाबासाहेब आंबेडकर म्हणतात, की केवळ लिहिण्यावाचण्यापुरते शिक्षण पुरेसे नाही, तर ते शिक्षणाच्या उच्च टोकापर्यंत पोहचले पाहिजे. जो वर्ग विविध कारणांनी उच्च शिक्षणापासून वंचित आहे, त्यांना उच्च शिक्षण पुरविण्याची जबाबदारी ही विद्यापीठाची आहे. उच्च शिक्षणामुळेच त्यांचा सामाजिक व आर्थिक दर्जा उंचावेल, असे डॉ. बाबासाहेब आंबेडकरांना वाटत होते. विद्यापीठातील प्राध्यापकांबाबत आपले मत मांडताना डॉ. बाबासाहेब आंबेडकर म्हणतात, की "प्राध्यापकांनी अध्यापन आणि अध्ययनाच्या कार्यात स्वतःला इतके गुंतवून घ्यावे, की आपल्या घराकडेही बघण्याची सवड त्यांना मिळू नये. ते काम त्यांनी त्यांच्या पत्नीकडे सोपवावे. त्यांनी संशोधन करावे. त्याचप्रमाणे प्राध्यापक नुसता विद्वान असून चालत नाही, तर तो बहुश्रुत असला पाहिजे, उत्साही असला पाहिजे, आपला विषय अधिकाधिक माहितीपूर्ण व मनोरंजक करू शकेल अशी धमक त्यांच्याकडे असली पाहिजे."

स्त्रीशिक्षण - स्त्रीशिक्षणाबाबतसुद्धा डॉ. बाबासाहेब आंबेडकरांनी आपले विचार मांडले आहेत. स्त्रीशिक्षणाचे महत्त्व विशद करताना ते म्हणतात, की मी महिलांच्या प्रगतीवरून त्या समाजाच्या प्रगतीचे मोजमाप करतो. स्त्रीजात हा समाजाचा अलंकार आहे. स्त्रियांच्या प्रगतीवरच समाजाची प्रगती अवलंबून असते. त्यासाठी त्यांनी सर्व प्रकारच्या दुर्गुणांपासून दूर राहावे, त्याचबरोबर स्वच्छ आणि नीटनेटके राहण्यास शिकावे, चांगले शिक्षण घ्यावे व आपल्या मुलांना शिकवावे. त्यांना महत्वाकांक्षी बनवावे. यावरून डॉ. बाबासाहेब आंबेडकरांचा स्त्रियांच्या शिक्षणाबद्दलचा उदार दृष्टिकोन दिसून येतो.

नैतिक शिक्षण - नैतिक शिक्षणाबाबत मत मांडताना डॉ. बाबासाहेब आंबेडकर म्हणतात, की केवळ शिक्षण घेतले म्हणजे मनुष्यात योग्यता येते असे नाही. विद्वान मनुष्य समाजाला उपयोगी असतोच असे नाही. तो लुच्चा, लबाड, नालायक अशा दुर्गुणांचादेखील असू शकतो. त्यासाठी शिक्षणाबरोबर माणसाच्या अंगी शील असणे अत्यंत आवश्यक आहे. शिक्षण घेतलेल्या माणसाच्या अंगी जर शील नसेल, तर तो हिंस्त्र पशुपेक्षाही क्रूर व भयानक असू शकतो.

डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक योगदान

शिक्षणापासून एक मोठा समाज वंचित आहे याची जाणीव डॉ. बाबासाहेब आंबेडकरांना सदैव होती. त्यांची प्रगती घडवून आणण्यासाठी शिक्षण हे एक फार मोठे हत्यार आहे असे त्यांना वाटत होते. त्यामुळे डॉ. बाबासाहेब आंबेडकरांनी शक्य त्या साधनांचा व मार्गांचा वापर करून शिक्षण तळागाळापर्यंत पोहोचविण्याचे कार्य केले.

बहिष्कृत हितकारिणी सभा - अस्पृश्यांच्या उद्धारासाठी कार्य करणे आवश्यक आहे आणि त्याकरिता एखादी संस्था स्थापन करून त्याद्वारे समाजकार्य करावे या उद्देशाने डॉ. बाबासाहेब आंबेडकरांनी आपल्या काही सहकाऱ्यांना घेऊन २० जुलै १९२४ रोजी “बहिष्कृत हितकारिणी सभा” या नावाची संस्था स्थापन केली. या संस्थेचे ध्येय व कार्य सूचित करण्यासाठी “शिका, संघटित व्हा आणि संघर्ष करा” असे ब्रीदवाक्य स्वीकारण्यात आले. या संस्थेची उद्दिष्टे पुढीलप्रमाणे होती.

1. विद्यार्थी वसतीगृहाद्वारे अगर अन्य साधनांच्या द्वारे बहिष्कृत समाजात शिक्षणाचा प्रसार करणे.
2. बहिष्कृत समाजात उच्च संस्कृतीची वाढ करण्यास ठिकठिकाणी वाचनालये, शैक्षणिक वर्ग अथवा स्वाध्याय संघ उघडणे.
3. बहिष्कृत समाजाची सांपत्तिक स्थिती सुधारण्यासाठी औद्योगिक व शेतीविषयक शाळा चालविणे.

डॉ. बाबासाहेब आंबेडकरांनी अस्पृश्य समाजाच्या लोकांना बहिष्कृत हितकारिणी सभेचे सभासद होण्याकरिता, तसेच शिक्षणप्रसारासाठी शक्य तेवढी मदत करण्याचे आवाहन केले. संस्थेने जानेवारी १९२५ साली सोलापूर येथे पहिले वसतिगृह सुरु केले. विद्यार्थ्यांना लागणारे कपडे, लेखनसामग्री, भोजन यांचा खर्च त्यांनी केला. सोलापूर नगरपालिकेने वसतिगृहाच्या परीक्षांसाठी चाळीस रूपयांचे अनुदान मंजूर केले.

भारतीय बहिष्कृत समाज - शिक्षण प्रसारक मंडळ - इ.स. १९२७ साली प्राथमिक शिक्षणाची प्रगती फार मंद गतीने होती. अशीच मंद गतीने प्रगती सुरु राहिली, तर वंचित घटकातील मुलांना शिक्षणाच्या कक्षेत आणण्यासाठी जवळपास ४० वर्षे लागतील, तर मुलींना ३०० वर्षे लागतील असे डॉ. बाबासाहेब आंबेडकर म्हणत असत. त्यामुळे १४ जून १९२८ रोजी बहिष्कृत हितकारिणी सभा विसर्जित करण्याचा ठराव संमत केला आणि “भारतीय बहिष्कृत समाज - शिक्षण प्रसारक मंडळ” स्थापन करण्यात आले. डॉ. बाबासाहेब आंबेडकरांच्या ह्या संस्थेला १८६१ च्या ‘चॅरिटेबल सोसायटीज रजिस्ट्रेशन ॲक्ट’ क्रमांक २१ अन्वये मान्यता मिळाली होती. या संस्थेच्या विश्वस्थ मंडळामध्ये मेयर निरिसम, शंकर सायन्ना परशा, डॉ. पुरुषोत्तम सोळंकी हे सभासद होते. शिवतरकर हे कोषाध्यक्ष होते, तर डॉ. बाबासाहेब आंबेडकर हे मुख्य कार्यवाह होते. माध्यमिक शिक्षणाचा भार पेलण्यास जे विद्यार्थी असमर्थ होते, त्यांच्याकरिता मुंबई शासनाकडून पाच वसतिगृहांची योजना मंजूर करून घेतली. त्याचबरोबर १००० रूपयांचे वार्षिक अनुदान लागू करून घेतले; परंतु शासनाचे अनुदान खर्च भागविण्यासाठी अपुरे पडत असल्यामुळे डॉ. बाबासाहेब आंबेडकरांना सामाजिक संस्थांना मदत मागावी लागली. त्यांच्या आवाहनामुळे अनेक धर्मदाय संस्था, उन्नत स्थानिक मंडळे, जिल्हा मंडळाचे अध्यक्ष, नगरपालिका तथा काही उदार मनाच्या लोकांनी आर्थिक साह्य केले. अशा अडचणींना डॉ. बाबासाहेब आंबेडकरांना वेळोवेळी तोंड द्यावे लागले.

पीपल्स एज्युकेशन सोसायटीची स्थापना - समाजातील वंचित घटकांना शिक्षणाच्या प्रवाहात आणून त्यांच्यातील अज्ञान नष्ट व्हावे, त्यांच्यामध्ये आत्मविश्वास निर्माण व्हावा म्हणजे ते स्वतः प्रगतीच्या दिशेने वाटचाल करतील असे डॉ. बाबासाहेब आंबेडकरांना वाटत होते. त्यासाठी त्यांनी ८ जुलै १९४५ रोजी ‘पीपल्स एज्युकेशन सोसायटी’ची स्थापना केली. पीपल्स एज्युकेशन सोसायटीचा उद्देश केवळ शिक्षणप्रसारच नाही, तर भारतात बौद्धिक, नैतिक आणि सामाजिक लोकशाहीद्वारे विकास होईल अशी मनोवृत्ती घडविण्याचे कार्य करावयाचे होते. या शिक्षणसंस्थेच्या माध्यमातून मुंबई, पुणे, महाड, नांदेड, पंढरपूर, औरंगाबाद, वाशी अशा विविध

ठिकाणी महाराष्ट्रात, तर महाराष्ट्राबाहेर बंगळूरु, निहार, बुबूरगया आदी ठिकाणी शाळा, महाविद्यालये व वसतिगृहे या माध्यमातून शिक्षणाचा प्रसार केला.

सिद्धार्थ महाविद्यालय - मुंबई प्रांतात महाविद्यालयीन शिक्षण घेणाऱ्या विद्यार्थ्यांची संख्या फार होती. त्यामुळे मर्यादित जागेच्या अभावी दलित विद्यार्थ्यांना महाविद्यालयात प्रवेश मिळणे फार अवघड जात होते. ही समस्या दूर करण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी २० जून १९४६ रोजी सिद्धार्थ महाविद्यालयाची स्थापना केली. दलित विद्यार्थ्यांच्या सोयीकरिता जरी महाविद्यालयाची स्थापना करण्यात आली असली, तरी यामध्ये सर्व जाती धर्माच्या विद्यार्थ्यांना प्रवेश देण्यात येत होता. महाविद्यालयात कला शाखेचे वर्ग सकाळच्या वेळेत होत असल्यामुळे नोकरी करणाऱ्या अनेक स्त्री-पुरुषांना शिक्षण घेणे सोयीचे झाले, तसेच आर्थिक परिस्थितीमुळे शिक्षणाला मुकलेल्या सर्वांसाठी सिद्धार्थ महाविद्यालयाचे दार उघडले गेले.

संस्थेने आणखी एक पाऊल पुढे टाकत मागासवर्गीय समाजाला कॉमर्स शाखेचे ज्ञान घेता यावे, म्हणून डॉ. बाबासाहेब आंबेडकरांनी सिद्धार्थ महाविद्यालयाला जोडून १९५३ साली कॉमर्स कॉलेज सुरु केले. १९५६ साली डॉ. बाबासाहेब आंबेडकर कॉलेज ऑफ कॉमर्स ॲन्ड इकॉनॉमिक्स, १९७२ साली डॉ. बाबासाहेब आंबेडकर कॉलेज ऑफ लॉ, वडाळा मुंबई, १९७७ साली सिद्धार्थ कॉलेज ऑफ मास कम्युनिकेशन सुरु करण्यात आले. सोबतच रात्रशाळा, वसतिगृहे, संशोधन संस्थासुद्धा मुंबई शहरात सुरु करण्यात आल्या. त्याचबरोबर सायन्स आणि कॉमर्स शाखेच्या विद्यार्थ्यांना दरमहा १५ रूपये शिष्यवृत्ती देण्याचा निर्णय घेण्यात आला.

मिलिंद महाविद्यालय - मराठवाडा विभागातील दलित व मागासवर्गीय विद्यार्थ्यांचा शैक्षणिक विकास व्हावा या उद्देशाने डॉ. बाबासाहेब आंबेडकरांनी पीपल्स एज्युकेशन सोसायटीच्या माध्यमातून औरंगाबाद येथे १९ जून १९५० रोजी कला आणि विज्ञान विभागाचे महाविद्यालय सुरु केले. या महाविद्यालयाची कोनशिला स्वतंत्र भारताचे पहिले राष्ट्रपती डॉ. राजेंद्रप्रसाद यांच्या हस्ते १ सप्टेंबर १९५० रोजी रचली गेली. १९५५ साली या महाविद्यालयाचे 'मिलिंद महाविद्यालय' असे नामकरण करण्यात आले. या संस्थेने सुरु केलेल्या महाविद्यालयामध्ये पश्चिम महाराष्ट्र, विदर्भ, कर्नाटक आणि मध्यप्रदेशातून दलित विद्यार्थी फार मोठ्या प्रमाणात महाविद्यालयीन शिक्षणासाठी येऊ लागले. दलित विद्यार्थ्यांबरोबर इतर सर्व समाजातील विद्यार्थीसुद्धा या महाविद्यालयात शिक्षण घेत होते. पदवीपर्यंत शिक्षण देणारे मराठवाड्यातील हे पहिले महाविद्यालय होते.

ट्रेनिंग स्कूल फॉर एन्ट्रन्स टू पॉलिटिक्स - डॉ. बाबासाहेब आंबेडकर यांनी १ जुलै १९५६ रोजी संसदीय शिक्षण देणारी एक आदर्श अशी संस्था 'ट्रेनिंग स्कूल फॉर एन्ट्रन्स टू पॉलिटिक्स' मुंबईत स्थापन केली. डॉ. बाबासाहेब आंबेडकर स्वतः या संस्थेचे संचालक होते. त्यामध्ये राजकारण, अर्थशास्त्र, अंदाजपत्रक, कामगार संघटना, संसदीय कामकाजाविषयक नियम व परंपरा, तसेच वक्तृत्वसाधना इत्यादी विषय शिकविण्याला प्राधान्य दिले होते. हे भारतातील राजकीय शिक्षण देणारे पहिले विद्यालय होते. या प्रशिक्षण विद्यालयातून राज्यकारभार चालविण्यासाठी लायक, तज्ज्ञ आणि कर्तृत्ववान लोकप्रतिनिधी निर्माण झाले असते. दुदैवाने डॉ. बाबासाहेब आंबेडकरांच्या आकस्मिक निधनाने या संस्थेचे कार्य एका वर्षातच थांबले.

समारोप

डॉ. बाबासाहेब आंबेडकर यांच्या समग्र विचारांचा आढावा घेतल्यास असे निदर्शनास येते, की केवळ अस्पृश्यांच्याच उद्धाराचे कार्य केले नसून सामान्य माणसाला केंद्रस्थानी ठेवून संपूर्ण मानवजातीच्या उद्धाराचा त्यांनी विचार केला. शिक्षणाचे लोकशाहीकरण करणे हे डॉ. बाबासाहेब आंबेडकरांचे स्वप्न होते. शिक्षणाच्या लोकशाहीकरणाशिवाय समाज ज्ञानधिष्ठित होणार नाही हे बाबासाहेब आंबेडकर जाणत होते. त्याकरिता त्यांनी शिक्षणक्षेत्रात अभूतपूर्व असे कार्य केले. डॉ. बाबासाहेब आंबेडकर यांनी प्रचलित शिक्षणविषयक सिद्धांतांचा प्रत्यक्ष मानवी जीवनाशी संबंध जोडला. प्रचलित सिद्धांतात काही बदल करून नवा शैक्षणिक सिद्धांत मांडला. संपूर्ण मानवजातीला शिक्षणाचे महत्त्व आणि उपयुक्तता पटवून दिली. त्यामुळे डॉ. बाबासाहेब आंबेडकरांचा शिक्षणविषयक दृष्टिकोन सत्य आणि शाश्वत आहे हे सिद्ध होते. डॉ. बाबासाहेब आंबेडकरांच्या व्यासंगाचे एकेक पैलू अनुकरणीय आणि पथदर्शक असे आहे. बाबासाहेब आंबेडकर शिक्षणाकडे फक्त आर्थिक विकासाचे साधन म्हणून बघत नव्हते, तर ते शिक्षणाकडे सामाजिक व राजकीय जागृतीचा मार्ग म्हणून बघत होते. शिक्षणक्षेत्रात मानवतावादी मूल्ये रूजविण्यासाठी त्यांनी अविरत परिश्रम घेतले आहे. विद्यार्थी,

संशोधक, प्राध्यापक, प्राचार्य आणि शिक्षणसंस्थेचे संस्थापक असा उत्तरोत्तर चढता असा आलेख त्यांचा शैक्षणिक क्षेत्रात राहिला आहे. डॉ. बाबासाहेब आंबेडकर यांच्या ६५ वर्षांच्या आयुष्यात त्यांनी सुमारे चाळीस वर्षे शिक्षणक्षेत्रात घालवली. ते एक जागतिक दर्जाचे प्रभावी शिक्षणतज्ज्ञ होते. मानववंशशास्त्र, इतिहास, राज्यशास्त्र, अर्थशास्त्र, तत्त्वज्ञान आणि कायदा या विषयांवर त्यांचे विलक्षण प्रभुत्व होते. म्हणूनच त्यांचे व्यक्तिमत्त्व आजच्या जगालादेखील आदर्श आहे. इ.स. २००९ साली आलेल्या शिक्षण हक्क कायद्याचे मुख्य श्रेय डॉ. बाबासाहेब आंबेडकरांना जाते. इतिहासकार रामचंद्र गुहा हे बाबासाहेब आंबेडकरांच्या संदर्भात म्हणतात, की 'तुम्ही आज ज्या राजकीय, सामाजिक आणि शैक्षणिक क्षेत्रात सुधारणा करणार आहात, त्याचा संदर्भबिंदू म्हणून डॉ. बाबासाहेब आंबेडकरांकडे पाहावे लागेल'. यावरून डॉ. बाबासाहेब आंबेडकरांचे भारतीय शिक्षणक्षेत्रातील योगदान अधोरेखित होते.

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डॉ. बाबासाहेब आंबेडकर हिंदू कोड बिल : एक अभ्यास

प्रा. नवनाथ बंकट बडे,
श्रीमती पी.डी.पाटील समाजकार्य महाविद्यालय,
खडकी बु., ता. जि. अकोला

प्रस्तावना :

डॉ. बाबासाहेब आंबेडकर स्त्रीमुक्तीचे पक्के होते. त्यांच्यावर गौतम बुद्धांच्या शिकवणीचा आणि महात्मा फुलेंच्या कार्याचा प्रभाव होता. डॉ.बाबासाहेबांच्या मते कोणत्याही समाजाचे मुल्यमापण त्या समाजातल्या स्त्रियांची परीस्थिती कशी आहे. यावरून करता येते. समाजाने स्त्रियांच्या विकासाकडे लक्ष केंद्रित करणे आवश्यक असल्याची त्यांची आग्रही भूमिका होती. समग्र प्रगती ही केवळ पुरुषांचीच नव्हे तर प्रत्येक स्त्रियांची देखील होणे गरजेचे आहे. ते स्त्री शिक्षणाचे पुरस्कर्ते होते.

हिंदू कोड बिल, हिंदू संहिता विधेयकद्ध हा भारतातील कायद्याचा मसुदा होता. हा मसुदा २४ फेब्रुवारी १९४९ रोजी संसदेत मांडला गेला. स्वतंत्र भारताचे पहिले कायदा मंत्री डॉ.बाबासाहेब आंबेडकरांनी या भारतातील सर्व जाती-धर्मातील स्त्रियांना चाचक रूढी आणि प्रथेपासून सुटका व्हावी यासाठी हा मसुदा लिहिला. डॉ. बाबासाहेब आंबेडकरांनी ४ वर्षे ९ महिना २६ दिवस या मसुद्यावर विश्लेषणात्मक व सविस्तर काम करून हे कोड बिल तयार केले. हा मसुदा ससत वेगवेगळ्या घटकांशी निगडित कायद्याचे रूपांतर करू पाहत होता.

डॉ.बाबासाहेब आंबेडकर एक प्रख्यात वकील विचारवंत स्त्री विकासाचे पुरस्कर्ते होते. त्यांना वाटत होते की समाजातील जाती व्यवस्थेमध्ये स्त्रियांना कमी लेखले जात आहे व त्यांना दुयम वागणूक दिली जात आहे. त्यासाठी हिंदू कोड बिल असे बनले पाहिजे ज्यामुळे देशातील सर्व स्त्रियांना पुरुषाप्रमाणे समान अधिकार प्राप्त होतील.

संशोधनाचा उद्देश :-

कोणत्याही गोष्टीवर लिखान करित असतांना लिखानाचे उद्देश ठरविणे आवश्यक असते. या पेपर संशोधनाच्या पाठीमागे उद्देश खालिलप्रमाणे आहेत.

- १ हिंदू कोड बिलाचे अध्ययन करणे.
२. हिंदू स्त्रियांना हिंदू कोड बिल समजावे.
३. हिंदू बिलाविषयी नेहरूच्या मंत्रीमंडळातील मंत्र्यांचे मत अभ्यासणे.
४. हिंदू कोड बिल आणि डॉ. बाबासाहेब यांचा मंत्रीपदाचा राजीनामा यांचे अध्ययन करणे.

संशोधन गृहितकृत्ये व उपकल्पना :

एखाद्या घटनेचे अध्ययन करण्यासाठी गृहितकृत्ये व उपकल्पना ठरवावे लागतात. उपकल्पना शिवाय अध्ययन करणे शक्य नाही. उपकल्पनामुळे संशोधन करण्यासाठी निश्चित दिशा प्राप्त होते.

१. समाजातील अनेक लोकांना हिंदू कोड बिलाविषयी जाणीव नाही.
२. हिंदू स्त्रियांना हिंदू कोड बिलातील आशय माहिती नाही.
३. हिंदू कोड बिल आणि डॉ. बाबासाहेब आंबेडकर यांच्या मंत्री पदाच्या राजीनामा या संबंधी सत्य माहिती नाही.

डॉ. बाबासाहेब आंबेडकर यांना सर्व जाती धर्मातील स्त्रियांच्या अधिकाराचे संरक्षण करायचे होते. म्हणून १९४८ मध्ये संविधान सभेत 'हिंदु कोड बिल' चा मसुदा प्रस्तुत केला. त्यांनी यामध्ये स्त्रियांना घटस्फोट देण्याचे अधिकार त्याचबरोबर विधवा आणि वडीलांच्या संपत्तीमध्ये समान अधिकार असावा असा प्रस्ताव ठेवला होता. यामध्ये ज्यांनी आपले मृत्यूपत्र बनविले नसेल, त्या व्यक्तीच्या संपत्तीमध्ये हिंदु स्त्री आणि पुरुषांना प्राप्त होणारी संपत्तीत कायद्याने वाटणी झाली पाहिजे. असा प्रस्ताव सादर केला. या कायदानुसार मयत झालेल्या वडीलांच्या मुले आणि मुलींना समान वाटणीचे अधिकार देण्यात येतात.

हिंदु बिलामध्ये आठ अधिनियम बनवले आहेत.

१. हिंदु विवाह अधिनियम
२. विशेष विवाह अधिनियम
३. दत्तक घेणे, दत्तकग्रहण अल्पायु-संरक्षता अधिनियम
४. हिंदु वारसदार अधिनियम
५. दुर्बल आणि साधनहिन कुटुंबातील सदस्य यांना भरण-पोषण अधिनियम
६. अप्राप्तवय संरक्षण संबंधी अधिनियम
७. वारसदार अधिनियम
८. हिंदु विधवाला पुनर्विवाह अधिकार अधिनियम

यामध्ये हिंदु पुरुषांना दोन किंवा त्यापेक्षाही अधिक स्त्रियांशी विवाह करायला प्रतिबंध आहे. आणि त्यासंबंधी शिक्षेची तरतुद केली आहे. यामध्ये हिंदु स्त्रियांना घटस्फोट घेण्याचा अधिकार देण्यात आला होता. हेबिल अशा अनेक कुप्रथांना हिंदु धर्मापासून दूर करत होते. ज्याला परंपरेच्या नावाखाली काही कट्टरवादी सनातनी जिवंत ठेवु इच्छित होते. या बिलाला अशा सनातनी आणि मंत्र्यांनी जोरदार विरोध केला.

हिंदु कोड बिलाला विरोध करणा-यांचे तीन वर्ग होते. पहिला वर्ग सनातनी - आमचा धर्म, आमचे नैतिक विचार, आमचे धार्मिक ग्रंथ वगैरे ईश्वर प्रणीत आहेत. ते सनातन आहेत, ते जगाच्या उत्पत्तीपासून आतापर्यंत अबाधित राहणार. त्याच्यांत ढवळाढवळ करण्याच्या कोणालाही अधिकार नाही. असे या वर्गाचे मत असते, म्हणून ते कोणत्याही सामाजिक व धार्मिक सुधारणेला विरोध करतात. दुसरा वर्ग - राजकीय पुढा-यांचा यांना आपल्या मतदारानां खुश ठेवण्यासाठी हवी ती भूमिका घ्यावी लागते. मंत्री आणि आमदार यांनी एवढ्यासाठीच बिलाला जोरदार विरोध केला. तिसरा वर्ग - सवर्ण हिंदुतील वर्ण श्रेष्ठत्वाने पछाडलेल्या लोकांचा हे बिल पास झाले तर त्याचा परिणाम असा होईल की, ज्या हिंदु धर्मशास्त्राचे सेहितिकरण आतापर्यंत एकाही वर्ण श्रेष्ठ हिंदुला करता आले नाही. ते एका अस्पृश्य विद्यवानाने केले, यात आपली नामुष्की होणार आहे. हे बिल पास झाले तर बहुजन समाज त्याला ' आंबेडकर स्मृती ' म्हणुन संबोधतील आणि देशाच्या भावी इतिहासात हेच नमुद करण्यात येईल. बिलाला विरोधकांनी विरोध केला, त्यात जरी त्यांचे निरनिराळे उद्देश होते. तरी त्याचा परिणाम एकच झाला. तो म्हणजे नेहरू मंत्रीमंडळ राजीनामा दईल. अशा ज्या घोषणा पुर्वी त्यांनी केल्या होत्या. त्याकडे कानाडोळा करून बिलाला बाबतीत माघार घेतली. कारण लवकरच १९५२ ची निवडणुक होणार होती. परत काँग्रेसला सत्तेत सेण्यासाठी अशा समाजविघातक घटनेवर अवलंबुन रहावे लागले.

मंत्रीमंडळात हिंदु कोड बिल नामंजुर झाल्यामुळे डॉ. बाबासाहेब आंबेडकर यांनी मंत्रीपदाचा राजीनामा दिला. बाबासाहेबांनी राजीनामा दिल्याबद्दल विचारी आणि पुरोगामी विचारसरणीच्या लोकांना फार वाईट वाटले. राजीनामा प्रकरणावर अनेक लोकंनी, नेत्यांनी आणि वर्तमानपत्रांनी आपापले विचार आपआपल्या दृष्टीकोणतुन व्यक्त करून काहींनी

बाबासाहेबांना, काहींनी नेहरूंना व काहींनी जिर्ण मतवाद्यांना दोष दिले.परंतु विद्वान आणि दुरगामी विचारसरणीचा नेता म्हणून सर्वांनी डॉ. बाबासाहेबांची स्तुती केली. ' टाईम्स ' पत्राने अग्रलेख लिहून डॉ. बाबासाहेबांच्या चतुरस्त्र बुद्धीमत्तेची आणि प्रकांड पांडीत्यांची वाहवा केली. राज्यघटना तयार करतांना डॉ. बाबासाहेबांनी जी तळमळ दाखवली त्यापेक्षा जास्त तळमळ हिंदु कोड बिल मुंजुर व्हावे म्हणून व्यक्त केली. असे अग्रलेखात मत व्यक्त करण्यात आले. भारताच्या मंत्रीमंडळात बुद्धीमत्तेचा प्रकाशोत टाकणा-या फारशा व्यक्ती नाहीत. आणि अशा स्थितीत डॉ. बाबासाहेब आंबेडकर यांच्या सारखा प्रकाशज्ञोत मंदावला असे हीमत सदर अग्रलेखात व्यक्त करण्यात आले. आता ते आपल्या बुद्धीमतेचा उपयोग राष्ट्रीय दृष्टीने समाजाच्या कार्याकरिता करतील. अशी शेवटी अपेक्षा व्यक्त केली.

निष्कर्ष :

१. हिंदु कोड बिल नामंजुर होण्यास जिर्णमतवादी आणि हिंदु पंडीत जबाबदार होते.
२. हिंदु कोड बिल नामंजुर होण्यास मंत्रीमंडळ जबाबदार होते.
३. काँग्रेस पक्षाला परत सत्ता मिळविण्यासाठी हिंदु कोड बिल नको होते.
४. राजकीय पुढा-यांना समाजाच्या विकासापेक्षा सत्ता महत्वाची होती.

अशा प्रकारे डॉ. बाबासाहेब आंबेडकर यांनी हिंदु बिलाच्या माध्यमातून स्त्रीयांना समान अधिकार देण्यासाठी अहोरात्र अनेक बाबींचा अभ्यास करून ' हिंदु कोड बिल ' तयार केले. परंतु समाजातील जिर्णमतवादी, धर्म कंटक आणि राजकीय लोकांना हे बिल नको होते. म्हणजेच त्यांना स्त्रीयांचा विकास नको होता. डॉ. बाबासाहेब आंबेडकर यांनी ' हिंदु कोड बिल ' मंत्रीमंडळात नामंजुर झाल्यामुळे मंत्रीपदाचा राजीनामा दिला. या ठिकाणी एवढेच सांगावे वाटते. की, समाजाच्या विकासापेक्षा सत्ता आणि धर्मातील कुप्रथा जिर्णमतवादी सनातनांना महत्वाच्या वाटतात.

संदर्भ ग्रंथ सुची :

१. डॉ. बाबासाहेब आंबेडकर हिंदु कोड बिल - सुगावा प्रकाशन, पुणे.
२. भारतीय राजकारण आणि डॉ. बाबासाहेब आंबेडकर - श्रीराम जाधव, साकेत प्रकाशन, औरंगाबाद
३. महापुरुष डॉ. बाबासाहेब आंबेडकर - डॉ. प्रशांत गेडाम, अमोल प्रकाशन, पुणे

युवकांसाठी डॉ. बाबासाहेब आंबेडकर

रवी रमेशराव दांडगे

शोधार्थी

रातुम नागपूर विद्यापीठ नागपूर.

शालेय जीवनात शाळांमध्ये नेहमी महापुरुषांच्या जयंती पुण्यतिथी साजऱ्या करण्यात येत होत्या त्यामध्ये नेहमी काही ओळी कानावर पडत.

"थोर महात्मे होऊन गेले चरित्र त्यांचे पहा जरा,

आपण त्यांच्या समान व्हावे हाच त्यातील बोध खरा"

या ओळीचा आज विचार करत असताना नेहमी एक विचार मनात येत होता, महात्मे महापुरुष कोण हो ? त्यांचे लक्षणं काय कुणाला म्हणता येईल महात्मा, त्या वेळी स्वामी विवेकानंद यांचे वाक्य आठवते, ज्या व्यक्तीने या पृथ्वीतलावावर जन्म घेतल्यानंतर आपले जीवनाचे ध्येय निश्चित केले व त्या ध्येयाचा उपयोग समाजासाठी - देशासाठी केला तर तो व्यक्ती म्हणजे महापुरुष किंवा महात्मा. असा विचार करताना खूप साऱ्या महापुरुषांची नावे आपल्या डोळ्यासमोर येतात त्यापैकी ज्यांची 14 एप्रिल रोजी 130 वी जयंती आहे ते म्हणजे डॉ. बाबासाहेब आंबेडकर होय. डॉ. बाबासाहेब आंबेडकर यांच्या विषयी ज्यावेळी विचार करतो त्यावेळी त्यांचे अनेक पैलू डोळ्यासमोर येतात त्यामध्ये राजकारणी, अर्थशास्त्रज्ञ, संपादक, लेखक, वक्ते, संविधान निर्माता, समाजशास्त्रज्ञ, कायदे तज्ञ असे अनेक किंवा यापेक्षाही विविध बाबींचा त्यांच्या व्यक्तिमत्त्वामध्ये समावेश होतो.

परंतु याहीपेक्षा ज्यावेळी आपला देश हा तरुणांचा - युवांचा देश आपण म्हणतो त्यावेळी डॉ. बाबासाहेब आंबेडकर यांच्या जीवनातील प्रसंग आजच्या युवकांसाठी प्रेरणादायी ठरतात.

डॉ.बाबासाहेब आंबेडकर यांचा जन्म 14 एप्रिल 1891 रोजी म्हू (मध्यप्रदेश) मध्ये झाला. रामजी आणि भिमाबाई यांची ती चौदावी संतान होती. त्यांचे बालपणीचे नाव होते भीम. बाबासाहेबांचा एकंदरीत जीवनकाळ हा आव्हानांनी भरलेला व संघर्षमय होता.अछूत जाती म्हणजेच महार जातीत जन्म झाल्यामुळे लहानपणापासूनच अस्पृश्यतेची झड त्यांना सोसावी लागली याबद्दल बोलत असताना बाबासाहेब स्वतः सांगतात -

सयाजीराव गायकवाड यांच्याकडून छात्रवृत्ती मिळाल्यानंतर अमेरिकेतील 21 जुलै 1913 ला न्यूयार्क येथे पोहोचून कोलंबिया विश्वविद्यालयात त्यांनी प्रवेश घेतला. राज्यशास्त्र विषयात प्रवेश घेतल्यानंतर त्यांनी तिथूनच एम.ए. - पी.एच.डी. च्या डिग्री प्राप्त केली. बाबासाहेब ज्यावेळी अमेरिकेला गेले त्यावेळी त्यांचे वय बावीस वर्ष होते. अमेरिकाही भोगविलासाची जमीन त्यामुळे स्वाभाविकच या सर्वांवर विजय प्राप्त करत आपल्या अभ्यासावर लक्ष केंद्रित करणे थोडे कठीण होते. सुरुवातीला या प्रकारच्या स्वच्छंद जीवनाचा त्यांनी आनंद लुटला. त्यामध्ये त्यांना रस सुद्धा यायला लागला होता. एका रात्री जवळपास तीन वाजताच्या दरम्यान त्यांना विचार यायला

लागले मी हे काय करत आहे. आपल्यावर खूप प्रेमकरणाऱ्या परिवाराला हजारो मैल दूर सोडून आपण अभ्यास करण्यासाठी येथे आलो आहे आणि मी हे सर्व सोडून मौज-मस्ती करत आहे. त्यांना त्यांच्या ध्येयाची प्रचीती होते व ते पुन्हा योग्य मार्गावर येतात.

याप्रमाणे आज ज्यावेळी आपण समाजात बघतो, त्यावेळी मोठ्या प्रमाणात युवावर्ग अभ्यासाला सोडून भोगविलासा मध्ये गुरफटत चालला आहे असे दिसून येते. आपले ध्येय, समाज, देश या सर्व बाबींचा त्यांना विसर पडत चालला आहे. आज बाबासाहेब यांच्या जयंती निमित्ताने त्यांचे स्मरण करताना आपण आपल्या ध्येयाला घेऊन एकनिष्ठ होऊ का याचा विचार आपण युवा म्हणून करू शकतो.

डॉ. बाबासाहेब आंबेडकर म्हणायचे “शिक्षण हे वाघिणीचे दूध आहे जो कोणी याला प्राशन करेल तो गुरगुरल्याशिवाय राहणार नाही. फक्त डिग्री प्राप्त करणे हे आपल्या शिक्षणाचे उद्दिष्ट नसले पाहिजे. सगळ्या विषयाचा अध्ययन करून मी माझी ख्याती वाढवू शकतो हे त्यांना माहित होते आणि त्यामुळे त्यांनी लिहिलेले प्रबंध ग्रंथ किंवा संविधान लिहिताना त्यांनी केलेला सर्व देशांच्या संविधानाचाकेलेला अभ्यास यावरून शिक्षण हे डिग्रीसाठी नाही तर गुणवत्तेसाठी घ्या हे त्यांच्या आचरण यावरून दिसून येते.

त्यामुळे आज शिक्षण घेताना फक्त डिग्री म्हणून नाही तर त्या विषयाची परिपूर्ण माहिती घेऊन आपल्याला अध्ययन कसे करता येईल याचा विचार युवकांना करता येईल का ?

डॉ. बाबासाहेब आंबेडकर यांना माहित होते की आपल्याला जर आपल्या आयुष्यात आलेल्या सर्व समस्यांवर मात करायचे असेल तर शिक्षणाशिवाय दुसरा पर्याय नाही. हे त्यांना उमगले होते आणि अतिशय जिद्द आणि चिकाटीने त्यांनी आपले शिक्षण पूर्ण केले. बालपणी वर्गाच्या बाहेर बसून ते शाळा शिकले हे प्रसंगही आपल्याला माहित आहे. लंडन मध्ये डी.एस.सी. आणि बार.एट.ला. चे शिक्षण घेत असताना त्यांचे जेवण म्हणजे एक पावाचा तुकडा, एक कप चहा असा असायचा केव्हा केव्हा वाचण्याचा अध्ययनाचा वेळ कमी पडत असल्यामुळे लायब्ररी मध्येच रात्रभर अभ्यास करत. हे प्रसंग आपल्याला माहित आहे यावरून त्यांची जिद्द व चिकाटी दिसून येते.

ज्यावेळी रामजी आंबेडकर सेवानिवृत्त झाले त्यानंतर सातारा मधील गोरेगाव मध्ये मजदुरांना वेतन वाटण्याचे कार्य करायचे तिथे साताऱ्याला बाबासाहेबांना खऱ्या अर्थात अस्पृश्यतेची अनुभूती व्हायला लागली. ते सांगतात आम्ही भावंडे ज्या वेळी नव्या जवळ केस कापायला जात होतो त्यावेळी तो आम्ही अस्पृश्य आहे म्हणून नकार द्यायचा आणि अशा परिस्थितीत त्यांची मोठी बहीण त्यांचे केस कापून देत होती. त्यावेळी त्यांच्या मनात प्रश्न यायचा की साताऱ्यामध्ये न्हावी असून सुद्धा आपले केस का नाही कापून देत.

दुसरा प्रसंग बाबासाहेब नेहमी सांगत. एकदा साताऱ्याहून आम्ही भावंडे गोरेगावला आपल्या वडिलांना भेटण्यासाठी गेलो त्यावेळी त्यांचे वडील त्यांना घ्यायला येऊ शकले नाही अशावेळी ते स्टेशन मास्तर नी त्यांची चौकशी केली की ब्राह्मणासारखे दिसणारे मुले कोणाची, परंतु ज्यावेळी त्यांना समजलं की ती महाराची मुले

आहेत त्यावेळी स्टेशन मास्तरही चार पाऊले मागे गेला. शेवटी कशीतरी बैलगाडी मिळाली परंतु त्यामध्ये बैलगाडी हाकणारा न बसता त्यांनी तो प्रवास पूर्ण केला.

याप्रकारे बालपणापासून ते कॉलेज जीवनात प्राध्यापक जीवनात त्यांना वेगवेगळ्या प्रकारे या अस्पृश्यतेमुळे त्यांना मान अपमानांना सामोरे जावे लागले. हा सर्व त्यांच्या जीवनातील काळ संघर्षमय होता परंतु यामध्ये सुद्धा "घबराओ नही, जीवन आशादायी

होगा !" असे म्हणत आपल्या समाजामधून ही अस्पृश्यता कशाप्रकारे दूर करता येईल, या देशांमध्ये समरसता कशी निर्माण करता येईल यासाठी अथक निरंतर कार्य केले. असा आशावाद आपल्याला आजचा युवा म्हणून निर्माण करता येईल का जीवनात कितीही संकटे येवो जीवन संघर्षमय होवो जिंकण्याचा आशावाद निर्माण करता येईल का याचा विचार करावा.

समाजाने मला काय दिले यापेक्षा मी समाजाला काय देऊ शकतो ही भावना असणारे डॉ. बाबासाहेब आंबेडकर होते त्यांची समाजासाठी व देशासाठी असलेली समर्पण वृत्ती दिसून येते मग ती काळाराम मंदिर सत्याग्रह, महाडचा चवदार तळ्याचा सत्याग्रह, पुणे करार व त्यांनी दिलेला कायदामंत्री म्हणून दिलेला राजीनामा हे समाजाप्रती असलेली त्यांची समर्पणाची भावना होती. डॉक्टर बाबासाहेब आंबेडकर यांच्या मुलाची तब्येत खूप बिघडते, डॉक्टर येऊन पाहणी करतात व शेवटी डॉक्टर रमाईला सांगतात की तुमचा मुलगा काही वेळातच स्वर्गवासी होईल रमाईच्या डोळ्यातून अश्रू कोसळते व ती बाबासाहेबांकडे पाहते बाबासाहेब दिव्याच्या खाली आपल्या वर्तमान पत्रासाठी संपादकीय लिहीत असतात बाबासाहेबांजवळ जाऊन रमाई म्हणते आपला मुलगा शेवटचा श्वास मोजत आहे तुम्ही त्याला थोडा वेळ बघा तरी. त्यावर बाबासाहेब काहीही लक्ष न देता आपल्या लेखनात मग्न असतात. त्यावर रमाई म्हणतात तुमचा पोटचा मुलगा मरण पावतो आहे आणि तुम्हाला लेखन काम सुचत आहे. मित्रांनो त्यावर बाबासाहेब म्हणतात रमाबाई माझा एक मुलगा मरण पावला म्हणून काय झालं आज या देशामध्ये लाखो माझी मुले माझी वाट पाहत आहे. यावरून बाबासाहेब आपल्या कार्याला घेऊन आपल्या समाजाप्रती किती समर्पित होते हे दिसून येते.

13 ऑक्टोबर 1935 येवला मध्ये डॉ. बाबासाहेब आंबेडकर घोषणा करतात की "मी हिंदू म्हणून जरी जन्माला आलो तरी हिंदू म्हणून मरणार नाही." आणि ही शपथ घेतल्यानंतर दहा ते पंधरा वर्षांचा कालावधी घेतल्यानंतर 14 ऑक्टोबर 1956 ला ते नागपूर येथे बौद्ध धम्माची दीक्षा घेतात यावरून त्यांची आपल्या वचनाबद्दल किती प्रतिबद्धता होती हे दिसून येते.

यावरून डॉक्टर बाबासाहेब आंबेडकर यांच्या जीवनातील प्रसंग त्यांचे पैलू आजच्या तरुणपिढी - युवकांसाठी दिशादर्शक ठरू शकतात ज्यामुळे आपला देश परमवैभव व विश्वगुरु पदावर पोहोचण्यास सहाय्यक होईल हे निश्चितच.

संदर्भ :-

1. संघर्ष महामानव का - रमेश पतंगे
2. डॉ.बाबासाहेब आंबेडकर उवाच - संजय पाचपोर
3. डॉ.बाबासाहेब आंबेडकर - धनंजय कीर



डॉ. बाबासाहेब आंबेडकरांचे शिक्षणविषयक कार्य

प्रा.डॉ. रमेश के. शेंडे

मातोश्री अंजनाबाई मुंदाफळे समाजकार्य
महाविद्यालय, नरखेड, जि, नागपूर,

प्रस्तावना

'शिक्षण हे वाषिणीचे दुध आहे, जो प्राशन करेल तो गुरगुरेल' हा महत्वपूर्ण संदेश देणारे महामानव डॉ. बाबासाहेब आंबेडकर यांना शिक्षणाचे किती महत्व होते, हे वरील वाक्यावरून दिसते. भारतीय समाजाचे निरीक्षण केले असता असे दिसते की, भारतात फक्त उच्च वर्गातील पुरुषाला शिक्षणाच्या संधी उपलब्ध होत्या. स्त्रीया, शुद्र व पददलित माणूस हा शिक्षणापासून वंचित होता. त्याचे एकमेव कारण म्हणजे भारतातील उच्च जातीचे वर्चस्व. धर्माच्या नावावर गुलाम करण्याचा तो प्रकार होय. परंतु जेव्हा भारतात इंग्रज आले व त्यांनी आपल्या शिक्षणाचा उपयोग करून भारतात असणाऱ्या अज्ञानी लोकांचा फायदा घेवून, राजसत्ता मिळविली तेव्हा राजसत्ता चालविण्याकरिता त्यांना येथील लोकांना शिक्षणाच्या संधी उपलब्ध करून द्याव्या लागल्या. इंग्रजांच्या कायद्यासमोर येथील उच्च वर्गीयांचा शिक्षणाकरिता विरोध टिकू शकला नाही.

संशोधन पध्दती :-

कोणत्याही विषयाचे संशोधन वस्तूनिष्ठ व्हावे म्हणून संशोधन पध्दतीचा अवलंब करून संशोधन केले जाते. प्रस्तुत शोध निबंधासाठी "डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक कार्य" या विषयाची निवड केली आहे.

उद्देश :-

- १) मोफत व सक्तीच्या प्राथमिक शिक्षणाची योजनांचे अध्ययन करणे.
- २) सर्वसाधारण व्यक्तीला साक्षर करण्यासाठी प्रौढ शिक्षणाची योजनांचा अभ्यास करणे.
- ३) प्रत्येक विद्यापीठाचे गठन करून प्रादेशिक शिक्षण देण्यासाठी विद्यापीठे स्थापण्याबाबत मत अभ्यासणे.

गृहिते :-

- १) प्राथमिक शिक्षण मोफत व सक्तीचे करण्यात यावे.
- २) सर्वसाधारण व्यक्तीला साक्षर करण्यामागील समाजाचा दर्जा सुधारणे.
- ३) प्रत्येक विद्यापीठाचे गठन करून प्रादेशिक विद्यापीठ स्थापन करण्यात यावे.

नमुना निवड :-

प्रस्तुत शोध निबंधात गैरसंभाव्यता नमुना निवड पध्दतीतील सोईस्कर नमुना निवड पध्दतीचा वापर करण्यात आलेला आहे.

संशोधन आराखडा :-

प्रस्तुत शोध निबंधात अंशतः वर्णनात्मक व अंशतः निदानात्मक संशोधन आराखड्यांचा वापर करण्यात आलेला आहे.

तथ्य संकलन :-

प्रस्तुत शोध निबंधात तथ्य संकलनासाठी प्राथमिक स्रोतामधील मुलाखत अनुसुची व निरीक्षण या तंत्राचा वापर करून दुय्यम स्रोतामध्ये वर्तमानापत्रे, पुस्तके, मासिके, योजना, बुकलेट, जीआर इत्यादी तंत्राचा वापर करण्यात आलेला आहे.

डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक कार्य —

भारतीय लोकांच्या विकासात कोणता बदल केला जावू शकतो, त्यांना कोणकोणत्या योजनांची आवश्यकता आहे, याचा अभ्यास करण्याकरिता ब्रिटीशांनी हंटर कमिशन नेमले. त्याच्यासमोर महात्मा फुले यांनी १८८२ साली साक्ष देतांना म्हटले होते की, मागासवर्गीय व अस्पृश्य लोकांना 'प्राथमिक शिक्षण' मोफत व सक्तीचे करण्यात यावे. ही महात्मा फुले यांची मागणी १९२२ पर्यंत पूर्ण होवू शकली नाही. पण १९२३ साली मात्र पूर्ण झाली. मुंबई इलाक्यात प्राथमिक शिक्षण सक्तीचे करण्यात आले. परंतु योजनेची अंमलबजावणी करणारे लोक उच्चवर्गीय असल्यामुळे मागासवर्गीय व अस्पृश्य वर्गाकडे हेतुपुरस्पर दुर्लक्ष करित होते.

डॉ बाबासाहेब आंबेडकर हे अस्पृश्य वर्गातून आल्यामुळे त्यांना त्या वर्गातील लोकांच्या परिस्थितीचे आकलन जवळून होते. ह्या समस्येचे एकमेव कारण म्हणजे शिक्षण आहे हे त्यांनी ओळखले होते. त्यामुळे त्यांचा शिक्षणावर अधिकतर भर होता. प्राथमिक शिक्षण सक्तीचे झाले तेव्हा डॉ. आंबेडकर सभा संमेलनातून, भाषणातून मार्गदर्शन प्रचार—प्रसार करित होते. तेव्हा प्राथमिक शिक्षणाबरोबर माध्यमिक व उच्च शिक्षण दलित व अस्पृश्य वर्गातील लोकांनी, मुलामुलींनी घ्यावे, असे मार्गदर्शन करतांना ते म्हणत, "तुम्ही सुशिक्षित झाले पाहिजे, केवळ लिहिण्यावाचण्यापुरते ज्ञान पुरेसे नाही तर आमच्यापैकी काही लोक उच्च टोकापर्यंत पोहचले पाहिजेत. त्यामुळेच संपूर्ण समाजाचा दर्जा उंचावेल"

भारतात सन १९२८—२९ साली ब्रिटीश सरकारच्यावतीने सायमन कमिशन येणार होते. त्या कमिशन समोर डॉ. बाबासाहेब आंबेडकरांनी आपला स्वतंत्र अहवाल सादर केला. त्यामध्ये मागासवर्गीय व अस्पृश्य वर्गाचे शैक्षणिक, राजकीय, सामाजिक हितसंबंध व संरक्षण करण्याची मागणी केली होती. ह्या मागणीचा विचार ब्रिटीश सरकारने केला व डॉ. बाबासाहेब आंबेडकरांना डिप्रेस्ड क्लासचे प्रतिनिधी म्हणून लंडन येथे राऊंड टेबल कॉन्फरन्सला बोलविले. डॉ. आंबेडकरांनी त्या कॉन्फरन्समध्ये मागासवर्गीयांच्या मागणीचा खलिताच सादर केला. त्यामध्ये दलितांच्या प्रगतीकरिता व विकासाकरिता सामाजिक व आर्थिक राजकीय मागण्यांबरोबर शिक्षणाची मागणी केली होती. त्यात डॉ. बाबासाहेब म्हणतात, प्रांतीय सरकार व मध्यवर्ती सरकार यांनी शैक्षणिक सवलतीमुळे होणारा खर्च त्यांच्या बजेटमधून करावा व त्याचे कायद्यात रुपांतर करावे. त्याचबरोबर सुशिक्षित झालेल्या मुलामुलींकरिता नोकरी देण्याची व्यवस्था करावी. सोबतच राखीव जागा देण्यात याव्यात. ह्या सर्व मागण्यांची दखल ब्रिटीश सरकारने घेतली व तशी कायद्यात तरतूदही केली. परंतु म. गांधींनी या मागणीचा विरोध दर्शवत पुणे येथील येरवडा तुरुंगात उपोषण केले. मात्र डॉ. बाबासाहेबांनी शिक्षणाची मागणी गांधीजीकडून मान्य करून घेतली व पुणे करारमध्ये सामावूनही घेतली.

डॉ. आंबेडकर यांनी स्थापन केलेला स्वतंत्र मजूर पक्षाच्या जाहीरनाम्यातही शैक्षणिक धोरणा विषयीची स्पष्टता दिसून येते. त्या जाहीरनाम्यात ते म्हणतात.

१. मोफत व सक्तीच्या प्राथमिक शिक्षणाची योजना अंमलात आणावी.
२. सर्वसाधारण व्यक्तीला साक्षर करण्यासाठी प्रौढ शिक्षणाची योजना आणावी.
३. औद्योगिक शिक्षणावर भर द्यावा.

४. शिक्षणातील मागासलेल्या जातीतील होतकरु विद्यार्थ्यांस विदेशात उच्च शिक्षणाकरिता पाठवावे, तसा कायदा करावा.
५. प्रत्येक विद्यापीठाचे पूर्ण गठन करुन प्रादेशिक शिक्षण देण्याकरिता विद्यापीठे स्थापन करावीत.

हया सर्व बाबी त्यांच्या स्वतंत्र मजूर पक्षाच्या जाहीरनाम्यात होत्या. त्यांना जेव्हा ब्रिटीश सरकारने १९४२ मध्ये मजूर मंत्री म्हणून नियुक्त केले, तेव्हा त्यांनी हया सर्व बाबींवर विचार करुन तसे कायदे तयार केले. त्यांच्या कारकीर्दीत २४ हुशार मुलांना शिक्षणाकरिता परदेशात पाठविले. त्यापैकी बॅ. राजाभाऊ खोब्रागडे हे एक होते. परंतु नंतर भारत स्वतंत्र झाल्यावर ही योजना बंद पडली.

डॉ. बाबासाहेब आंबेडकरांनी शिक्षणावर अधिक भर दिला. स्वतंत्र भारताची घटना लिहितांना संविधानामध्ये शिक्षण हा घटनात्मक अधिकार त्यांनी प्रदान केला. डॉ. बाबासाहेबांनी १९४५ मध्ये 'पिपल एज्युकेशन सोसायटी स्थापन केली. त्या अंतर्गत सिध्दार्थ महाविद्यालय सुरु केले. सोबतच विद्यार्थ्यांना राहण्याकरिता वसतीगृहांची निर्मिती केली. मराठवाडयातील विद्यार्थ्यांकरिता शिक्षणाच्या संधी उपलब्ध होण्याच्या दृष्टीकोनातुन औरंगाबाद येथे १९५० साली मिलिंद महाविद्यालय सुरु केले. भारतीय समाजाचा शैक्षणिक विकास झाला पाहिजे हा त्यांचा दूरदृष्टीचा हेतू होता. निव्वळ साक्षरतेवर नव्हे तर उच्च शिक्षित होवून शिक्षित मानव हा विज्ञानवादी, शोधकबुद्धी, मानवतावादी, नैतिक मुल्ये जपणारा असावा. हा त्यांचा आग्रह होता. म्हणून त्यांनी भारतीय संविधानात कलम ५१ (ज) मध्ये तशी तरतूद केलेली आहे.

निष्कर्ष —

आजच्या परिस्थितीत भारताला स्वतंत्र होवून सात दशके झाली. भारतीय संविधान घटनात्मक अधिकार असूनसुद्धा, सरकार शिक्षणाची स्वतः जबाबदारी घेण्यास तयार नाही. उदारीकरणाच्या नावावर व भौतिक विकासाच्या नावावर निव्वळ धुळफेक सुरु आहे. इंग्रजांच्या काळात शिक्षणावर त्यांच्या आर्थिक बजेटमध्ये १४ टक्के खर्च होत होता. आता फक्त ३ टक्केच होत आहे. शिक्षणाचे बाजारीकरण होत आहे. फक्त सर्वसाधारण माणसाचे नुकसान होताना दिसत आहे. प्राथमिक शिक्षणात अंधश्रध्दा व कर्मकांड यांचा समावेश होतांना दिसतो. हेतुपुरस्पर सरकार मागासवर्गीयांच्या शिक्षणाचा विकासाच्या वाटेवर अडथळे निर्माण करीत असते. असे जर भारतात होत असेल तर भारतात सर्वात मोठा वर्ग म्हणजे बहुजन समाज हा शिक्षणामधुन व उच्च शिक्षणापासून वंचित राहील. मग खरोखरच आपल्या स्वतंत्र भारताची प्रगती होईल काय ? हया प्रश्नाचे उत्तर आपणच शोधून शिक्षकांनी व सामाजिक संघटनांनी डॉ. बाबासाहेब आंबेडकरांनी पाहिलेले आर्थिक, सामाजिक, शैक्षणिक विकासीत भारताचे स्वप्न पूर्ण करण्याची जबाबदारी घेतली पाहिजे. त्यासाठी आपण प्रयत्नशिल राहू या.

संदर्भसुची :-

- १) आगलावे प्रदिप 'सामाजिक संशोधन पध्दती व तंत्रे' साईनाथ प्रकाशन नागपूर.
- २) अलोनी बोधनकर 'सामाजिक संशोधन पध्दती' साईनाथ प्रकाशन नागपूर.
- ३) लोकशाही वार्ता "डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक कार्य" दि.२४/०५/२०१७ पेज क्र. ०५
- ४) पुण्यनगरी "स्त्रीमुक्तीचा उद्गाता" दि. १३/०३/२०१६ पेज क्र. १६
- ५) लोकशाही वार्ता "आंबेडकर साहित्य संमेलन" दि. १६/०३/२०१७ पेज क्र. ०५
- ६) लोकशाही वार्ता "शेतकऱ्यासाठी डॉ. आंबेडकरांचे महत्वाचे कार्य" दि.०८/०६/२०१७पेज क्र ०५

महिला सक्षमीकरणामध्ये डॉ. बाबासाहेब आंबेडकरांची भूमिका

कु. भाग्यश्री श्रीकृष्णराव गाडगे

संशोधक विद्यार्थी

नारायणराव राणा महाविद्यालय बडनेरा (रेल्वे), अमरावती.

स्त्री ही अनादी काळापासून शक्ती स्वरूपात आहे. बदलत्या परिस्थितीत त्याची परिभाषा जरूर बदललेली आहे. राक्षसाचा संहार असो व आणखी कोणते कठीण काम स्त्री सदैव अग्रणी आहेत म्हणून महिला सशक्तिकरण हे आधुनिक नसून पौराणिक च आहेत. बदलत्या परिस्थितीत मात्र स्त्रीची भूमिका बदललेली आहेत. भारतात पूर्व कालखंडात स्त्री ही पुरुषांच्या बरोबरीचे होती. परंतु हळूहळू तिचे हक्क काढून घेण्यात आले. समाजात तिला दुय्यम स्थान प्राप्त झाले.परंतु एकविसाव्या शतकातील भारतीय स्त्री बिनधास्त वावरताना दिसते. स्त्रियांच्या जीवनात बदल घडण्याचे अनेक कारणे आहेत. त्यापैकी महत्वाचे कारण म्हणजे फुले दाम्पत्याने केलेल्या स्त्री सक्षमीकरणाचे कार्य. त्यानंतर डॉ बाबासाहेब आंबेडकरांनी आपल्या कृती, उक्तीने, स्त्रियांना मानसन्मान मिळवून दिला आहे. डॉ. बाबासाहेब आंबेडकर यांनी केलेले कार्य आधुनिक भारताच्या इतिहासात सुवर्णाक्षरांनी कोरून ठेवावेत असे आहेत.

डॉ. बाबासाहेब आंबेडकरांनी समाजाला स्वातंत्र्य, समता आणि बंधुत्वाच्या मार्गावर नेण्यासाठी महत्त्वपूर्ण कार्य केली. भारतीय महिलांच्या प्रगतीच्या मार्गातील अडथळे तोडणारे ते पहिले भारतीय होते. हिंदू आणि सामान्य समाजातील इतर वर्गा करिता समान नागरी संहिता कोड करून त्यांनी ठोस आणि प्रमाणित प्रयत्नाचा पाया रचला. महिलांच्या सर्वांगीण विकासाबद्दल त्यांची तीव्र चिंता आणि भावना त्यांच्या प्रत्येक वाक्यातून आणि शब्दातून व्यक्त होते.

वास्तविकता -

समाजात अर्धी लोकसंख्या ही महिलांचीच आहे ही खरी वास्तविकता आहे. तथापि एकीकडे स्त्रियांना दैवत्व बहाल केले तर दुसरीकडे तिला चार भिंतीत बंदिस्त केले. वैदिक काळामध्ये 'मनू'ने "मनुस्मृती" लिहून पुरुषप्रधान संस्कृतीचे बीजारोपण करून स्त्रीचे जीवन हे पुरुषाशिवाय अपूर्ण आहे असे सांगत स्त्रियांना दुय्यम स्थान दिले.

"पिता रक्षति कौमार्यं, भर्ता रक्षति यौवने,
रक्षति स्यविरपुत्रा, न स्त्री स्वातंत्र्य महती,"

या संस्कृत श्लोकाप्रमाणे स्त्रीला पुरुषाच्या आधारावर जगावे लागत असे. या काळात स्त्रीकडे पाहण्याचा दृष्टीकोन हा जन्मदात्री, कुटुंबाला वारस देणारी आणि उपभोग्य वस्तू अशी होती. भारतीय समाजामध्ये स्त्रीकडे

पाहण्याचा दृष्टीकोन संकुचित होऊन स्त्रीचे कार्यक्षेत्र सीमित झाले होते. स्त्रियांना सामाजिक, धार्मिक, राजकीय, शैक्षणिक, सांस्कृतिक इ. सर्वच क्षेत्रात दुय्यम वागणूक दिली जात होती. तत्कालीन समाजामध्ये बालविवाह, सतीप्रथा, जठरविवाह, केशवपन इ. क्रूर प्रथांचे प्रस्थ वाढले होते. मुलींचे कमी वयात लग्न होत असल्याने त्यांचा शारीरिक व बौद्धिक विकास पूर्णतः होत नसत. जठर विवाह प्रथेमध्ये मुलीचे अल्प वय तर मुलाचे वय खूप जास्त असल्याने मुलींना अल्पवयात वैधव्य येत. त्यामुळे समाजामध्ये विधवांची संख्या वाढून त्यांच्या समस्येत वाढ झाली होती. विधवांचे केशवपन करून तिला काषाय वस्त्र परिधान करून संपूर्ण आयुष्य एकाकी जीवन जगावे लागत असे. समाजामध्ये सतीप्रथेसारख्या क्रूर प्रथाही अस्तित्वात होत्या. ज्यामध्ये मृत पतीच्या चितेवर जिवंतपणे पत्नीने स्वतःचे जीवन संपवावे लागत होते. असे क्रूर आणि यातनाचे जीवन स्त्रियांच्या वाट्याला होते. स्त्रियांचा शिक्षणाचा अधिकार समाजाने नाकारल्याने त्यांना आपल्या हक्काची जाणीव नव्हती, कुटुंबातील निर्णय प्रक्रियेत त्यांचा कुठलाही थारा नव्हता, वडिलोपार्जित किंवा पतीच्या संपत्तीमध्ये कुठलाही हक्क नसल्याने संपूर्णतः परावलंबी होऊन सर्वस्वी अंधःकारमय जीवन स्त्रियांच्या वाटेला होते.

महिला सक्षमीकरणाचा प्रारंभ -

भारतात १९व्या शतकात प्रबोधनाचा प्रारंभ झाला. युरोपमध्ये प्रचंड वैज्ञानिक प्रगती झाल्याने परंपरागत संदर्भ बदलून नवे संदर्भ तयार झाले. त्यामुळे संपुर्ण जग हे माणसाच्या आवाक्यात आले. समाजामध्ये स्त्रियांना मिळणारा दुय्यम दर्जा बदलण्यासाठी महिला सक्षमीकरणाची सुरुवात सन 1885 मध्ये आंतरराष्ट्रीय संमेलन नैरोबी मध्ये केली गेली. नंतर सन 1987 मध्ये युनोने जागतिक स्तरावर एक कार्यशाळा घेतली. त्या कार्यशाळेत व्हिनेसा गिफेन या विदुषीने स्त्री सक्षमीकरण ही संकल्पना स्पष्ट केली. स्त्री सक्षमीकरण म्हणजे स्त्रींचं व्यक्तिमत्त्व एक माणूस विकसित करणे आणि त्यांना समान संधी देणे होय.

भारतीय शिक्षित तरुणांच्या मनामध्ये मानवी जीवनाकडे पाहण्याचा नवीन दृष्टिकोन विकसित झाल्याने सामाजिक, सांस्कृतिक बदलास प्रारंभ झाला. आगरकर, लोकहितवादी, राजा राममोहन राय, ईश्वरचंद्र विद्यासागर, आचार्य बाळशास्त्री जांभेकर इ. विचारवंत तसेच समाजसुधारकांनी समाजाच्या उन्नतीसाठी स्त्रियांना दास्यत्वाच्या बंधनातून मुक्त करून तिची अस्मिता जागृत करून पुरुषांच्या बरोबरीचा दर्जा द्यायला पाहिजे असे विचार प्रतिपादित करून त्यासाठी प्रयत्न केले. स्त्री दास्यत्वाचे कारण हे स्त्रीचे असलेले अज्ञान आहे हे ओळखून स्त्रियांनाही शिक्षणाचा अधिकार आहेत याची जाणीव सर्वप्रथम महात्मा ज्योतिबा फुलेनी स्त्रियांना करून देत मुलींसाठी शाळा काढल्या. त्याचप्रमाणे स्त्रियांच्या उन्नतीला दिशा मिळावी स्त्रियांना समाजात मानाचे स्थान मिळावे यासाठी कोल्हापूर संस्थानचे महाराजा राजश्री छत्रपती शाहू महाराजांनी त्यांच्या संस्थानामध्ये स्त्रियांना मोफत व सक्तीच्या शिक्षणाचा कायदा केलेला होता. फुले-शाहू यांच्या विचारांचा व कार्याचा वारसा पुढे अखंड चालवीत डॉ. बाबासाहेब आंबेडकरांनी महिला सक्षमीकरणासाठी महत्त्वपूर्ण कार्य केले.

डॉ. आंबेडकरांचे महिला सक्षमीकरणबाबत विचार व कार्य -

भारतीय समाजामध्ये पुरुष प्रधान संस्कृतीत महिलांना दुय्यम स्थान होते. स्त्रियांना समाजात सन्मानाचे आणि आदराचे स्थान मिळवण्यासाठी स्त्री - सक्षमीकरणाची प्रकर्षाने जाणीव डॉ. बाबासाहेबांना झाली. महिलांचे अस्तित्व टिकवण्यासाठी स्त्री-पुरुष समानता प्रस्थापित होणे काळाची गरज होती. त्यामुळे महिला सक्षमीकरणाला घटनात्मक अधिकार देऊन भक्कम करण्यासाठी नामी संधी संविधान निर्मितीच्या माध्यमातून डॉ. बाबासाहेबांकडे चालून आली होती. त्या संधीचे सोने करण्यासाठी डॉ. बाबासाहेबांनी सर्वतोपरी प्रयत्न करून संविधानिकदृष्ट्या महिला सक्षमीकरणासाठी घटनात्मक तरतुदी केलेल्या दिसून येतात.

डॉ. बाबासाहेब आंबेडकरांनी भारतीय घटनेला बहाल केलेले मूलभूत हक्क हा महिला सक्षमीकरणाचा पाया आहे. भारतीय संविधान हे महिला सक्षमीकरणाचा मूलाधार असून भारतीय संविधानात महिलांच्या सर्वांगीण विकासासाठी विविध कलमान्वये स्त्री-पुरुष विषमता मिटवण्याचा प्रयत्न केला असून स्त्री-पुरुष समानता प्रस्थापित करण्यासाठी विविध तरतुदींचा संविधानात समावेश केलेला आहेत. संविधानातील कलम 14 ते 35अन्वये समता, स्वातंत्र्य, शोषणाविरुद्ध हक्क, धर्म स्वातंत्र्य, शिक्षण आणि सांस्कृतिक अधिकार, घटनात्मक उपायांच्या अधिकाराची तरतूद करून नागरिकांना मूलभूत अधिकार प्रदान करण्यात आलेले आहेत.

भारतीय घटनेतील कलम-14अन्वये "स्त्री पुरुष समानता असून भारतातील कोणत्याही व्यक्तीला जात, धर्म, लिंग आणि वंश या कारणांच्या आधारे कोणताही भेदभाव करता येत नाही."

कलम-15(ब)अन्वये, "स्त्री-पुरुषात लिंग भेद करता येत नाही."

कलम-15(3)अन्वये, "महिलांच्या संदर्भात सरकारने सकारात्मक दृष्टिकोण बाळगला पाहिजे."

कलम-19अन्वये, "भारतातील प्रत्येक व्यक्तीला विचार व अभिव्यक्तीचे स्वातंत्र्य बहाल करण्यात आलेले आहे."

भारतीय संविधानाचा आत्मा असलेले कलम-21अन्वये, "महिलांना जीविताचा, आपल्या शरीरावर नियंत्रण ठेवण्याचा आणि मूल जन्मास घालावे की नाही या संदर्भाचा अधिकार आहेत. सन 1976मध्ये 42वी घटना दुरुस्तीनुसार भाग-3(अ)मध्ये "महिला व पुरुषांना समान हक्क व अधिकाराबरोबरच त्यांच्यासाठी काही मार्गदर्शक तत्वांचा समावेश करण्यात आला."

कलम-44अन्वये, "समान नागरी कायदा संबंधित तरतूद असून 'समान नागरी कायदा' हा विवाह, हुंडा, घटस्फोट यासंबंधीचा असून पती-पत्नीत वाद-विवाद, भांडणे होत असतील तर अशा महिलांना पतीपासून विलग होण्याचा अधिकार प्राप्त आहे. "हिंदू धर्मातील कोणत्याही विवाहित पुरुषाला पहिली पत्नी जिवंत असतांना दुसरा विवाह करता येत नाही. पहिली पत्नी जिवंत असताना दुसरा विवाह करणे हा कायदेशीर गुन्हा मानला जातो."

कलम-39(D)अन्वये, "संघटित अथवा असंघटित क्षेत्र, सहकारी अथवा असहकारी क्षेत्रात महिलांना पुरुषांच्या बरोबरीने समान कामासाठी समान वेतनाचे प्रावधान आहेत.

कलम-226अन्वये, "भारतात स्त्री पुरुषांना प्रोढ मताधिकार आहे.

कलम-243(घ)अन्वये, "पंचायत समितीमध्ये विविध जाती-धर्माच्या महिलांसाठी आरक्षणाची तरतूद आहेत."

कलम-243(न) अन्वये, "नगरपालिकेत महिलांना जातीनिहाय आरक्षणाचे प्रावधान आहे.

सन 1993 मध्ये भारतीय संविधानात संविधानामध्ये 71वी आणि 74वी घटना दुरुस्ती करून पंचायत समितीमध्ये महिलांसाठी राखीव आरक्षण वाढविण्यात आले. वरील सर्व कलमान्वये महिलांच्या सक्षमीकरणासाठी सर्वांगीण दृष्टिकोनातून विचार करून महिलांना प्रत्येक क्षेत्रात आत्मनिर्भरतेने पाऊल टाकण्याची प्रेरणा डॉ. बाबासाहेब आंबेडकरांनी दिलेली आपणास निदर्शनास येते.

रोजगारात सुरक्षा प्रदान करण्यासाठी कोणत्याही क्षेत्रात काम करणाऱ्या सर्व महिला-पुरुषांना किमान वेतन मिळावे, यासाठी "किमान वेतन कायदा-1948" निर्माण करण्यात आला. वर्षातील 100 दिवसाची रोजगाराची हमी देण्यासाठी राजकीय "राष्ट्रीय रोजगार हमी अधिनियम-2005" बनवण्यात आला. बागायती क्षेत्रात काम करणाऱ्या स्तनदा मातांना बालकांना स्तनपान करण्यासाठी "बागायती श्रम अधिनियम-1951" तर खाणीमध्ये काम करणाऱ्या महिलांच्या बालकासाठी शिशु सदन्याची निर्मिती "खाण अधिनियम-1952" या कायद्यामार्फत करण्यात आलेली आहे. हाच कायदा पुढे विडी क्षेत्रातील महिलांसाठी सन 1966मध्ये लागू करण्यात आला. शेती व बागायती क्षेत्रात 'खाजगी-कंत्राटी' कामगारांना दिवसा फक्त 9 तास काम करता येईल त्यासाठी "कंत्राटी मजुरी अधिनियम-1970" बनवण्यात आला तसेच बाळंतपणातील काळात सुट्टी घेण्यासाठी "कर्मचारी राज्य विमा अधिनियम-1952" बनविण्यात आला आहे.

महिलांच्या सामाजिक सुरक्षिततेचा विचार करून हिंदू विवाहांना नियमबद्ध करण्यासाठी "हिंदू विवाह अधिनियम-1955" तर एखाद्या महिलांना मुलगा अथवा मुलगी दत्तक घेण्यासाठी "हिंदू दत्तक अधिनियम-1956" तसेच संपत्तीच्या समान हक्कासाठी "हिंदू उत्तराधिकार अधिनियम-1956"चे प्रावधान आहे. महिलांना अनैतिक वेशा वृत्तीपासून संरक्षणासाठी "अनैतिक व्यापार निवारण अधिनियम-1951" तयार केला. समाजातील हुंडा प्रथेला पायबंद घालण्यासाठी "हुंडा प्रतिबंधक अधिनियम-1961" बनवून त्यात सन 1984मध्ये दुरुस्ती करण्यात आली. आंतरजातीय विवाहाला मान्यता देणारा कायदा 1972मध्ये संमत करण्यात आला. महिलांच्या अश्लील प्रदर्शनाला बंदी घालणारा "महिला अशिष्ट निरुपण निषेध अधिनियम-1986" बनविला. सतीप्रथेला आळा घालणारा "सतीप्रथा बंदी अधिनियम-1987" बाल विवाहावर बंदी आणणारा "बाल विवाह निषेध कायदा-1986" संमत करण्यात आला. प्रसूती काळात महिलांना सोयी सुविधांसाठी "प्रसूती लाभ अधिनियम-1961" तर स्त्री-भ्रूणहत्या निषेध कारण्यास्तव केंद्र शासनाने 1994मध्ये "प्रसवपूर्व निदान बंदी (विनियमन आणि दुरुपयोग) प्रतिबंधक कायदा" मंजूर केला. त्यामध्ये 2003मध्ये सुधारणा करण्यात आल्या.

महिलांना सर्व प्रकारच्या हिंसाचारापासून संरक्षण मिळण्यासाठी "महिला संरक्षण कायदा-2005" बनविण्यात आला. भारत शासनाने 'भारतीय दंड संहिता-1960' तयार केलेली आहे; त्या अन्वये महिलांना फूस लावून पळवून नेणे, त्यांचा विनयभंग, बलात्कार करणे, आत्महत्येस प्रवृत्त करणे, खून, मारहाण करणे

त्याचप्रमाणे विविध शारीरिक व मानसिक छळ करणाऱ्या आणि शासनाच्या नियमांचे उल्लंघन करणाऱ्यास कठोर शिक्षेची तरतूद भारतीय दंड संहितेनुसार अस्तित्वात आहेत.

महिलांची सद्यस्थिती-

सद्यस्थितीत विचार केल्यास महिला सक्षमीकरणासाठी स्वतंत्रपणे "महिला व बालविकास" या विभागाची स्थापना करण्यात आलेली आहेत. महिलांसाठी कृती कार्यक्रमाची सनद उपलब्ध आहेत, महिला सक्षमीकरणासाठी सरकारकडून पुरेसा निधी मिळतो, प्रत्येक क्षेत्रातील निर्णय प्रक्रियेत महिला सहभागी होऊ शकतात, स्वयंसहाय्यता गटामार्फत आर्थिक विकास व सक्षमीकरण प्रेरणा दिली जात आहेत. महिला सुरक्षा व संरक्षणासाठी निश्चित तरतूद केलेल्या आहेत. महिलांना कौटुंबिक हिंसाचारापासून संरक्षण मिळण्यासाठी अनिष्ट प्रथांना आळा घालण्यासाठी विविध सामाजिक कायदे अस्तित्वात आहेत. महिलांना आधार, संरक्षण व त्यांचे पुनर्वसन होण्यासाठी महिला राजगृह, संरक्षण गृह, महिला वसतीगृह ह्या राज्य शासनाच्या योजना तर स्वाधार, उज्वला, अल्प मुदती निवासस्थान, नोकरी करणाऱ्या महिलांसाठी वसतीगृह ह्या केंद्र शासनाच्या योजना आहेत. अनैतिक कारणासाठी महिलांचा व्यापार हा निश्चितच माणुसकीला घृणा आणणारा प्रकार आहेत असून यावर कायदेशीर वचक निर्माण झालेला आहे. हिंदू विवाह कायद्यान्वये 'विवाह म्हणजे संस्कार' होय; त्यामुळे महिलांना कितीही कौटुंबिक हिंसाचार सहन करावा लागला तरी चालेल परंतु तिला पतीचे घर सोडता येत नव्हते ही संकल्पना या कायद्यान्वये झुगारून "विवाह हा सामाजिक करार" आहेत अशी संकल्पना स्वीकारली गेली. आज महिला आपल्या हक्कांबद्दल जागृत आहेत. महिलांना समाजात आदरयुक्त दर्जा प्राप्त होऊन महिलांप्रती सामाजिक दृष्टिकोनात सकारात्मक परिवर्तन झालेले आहेत. महिलांनी देखील स्वतःचे स्वतंत्र व्यक्तिमत्त्व घडवून आत्मनिर्भरता, स्वयंपूर्णता या मूल्यांची जोपासना करत प्रत्येक क्षेत्रात पुरुषांच्या बरोबरीने आपल्या कार्यकर्तृत्वाचा ठसा उमटविलेला आपणास दिसून येत आहेत.

निष्कर्ष-

डॉ. बाबासाहेब आंबेडकरांनी समाज सतत उत्क्रांतीच्या प्रक्रियेत असल्याचे मत व्यक्त केले आहे. ते स्त्रीमुक्तीचे कट्टर समर्थक होते. भारतीय समाजात खोलवर रुजलेले सांस्कृतिक मूल्य नष्ट करणे किंवा भेदभाव कायम ठेवणारी परंपरा बदलणे सोपे नाहीत. डॉ. आंबेडकर यांचे योगदान केवळ महिलांनाच नाही तर आपण सर्व भारतीयांना उपयुक्त आहेत. महिलांच्या सर्वांनी विकासाबद्दल त्यांचे तीव्र चिंता आणि भावना त्यांच्या प्रत्येक वाक्यातून शब्दातून व्यक्त होताना दिसते. सर्व स्त्रियांबद्दल त्यांचा धर्म जाती आणि वर्ग विचारात न घेता बाबासाहेबांचे विशिष्ट मानवतावादी मत होते. मतदानाच्या अधिकारासाठी युरोपमधल्या स्त्रियांना संघर्ष करावा लागला. तो अधिकार भारतीय स्त्रियांना न मागताच बाबासाहेबांनी दिला. आपले हक्क मिळण्यासाठी स्त्रियांनी पुढे यायला हवेत. स्वातंत्र्य, समता, बंधुता, न्याय, प्रज्ञा बरोबर त्यांनी स्त्रीत्वाला ही उचलून धरणे. डॉ. बाबासाहेब आंबेडकर हे भारतीय स्त्रियांच्या आर्थिक, सामाजिक, राजकीय, सांस्कृतिक, शैक्षणिक अशा विविध

अंगाने सक्षमीकरण करण्याच्या कार्यातील अग्रणी आहेत. स्त्रीमुक्तीचे खरे प्रणेते आहेत. स्त्रियांचे हक्क मिळवण्यासाठी स्त्रियांनीच पुढे आले पाहिजे असे विचार डॉ. बाबासाहेब आंबेडकरांनी प्रतिपादन केलेले आहे.

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भारतीय शेतक—याचे सरंक्षक डॉ. बाबासाहेब आंबेडकर

प्रा. डॉ. अशोक रामदास सलामे

पुरूषोत्तम थोटे समाजकार्य महाविद्यालय, नागपूर

प्रस्तावना

भारतरत्न डॉ. बाबासाहेब आंबेडकर एक अष्टपैलु व्यक्तिमत्व म्हणजे मानवमुक्तीचा महामेरू, घटनेचे शिल्पकार गरीबांचे कैवारी, स्त्रीमुक्ती आणि स्त्रीयांचा विकास, राजनितीतज्ञ, जलतज्ञ, कामगारांचे हितकर्ते, अर्थतज्ञ आणि शेतकऱ्यांचे हितकर्ते सरंक्षक अशा कितीतरी दलितांचे नेते म्हणून न संबोधता ते संपूर्ण भारताचे तारणहार होते. यात शंकाच नाही,

डॉ. आंबेडकर यांना जशी ग्रामीण समाजव्यवस्थेची जाण होती तितकेच शेतीबद्दलही भान होते शेतीचे चित्र बदलेले पाहिजे याबाबत बाबासाहेब आग्रही होते. डॉ. प्रल्हाद कुलेकर यांच्या मते डॉ. बाबासाहेब आंबेडकर यांची ओळख केवळ दलितांचे कैवारी, राज्यघटनेचे शिल्पकार म्हणूनच सांगितली जाते. परंतु बाबासाहेबांनी शेतकऱ्यांकरिता महत्वाचे कार्य केले. शेतकऱ्यांच्या समस्या सोडवून पाणी वीज आणि शेतीचा सुक्ष्म विचार केल्याचे यशेतकऱ्यांच्या समस्यांना जवळून जाणून होते म्हणून त्यांनी शेती आणि शेतकरी यांचे संशोधन करून “लहान शेतकऱ्यांच्या समस्या आणि उपाय, हा शोधनिबंध लिहिला.” शेतकऱ्यांच्या शेतजमिनीसाठी पाणी हा मुख्य घटक आहे पाण्याशिवाय शेतीचा विकास अशक्य आहे. शेतकऱ्यांकरिता शाश्वत पाणी मिळणे गरजेचे आहे पाण्याशिवाय उत्पादकता वाढणे आणि शेतकऱ्यांचा आर्थिक भार उंचावणे शक्य नाही हे त्यांनी ब्रिटीश सरकारच्या निदर्शनास आणून दिले होते. शेतीला उद्योग मानून पायाभूत सुविधा पुरवून, शेतकऱ्यांचा आर्थिक विकास झाला पाहिजे. शेतकरी समृद्ध झाला तरच शेतीशी निगडीत सर्व घटकाला या आर्थिक सक्षमतेचा फायदा होईल असे बाबासाहेबांचे मत होते. शेतकऱ्यांच्या प्रश्नांवर चिंतन करणाऱ्या, विचार मांडणाऱ्या आणि त्यांच्यासाठी चळवळी उभ्या करून या देशातील शेती, शेतकऱ्यांचे प्रश्न संपवायचे होते. यासाठी त्यांनी २५ हजार शेतकऱ्यांचा देशातील पहिला मोर्चा काढला. एवढेच नाही तर त्यांच्या नेतृत्वात ७ वर्षे दीर्घकाळ शेतकऱ्यांचा संप झाला. जाती विसरून सर्व जन एकत्र आल्यास देश तुमच्या हातात येईल असे सांगत.

खोती पध्दतीच्या विरोधात त्यांनी लढा दिला. देशाचे पहिले पाटबंधारे मंत्री झाल्यानंतर डॉ. बाबासाहेब आंबेडकरांनी शेती आणि शेतकरी यांच्यासाठी अनेक महत्वाचे निर्णय घेतले. तसेच देशाचे उर्जामंत्री असतांना विज आणि पाण्याच्या नियोजनावर भर दिला.

डॉ. बाबासाहेब आंबेडकरांचे शेतक—याविषयीचे कार्ये:

१. खोती पध्दती:

खोतांच्या प्रशासन पध्दतीला 'खोती' असे म्हणतात. खोत हा ब्रिटीश भारतातील गावाचा एक प्रशासकीय अधिकारी असे. तो गावातील शेतसारा गोळा करून सरकारला देत असे. खोत शब्दाचा सर्वसाधारण अर्थ जमीनदार असा ही होतो.

खोती पध्दती बहुतांशी कोकणातील रायगड, रत्नागिरी आणि सिंधुदुर्ग येथे आढळून येत होती. खोती पध्दतीने शेतकऱ्यांचे शोषण होते. कुळांनी जमीन कसायची आणि ७५ टक्के वाटा सावकारांना द्यायचा अशी ही अन्याय कारक पध्दती होती. ही एक प्रकारची वेढबिगारच होती. डॉ. बाबासाहेब आंबेडकरांनी खोती पध्दतीला नष्ट करण्यासाठी लढा दिला व ही पध्दत समाप्त केली. डॉ. बाबासाहेबांनी इ. स. १९०५ ते १९३१ या काळामध्ये पेण, वाशी, पोलादपूर, चिपळूण, माणगांव, महाड, खेड, तळा, रोहा इत्याही गावांत अनेक सभा घेतल्या, त्यानंतर खोतांना हादरा देण्यासाठी कोकणातील १४ गावच्या शेतकऱ्यांनी १९३३ ते १९३९ पर्यंत संप पुकारला होता. शेतकरी नेते नारायण नागू पाटील हे या संपाचे नेतृत्व करत होते. शेतकऱ्यांच्या या लढ्याला डॉ. बाबासाहेब आंबेडकरांनी साथ दिली. त्यावेळी झालेल्या केसेस लढण्यासाठी बाबासाहेब स्वतः शेतकऱ्यांच्या वतीने न्यायालयात उभे राहिले होते

स्वतंत्र मजूर पक्षाच्या जाहीरनाम्यातून शेतकरी वर्गाचे हित

५ ऑगस्ट १९३६ रोजी या पक्षाचा जाहीरनामा प्रसिध्द करण्यात आला. शेतकरी, शेतमजूर, कामगारवर्ग, गरीब, बेरोजगार यांच्या हितांची काळजी वाहण्याचे कार्यच या पक्षाने अंगीकृत कार्य ठरविले होते.

डॉ. बाबासाहेब आंबेडकर दि. ८ नोव्हेंबर १९३६ ला म्हणतात काँग्रेस हे एक कडबोळे आहे. तिच्यात बेकार, मजूर भांडवलवाले, सावकार, शेतकरी, कुळे, जमीनदार, लहान मोठे व्यापारी, मध्यमवर्ग वैगेरे असून ती परस्पर विरोधी हितसंबंधीच्या लोकांची एक मोट आहे. त्यात रक्त शोषण करणारा व रक्त शोषल्या जाणारा यांची मैत्री म्हणून कशी सांगड घालता येईल?

डॉ.बाबासाहेब आंबेडकरांनी वर्ग संघर्षाच्या सिध्दांताला मान्यता देऊन शेतकरी—मजूर वर्गाचे हाती सत्ता आणण्याचे उद्दिष्ट ठरविण्याच्या बाबासाहेबांनी श्रमजीवी विषयी चिंतनाच्या उत्कर्ष बिंदू 'मनमाड' येथील त्यांच्या प्रसिध्द भाषणात आढळतो

शेतक—यांच्या मार्चास केलेले मार्गदर्शनपर भाषण

दि. १० जानेवारी १९३८ मुंबई, आझाद मैदान येथे कोकण, सातारा, नाशिक जिल्हयातील शेतकऱ्यांनी असेंब्ली हॉलवर आणलेल्या मोर्चास मार्गदर्शनपर भाषण "शेतकऱ्यांनो, आझाद मैदानात बाबासाहेबांनी संबोधित करतांनी खोती पध्दती नष्ट करा सावकार शाहीला मूठ माती द्या'

'शेतकऱ्यांचा विजय असो' अशा घोषणासह संबोधित केले. आपली गरीबांची परिस्थिती अशी आहे की, आपणाजवळ आज धन नाही. सरकार चे सहाय्य मिळण्याची आशा नाही म्हणून आपण आपली स्वतंत्र आणि संघटित अशी संघटना करा आणि आपला लढा सर्व प्रकारचे भेद विसारून लढविण्यास धैर्याने तयार व्हा. हिच विनंती.

शेतक—यांच्या मागण्या : डॉ बाबासाहेबांनी सादर केलेल्या शेतकऱ्यांच्या मागण्या

अ. मुलभुम मागण्या :

१) शेतकरी वर्गाला स्वतंत्रपणे व सुखसमाधानाने राहता यावे म्हणून जमिनीची प्रत्यक्ष मशागत करणाऱ्यालाच त्याच्या मेहनतीचे फळ मिळाले पाहिजे

२) जमिनीची मशागत करून तिवरच जगणाच्या शेतकऱ्यांना न्याय द्यायचा असेल तर त्यांच्या आर्थिक हिताची व्यवस्था व्हावयाची असेल तर खोत — इनामदारासारखे (जमीनदार) मध्यस्थ नसले पाहिजे

३) जमिन कसणाऱ्या शेतकऱ्यावर अगर पट्टी बसविण्यापूर्वी त्याला चरितार्थापुरती योग्य ती सोय करून देणे हे सरकारणे आपले कर्तव्य मानले पाहिजे

४) शेतमजुरांना किमान मजुरी देण्याची कायद्याने सोय करून त्यांच्या हिताला जपणे हेही लोकमतवादी सरकारचे कर्तव्यच आहे

ब. तातडीच्या मागण्या :

1. ज्या प्रमाणे थकलेल्या शेतसारा बाक्या माफ करण्यात आल्या त्याच प्रमाणे आजपर्यंतच्या थकलेल्या खंडाच्या बाक्याही ताबडतोब माफ करण्यात याव्यात
2. जमिनीचे किमान उत्पन्न ठरवून त्यापेक्षा कमी उत्पन्नावर सारा अजिबात माफ करावा व किमान उत्पन्नापेक्षा जास्त उत्पन्न असलेल्या जमिनीवर वाढत्या मानाने साऱ्याची आकारणी करण्याच्या दृष्टीने जमीन महसूल कायद्यात दुरुस्ती झाली पाहिजे. त्याचप्रमाणे बाजारभाव उतरले असल्यामुळे ही दुरुस्ती होईपर्यंतच्या मुदतीत ज्यांना सालाना ७५०००. अगर त्यापेक्षा कमी शेतसारा द्यावा लागतो. त्यांचा सारा ताबडतोब ५० टक्क्यांनी कमी केला पाहिजे
3. खोती पध्दती व इनामदारी पध्दती ह्या आर्थिक दृष्ट्या नुकसान कारक व सामाजिक दृष्ट्या नुकसान कारक व सामाजिक दृष्ट्या जुलूमी असल्यामुळे ह्या पध्दती भरपाईसह अगर भरपाई शिवाय नष्ट करण्याची व्यवस्था ताबडतोब झाली पाहिजे त्याचप्रमाणे कुळाकडून खंड वसूल करण्यासाठी व त्यांना छळण्यासाठी जमीनदार जे जे मदती दाव्यासारखे जुलूमी उपाय योजनेतील अगर योजण्याचा बेत करतील ते ते सर्व ताबडतोड बंद पडले पाहिजे व सरकारने ह्यासाठी योग्य ती व्यवस्था करावयास पाहिजे.
4. तीन वर्षे जमीन कसणाऱ्या कुळाला कायम कुळ समजले जावे असा कायदा सर्व कारवाई जमीनदाराना करता येऊ नये म्हणून एक लॅंड कमिशन नेमण्यात यावे व या कमिशनच्या परवानगी खेरीज कुळाच्या अंगाखाली जमीन काढून घेतली जाता कामा नये. कुळ जोपर्यंत खंड देत आहे. तोपर्यंत त्याचकडे तीन वर्षे असलेली जमीन कोणत्याही सबबीवर काढून घेतली जाता कामा नये.
5. साऱ्याच्या मानाने फक्त तिसरा हिस्सा अधिक खंड घ्यावा, जास्त खंड कुळाकडून घेऊ नये.
6. लहान शेतकऱ्यांची पाणीपट्टी ५० टक्क्यांनी कमी केली पाहिजे. बहुसंख्य लहान लहान शेतकरी व कुळे यांना फायदेशीर होईल असे धोरण इरिगेशन खात्याने चालविण्याच्या दृष्टीने इरिगेशन कायद्यात दुरुस्ती झाली पाहिजे.
7. सर्व खेड्यांना मोफत चराई राने असावीत.
8. कर्ज निवारणाचा योग्य तो कायदा सर्वत्र लागू होईपर्यंत कर्ज तहकुबी जाहीर करावी.

9. शेतकऱ्यांच्या हातून सावकारांच्या हाती जमीन जाऊ नये या दृष्टीने सावकारीवर बंधन घालावे.
10. शेतकऱ्यांच्या निर्वाहासाठी लागणारी जमीन व त्यांच्या चरितार्थाला लागणाऱ्या वस्तूवर सावकारी जप्ती आणण्यास बंदी झाली पाहिजे.
11. वयात आलेल्या सर्व स्त्रीपुरूषास मताधिकार.
12. वेठबिगार करू न घेणे व बेकायदेशीर रीतीने पैसे उकळणे हे फौजदारी गुन्हे ठरविले पाहिजे.
13. जमीन महसूल खात्यातील सर्व मॅजिस्ट्रेटी अधिकार काढून घ्यावेत.
14. कसता येण्याजोगी सर्व पडित जमीन उपरी शेतमजुरांना मोफत वाटून द्यावी.
15. शेतकऱ्यांच्या, मजुर, कामगारांच्या सर्वांगीन विकासांकरीता आणि अस्पृश्योध्दारा करीता युगप्रवर्तक म्हणून मानल्या जातात डॉ. बाबासाहेब आंबेडकरांना शेतकरी, मजूर आणि कामगारांच्या तसेच अस्पृश्योध्दारा करीता बाबासाहेब युगप्रवर्तक ठरलेले आहेत.

संदर्भ ग्रंथ:

- १) बोल महामानवचे, (२४ आक्टोबर २०१२), अनुसंपादन:- डॉ. नरेंद्र जाधव
- २) कामगार चळवळ, (१ जानेवारी २०१४), डॉ. बाबासाहेब आंबेडकरांची निवडक भाषणे व लेख, संपादक:- प्रदिप गायकवाड
- ३) 'लोकमत' वृत्तपत्र, (१४ एप्रिल २०१६) "बाबासाहेब आणि शेतकरी"
- ४) स्वोँजजंभवउए (१९ एप्रिल २०१६) डॉ. आंबेडकरांकडून पाणी, विज, व शेतीचा सुक्ष्म डॉ. प्रल्हाद लुलेकर, डॉ. बाबासाहेब आं मराठवाड
- ५) 24tass.com, (१ जून २०१७), तब्बल सात वर्ष चालला होता शेतकऱ्याचा तो संप लोकसत्ता टीम, वार्ताहर, लातूर
- ६, mr.m.wikipedia.org

डॉ. बाबासाहेब आंबेडकर : एक थोर अर्थशास्त्रज्ञ

प्रा. मोरेश्वर भिकाजी शेन्डे

सहायक प्राध्यापक व वाणिज्य विभागप्रमुख
नूतन आदर्श कला, वाणिज्य आणि
श्रीमती म. ह. वेगड विज्ञान महाविद्यालय,
उमरेड- 441203
ई – मेल – mbshende405@gmail.com

सारांश: -

प्रज्ञासूर्य डॉ. बाबासाहेब आंबेडकरमुळातच अर्थशास्त्राचे विद्यार्थी होते. त्यांना अर्थशास्त्राची प्रचंड आवड होती. एम.ए., पीएच.डी.आणि डी.एससी. यासारख्या महत्त्वाच्या पदव्या संपादन करताना अर्थशास्त्रीय विषयावरच मौलिक प्रबंध सादर केले होते. ते असामान्य प्रजेचे धनी असून आपला पूर्णवेळ अध्ययनामध्ये घालवत असत.

त्यांनी अमेरिकेच्या कोलंबिया विद्यापीठातून १९१५मध्ये मिळविलेली एम. ए., १९१७ मध्ये याच विद्यापीठातून मिळविलेली पीएच. डी.आणि १९२१ मध्ये 'लंडन स्कूल ऑफ इकॉनॉमिक्स'मधून मिळविलेली 'डॉक्टर ऑफ सायन्स' या सर्व पदव्या अर्थशास्त्राच्या विषयातीलच होत्या. एम.ए.यापदवीसाठी "अॅडमिनिस्ट्रेशन अँड फायनान्स ऑफ इस्ट इंडिया कंपनी" हा प्रबंध, पीएच.डी.या पदवीसाठी 'दि इव्होल्यूशन ऑफ प्रोव्हिन्शियल फायनान्स इन ब्रिटिश इंडिया' १८३३ ते १९२१ हा प्रबंध तर 'डॉक्टर ऑफ सायन्स' या पदवीसाठी 'दि प्रॉब्लेम ऑफ रूपी: इटस ओरिजिन अँड सोल्यूशन' हा प्रबंध सादर केला. तसेच अर्थशास्त्र या विषयावर "स्मॉल होल्डिंग्स इन इंडिया अँड देअर रेमिडिज" हा एक अत्यंत महत्त्वाचा निबंध १९१८ मध्ये प्रकाशित झाला.

तसेच त्यांनी लिहिलेल्या इतर ग्रंथांना अर्थशास्त्राचे परिमाण होते. त्यांनी जातिव्यवस्था, अस्पृश्यता यांच्या आर्थिक परिमाणांची मीमांसा केली आहे. त्यांची भाषणे, निवेदने आणि साक्षी या आर्थिक विचारांनी ओतप्रोत भरलेल्या होत्या. विधानमंडळ आणि घटना समितीतील युक्तिवादातून त्यांच्यातील अर्थतज्ज्ञ सुस्पष्ट प्रतीत होतो. त्यांच्या राजकीय, धार्मिक आणि सामाजिक चळवळीतील आंदोलनावर अर्थतज्ज्ञ म्हणून ठसा उमटलेला दिसून येतो.

प्रस्तुत शोधनिबंधात डॉ. बाबासाहेब आंबेडकरांच्या अर्थशास्त्रीय प्रबंध, लेख, इतर ग्रंथ, त्यांची भाषणे, निवेदने आणि साक्षी, विधानमंडळ आणि घटना समितीतील युक्तिवाद इत्यादीचा सखोल अभ्यास करून तसेच त्यांच्या अर्थशास्त्रीय विचारांची आजच्या काळातील उपयुक्तता यावरून ते महान अर्थशास्त्रज्ञ होते हे सिद्ध होते.

मुख्य शब्द:- डॉ. बाबासाहेब आंबेडकर, थोर अर्थशास्त्रज्ञ

प्रस्तावना -

डॉ. बाबासाहेब आंबेडकर हे एक निष्णात अर्थशास्त्रज्ञ होते. व्यक्ती, समाज आणि देशाच्या विकासाचा मूळ आधार आर्थिक आहे याची त्यांना पक्की खात्री होती. डॉ. आंबेडकरांनी अर्थशास्त्राचा गाढा अभ्यास करून,

जीवनभर आर्थिक व सामाजिक विषमता दूर करून आर्थिक-सामाजिक समता प्रस्थापित करण्याचा प्रयत्न केला. अर्थशास्त्र हा मानव, समाज व देशाच्या आर्थिक प्रगतीचा कणा आहे याची त्यांना जाणीव असल्याने त्यांनी आपल्या आर्थिक विचार व ध्येय-धोरणांचे वेळोवेळी मार्गदर्शन केले. आपल्या अर्थशास्त्रीय विचारांची जगाला ओळख व्हावी यासाठी विद्यापीठीयशिक्षणासाठी अर्थशास्त्र हाच विषय निवडला. १९२३ पर्यंत त्यांनी अर्थशास्त्रातील महत्त्वाच्या प्रश्नांवर तात्विक, सैद्धांतिक आणि व्यावहारिक स्वरूपाचे दर्जेदार लिखाण केले आहे. देशासमोरील आजच्या ज्वलंत समस्या जसे महागाई, भ्रष्टाचार, गरिबी, आर्थिक व सामाजिक विषमता इ. विचारात घेतल्यास डॉ. आंबेडकरांच्या विचारांची व भूमिकांची देशाला त्याकाळी आणि आजसुद्धा गरज होती व आहे हे सिद्ध होते.

अवघ्या ३२ वर्षांच्या तरुण वयात दोन जगप्रसिद्ध विश्वविद्यालयातून अर्थशास्त्र हाच मूळ विषय घेऊन, कठोर तपस्चर्येसारखा दिवस-रात्र अभ्यास करून त्यांनी सादर केलेले अनमोल प्रबंध आणि मिळविलेल्या पदव्या त्यांच्यासारखाच प्रज्ञावान प्राप्त करू शकतो. अर्थशास्त्राचे औपचारिक शिक्षण घेऊन, त्यात प्रावीण्य प्राप्त करून त्याला व्यावसायिकपणे व्यवहारात आणणाऱ्या पहिल्या पिढीतील भारतीय अर्थशास्त्रज्ञांमध्ये डॉ. आंबेडकरांचे नाव वरच्या श्रेणीत यायला पाहिजे. डॉ. आंबेडकर हे मूलभूतपणे एक अर्थतज्ज्ञ होते, त्यांचे अर्थशास्त्रातील प्रावीण्य अनन्य असून त्यांचे अर्थशास्त्रातील योगदानसुद्धा असामान्य कोटीचे आहे.

संशोधनाची उद्दिष्टे :-

१. डॉ. बाबासाहेब आंबेडकरांच्या आर्थिक विचारांचा अभ्यास करणे.
२. सद्यस्थितीत डॉ. बाबासाहेब आंबेडकरांच्या आर्थिक विचारांची उपयोगिता तपासणे.
३. डॉ. बाबासाहेब आंबेडकरांच्या आर्थिक विचारांचा प्रसार करणे.
४. डॉ. बाबासाहेब आंबेडकरांचे सार्वकालिक अर्थतज्ज्ञ होते हे सिद्ध करणे.

डॉ. बाबासाहेब आंबेडकरांच्या अर्थशास्त्रावरील ग्रथांचा परामर्श

१. अँडमिनिस्ट्रेशन अँड फायनान्स ऑफ इस्ट इंडिया कंपनी १७९२ ते १८५८

एम.ए.यापदवीसाठी सादर केलेल्या छोट्याशा ग्रंथामध्ये १७९२ ते १८५८ या कालखंडातील ईस्ट इंडिया कंपनीचे प्रशासन आणि वित्तव्यवस्था यात झालेले फेरबदल आणि त्यातूनच भारतीय जनतेवर झालेल्या अन्यायाचे विदारक आर्थिक चित्र डॉ. आंबेडकरांनी रेखाटले आहे. ईस्ट इंडिया कंपनीने व्यापाराच्या निमित्ताने भारतात केलेला शिरकाव, देशभर केलेली कंपनी सरकारची स्थापना, ब्रिटिश सरकारची ईस्ट इंडिया कंपनीच्या कारभारावरील सुरुवातीपासूनची पकड, ब्रिटिश सरकारने भारतीय जनतेची मनमर्जीने केलेली पिळवणूक, जमिनीबरोबरच मिठासारख्या जीवनावश्यक वस्तूवरील वाढविलेला कर, त्यामुळे भरडला गेलेला शेतकरी व सर्वसामान्य व्यक्ती, महसुलात पाच पटीने झालेली वाढ, लष्करावरील खर्चात झालेली वाढ, आर्थिक विकासावर केला जात असलेला नगण्य खर्च, भारतीय जनतेची केली जात असलेली वंचना, युरोपीय व भारतीय शिपायांच्या

वेतनातील खूप मोठी तफावत, ईस्ट इंडिया कंपनीवरील वाढते कर्ज व त्यावरील व्याजइत्यादी अर्थशास्त्रीय बाबींचे सखोल अध्ययन करून ब्रिटिशांनी भारतीय जनतेच्या केलेल्या लुटीचे चित्रण यात केले आहे.

ईस्ट इंडिया कंपनीवरील ६९३ लाख पौंड कर्जाचा बोजा ब्रिटिश सरकारने भारतीय जनतेवर टाकून त्यांच्यावर केलेला अन्याय आणि भारतीय महसुलाचा भारताबाहेरील भारताशी संबंधित नसलेल्या गोष्टींवर करण्यात आलेल्या विनियोगावर डॉ. बाबासाहेब आंबेडकरांनी बोट ठेवले आहे. ब्रिटिश सरकारच्या १७९२ ते १८५८ या कालखंडातील कामगिरीचे मूल्यमापन करताना डॉ. बाबासाहेब आंबेडकर म्हणतात, " भारताने इंग्लंडसाठी केलेले प्रचंड आर्थिक योगदान हे जेवढे थक्क करणारे आहे, तेवढेच इंग्लंडने भारतासाठी केलेले नगण्य आर्थिक योगदान विस्मयकारक आहे." ब्रिटिश सरकारने भारतासाठी बिगर आर्थिक स्वरूपाचे योगदान दिले हे खरे असले तरी त्यासाठी भारतीय जनतेची आर्थिक पिळवणूक करून त्यांच्यावर 'आर्थिक गुलामगिरी' ही लादली, असे स्पष्ट मत डॉ. बाबासाहेब आंबेडकरांनी यात मांडले आहे.

२. 'दि इव्होल्यूशन ऑफ प्रोव्हिन्शियल फायनान्स इन ब्रिटिश इंडिया' १८३३ ते १९२१

पीएच.डी. या पदवीसाठी सादर केलेल्या 'दि इव्होल्यूशन ऑफ प्रोव्हिन्शियल फायनान्स इन ब्रिटिश इंडिया' १८३३ ते १९२१ हा प्रबंध त्यांच्या सरकारी वित्तविषयक कामगिरीचा उत्कृष्ट नमुना असून ब्रिटिश केंद्र सरकार आणि घटकराज्ये यांच्यातील १८३३ ते १९२१ या काळातील आर्थिक संबंधाचे विस्तृत, सखोल, अभ्यासपूर्ण व आकडेवारीसह विवेचन केले आहे.

केंद्र सरकार आणि घटकराज्ये यांच्यातील १८३३ ते १९२१ या काळातील आर्थिक संबधानुसार खर्चाचा अर्थसंकल्प तयार करण्याचा अधिकार घटकराज्यांकडे होता तर त्यासाठी पैशाची तरतूद करण्याची जबाबदारी केंद्र सरकारकडे होती. राज्यांच्या गैरवाजवी मागण्या केंद्र सरकारने मान्य केल्यामुळे केंद्र सरकारचा खर्च भरमसाठ वाढत गेला. हा खर्च भागविण्यासाठी जमिनीवर वाढविलेला कर, सीमा शुल्कात केलेली वाढ, त्यामुळे शेती उद्योग व औद्योगिक उत्पादनावर झालेला विपरित परिणाम, मिठासारख्या जीवनावश्यक वस्तूंवर वाढविलेल्या करांमुळे नाडली गेलेली गोरगरीब जनता, सरकारची वाढलेली अर्थसंकल्पीय तूट, त्यातूनच खर्च व उत्पन्न या दोन्ही बाबींसाठी केंद्र सरकार आणि घटकराज्ये यांच्यासाठी १८७१ सालापासून केलेली स्वतंत्र अर्थसंकल्पाची तरतूद इत्यादी बाबी अभ्यासपूर्ण पद्धतीने डॉ. बाबासाहेब आंबेडकरांनी मांडल्या आहेत.

घटकराज्यांच्या अर्थसंकल्पावरचे दडपण वाढत गेले. नव्या कररचनेमुळे करांचा बोजा वाढत गेला. कर आकारणी अधिकच विषम झाली. गरिबांवर अधिक दराने याउलट धनिक वर्गावर कमी दराने कर आकारणी केल्यामुळे आर्थिक विषमता वाढीस लागली. डॉ. बाबासाहेब आंबेडकर म्हणतात, "सामाजिक न्यायाच्या दृष्टीने धनिक वर्गावरील कर आकारणी चालू ठेवणे घटकराज्यांना परवडले असते, मात्र केंद्र सरकारच्या वित्त विभागाकडून गरिबांना सामाजिक न्यायाची वागणूक अभावानेच मिळत होती."

१८७७-७८ ते १८८१-८२ या ५ वर्षात 'उचलून दिलेल्या महसुलावर आधारित अंदाजपत्रकाची' पद्धती चालू होती. त्यासोबतच 'संतुलित असाइनमेंट'ची तरतूद करण्यात आली. या पद्धतीनुसार महसुलाचे वाटप कसे करायचे

हे ठरविण्यात आले. १८८२-८३ ते १९२०-२१ या कालखंडात 'महसुलाच्या हिस्सा वाटपावर आधारित अंदाजपत्रक' यापद्धतीचा अवलंब करण्यात आला.ही पद्धत सर्वात यशस्वी ठरली. या पद्धतीनुसार केंद्र सरकार व घटकराज्ये यांच्यात महसुली उत्पन्नाच्या साधनांचे वाटप करण्यात आले. या पद्धतीमुळे वित्तीय व्यवस्थेत लवचिकता आली.

डॉ. आंबेडकरांचे मार्गदर्शक प्रा. सेलीगमन या ग्रंथाच्या प्रस्तावनेत म्हणतात, "माझ्या माहितीप्रमाणे आतापर्यंत कुठल्याही पुस्तकात भारतीय केंद्र सरकार आणि घटकराज्ये यांच्यातील आर्थिक संबंधाची विस्तृत व सखोल मीमांसा करण्यात आली नाही." बदललेल्या काळाच्या संबंधात हा एक ऐतिहासिक संदर्भग्रंथ म्हणून फार मोलाचा आहे. वित्तीय आयोगाचा मूलाधार डॉ. आंबेडकरांचा हा ग्रंथ असून केंद्र सरकार आणि घटकराज्ये यांच्यातील महसुली उत्पन्नाचे वाटप या आयोगाच्या शिफारशीनुसार केले जाते. आज केंद्र सरकार व राज्य सरकार यांच्यात जी.एस.टी. वाटपावरून संघर्ष निर्माण झाला असून राज्याच्या जी.एस.टी.च्या हिस्स्याच्या रकमेची थकबाकी वाढत आहे. जी.एस.टी.च्या हिस्स्याची रकम योग्यवेळी राज्य सरकारांना मिळत नसल्याने त्यांच्या विकासकामांवर विपरित परिणाम होत आहे. केंद्र सरकार मात्र राजकीय लाभ विचारात घेऊनच ज्या राज्यातून राजकीय लाभ मिळेल, ज्या राज्याच्या निवडणुका घोषित झाल्यात त्याच राज्यांना निधी वाटपाच्या बाबतीत तसेच नवीन योजना राबवण्याच्या बाबतीत झुकते माप देत आहे. मात्र देशविकासाच्या दृष्टीने हे चिंताजनक असून डॉ. आंबेडकरांच्या आर्थिक विचारांची देशाला आज खरी गरज आहे. तरच आपला देश महासत्ता होण्याची स्वप्ने पाहू शकतो.

३. 'दि प्रॉब्लेम ऑफ रूपी: इट्स ओरिजिन अँड सोल्यूशन'

'डॉक्टर ऑफ सायन्स' या पदवीसाठी सादर केलेला हा प्रबंध असून यात १८०० ते १८९३ या काळातील भारतीय रूपयाच्या जडणघडणीचे सखोल विवेचन करण्यात आले आहे. भारतात सुरु असलेली सोने व चांदीची दुहेरी चलन पद्धती, १८३५ मध्ये प्रचलित झालेली चांदीचा रूपया ही एकेरी चलन पद्धती, चांदीच्या रूपयाच्या खरेदी-विक्रीसाठी त्याचा वाढलेला वापर, आंतरराष्ट्रीय व्यापारासाठी वाढत चाललेली रूपयाची मागणी यामुळे १८६४ मध्ये चांदीला पूरक म्हणून वापरले गेलेले कागदी चलन, सोने व चांदीचा विनिमय दर अस्थिर झाल्यामुळे भारताचे झालेले प्रचंड नुकसान या बाबींचे विस्तृत विवेचन केले आहे.

भारतासाठी आदर्श चलनपद्धती कोणती? १. सुवर्ण परिमाणपद्धती ज्यात सोन्याच्या नाण्यांचा चलन म्हणून वापर होतो. की २. सुवर्ण विनिमय परिमाण पद्धती ज्यात कागदी नोटांचा चलन म्हणून वापर होतो. या अत्यंत ज्वलंत विषयावर डॉ. आंबेडकरांनी आपले मूलगामी विचार मांडले.

प्रो. किन्स यांनी सुवर्ण विनिमय परिमाण पद्धतीचा पुरस्कार केला. त्यांच्या मते, "सुवर्ण विनिमय परिमाण पद्धती लवचिक आहे. यात देशातील चलननिर्मिती सोन्याच्या साठ्यावर अवलंबून राहत नाही. चलननिर्मितीवर बंधने राहत नाही. भारतीय अर्थव्यवस्थेसाठी सुवर्ण विनिमय परिमाण पद्धती सुयोग्य ठरेल."

डॉ. आंबेडकरांनी प्रो. किन्स सारख्या अत्यंत प्रभावशाली व नामवंत अर्थशास्त्रज्ञाचे म्हणणे खोडून काढले.सुवर्ण विनिमय परिमाण पद्धतीला कडाडून विरोध करतडॉ. आंबेडकरम्हणाले की, "यात लवचिकता जरूर असेल मात्र यामुळे भाववाढ होऊन रूपयाची किंमत घसरेल व रूपयाचे स्थान डळमळीत होईल."

डॉ. आंबेडकरांची ती तात्त्विक भूमिका कालातीत ठरली आहे. त्यावेळी भारतात प्रो. किन्स यांची भूमिका स्वीकारली गेली. मात्र आज त्याला १०० वर्ष लोटूनही डॉ. आंबेडकरांचे विश्लेषण अधिक मर्मग्राही होते हे केंद्रीय अर्थसंकल्पाची प्रचंड गतीने वाढणारी तूट,त्यासाठी पतपुरवठ्यात आर.बी.आय. कडून केली जाणारी वाढ, त्यामुळे होणारी भाववाढ,आर्थिक विषमता व त्यात होरपळणारी सर्वसामान्य गरीब जनता या आजच्या चित्रावरून स्पष्ट होते. चलननिर्मितीच्या क्षमतेवर परिणामकारक अंकुश ठेवण्याचीडॉ. आंबेडकरांची भूमिका १०० वर्ष लोटूनही अबाधित राहिली आहे.डॉ.आंबेडकरांच्या सरकारी पैसेविषयक गैरजबाबदारीचा निष्कर्ष त्याकाळापेक्षा आज जास्त लागू होतो. आज अनेक महत्वाच्या संस्थांची स्वायत्तता धोक्यात आहे. आर.बी.आय.सुद्धा याला अपवाद नसून सरकारच्या इशान्यावर चालत आहे.सरकार अप्रत्यक्षपणे आर.बी.आय.च्या कार्यामध्ये हस्तक्षेप करत आहे.

आज कोरोना महामारीसारख्या भीषण संकटसमयी सुद्धा दवाखाने, ग्रंथालय, शिक्षण संस्था, इंटरनेटचे जाळे,नवीन तंत्रज्ञान यासारख्या पायाभूत सोयी सुविधा निर्माण करण्यासाठी केंद्र सरकार पैसा खर्च न करता मंदिरे व पुतळे बांधण्यासारख्या अनुत्पादक कार्यावर सुजाण करदात्यांचा पैसा व्यर्थ घालवित आहे.आर्थिक वर्ष २०२०-२१ मध्ये वित्तीय तूट ९.५ टक्क्यांवर गेली असून महागाई मोठ्या प्रमाणावर वाढत आहे.उत्पन्नवाटपातील विषमता वाढत आहे.'ऑक्सफॅम'च्या जानेवारी २०१८ व २०२१ च्या अहवालानुसार, "या वर्षात जगातील अब्जाधीशांचे उत्पन्न दर दिवशी २.५ अब्ज डॉलरने वाढले आहे, तर सर्वात गरीब लोकांपैकी अर्ध्या लोकांचे उत्पन्न घटले आहे. अब्जाधीशांचे उत्पन्न १२ टक्क्यांनी वाढले आहे, तर गरीब लोकांचे उत्पन्न ११ टक्क्यांनी घटले आहे."यावरून सरकारची पैसेविषयक गैरजबाबदारी, गैरआर्थिक व्यवस्थापन दिसून येते.आज राज्यकर्त्यांनी निर्माण केलेल्या परिस्थितीचीच भीती डॉ. आंबेडकरांना त्याकाळी होती म्हणून डॉ. आंबेडकरांनीसुवर्ण विनिमय परिमाण पद्धतीला कडाडून विरोधकेला होता.यावरून डॉ. आंबेडकर हे द्रष्टे अर्थतज्ज्ञ होते हे सिद्ध होते.

४. स्मॉल होल्डिंग्ज इन इंडिया अँड देअर रेमिडिज

हा डॉ. आंबेडकरांनी १९१८ मध्ये लिहिलेला छोटासा निबंध असून यात भारतीय शेतीची व शेतकऱ्यांची अवस्था, उत्तराधिकारामुळे जमीन धारणेचे कमी होत असलेले क्षेत्र, लोकसंख्यावाढीचा त्यावरील दबाव, शेतीवरील अवलंबित्व, त्यामुळे कमी झालेली उत्पादकता, यावरील उपाय इत्यादींचे विविध दाखले, संदर्भ देऊन विस्तृत विवेचन केले आहे.

आजची शेतकऱ्यांची अवस्था, अल्पभूधारकांच्या समस्या, शेतकरी आत्महत्या, कृषी कायदे, त्यांना होणारी विरोध, शेतकरी आंदोलने, सरकारकडून होणारी शेतकऱ्यांची गळचेपी इत्यादी बाबींकडे पाहिल्यास डॉ. आंबेडकरांचे विचार आजही प्रेरणादायी ठरतात.आजसुद्धा भारताच्या शेती आणि शेतीच्या संपूर्ण विकासाच्या प्रश्नांची उत्तरे या निबंधात सापडतात.यावरून डॉ. आंबेडकर हे एक सार्वकालिक महान अर्थतज्ज्ञ होते हे सिद्ध होते.

‘अनहिलेशन ऑफ कास्ट’, ‘व्हाट काँग्रेस अँड गांधी हॅव डन टू अनटचेबल’, ‘बुद्धिझम अँड कम्युनिझम’, ‘स्टेटस् अँड मायनॉरिटीज’ यासारख्या अर्थशास्त्राशी प्रत्यक्ष संबंध नसलेल्या ग्रंथांमध्ये तसेच सरकारी आयोगांना दिलेली टाचणे, पुरावे, कायदेमंडळात दिलेली भाषणे, पुस्तक परीक्षणे यात गहन असा आर्थिक आशय सामावलेला आहे.

निष्कर्ष:-

सार्वजनिक जीवनातील प्रवेशापूर्वी डॉ. आंबेडकरांनी आपल्या विद्यापीठीय अभ्यासक्रमासाठी त्याकाळातील किचकट राजकीय आर्थिक प्रश्नांना हात घातला असला तरी त्यांची सर्वसामान्य जनतेशी बांधिलकी होती. डॉ. आंबेडकरांची सामाजिक- राजकीय वाटचाल, अस्पृश्यांच्या नागरी हक्काचे संघर्ष, स्वतंत्र मजूर पक्षाची स्थापना, त्यांची आंदोलने, श्येडयुल्ड कास्ट फेडरेशन, राज्य आणि अल्पसंख्यांकाचा आराखडा, भारताच्या राज्यघटनेतील योगदान, रिपब्लिकन पक्ष, लाखो अनुयायांसह स्वीकारलेला बौद्ध धर्म या सर्वांना गहन अर्थशास्त्राचा आधार होता.

डॉ. आंबेडकरांनी अर्थशास्त्रीय सिद्धांत, अर्थशास्त्रीय निष्कर्षाकडे दुर्लक्ष न करता व्यावहारिक लोककल्याणाच्या प्रश्नाकडे आवडीने लक्ष दिले. कोणत्याही विषयाला हात लावण्यापूर्वी ते त्यावरील अद्ययावत माहिती, संदर्भ गोळा करून त्याचे विश्लेषण करीत. त्यांची पुस्तके, त्यांचे निबंध इर्विंग फिशर, अल्फ्रेड मार्शल, रिचर्ड इली, अल्फ्रेड केमरर, अेलीन यंग आणि जॉन किन्स यासारख्या तत्कालीन दिग्गज अर्थतज्ज्ञांच्या संदर्भांनी आणि उद्गारांनी संपन्न दिसून येतात. प्रा. कॅनन, प्रा. सेलिंगमन यासारख्या नावाजलेल्या अर्थतज्ज्ञांच्या मार्गदर्शनाखाली बाबासाहेबांनी आर्थिक विचारांच्या इतिहासाचा खोलवर अभ्यास केला होता.

डॉ. आंबेडकरांनी अर्थशास्त्रीय सिद्धांत प्रतिपादित केले नसले तरी व्यावहारिक अर्थशास्त्रावर भर देऊन त्याचा जनतेच्या भल्यासाठी धोरणे आखण्यात किंवा प्रचलित धोरणात बदल करण्यास उपयोग होईल असे विचार मांडले. त्यांच्या आर्थिक व सामाजिक लढ्यामुळेच भारतातील दुर्लक्षित अशा दलित वर्गाचा विकास होत असून संपूर्ण देशालाच त्यांच्या आर्थिक भूमिकांची व विचारांची अत्यंत आवश्यकता आहे. त्यामुळे डॉ. आंबेडकर एक थोर अर्थशास्त्रज्ञ ठरतात.

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भारतरत्न डॉक्टर बाबासाहेब आंबेडकर यांची श्रद्धास्थाने

डॉ. राहुल यशवंतराव निकम

(सहाय्यक प्राध्यापक)

भगिनी मंडळ चोपडा संचलित

समाजकार्य महाविद्यालय, चोपडा, जि. जळगाव,

Email -rahul.y.nikam@gmail.com

सारांश -

भारतीय संविधानाचे निर्माते डॉ. बाबासाहेब आंबेडकर हे नाव फक्त भारतीयांनाच नाही तर जगभरातल्या अनेकांना माहित आहे. डॉ. बाबासाहेब आंबेडकर यांनी स्वतःच्या कार्य कौशल्यामुळे आणि कर्तृत्वामुळे स्वतःची वेगळी ओळख निर्माण केलेली आहे. भारतीय संविधानाच्या माध्यमातून त्यांनी स्वातंत्र्य, समता, बंधुता, न्याय, समाजवाद, मानवतावाद आणि धर्मनिरपेक्षता यासारखी उच्चतम दर्जाची महान महान तत्वे सर्व भारतीयांना अर्पण केली. "एक माणूस एक मत" असे संविधानिक तरतुदीत नमूद करून समाज व्यवस्थेतील विषमता जमीनदोस्त करून समता प्रज्वलित केलेली आहे. भारतीय संविधानाची निर्मिती करताना त्यांनी फक्त स्वतःच्या जातीचा, समाजाचा, धर्माचा विचार केलेला नाही तर संपूर्ण भारतीयांचा विचार केलेला आहे. सर्व जातीच्या, धर्माच्या, पंथाच्या लोकांचा विचार करून त्यांचे जीवन विकासाच्या दिशेने नेण्याचा त्यांचा प्रयत्न दिसून येतो. या देशातील एकूण लोकसंख्येच्या जवळपास पन्नास टक्के लोकसंख्या असणाऱ्या महिलावर्गात आज डॉक्टर बाबासाहेब आंबेडकर यांच्या मुळे सुखाचे दिवस आलेले आहे असे म्हणण्यास कोणतीही हरकत नाही. भारतरत्न डॉक्टर बाबासाहेब आंबेडकरांनी सर्व भारतीयांना दिलेल्या उच्चतम अशा मानवी मूल्या मुळेच त्यांचे भारतातच नव्हे तर जगभरात अनुयायी पसरलेले दिसतात. त्यांची जयंती फक्त भारतीयच साजरी करतात असे नव्हे तर जगभरातल्या अनेक देशात त्यांची जयंती अतिशय उत्साहाने साजरी केली जाते. आज देशभरात डॉक्टर बाबासाहेब आंबेडकरांच्या नावाने जेवढ्या सामाजिक, शैक्षणिक संस्था आहेत, जेवढे विद्यापीठ आहेत, महाविद्यालय आहेत, जेवढे पुतळे आहेत तेवढे अन्य कोणत्याही महापुरुषाच्या असल्याचे आढळून येत नाही. डॉक्टर बाबासाहेबांच्या एकूणच कार्याचा, त्यांनी मानवजातीसाठी दिलेल्या योगदानाचा जेव्हा आम्ही विचार करतो त्यावेळेस आमच्या मनात सहाजिकच प्रश्न निर्माण होतो की, महामानव डॉक्टर बाबासाहेब आंबेडकर यांना हे कसे काय शक्य झाले ? अशी कोणती ताकद प्रेरणा शक्ती त्यांच्याकडे होती की ज्यामुळे त्यांनी पाच हजार वर्ष जुने विषमता जोपासणारी समाजव्यवस्थाच मोडून काढली ? शोषण मुक्तीच्या जागतिक इतिहासातील एक गौरव शाली अध्याय लिहिला ? बहुजनांची सामाजिक, आर्थिक, राजकीय, शैक्षणिक, धार्मिक इत्यादी स्वरूपाची गुलामगिरी मोडीत काढली ? अन्याय, अत्याचार, अनाचार, भ्रष्टाचार याविरुद्ध प्रखर लढा उभारला ? डॉक्टर बाबासाहेब आंबेडकरांना हे सर्व शक्य झाले कारण त्यांच्या डोळ्यासमोर त्यांचे आदर्श, त्यांचे गुरु यांनी केलेल्या मानवतावादी कार्याचा इतिहास उभा होता. डॉक्टर बाबासाहेब आंबेडकरांना हे सर्व शक्य झाले कारण त्यांच्या डोळ्यासमोर त्यांची श्रद्धास्थाने, त्यांचे आदर्श, त्यांचे गुरु, त्यांची उपास दैवते हे उभे होते आणि ते निश्चित स्वरूपाचे होते.

बीजसंज्ञा - डॉक्टर बाबासाहेब आंबेडकर, गुरु, आदर्श, श्रद्धास्थान, उपास्यदैवत, बुद्ध, महात्मा
संत कबीर, विद्या, स्वाभिमान, शील इत्यादी

ज्योतिराव फुले,

संशोधनाचे उद्देश -

1. डॉक्टर बाबासाहेब आंबेडकरांच्या गुरु विषयक अभ्यास करणे.
2. डॉक्टर बाबासाहेब आंबेडकरांच्या उपास्य दैवताला विषयक अभ्यास करणे.

गृहीत कृत्य -

1. डॉक्टर बाबासाहेब आंबेडकर यांचे गुरु म्हणजे तथागत गौतम बुद्ध, संत कबीर आणि महात्मा ज्योतिराव फुले हे आहेत.
2. डॉक्टर बाबासाहेब आंबेडकरांची उपास्य दैवत विद्या, स्वाभिमान आणि शील आहे.

संशोधनाची साधने -

सदर संशोधनपर शोधनिबंध साठी संशोधकाने द्वितीयक साधनसामुग्रीचा, पुस्तकांचा उपयोग केलेला आहे.

प्रस्तावना -

भारतरत्न डॉक्टर बाबासाहेब आंबेडकरांनी दिनांक 28 ऑक्टोबर 1954 रोजी त्यांच्या हीरक महोत्सवानिमित्त पुरंदरे स्टेडियम मुंबई येथे आयोजित केलेल्या विशेष समारंभात त्यांच्या जीवनावर प्रभाव टाकणाऱ्या त्यांच्या गुरुविषयी आणि त्यांचे उपास्य दैवत यांविषयी स्पष्टीकरण केले आहे. या सभेत त्यांनी त्यांच्या एकूणच व्यक्तिमत्त्वावर असणार त्यांच्या गुरूंचा प्रभाव आणि त्यांच्या उपास्यदैवतं विषयी उपस्थितांचे आपल्या भावना व्यक्त करून कृतज्ञता प्रकट केली.या अपूर्व सोहळ्यात डॉक्टर बाबासाहेब आंबेडकरांना सर्वसामान्य जनतेच्या वतीने एक लाख 18 हजार रुपयांची थैली अर्पण करण्यात आली होती. या निधीतून प्राप्त होणाऱ्या रकमेचा उपयोग बाबासाहेबांनी आरोग्यासाठी करावा असे सुचविण्यात आले होते. या बाबतची विनंती हीरक महोत्सव समितीचे सचिव माननीय श्री. उपशम आणि माननीय श्री. भंडारे यांनी केली. या सभेसाठी जमलेल्या सुमारे 30000 श्रोत्यांनी टाळ्यांच्या गजरात त्याला अनुमोदन दिले. परंतु डॉक्टर बाबासाहेब आंबेडकरांनी आपल्या कर्तृत्वाला साजेसे वक्तव्य म्हणजे "माझ्यासारख्या बेरीज करणे आपल्या निढळाच्या घामाने जमविला गरीब जनतेचा पैसा स्वीकारणे बेशरम पणाचे आहे" असे सांगत आपल्या निस्वार्थी वृत्तीचा परिचय दिला आणि मानवतेची भावना जोपासत तो सर्व निधी मुंबईला बांधण्यात येणाऱ्या एका इमारतीला देत असल्याचे जाहीर केले.

गुरु-

डॉक्टर बाबासाहेब आंबेडकरांनी जे काही केले आहे त्याला कारणीभूत म्हणजे त्यांचे आदर्श होते असे म्हणावयास हरकत नाही. बाबासाहेब म्हणतात मी काही संन्यासी किंवा बैरागी नाही प्रत्येकाला असतात तसे गुरु मला देखील आहे. त्यांचा आणि माझा कालखंड जरी एक नसला तरी त्यांच्या शिकवणुकीचा प्रभाव त्यांच्यातील माणसा प्रतीची संवेदनशीलता आणि मानवतावाद मला प्रभावित करतो माणसामाणसातील भेदभाव दूर करण्यासाठी, त्यांचे दैन्य दुःख दूर करण्यासाठी, त्यांना प्रगतीचा मार्ग दाखविण्यासाठी ज्या महान विभूतींनी कार्य केले,त्यांच्यातील मनाला भावणाऱ्या, माझ्यावर प्रभाव टाकणाऱ्या खालील तीन विभूती आहेत.

प्रथम गुरु - तथागत भगवान गौतम बुद्ध

दुसरे गुरु - संत कबीर

तिसरे गुरु -- महात्मा जोतीराव फुले

डॉक्टर बाबासाहेब आंबेडकर यांची उपास्य दैवते -

डॉक्टर बाबासाहेब आंबेडकर म्हणतात की, प्रत्येक व्यक्तीची काही उपास्यदैवते असतात. त्यांना प्रमाण मानून तो व्यक्ती जीवन जगत असतो. कोणाची उपास्यदैवत मरीआई, काळुबाई, खंडोबा, मसोबा इत्यादी असतात. तशी माझी देखील तीन उपास्य दैवते आहेत.

पहिले उपास्य दैवत - विद्या

डॉक्टर बाबासाहेब आंबेडकर हे एक प्रचंड विद्वान, अभ्यासु, प्रज्ञावान व्यक्ती म्हणून जगाला जगाला परिचित आहेत. त्यांच्या मते विद्येशिवाय कोणत्याही मनुष्य प्राण्याच्या जीवनात सुख, शांती, समाधान येत नाही. विद्या विहीन व्यक्तीची अवस्था पशु समान असते. अखंड विद्येच्या साधनेने माणसाला माणुसकी प्राप्त होते. बाबासाहेब विद्याभ्यासी होते. विद्येचा अखंड व्यासंग मनुष्याला एका वेगळ्या उंचीवर नेतो असे त्यांचे मत होते. म्हणून ते स्वतः प्रचंड अभ्यास करीत दिवसाच्या चोवीस तासांपैकी 18 ते 21 तास अभ्यास बाबासाहेबांनी केलेला आहे. त्यांच्या या विद्याव्यासंगातूनच त्यांनी पुस्तकासाठी "राजगृह" नावाची इमारत बांधली. या राजगृहात त्यांच्या स्वतःच्या मालकीची सुमारे वीस हजार पुस्तके होती. म्हणून बाबासाहेब आपल्या अनुयायांना संदेश देताना म्हणतात की "जर तुमच्याकडे दोन रुपये असतील तर त्यातील एक रुपयाची भाकरी घ्या आणि दुसऱ्या रुपयाचे पुस्तक घ्या भाकरी तुम्हाला जगवेल तर पुस्तक तुम्हाला जीवन जगण्याचा मार्ग दाखविल" यावरून बाबासाहेबांची विद्येची आवड लक्षात येते.

दुसरे उपास्य दैवत - स्वाभिमान

डॉक्टर बाबासाहेब आंबेडकर जीवनात स्वाभिमानाला प्रचंड महत्त्व देतात. मान खाली घालून, निमुटपणे अन्याय अत्याचार सहन करणे आणि लाचारा सारखे जीवन जगणे त्यांना मान्य नव्हते. ते म्हणतात "शंभर दिवस शेळी म्हणून जगण्यापेक्षा एक दिवस वाघ म्हणून जगा" अन्याय, अनाचार, अत्याचार त्यांना मान्य नव्हता. अन्याय अत्याचाराच्या विरोधात बंड करून उठले पाहिजे असे त्यांचे मत होते. ते म्हणतात "अन्याय करणाऱ्या पेक्षा अन्याय सहन करणारा जास्त दोषी असतो" म्हणून ते पुढे म्हणतात "गुलामाला गुलामीची जाणीव करून द्या म्हणजे तो बंड करून उठेल" पीडित, शोषित, वंचित लोकांनी लाचारीने न जगता स्वाभिमानाने जगले पाहिजे असे त्यांचे स्पष्ट मत होते. त्याकरिता ते लोकांना सतत "शिका, संघटीत व्हा आणि अन्यायाविरोधात संघर्ष करा" अशी शिकवण देतात. शिक्षण घेण्यासाठी प्रवृत्त करीत. लाचारी, गुलामगिरी, मान डोलावणे ची वृत्ती माणसाला अधोगतीकडे नेते असे त्यांचे मत होते.

तिसरे उपास्य दैवत - शील

डॉक्टर बाबासाहेब आंबेडकरांनी जीवनात शील संवर्धनाला प्रचंड महत्त्व दिले. शील विहीन जीवन म्हणजे पशु समान जगणे होय असे त्यांचे मत होते. बाबासाहेबांनी आयुष्यात दगाबाजी, फसवणूक किंवा आत्मसिद्धी करिता कोणतेही पाप केले नाही याबद्दल त्यांना अतिशय अभिमान वाटत असे. बाबासाहेब म्हणतात "मी विलायतेला अनेकवेळा

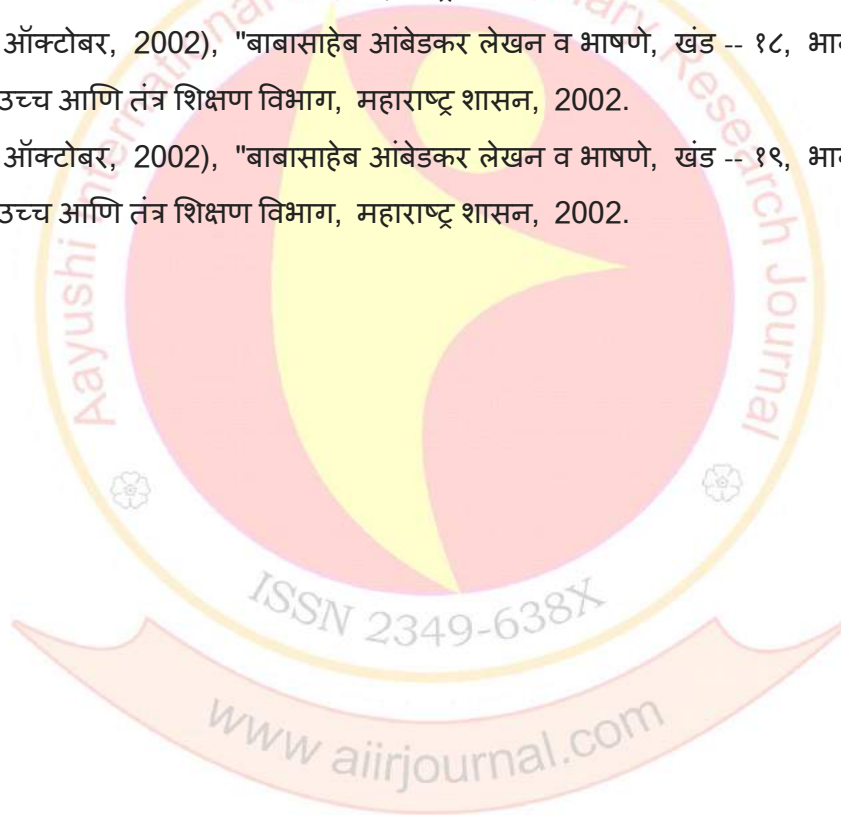
गेलो पण अजूनही दारू प्यायलो नाही, सिगारेट प्यालेलो नाही, मला कसलेही व्यसन नाही, पुस्तक आणि कपडे मला प्रिय आहे. शील संवर्धन हा गूण माझ्यात मोठ्या प्रमाणात आहे हे सांगायला मला फार अभिमान वाटतो. "

निष्कर्ष-

अशाप्रकारे तीन गुरु आणि तीन उपास दैवत यांचा डॉक्टर बाबासाहेब आंबेडकर यांच्या व्यक्तिमत्त्वावर प्रभाव आपणास सांगता येतो.

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डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक योगदान

श्री. राजु विठ्ठल कसारे

सहायक प्राध्यापक,
आठवले समाजकार्य महाविद्यालय, चिमुर्

प्रस्तावना

प्राचीन भारतीय समाज व्यवस्थेत चातुर्वर्ण व्यवस्थेची महत्वाची होती. ब्राम्हण, क्षत्रीय वैश आणि शुद्र या वर्ण व्यवस्थेने भारतीय समाजव्यवस्था खिळखिळी करुण टाकली होती. या चार वर्णांपैकी ब्राम्हण हा ब्रम्हदेवाच्या मुखातुन जन्मलेला आहे. क्षत्रीय हा ब्रम्हदेवाच्या छातीतुन जन्मलेला आहे. वैश हा ब्रम्हदेवाच्या मांडीतुन जन्मलेला आहे आणि शुद्र हा ब्रम्हदेवाच्या पायातुन जन्मलेला आहे. म्हणुन या चारही वर्णांनी आपल्या जन्माप्रमाणे कार्य करावे असे म्हटल्या जात होते. या वर्णव्यवस्थेत ब्राम्हणांना पुजाअर्चा करणे, धनसंचय करणे, आणि इतर वर्गांवर आपले वर्चस्व ठेवणे, क्षत्रीयांनी लढाया करणे आणि संरक्षण करणे, वैश्यांनी उद्योग व्यापार करणे आणि शुद्रांनी या तीन्ही वर्गांची सेवा करणे असा दंडक या चातुर्वर्ण्य व्यवस्थेत घालुन दिलेला होता. भारतीय समाज रचनेच्या व्यवस्थेत चातुर्वर्ण्य व्यवस्थेची उतरंड माजलेली होती आणि याच उतरंडीने भारतीय अर्थव्यवस्था खिळखिळी करुन टाकली होती. ब्राम्हणेत्तर समाजाला कोणत्याही प्रकारचे अधिकार नव्हते. या वर्णव्यवस्थेनुसार प्रत्येक वर्णीय आपल्याला सोपवलेले कार्य पुर्ण करत असे.

ईस्ट इंडिया कंपनीचे आगमन हेच भारत पारतंत्र्याचे विळख्यात जाण्याचे प्रमुख कारण आहे. भारत दिडशे वर्ष गुलामगिरीत होता. पारतंत्र्यातील वार्ट बाबींबरोबरच ईस्ट इंडिया कंपनीने काही बाबी चांगल्या केलेल्या दिसुन येतात किंबहुना या बाबी म्हणजे एकप्रकारे मिळालेले वरदानच होय. नव्या सुधारणा, स्वतंत्र विचार, सामाजिक समता, वैज्ञानिक दृष्टीकोन, न्याय इ. बरोबरच सार्वत्रीक शिक्षणाचा प्रसार, आत्मप्रतीष्ठा, स्त्री-स्वातंत्र्य इत्यादी बघल भारतीय विचार करू लागले. एकोणविसावे शतक हे भारतात सामाजिक व धार्मिक सुधारणांचे शतक म्हणुन ओळखले जाते. भारतात ईग्रजांच्या आगमनानंतर परंपरागत शिक्षण पध्दतीचा अंत होउन नविन शिक्षण पध्दतीला सुरुवात झाली. शिक्षण संस्था ही समाजातील एक महत्वपुर्ण सामाजिक संस्था आहे. शिक्षणाच्या प्रक्रियेमुळे समाजाचा सामाजिक वारसा एका पिढीकडुन दुस-या पिढीकडे हस्तांतरित केल्या जातो. प्रा. विद्याधर पुंडलीक यांचे मते “ आर्थिक विकास हा शैक्षणिक विकासाखेरीज होईल याची शक्यता कल्पनेतही आणने कठीन आहे.” भारताच्या स्वातंत्र्याच्या अगोदर भारतीय शिक्षण व्यवस्थेत विशिष्ट वर्गाचा दबदबा होता. ब्राम्हण वर्गाव्यतिरिक्त इतरांना शिक्षणाचा अधिकार नव्हता. शुद्र स्त्रिया व पददलीत हा शिक्षणापासुन वंचीत होता.

१९ व्या शतकात लोकहितवादी पासुन महात्मा ज्योतीराव फुले यांच्यापर्यंतच्या समाजसुधारकांनी तात्कालीन सामाजिक समस्या हेरुन त्या दुर करण्याचे प्रयत्न केले. लोकहितवादीनी आपल्या वृत्तपत्रातुन तात्कालीन सामाजिक परिस्थिती आणि त्या परिस्थितीत परिवर्तन घडवुन आणण्यासाठी आढावा घेतला. महर्षी धोंडो केशव कर्वे यांनी विधवा पुर्नविवाहापासुन स्त्री शिक्षणाच्या क्षेत्रात महत्वपुर्ण कार्य केले. म. ज्योतीबा फुले यांनी जातीप्रथा, अस्पृश्यता निवारण, शुद्रातीशुद्रांना शिक्षण, मुर्लीचे शिक्षण, विधवा पुर्नविवाह, केशवपन यासारख्या सामाजिक समस्यांचे निराकरण करुन समाजाच्या माध्यमातुन शोषणाविरुध्द संघर्ष करण्यास लोकांची मानसिकता तयार करण्याचा प्रयत्न केला. भारताच्या पावन भुमीवर अनेक महापुरुषांनी जन्म घेउन देशासाठी व समाजासाठी रात्रंदिवस काम करुन राष्ट्रसेवा व सामाजिक बांधीलकीचा ठेवलेला वारसा दिपस्तंभ ठरलेला आहे. अशा या थोर महापुरुषात डॉ. बाबासाहेब आंबेडकर यांचे नाव सर्वात वरती आहे.

भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर म्हणजे अष्टपैलु व्यक्तीमत्व होते. सामाजिक, आर्थिक, राजकीय, शैक्षणिक, धार्मिक, कायदे, पत्रकारीता अशा विविध क्षेत्रात आपल्या प्रचंड ज्ञानाने, अमोघ वक्तृत्वाने आणि कुशल नेतृत्वाने गलीतत्राने झालेल्या समाजामध्ये समाजक्रांतीचे स्फुर्लींग चेतवून समाजाला आपल्या हक्काप्रती जागरूक केले. डॉ. बाबासाहेब आंबेडकरांचे नाव हे भारतीय इतिहासामध्ये सुवर्ण अक्षरांनी लीहील्या गेले आहे. त्यांच्या सामाजिक विकासाच्या कार्यामुळे ते फक्त युगपुरुष किंवा भारतीय घटनेचे शिल्पकारच नव्हते तर समाजाच्या प्रगतीसाठी नविन संकल्पनांची निर्मिती करणारे निर्माण पुरुष होते. समाजातील मानवी हक्क नाकारलेल्यांना त्यांचे हक्क मिळवून देण्यासाठी डॉ. आंबेडकरांचे अत्यंत मोलाचे योगदान आहे.

शिक्षण हे समाज परिवर्तनाचे प्रभावी साधन आहे. शिक्षणामुळे व्यक्तीला आपले हक्क आणि कर्तव्याची जाणिव होते. प्राथमिक शिक्षण हे सर्व शिक्षणाचा पाया आहे. म्हणूनच दर्जेदार व गुणवत्तापूर्ण प्राथमिक शिक्षणाला अत्यंत महत्वाचे स्थान आहे. यासाठी शिक्षणातील गळती संपवून समाजाच्या सर्व स्तरापर्यंत मोफत, दर्जेदार व गुणवत्तापूर्ण शिक्षण पोहोचने गरजेचे आहे परंतु सद्यःस्थितीत विपरीत स्थिती दिसून येत आहे. शासकिय शाळांमध्ये विद्यार्थ्यांची संख्या दिवसेंदिवस कमी होत असून सर्वसामान्य व गरिब कुटुंबातील मुलांना दर्जेदार व गुणवत्तापूर्ण शिक्षण घेणे कठीण होत आहे याउलट प्रस्थापीतांना खाजगीकरणामुळे सोयी उपलब्ध करून देऊन असमानतेचा पुरस्कार करित आहे.

संशोधनाचे उद्देश

१. डॉ. बाबासाहेब आंबेडकरांच्या शैक्षणिक दृष्टीकोनाचे अध्ययन करणे.
२. दर्जेदार व गुणवत्तापूर्ण शिक्षणासाठी बाबासाहेबांचे विचार अभ्यासणे.

अध्ययन पध्दती

प्रस्तुत शोधनिबंधासाठी तथ्य संकलनासाठी तथ्य संकलनाच्या दुय्यम स्रोतांचा वापर करण्यात आलेला असून यामध्ये विविध ग्रंथ, मासिके व वर्तमानपत्रातील प्रसिध्द लेख आणि इंटरनेट इ. साधनांचा वापर करण्यात आलेला आहे.

डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचारकार्य :

डॉ. बाबासाहेब आंबेडकरांनी शिक्षणाच्या बळावर संपुर्ण विश्वात ओळख निर्माण केली अरहे. भारतीय समाजव्यवस्थेत अस्पृश्य समजल्या गेलेल्या समाजाला सन्मानाचा दर्जा प्राप्त करून दिला. शिक्षणाशिवाय तरनोपाय नाही ही त्यांची कायम भुमिका राहिली आहे. डॉ. आंबेडकरांनी अशिक्षित, दुर्लक्षित, दलीत अस्पृश्य समाजाला शिक्षणाचे महत्व समजावून सांगितले. शिद्धाणाच्या अभावामुळे आपला दर्जा कसा खालावला आहे, याचे समाजाला भान निर्माण करून दिले. गरिब, पददलीत समाजातील मुला-मुलींनी उच्च शिक्षण घ्यावे यासाठी आयुष्यभर धडपड केली. शिक्षणाप्रती त्यांचा प्रमाणिक लढा होता.

डॉ. बाबासाहेब आंबेडकर शिक्षणास क्रांतीचे विज्ञान असे मानतात. ते म्हणतात की, जेवढे न मिळाल्यास उपासमारीमुळे मनुष्य अल्पायुषी हाउ शकतो परंतु शिक्षणाअभावी तो निर्बुध्द राहिल्यास तो जिवेतपणीच गुलाम बणु शकतो. त्यामुळे शिक्षणाचा प्रश्न त्यांना खुपच महत्वाचा वाटतो. म्हणूनच समाजातील सर्व दुखःचे निरामरणासाठी शिक्षणाशिवाय तरनोपाय नाही असे त्यांचे मत होते.

बहुजनांच्या उध्दारासाठी शिक्षणाशिवाय तरनोपाय नाही व समाजातील सर्व स्तरापर्यंत शिक्षण गेले पाहिजे ही डॉ. बाबासाहेबांची भुमिका होती आणि त्या दृष्टीकोनातून त्यांनी कृतीलासुध्दा महत्व दिले. १९२० च्या नंतर बाबासाहेबांनी

सामाजिक प्रबोधनाच्या चळवळीला सुरुवात केली. बाबासाहेबांनी सर्वप्रथम ' बहिष्कृत हितकारणी सभा ही संघटना स्थापन केली. या संघटनेचे उद्देश खालीलप्रमाणे होते.

अ. दलित समाजात शिक्षणाच्या प्रसारासाठी वस्तीगृहांची निर्मिती करणे.

ब. दलित वर्गाच्या संस्कृतीच्या प्रसाराचे कार्य करणे.

क. दलित वर्गाची आर्थिक स्थितीत सुधारणा घडवून आणाण्यासाठी औद्योगिक आणि कृषी शाळा सुरू करणे.

अस्पृश्यासह निम्न मध्यमवर्गास उच्च शिक्षण देण्यासाठी डॉ. बाबासाहेब आंबेडकरांनी ८ जुलै १९४५ ला पीपल्स एज्युकेशन सोसायटीची स्थापना केली. या संस्थेच्या वतीने १९४६ साली मुंबईमध्ये सिध्दार्थ कला व विज्ञान महाविद्यालय, १९५० साली औरंगाबाद येथे मिलींद महाविद्यालय, १९५३ साली मुंबईत सिध्दार्थ वाणिज्य व अर्थशास्त्र महाविद्यालय तर १९५६ साली मुंबई येथे सिध्दार्थ विधी महाविद्यालय सर्व समाजासाठी सुरू केले.

प्राथमिक शिक्षणासंबंधी डॉ. बाबासाहेब आंबेडकरांची भूमिका

प्राथमिक शिक्षणाच्या प्रसार व प्रगतीच्या अनुषंगाने ६ मे १९२९ रोजी मुंबई येथे आयोजित परिषदेमध्ये आपली भूमिका मांडतांना डॉ. बाबासाहेब आंबेडकर म्हणतात " प्राथमिक शिक्षणाचा सार्वत्रीक पंसार सर्वांगीन राष्ट्रीय प्रगतीच्या ईमारतीचा पाया आहे. केवळ लोकांच्या इच्छेवर हा प्रश्न सोपविल्यास प्राथमिक शिक्षणाचा सार्वत्रीक प्रसार होण्यास कैक शतके लागतील म्हणून प्राथमिक शिक्षणाच्या बाबतीत सक्तीचा कायदा करावा लागतो. आघाडीस आलेल्या जगातील सर्व देशांनी सक्तीचा कायदा करून लोकांची निरक्षरता दुर केली असे आपणास दिसून येते. जे वर्ग आधिच शिक्षणाचा लाभ घेतात त्यांच्यावर अर्थातच शिक्षणाची सक्ती करावी लागत नाही. ज्यांना शिक्षणाचे महत्व कळत नाही व ते या बाबतीत उदासिन असतात त्यांनाच सक्तीच्या कायद्याची आवश्यकता असते म्हणून या देशात शिक्षणामध्ये मागासलेले जे वर्ग आहेत त्यांच्या जिळ्याला हा प्रश्न आहे."

डॉ. बाबासाहेब आंबेडकर प्राथमिक शिक्षणाला राष्ट्राच्या प्रगतीचा पाया मानतात. जगातल्या बहुतांश देशांनी सक्तीचा कायदा करून निरक्षरता दुर केली असे बाबासाहेब म्हणतात. व्यक्तीच्या आणि समाजाच्या सर्वांगीन विकासासाठी मोफत आणि सक्तीचे प्राथमिक शिक्षण बाबासाहेबांना महत्वाचे वाटते. प्राथमिक शिक्षणाचे ध्येय असे असावे की, एकदा विद्यार्थी शाळेत दाखल झाला की तो पुर्णपणे सुशिक्षित व पुर्णपणे गुणवत्ता प्राप्त करूनच तो बाहेर पडावा. समाजातील सर्वच स्तरापर्यंत शिक्षण पोहोचवे यासाठी शासनाने लक्ष देऊन प्रयत्न करायला पाहिजे असे त्यांचे मत होते. शिक्षणामुळे व्यक्ती बौद्धिकदृष्ट्या सशक्त होऊन चांगले व वाईट याची तो तुलना करू शकतो.

उच्च शिक्षणासंबंधी बाबासाहेबांचे विचार

संबंध महाराष्ट्रातील शोषित पीडीत वर्गास उच्च शिक्षणाची संधी मिळावी म्हणून जुन १९५० मध्ये औरंगाबाद येथे मिलींद महाविद्यालयाची स्थापना करण्यात आली.. यावेळी औरंगाबाद येथे विद्यापिठसुध्दा निर्माण होइल असे विचार डू. बाबासाहेबांनी व्यक्त केले होते. त्याचे फलीत म्हणजे १९५८ मध्ये विद्यापिठाची स्थापना झाली. विद्यापिठाच्या कार्याविषयी डॉ. बाबासाहेब आंबेडकर म्हणतात " विद्यापिठ म्हणजे केवळ विधान व नियम प्रस्तुत करून फक्त परिक्षा घेणारी व्यवस्था नाही तर माझ्या समजुतीप्रमाणे विद्यापिठाचे अनेक महत्वपुर्ण आणि मुलभुत कार्यापैकी एक म्हणजे गरजू आणि गरिबाच्या दारापर्यंत उच्च शिक्षणाच्या सोयी पोहोचविणे हे आहे."

१९५१ मध्ये औरंगाबाद येथे मिलिंद महाविद्यालयाची कोनशिला बसवितांना ” हिंदुस्थानातील अस्पृश्यांची उन्नती करणे म्हणजे त्यांच्या अन्न, वस्त्र व निवा-याची सोय करून पुर्विप्रमाणेच त्यांना उच्च वर्गियांची सेवा करावयास लावणे नव्हे तर खालच्या वर्गातील लोकांची ज्याच्यामुळे प्रगती खुंटून त्यांना दुस-यांचे गुलाम व्हावे लागले तो न्युनगंड त्यांच्यातुन नष्ट झाला पाहिजे. सध्याच्या चालु समाजपध्दतीमुळे जे त्यांचे जिवन निर्दयपणे लुबाडण्यात आले आहे त्यांचे त्यांच्या स्वतःच्या व राष्ट्राच्या दृष्टीने काय महत्व आहे याची जाणिव त्यांना करून देणे हाच खालच्या वर्गाचा प्रश्न आहे. उच्च शिक्षणाच्या प्रसाराखेरिज कशानेही हे साध्य होणार नाही. आमच्या सर्व सामाजिक दुखण्यावर, माझ्या मताप्रमाणे हेच औषध आहे.” असे विचार मांडले.

उच्च शिक्षणाचा प्रचार आणि प्रसाराच्या दृष्टीने आणि उच्च शिक्षण गरीबांच्या दारात घेउन जाण्यासाठी शासनाने विद्यापिठाला स्वतंत्र कक्ष म्हणून मान्यता देणे आवश्यक आहे. याबरोबरच महाविद्यालयीन-विद्यापिठीय प्राध्यापकांमध्ये श्रेष्ठ-कनिष्ठता असता कामा नये ही भुमिकादेखील डॉ. बाबासाहेब आंबेडकरांची होती. एक उत्तम नागरीक घडविणे ही शिक्षकाची जबाबदारी आहे. नवसमाज म्हणून देशातील तरुणाकडे आम्हाला पाहावयाचे असल्यास त्यांना घडविण्याची संपूर्ण जबाबदारी ही शिक्षकाची आहे. शिक्षकांनी विद्यार्थ्यांना जीवनातील विविध रंगांची जाणिव करून दिली पाहिजे.

वस्तीगृह

शिक्षणासंबंधी केवळ जाणिवजागृती करून बहुजनांचा आणि अतीशुद्रांचा शैक्षणिक विकास होणार नाही तर त्यासाठी त्यांच्या शिक्षणाची व्यवस्था करून देणेसुध्दा तेवढेच महत्वाचे आहे असे बाबासाहेबांना वाटत होते. अस्पृश्य विद्यार्थ्यांच्या शिक्षणाची सोय व्हावी म्हणून ठाणे, पनवेल, सोलापुर, जळगाव येथे वस्तीगृहे स्थापन केली. आपल्या अनुयायांनाही अस्पृश्य समाजासाठी वस्तीगृह सुरू करण्याचे आवाहन केले. बहिष्कृत हितकारिणी संघटनेच्या वतीने ४ जानेवारी १९२५ रोजी वस्तीगृह सुरू करून गरिब विद्यार्थ्यांना निवास, भोजन, कपडे व शैक्षणिक साधनसामग्री पुरविली. याबरोबरच या वस्तीगृहासाठी सोलापुर नगरपालीकेकडून ४०००० रूपयांचे अनुदानसुध्दा मिळवून दिले.

१९३८ मध्ये पुणे येथे ११ वी अस्पृश्य विद्यार्थी संमेलनातील अध्यक्षीय भाषणात डॉ. बाबासाहेब आंबेडकर असे म्हणाले की, ”विद्यार्जन हे माझे दांडगे व्यसन आहे. मी आजही आजन्म विद्यार्थी आहे. शिक्षण घेउन बुध्दीचा प्रभाव पाडल्याशिवाय ज्ञानाचा उपयोग नाही. त्यासाठी इतर जातीतील लोकांप्रमाणे पदवी, पदव्युत्तर शिक्षण घेउन समाजउध्दारासाठी तत्पर व्हा, आत्मविश्वासासारखी दुसरी दैवीशक्ती नाही.” उपासमारीने शरीराचे पोषण कमी झाल्यास माणुस हतबल होउन अल्पायुषी होतो तसेच शिक्षणाच्या अभावी तो निर्बुध्द राहील्यास जिवंतपणी तो दुस-याचा गुलाम बणतो ही बाबासाहेबांची भुमिका होती.

निष्कर्ष

१. डॉ. बाबासाहेब आंबेडकर यांच्या शैक्षणिक विचारांवर महात्मा फुलेंचा प्रभाव दिसून येतो.
२. मुलांच्या शिक्षणासोबतच मुलींच्या शिक्षणाचाही तेवढ्याच गांभीर्याने विचार करणे आवश्यक आहे.
३. बहिष्कृत हितकारिणी सभा या संघटनेच्या माध्यमातुन बाबासाहेबांच्या शैक्षणिक विचारकार्यास प्रारंभ झाला.
४. प्राथमिक शिक्षण राष्ट्राच्या प्रगतीचा पाया आहे असे बाबासाहेब आंबेडकर मानतात.
५. वस्तीगृहाच्या माध्यमातुन दलीत, शोषित पिडीतांना बाबासाहेबांनी शिक्षणाच्या प्रवाहामध्ये आणले.

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डॉ. बाबासाहेब आंबेडकर यांचे राजकीय विचार

प्रा.एन.ए.पाटील

(राज्यशास्त्र विभाग)

महात्मा गांधी विद्यामंदीर संचालित,
कला, विज्ञान व वाणिज्य महाविद्यालय,
मनमाड ,जिल्हा - नाशिक

सारांश :-

आधुनिक भारताच्या जडण-घडणीत डॉ. बाबासाहेब आंबेडकर यांचे योगदान अतिशय महत्वाचे राहिलेले आहे. डॉ. बाबासाहेब आंबेडकर यांनी भारतातील परंपरागत मनुवादी राजकीय व्यवस्थेला छेद देऊन एक नवी समता ,स्वातंत्र्य ,न्याय व बंधुता या तत्वावर आधारलेली लोकशाहीवादी नवी व्यवस्था भारतात निर्माण करण्याचे क्रांतिकारक कार्य केले. त्यामुळे भारताची जगामध्ये एक सर्वात मोठे लोकशाहीवादी राष्ट्र म्हणून नवी ओळख निर्माण झाली.

डॉ. बाबासाहेब आंबेडकर यांच्या मते, रक्ताचा एकही थेंब न सांडता राजकीय व सामाजिक जीवनात क्रांतिकारक बदल घडवून आणणे म्हणजे लोकशाही होय भारतीय समाजात अहिंसात्मक मार्गाने क्रांतिकारक बदल घडवून आणण्यासाठी लोकशाही हाच सर्वोत्तम मार्ग आहे. यावर डॉ. बाबासाहेब आंबेडकरांचा ठाम विश्वास होता .

डॉ. आंबेडकरांनी संसदीय व अध्यक्षीय या लोकशाहीतील शासन प्रकाराचे प्रामुख्याने समर्थन केले आहे .परंतु असे असले तरी संसदीय शासन पद्धती ही व्यक्ती व समाज या दोघांच्या हिताच्या दृष्टीने सर्वोत्तम पद्धती आहे .असे त्यांचे मत होते तर अध्यक्ष लोकशाही शासन प्रकारात लोकांच्या संघटित आकांक्षाचे प्रतिनिधित्व देण्यात आलेले असते. त्यामुळे असे शासन हे सामर्थ्यवान आणि कार्यक्षम शासन असते असे डॉ. बाबासाहेब आंबेडकरांचे मत होते.

आधुनिक काळामध्ये राज्य ही अत्यावश्यक संस्था असून त्या मार्फत जास्तीत जास्त लोकांचे कल्याण करून त्यांच्या सामाजिक व राजकीय जीवनात क्रांतिकारक बदल घडवून आणण्याचे कार्य राज्य संस्थेमार्फत करणे गरजेचे आहे असे डॉ. आंबेडकरांचे मत होते.

प्रस्तावना :-

आधुनिक भारताच्या जडणघडणीत ज्यांचे मोलाचे योगदान राहिले आहे भारताची ज्यांच्यामुळे जगात एक नवी वेगळी ओळख निर्माण झाली आहे. आणि भारतातील हजारो वर्षात पासून दबलेल्यांचा यांचा आवाज बनून ज्यांनी लाखो कुळांचा उद्धार केला आहे ते म्हणजे डॉ. बाबासाहेब आंबेडकर होय. विदेशात उच्च शिक्षण घेऊन भारतात परत आल्यानंतर डॉ. बाबासाहेब आंबेडकरांनी राजकीय व सामाजिक कार्यात सहभाग घेऊन दिनदलिताना न्याय देण्याचे महान काम डॉ. आंबेडकरांनी केले.

भारतामध्ये जी राजकीय व्यवस्था हजारो वर्षांपासून होती तिच्यावर कमी अधिक प्रमाणावर मनुवादी विचारांचा प्रभाव होता.या प्रवाहातून जी राजकीय व्यवस्था अस्तित्वात आली त्यात दिनदलिताना समतेची वागणूक देण्यात आली नव्हती.या समाजव्यवस्थेतील गुलामगिरी विरुद्ध महात्मा ज्योतिबा फुले यांनी आवाज उठविला आणि समता स्वातंत्र्य व न्याय अशा नव्या समाज मूल्यांवर आधारित नवी समाजरचना निर्माण

करण्यासाठी त्यांनी नवसमाज निर्मितीचा पाया घातला आहे. याला मजबूत करून नवा आकार देऊन नव समाज निर्मितीचे कार्य डॉ. बाबासाहेब आंबेडकर यांनी पूर्ण केले. भारतीय समाज क्रांतीच्या प्रवाहात प्रवास करत असताना डॉ. बाबासाहेब आंबेडकर बौद्धिक व नैतिक सामर्थ्यानिशी प्रत्येक संकट पार करत अस्पृश्य समाजाचे सर्वांगीण हित साधण्याबरोबरच अस्पृश्यांना आत्मविश्वास व आत्मसन्मान मिळवून दिला याचे सर्व श्रेय डॉ. बाबासाहेब आंबेडकरांना जाते. भारतीय संविधानाच्या मसुदा समितीचे अध्यक्ष म्हणून त्यांनी जे संविधान निर्मिती केले आहे ते भारताला जगात नवी राजकीय ओळख निर्माण करून देणारेच आहे. या संविधानात न्याय स्वातंत्र्य समता बंधुता या मूल्यावर आधारित प्रजासत्ताक धर्मनिरपेक्ष राष्ट्र व समाज निर्मितीच्या नव्या युगाचा उदय भारतात झाला. भारतात आलेल्या या क्रांतिकारक बदलांची मुख्य प्रेरणा भारतीय स्वातंत्र्य लढ्यात डॉ. बाबासाहेब आंबेडकर यांच्या क्रांतिकारक परिवर्तनवादी विचारात होते.

शोध निबंधाचा उद्देश :-

- (01) डॉ.बाबासाहेब आंबेडकर यांच्या राजकीय विचारांचा आढावा घेणे.
- (02) डॉ.बाबासाहेब आंबेडकर यांच्या विचारांची सद्यस्थितीतील उपयुक्तता अभ्यासणे.
- (03) डॉ.बाबासाहेब आंबेडकर यांच्या राजकीय विचारांच्या विविध पैलूंचा अभ्यास करणे.

संशोधन पद्धती:-

डॉ. बाबासाहेब आंबेडकर यांचे राजकीय विचार हा शोध निबंध पूर्ण करण्यासाठी प्राथमिक व दुय्यम साधनांचा वापर केला आहे. ज्यात संदर्भ ग्रंथ, क्रमिक पुस्तके, समीक्षात्मक साहित्य ग्रंथ. साप्ताहिके. मासिके. वर्तमान पत्रातील लेख तसेच इंटरनेट वरील माहितीचा आधार घेण्यात आला आहे. तसेच सदर शोधनिबंध पूर्ण करण्यासाठी काही ऐतिहासिक, तुलनात्मक विश्लेषणात्मक पद्धतीचा अवलंब करण्यात आलेला आहे .

डॉ. बाबासाहेब आंबेडकर यांची वैचारिक जडण-घडण :-

डॉ. बाबासाहेब आंबेडकर हे भारतीय भूमी व केवळ त्यासंदर्भात विचारांची बिजे होती असे नाही त्यांच्या सामाजिक आर्थिक राजकीय व आर्थिक विचारांना जागतिक संदर्भ होते. त्यांनी केवळ हिंदू व बौद्ध साहित्य धर्म ग्रंथ यातील धार्मिक व सामाजिक तत्वे विचारांचा नव्हे तर पाश्चिमात्य उदारमतवादी विचार परंपरेचा मोठा प्रभाव त्यांच्यावर होता.

भारतात ब्रिटिशांनी सुरु केलेल्या उदारमतवादी शिक्षणात व अमेरिका इंग्लंड मधील विद्यापीठीय शिक्षण आणि विद्यार्थी दशेतच उदारमतवादी राजकीय सामाजिक विचारांचा प्रभाव त्यांच्यावर होता. इंग्लंड व अमेरिका या देशात वास्तव्य करत असताना तेथील उदारमतवादी राजकीय व सामाजिक पद्धतींचा अनुभव एक भारतीय म्हणून त्यांनी चांगल्या प्रकारे जवळून अनुभव घेतला होता. या सर्व परिस्थितीचा त्यांच्या राजकीय व सामाजिक वैचारिक जडणघडणीवर चांगला प्रभाव पडलेला होता.

डॉ. बाबासाहेब आंबेडकर यांचे राजकीय विचार:- बाबासाहेब आंबेडकर हे जागतिक किर्तीचे विद्वान कायदेपंडित होते. त्यांचे भारतात सामाजिक व राजकीय क्षेत्रात बदल घडवून आणणारे विचार हे क्रांतिकारक

विचार असून शोध निबंधात शब्द मर्यादेच्या बंधनातून समग्र राजकीय विचार मांडणे अशक्य आहे. परंतु डॉ. आंबेडकरांचे भारतीय परिप्रेक्षातून क्रांतिकारक ठरलेले महत्त्वपूर्ण विचार खालीलप्रमाणे सांगता येतील.

डॉ.आंबेडकरांचे लोकशाही संबंधी विचार :-

डॉ. बाबासाहेब आंबेडकरांनी भारतीय राजकीय विचारांना दिलेली सर्वात महत्त्वाची देणगी म्हणजे लोकशाही होय. त्यांनी लोकशाहीचा विचार हा समाज परिवर्तनाचा क्रांतीकारी विचार असून त्यात अहिंसेला महत्त्व आहे. 22 डिसेंबर 1952 रोजी पुण्यात झालेल्या व्याख्यानात लोकशाही संबंधित डॉ. आंबेडकर म्हणतात की, लोकांच्या राजकीय व सामाजिक जीवनात क्रांतिकारक बदल रक्ताचा एकही थेंब न सांडता घडून आणणे म्हणजे लोकशाही होय. डॉ. आंबेडकरांच्या मते, लोकशाही हा समाजातील क्रांतिकारक बदलांचा विचार आहे त्यात समाजाचे संपूर्णपणे परिवर्तन घडवून आणणे अपेक्षित आहे. त्यासाठी केवळ राजकीय लोकशाहीने समाजात अमुलाग्र परिवर्तन होणार नाही. त्यासाठी सामाजिक व आर्थिक लोकशाहीची जोड दिली तरच राजकीय लोकशाही मजबूत होईल. आणि यातूनच समाजातील शेवटच्या घटकापर्यंत सत्ता जाईल किंबहुना त्याला सत्तेत सहभागी होता येईल असे त्यांचे मत होते .

संसदीय शासन पद्धती संबंधी डॉ. आंबेडकरांचे विचार :-

डॉ. बाबासाहेब आंबेडकर यांच्या राजकीय विचारांचा लोकशाही हा मुख्य स्रोत आहे. आधुनिक लोकशाही शासनाच्या संसदीय व अध्यक्ष शासन पद्धती असे दोन प्रकार पडतात.

डॉ बाबासाहेब आंबेडकर यांचे राजकीय विचार अभ्यासले तर लक्षात येते की, त्यांनी दोन्ही शासन पद्धतीचे कमी-अधिक प्रमाणात समर्थन केले आहे. संसदीय पद्धती मुळे व्यक्तीच्या विविध स्वरूपाच्या विधायक कलागुणांना चालना मिळत असते. त्यामुळे व्यक्ती जीवनाचा सर्वांगीण विकास होऊन समाजाचा विकास होतो .संसदीय शासन पद्धती च्या प्रवाहामुळे लोकांच्या राजकीय जाणिवा जागृत होऊन जबाबदार शासन पद्धती निर्माण होईल व त्यात काही दोष निर्माण झाले तरी संसदीय शासन पद्धती मध्ये सामान्य जनतेला विरोध करण्याचा नैतिक अधिकार असतो .त्यामुळे संसदीय शासन पद्धतीचे डॉ. बाबासाहेब आंबेडकर समर्थन करताना दिसून येतात त्यांचे हे विचार आजच्या परिस्थितीत ही तितकेच महत्त्वाचे असल्याचे दिसून येतात.

अध्यक्ष शासन पद्धती संबंधी डॉ.आंबेडकरांचे विचार :-

डॉ.बाबासाहेब आंबेडकर यांच्या मते लोकशाहीतच लोकांचे हक्क सुरक्षित राहतात आणि जास्तीत जास्त लोकांचे कल्याण लोकशाहीमध्ये साधता येते. यावर त्यांचा ठाम विश्वास होता. या गोष्टी साध्य होण्यासाठी शासन हे सुद्धा तितकेच सामर्थ्यवान असणे गरजेचे आहे असे त्यांना वाटते.

अध्यक्षीय शासन प्रणाली ही लोकांच्या संघटीत पक्षांचे प्रतिनिधित्व करीत असल्यामुळे असे शासन सामर्थ्यवान आणि कार्यक्षम असतील भारतातील एकंदर परिस्थितीचा विचार करता येथे असेच शासन असावे असे त्यांना वाटत असे परंतु भारतीय परिस्थितीचा विचार करता संसदीय लोकशाहीच योग्य ठरेल असा विचार करून डॉ.आंबेडकरांनी संसदीय लोकशाहीचा पुरस्कार केला आणि त्याला अनुसरून आपल्या भारतीय राज्यघटनेमध्ये काही महत्वाच्या तरतुदी केलेल्या आहे.

डॉ.बाबासाहेब आंबेडकर यांचे राज्य संबंधी विचार:- बाबासाहेब आंबेडकर यांच्या मते राज्यही आधुनिक काळातील अत्यावश्यक अशी संस्था आहे राज्य ही अत्यावश्यक संस्था असली तरीही ती समाजापेक्षा कधीही श्रेष्ठ असू शकत नाही असे त्यांचे मत होते व्यक्तीच्या व समाजाच्या विकासाचे राज्य हे एक साधन आहे. राज्य ही कोणतीही दैवी संस्था नसून मानवाच्या मूलभूत गरजातून राज्यसंस्थेची निर्मिती झाली आहे आणि व्यक्ती विकासाच्या उद्दिष्टापर्यंत जाण्याचे राज्य हे एक महत्वाचे साधन आहे असे त्यांचे मत होते. राज्य हे केवळ शांतता व बाह्य आक्रमणापासून लोकांचे रक्षण करणे एवढेच राज्याचे काम नसून राज्य हे लोक कल्याण करणारे ध्येयवादी संस्था आहे. राज्य ही समाजाची सेवा करणारी संघटना व्हावी आणि समाजाचे पूर्ण आर्थिक व सामाजिक प्रगती राज्याने घडवून आणली पाहिजे. राज्याने जनतेच्या हक्कांचे रक्षण करावे व जनतेने सुद्धा संपूर्ण राज्याच्या हिताच्या दृष्टीने राज्याच्या आज्ञा पाळाव्यात असे त्यांचे मत होते.

समारोप :-

डॉ.बाबासाहेब आंबेडकर हे भारताला जगात नवी ओळख देणारे व नवभारत निर्माण करणारे थोर समाजसेवक दिनदलितांचे कोटी कोटी कुळांची उद्धारक, राजनीतीतज्ञ ,प्रकांड कायदेपंडित आणि एक जागतिक महान राजकीय विचारवंत होते. डॉ. आंबेडकरांनी भारतामध्ये नवी राजकीय व्यवस्था निर्माण करण्याचे कार्य केले यासाठी त्यांनी पश्चिमी जगातील उदारमतवादी विचारांचा स्वीकार केला .परंतु असे करताना भारतीय इतिहास येथे परंपरा यांचा विसर न पडू देता जनसामान्यांच्या जास्तीत जास्त कल्याणासाठी जी राजकीय व्यवस्था व विचार आवश्यक आहे त्याचा त्यांनी स्वीकार केला.

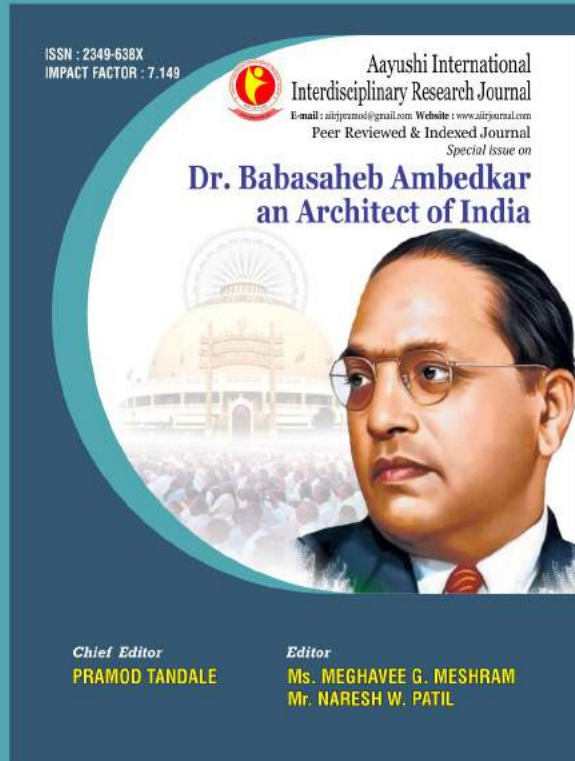
डॉ. बाबासाहेब आंबेडकर हे लोकशाहीचे समर्थक होते. त्यांचा लोकशाही याच शासन प्रकारावर विश्वास होता. रक्ताचा एकही थेंब न सांडता भारतीय समाजात राजकीय आर्थिक व सामाजिक क्रांतीकारक असे बदल करून देण्यावर त्यांचा भर होता. मनुवादी व्यवस्थेचा छेद देऊन भारतामध्ये जनतेच्या कल्याणाची लोकशाहीवादी व्यवस्था निर्माण करण्यावर त्यांचा भर होता .लोकशाही शासन प्रकारातील संसदीय व अध्यक्षीय या दोन्ही शासन पद्धतीचे त्यांनी समर्थन केले असले तरी भारतीय घटना समितीने संसदीय शासन पद्धतीचा स्वीकार केला आहे. संसदीय शासन प्रकाराचे समर्थन करताना व्यक्ती व समाज या दोघांच्या हिताच्या दृष्टीने संसदीय शासन पद्धती हीच सर्वोत्तम आहे असे त्यांनी म्हटले आहे . डॉ.आंबेडकर हे राजकीय संकल्पनांचा किंवा प्रश्नांचा विचार केवळ राजकीय दृष्टीतून करीत नव्हते त्यांना फक्त राजकीय परिवर्तन अभिप्रेत नव्हते तर भारतातील

एकूणच समाज व्यवस्थेच्या प्रक्रियेत मनुवादी व्यवस्थेत आमुलाग्र व क्रांतिकारक बदलांचा विचार त्यांनी मांडला व समाज परिवर्तन घडवून आणले आहे.

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