

# The Philosophy of Dalit Liberation

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*Editor: Dr. Desh Raj Sirswal*

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## *Preface*

*The philosophy of dalit liberation is a critical issue in the present time in Indian society. Since there are lots of socalled social thinkers and writers who themselves designated as Ambedkarite and propagated their own ideology rather than the philosophy of Dr. B.R.Ambedkar, a true revolutionary and a man of wisdom. I read a story on facebook at Karl Marx (Group) about African children. It touched my heart as our Indians didn't understand it since 8000 years and continue with discrimination with our fellow beings. Although our great thinkers or socalled great culture, teaching universal brotherhood since ancient times. But it is a bitter truth that we are far from the meaning of INDIANNESS and continue with our sick mentality of socalled great Hindu Order.*

*This short story can be a good lesson for Dalits and Women, if they will be organised for their struggle, there will be no any social evil that can harm their happiness and freedom. There is a need to get organised for a proper goal.*



*Just read the story and think over it: An anthropologist proposed a game to the kids in an African tribe. He put a basket full of fruit near a tree and told the kids that whoever got there first won the sweet fruits. When he told them to run they all took each other's hands and ...ran together, then sat together enjoying their treats. When he asked them why they had run like that as one could have had all the fruits for himself they said: "UBUNTU, how can one of us be happy if all the other ones are sad?" ' UBUNTU' in the Xhosa culture means: "I am because we are".*

*In India, the problem of casteism is a bigger social issue rather than other issues which we are discussing in present academic and social front. There are several policies of the Govt. and amendments in the constitution of India to eradicate this problem. But the reality is more critical than the Government Reports highlight. There is need to work on the social front through real efforts to change the present condition of Indian society. It is the right time to become more conscious about the need of a positive ideology and its future effects.*

*In this short title, we are presenting three essays on the philosophy of Dr. B.R.Ambedkar which discussed his ideas on casteism, social change, education, social justice, education, women issues, and democracy etc. These essays are the revised version of papers presented in the National Seminar on “Ambedkarite Quest on Egalitarian Revolution in India” (26th & 27th November, 2013) organized by the Centre for Dr. B. R. Ambedkar Studies, Kurukshetra University, Kurukshetra, Haryana.*

*In the end of this book I included a chronology of life events of Dr. B.R.Ambedkar as an annexure. Hope this book will be helpful to understand his intention of social revolution and motivate us to be conscious about our duties and work for the higher goal rather than follow personal pleasure. I am thankful to all the members of Milestone Education Society (Regd.), Pehowa (Kurukshetra) for their continuous effort to propagate Dr. B.R.Ambedkar’s ideology as well as their positive efforts to provide quality and fruitful education to the weaker section of society.*

**Dr. Desh Raj Sirswal**

## Chapter-I

### Dr. B.R.Ambedkar 's Critique of Democracy in India

Dr. Desh Raj Sirswal

Various philosophers, political scientists and writers have given numerous ideas on democracy. Dr. B.R. Ambedkar was a relentless champion of human rights and staunch believer in democracy, he said: "Democracy is not a form of government, but a form of social organisation." In "Prospects of Democracy in India" he analyzed Indian Democracy and said a democracy is more than a form of government. It is primarily a mode of associated living. The roots of democracy are to be searched in the social relationship, in the terms of associated life between the people who form a society. He believed that in democracy revolutionary changes in the economic and social life of the people are brought about without bloodshed. The conditions for that are (i) there should not be glaring inequalities in society, that is, privilege for one class, (ii) the existence of an opposition, (iii) equality in law and administration, (iv) observance of constitutional morality, (v) no tyranny of the majority, (vi) moral order of society, and (vii) public conscience. Addressing the Constituent Assembly, he suggested certain devices essential to maintain democracy: "(i) constitutional methods, (ii) not to lay liberties at the feet of a great man, (iii) make a political democracy a social democracy." In this chapter, an attempt has been made to provide an analysis of Dr. B.R.Ambedkar's critique of democracy in India and discuss his ideal of social democracy.

#### Meaning of Democracy:

Democracy is the government of the people. In this system the ruling power of a state is vested in the people at large. The people exercise the governing power either directly or through its representatives chosen periodically by them. Literally, the term democracy means the rule of the people. The term is derived from the Greek word 'demos', which means the people. Democracy has been defined in various ways, as 'a form of government in which the majority rules', as 'the rule of the many', as 'a form of government in which everyone has a share', as 'rule of the people' and so on. Democracy, in the view of Abraham Lincoln, is "the government of the people, for the people and by the people."<sup>1</sup> Democracy is of two types:

- *Pure or Direct Democracy:* In a pure democracy all the citizens directly participate in the business of the government. This form of democracy existed in the Greek city states which were very small in size.
- *Representative or Indirect Democracy:* In a representative or indirect democracy all the citizens do not directly participate in the business of the government, but their representatives elected periodically; attend the legislature and act on behalf of them. Modern democracies are example of indirect or representative forms of democracies. They are representative because the modern nation states are so large in size that it is physically impossible to directly participate in the business of legislation.

There are four main components or building blocks of a functioning democracy. These are:

- *Free and Fair Elections:* Competitive elections are the main device whereby public officials are rendered accountable and subject to popular control. They also constitute an important arena for ensuring political equality between citizens, both in access to public office and in the value of their votes.

- *Open and Accountable Government:* In a democracy the accountability of the government to the public is on the side a legal accountability: to the courts for the observance of the law by all public officials; on the other side a political accountability; to parliament and the public for the justifiability of government polity and actions.
- *Civil and Political Rights:* Civil and political rights encompass those freedom- of expression, association, movement, and so on –which is a necessary condition for people to act politically, whether in terms of self-organisation within civil society or to bring influence to bear upon government
- *Democratic or Civil Society:* The idea of a ‘civil’ society indicates that democracy needs to have social association of all kinds that are organized independently of the state.<sup>2</sup>

The democratic ideal emphasizes people’s rule for their common good. As it is peoples’ government, it is based upon public opinion and general will. The adherents of the democratic ideals consider democracy to be the best and most successful of all social ideals. The motto of the democratic ideals is “Liberty, Equality and Fraternity.” Let’s discuss the meaning of these ideals in short:

- *Liberty:* In its absolute sense Liberty means mere license; to do as one likes, to think and act as one chooses without being restrained by any external authority. Liberty presupposed the existence of certain rights. Without rights liberty has no meaning. Rights mean certain claims of individuals recognized by society which can be legally enforced on the conduct of others. The very essence of democracy consists in granting political liberties to its people.
- *Equality:* The aim of this ideal is to guarantee liberty to its members. This implies maintenance of certain conditions for the full development of the individual’s personality. Liberty and equality are complementary to each other. There are different forms of equality: economic, legal, political and social.
- *Fraternity:* Friendship or brotherhood forms the essential basis of this democratic ideal. The promotion of collective welfare is the aim of this and it can be fulfilled if people think of a common brotherhood and realize that individual good can never be achieved by neglecting the concept of common good.<sup>3</sup>

Speaking on the need for the recognition of the principle of fraternity, Dr. Ambedkar remarked in the Constituent Assembly, “What does fraternity means? Fraternity means a sense of common brotherhood of all Indians- of Indians being one people. It is the principle which gives unity and solidarity to social life.” There is also an international aspect of fraternity which takes us to the concept of universal brotherhood, the ancient Indian ideal of *Vasudhaiva Kutumbakam*- of the entire world being one family. This has been elaborated in Article 51 of the Constitution under the Directive Principles.<sup>4</sup>

The ideals have its basis on justice. The term ‘justice’ commonly use in the sense of fairness, equality, and impartiality. According to Plato the justice of the state consists in due performance by each man of his duties in his appointed place. Plato’s conception of justice has in reference to legal rights and duties. It is the duty of a well-organized government to adopt all necessary measures for the maintenance of justice that already secured to its members. The ideals of justice, liberty and equality are relevant and meaningful only in as much as these promote a feeling of common brotherhood, of mutual affection, of being sons of same Mother India despite all the racial, linguistic, religious and other diversities of many sorts. The Fundamental Rights guaranteed to all citizens without any discrimination and the Directive Principles directed at achieving social and economic equality are also designed to promote fraternity.<sup>5</sup>



## **Social Democracy of Dr. B.R.Ambedkar**

*According to Dr. Ambedkar, modern democracy is based on consent of the people and aims at welfare of the people. He defines democracy as, “a form and a method of government whereby revolutionary changes in the economic and social life of the people are brought about without blood-shed”. In democracy, the persons who are duly authorised by the people to rule over them try to introduce changes in the social and economic life of the people, so that welfare of the people could be possible.<sup>6</sup>*

*Believing in the ideology of parliamentary democracy Ambedkar held that the true spirit of democracy consisted of true equality. He said, “Our aim is to realize in practice our ideal of one man one value in all walks of life. It is because the representative government is the means for the depressed classes it is to give it a great value.” Dr. Ambedkar’s goal was to realise the social, economic and political freedom in the parliamentary form of democratic government. He was quite confident that it could bring the democratic revolution in India as it ensured self-government as well as good government, right to life, liberty and pursuit of happiness, removal of social, economic and political inequality and making it possible for every subject to enjoy freedom from want and fear. Hence, Ambedkar sought to mobilise the depressed castes in order to establish parliamentary democracy in India. This Democracy rests on four premises which may be set out in the following terms:*

- The individual is an end in himself.*
- The individual has certain inalienable rights which must be guaranteed to him by the Constitution.*
- The individual shall not be required to relinquish any of his constitutional rights as a precondition precedent to the receipt of a privilege.*
- The State shall not delegate powers to private persons to govern others.*

*According to Dr. Ambedkar merely to get political rights like equal participation by all adults in the electoral process and get registered as voters or to vote-was meaningless unless all citizens respected the values of and were guaranteed caste and creed discriminations, even economic justice was not enough unless it was coupled with social justice. Dr. Ambedkar had said; “On 26<sup>th</sup> 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 structure, continue to deny the principles of one man one value.”<sup>7</sup> According to him the following were the basic characteristics of democracy:*

- The soul of democracy is the doctrine of one man, one value.*
- Democracy is a form and method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed.*
- Democracy is not merely a form of Government. It is primarily a mode of associated living of conjoined communicated experience. It is essentially an attitude of respect and reverence towards fellowmen.*
- Democracy is incompatible and inconsistent with isolation and exclusiveness, resulting in the distinction between the privileged and the unprivileged.*
- Democracy cannot work without friction unless there is fellow feeling among those who constitute the State.*

Dr. B.R. Ambedkar defines successful democracy as, “The first thing required for the successful working of democracy is that there must be no glaring inequalities and there must be neither an oppressed class nor an suppressed class. The second thing required is the existence of opposition to show whether the Govt. is going wrong. The third thing is equality before law and in administration. The fifth point is the functioning of moral order in society, for moral is taken for granted in Democracy. The sixth thing is the requirement of public resources.” Again he said, “A democratic Government can remain democratic only if it is worked by two parties- a party in power and a party in opposition.”<sup>8</sup>

The Founding Fathers were conscious of the fact that mere political democracy i.e. getting the right to vote once in five years or so was meaningless it was accompanied by social and economic democracy. Political equality was not possible unless men were made equal on the social and economic plane as well. Right to vote for hungry and illiterate man without clothing and shelter meant little. For Dr. Ambedkar, social and economic democracies were the real aim and ultimate goal. What Dr. Ambedkar told the Constituent Assembly on 19 November, 1948 needs to be quoted a little in extensor:

“Our democracy lays down what is called Parliamentary democracy. By Parliamentary democracy we mean ‘one man one vote’. We also mean that every Government shall be on the anvil, both in its daily affairs and also at the end of a certain period when the voters the electorate will be given an opportunity to assess the work done by the Government. The reason why we have established in the Constitution a political democracy, because we do not want to install by any means whatsoever a perpetual dictatorship of any particular body of people. While we have established political democracy, it is also the desire that we should lay down as our ideal economic democracy... there are various ways in which people believe that economic democracy can be brought about; there are those who believe in having a socialistic State as the best form of economic democracy; there are those who believe in the communistic idea as the most perfect form of economic democracy.”<sup>9</sup>

Dr. Ambedkar firmly believed that political democracy cannot succeed without social and economic democracy. In his talk given on the Voice of America he argued that: “Democracy could not be equated with either republic or parliamentary form of government. The roots of democracy lay not in the form of government, parliamentary or otherwise. A democracy is a model 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.”<sup>10</sup>

While presenting the Draft Constitution for final adoption by the Constituent Assembly on 25 November, 1949, Dr. Ambedkar said, “We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate 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. Liberty cannot be divorced from equality, equality cannot be divorced from fraternity.” He was a true defender of social democracy.<sup>11</sup>

According to Dr. Ambedkar social democracy means a way of life which recognizes liberty, equality and fraternity. He explains the importance of social democracy in these lines, “A democratic form of Government presupposes a democratic form of society. The formal framework of democracy is of no value and would indeed be a misfit if there was no social democracy. The political never realized that democracy was not a form Government; it was essentially a form of society. It may not be necessary for a democratic society to be marked by unity, by community of purpose, by loyalty to public ends

*and by mutuality of sympathy. But it does unmistakably involve two things. The first is an attitude of mind, an attitude of respect and equality towards their fellows. The second is a social organization free from rigid social barriers.”<sup>12</sup> In the Indian society so long as caste barriers and caste-based inequalities exist, real democracy cannot operate. In this sense democracy means a spirit of fraternity and equality and not only a political arrangement. Thus according to him for democracy just social foundation is must.*

### **Democracy in India**

*This is a matter of fact that India today is in a situation which the political scientists refer to as “democratic deficit” wherein “the failure of an elected government to fulfill the promises to the electorate.” This type of democracy can also be understood as a compromise between the “power of the vote” and the “power of business”, with the governments negotiating the interface between the two. It is too well known that the ‘corporate welfare’ always wits out over ‘social welfare’ when economy gets tight. Hence Ambedkar warns, “What they are doing is not to make India safe for Democracy but to free the tyrant to practice his tyrannies. Let not tyranny has the freedom to enslave.”<sup>13</sup>*

*Dr Ambedkar laid much emphasis on the term moral and said: “The Declaration of Independence does not assert that all men are equal; it proclaims that they are created equal.” He further argued: “For the successful working of democracy there must not be glaring inequalities in the society. There must not be an oppressed class. There must not be a suppressed class.” In case of inequalities “State intervention is a must”. Right to treatment as an equal must precede the right to equal treatment as a state policy. Equality of opportunity is a misleading term. There should be opportunity for equality.<sup>14</sup>*

*Dr. Ambedkar criticized Indian Society in the *Prospects of Democracy in India* that “Democracy is quite different from a Republic as well as from Parliamentary Government. The roots of democracy lie not in the form of government, parliamentary or otherwise. A democracy is more than a form of government. It is primarily a mode of associated living. The roots of democracy are to be searched in the social relationship, in the terms of associated life between the people who form a society.*

*What does the word society connote? To put it briefly, when we speak of society, we conceive of it as one by its very nature. The qualities, which accompany this unity, are praiseworthy community of purpose and desire for welfare, loyalty to public ends and mutuality of sympathy and co-operation.*

*Are these ideals to be found in Indian society ? The Indian society does not consist of individuals. It consists of an innumerable collection of castes, which are exclusive in their life and have no common experience to share and have no bond of sympathy. Given this fact it is not necessary to argue the point. The existence of the caste system is a standing denial of the existence of those ideals of society and therefore of democracy.”*

*Dr. Ambedkar himself, was anxious that the stigma of Scheduled Castes, Scheduled Tribes etc. should be removed from the face of Indian society. Special provisions for reservation etc. were viewed as a temporary measure for enabling these sections of society to come up in the social and economic ladder so as to be at par with others and stand at the same starting point on a level playing field in the race of tomorrow. It was furthest from the minds of the makers of the Constitution to perpetuate the ST/SC labels for an indefinite period or to make them permanent features of our society. Unfortunately*

however, while very little has been done during the last four decades and more to uplift the poorest amongst these sections economically, educationally or socially, the issue of reservations has become highly politicalized. Thus exploited Scheduled Castes, Scheduled Tribes, and Backward Classes have been reduced to mere vote banks in the calculations of politicians anxious to get to power and to stay there. Perhaps, Dr. Ambedkar foresaw and feared such developments and that was why while favouring reservations for a period much longer than 10 years, he expressed himself strongly against giving power to Parliament to extend by laws the period of reservations.<sup>15</sup>

Dr. Ambedkar emphasized the protection of civil rights of all people including “untouchables”. He said that if civil rights were protected, it would automatically result in a better social status. There were three important components to Ambedkar’s political strategy which were as follows:

- By continuous political agitation and bargaining, the Scheduled Castes should to extract safeguards and guarantees from the British Government.
- Caste Hindus, Muslims, and depressed castes were three separate and independent elements of the Indian society and while conceding some reforms for the Indians, all these elements should be satisfactorily consulted.
- The depressed classes should capture political power as it was the only means available to them for self-development and protection of their rights.

In an endeavor to protect the basic interests of the depressed castes, Ambedkar kept the depressed caste movement independent from the national movement. Secondly due to historical reasons the depressed classes lost their self-respect, self-identity, and autonomy. In order to regain them, Ambedkar wanted his followers to recognize the fact that the rights they had secured were their birth right and they had secured them through struggle. He embraced Buddhism to enable scheduled castes to develop their social and cultural identity in a manner they wanted. The logical culmination of Ambedkar’s political strategy was his acceptance of Buddhism as a means to self-development and self-realisation.<sup>16</sup>

Ambedkar regarded Karl Marx as the father of modern socialism or communism. There certain pre-requisites for Marxism to succeed. The society should be a free society: it should give importance to an individual over society and it should be based on equality, fraternity and liberty.<sup>17</sup> Today democratic revolution is a label much used by many and particularly Marxists of all shades. The Communist Party of India (M) declares its good is to run people’s democratic revolution while for CPI, it is national democratic revolution whereas the Maoists aim to engage in new democratic revolution. On the other hand it is a humanitarian revolution that Dr. Ambedkar envisioned. “All the same we must not forget the vast difference that separated a revolution from real social change.” A revolution transfer political power from one party to another but what we require is a real change in the relative strength of the forces operating in society.<sup>18</sup>

### **Need of Democratic Education**

According to Dr Ambedkar, education is that which make men fearless, teach unity, make understand their birth right and teach man to struggle and fight for their freedom. Education is a revolution. If education can’t serve these purposes, then such education is a dead one and better it should be burnt or set to fire. According to Dr. Ambedkar that is not education which does not make capable, don’t teach equality and morality, but the true education is that which safeguards the interests of the humanity and provides bread, knowledge and feelings of equality in the society. Time education really creates life in the society. In the philosophy of Baba Saheb the place of self-respect and human pride was the greatest and most important. He, to develop the qualities of justice, through education wanted equality,

brotherhood, freedom and fearlessness. He was in favour of making education able to provide employment. This education brings stability in the society. Good behavior upon reason and reason gets its due place due to education, experience and interview.<sup>19</sup>

The whole education system, particularly at the earliest stages of primary and secondary schools, needs to be oriented to democratic ethos, to needs of social engineering through peaceful parliamentary means, to living together with fellow feeling for each other and in harmony and mutual tolerance, and to inculcating a sense of social responsibility and patriotism. In order to establish real, concrete and practical democracy, there is a need to democratic education. It means restructuring of the entire educational system in keeping with the spirit of democracy. Unless the schools develop as democratic institutions, the development of democratic minds among pupils is not possible. Tolerance, impartiality and respect for truth should be adopted first by the teachers and the parents and plasticised by them in the classrooms and at homes, if they are to be adopted by pupils as values in their lives.<sup>20</sup>

Dr. Ambedkar was a great source of inspiration to the economically poor students of today. He was of the opinion that incomplete education does not benefit. So the students should study competition, with interest and enthusiasm. It is not only sufficient to read and receive degrees. The students should involve themselves in constructive work. He participated in the social activities from his very study life.<sup>21</sup> Dr. Ambedkar rightly said, "Can education destroy caste? The answer is 'Yes' as well as 'No'. If education is given as it is today, education can have no effect on caste. It will remain as it will be. The glaring example of it is the Brahmin Caste. Cent percent of it is educated, nay, majority of it is highly educated. Yet, not one Brahmin has shown himself to be against caste. In fact, an educated person belonging to the higher caste is more interested, after his education, to retain the caste system than when he was not educated. For education gives him an additional interest in the retention of the caste system, namely, by opening additional opportunity of getting a bigger job." Dr. Ambedkar believed in the political process and was only anxious that the Depressed Classes share in it according to their numbers and needs. 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.<sup>22</sup>

With the efforts of Dr. Ambedkar India got a constitution which incorporated the principles of liberty, equality and justice. 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, according to Dr. Ambedkar, is the fundamental rights guaranteed to every citizen and Directive Principles to the executive and legislature for the governance of the country. Dr. B.R. Ambedkar, the chief architect of our constitution, also included secularism and economic democracy in the constitution scheme so as to transform the stagnant Indian society into an egalitarian and vibrant social order. Nationalist to the core, Dr. B.R. Ambedkar bestowed upon India, an extremely strong (but at the same time flexible too) constitution keeping in mind the welfare of the common man and above all, unity and integrity of India.

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## Chapter-II

### *Dr. Ambedkar's Ideas on the Importance of Equality in a 'Just' Society*

*Ms. Manju Chauhan*

*Dr. Bhim Rao Ramji Ambedkar was born in a Mahar family on 14 April, 1891. He was a champion of Human Rights and emancipator of untouchables, the Architect of Indian Constitution and called as "Babasaheb". As he was born as a so-called lower caste, he himself has experienced the life of untouchable. Thus, he knew the condition of the downtrodden very well than any other high caste person. It has become the mission of his life to establish a new social order based on justice, liberty and equality. He spent his whole life fighting against discrimination and he has written on various political and social matters. He is the person who tried to change the society according to people and offered a model of 'Just Society'. This society, he wanted to establish on the basis of liberty, equality and fraternity.*

#### *The Idea of Just Society*

*Dr. Ambedkar offered a model of an 'ideal society' or 'just society'.<sup>1</sup> "The ideal would be a society based on liberty, equality and fraternity."<sup>2</sup> He was of view that a society should be 'Just' a society not a collection of several castes, religions or communities. He wanted the society to be broad in terms of communicating and sharing. "An ideal society should be mobile, should be full of channels for conveying a change-taking place in one part to the 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 endomosis."<sup>3</sup> Dr. Ambedkar for his 'just society' recognized two essential principles:*

- 1. The individual is an end in himself and that the aim and object of the society is the growth of the individual and the development of his personality. Society is not the growth of the individual because such subordination is for his betterment and only to the extent necessary.*
- 2. The terms of associated life between members of society consideration founded on liberty, equality and fraternity.<sup>4</sup> With these principles he challenged the caste system and stressed on equality. According to him, casteless and classless society is must for the success of democracy. Political right is more important than temple entry.<sup>5</sup> So, he wanted to establish a society where discrimination on any base does not exist. For this, he expressed need of balanced economy, successful democracy and 'just society'.*

#### *How society was....?*

*According to Dr. B.R. Ambedkar, the existing social order meant the Hindu Social Order which was deeply rooted in Hindu Varna System.<sup>6</sup> The Hindu Varna System was totally based on caste system. In the beginning, it was based on occupation but later on it became rigid. "The caste in Hindu society is still the most powerful factor in determining a man's dignity, calling and profession. Such rigid caste system is not found anywhere else outside India."<sup>7</sup> The Hindu caste system is like a social structure in which the majority of the lowest castes are forcibly kept at the bottom of the pyramid, condemned to manual professions and forced to serve the castes above them.<sup>8</sup> As discrimination is the main function of the caste system, in India, every low caste has to suffer. Society is divided into the 'interior' and 'exterior' castes or the touchable and untouchables.<sup>9</sup> In Hinduism, there was no hope for the untouchables, they had to suffer. They had to tolerate maltreatment by the Brahmins. It was said that*

*a poor Brahmin, Rajput or Bania may be deprived of good education for reasons of poverty, but his or her whole lifestyle radiates a degree of confidence which a low caste person from an economically well-off background is hard put to match.<sup>10</sup> The low caste were considered to be impure. They were the unwanted beings of the society. Caste discrimination had spread even in the educational institutions. SC/ST students were not allowed to enter in the classrooms. They were supposed to stand or sit outside the classroom. There are pre-conceived notion about academic caliber of the SC/ST students and hence they are labeled as 'academically backward'.<sup>11</sup> Backward class students were maltreated by the high caste students as well as the teachers. They were not concerned about these students even when they were brilliant. So, the discrimination has crept to the mind of the people. The promotion of purity of body promotes the purity of mind.<sup>12</sup>*

### **How he wanted to make it....?**

*Ambedkar dreamt India to be an egalitarian state; a casteless society.<sup>13</sup> In other words he wanted to transform the Indian Society into JUST SOCIETY i.e. of which the base is equality not the caste. According to Dr. B.R. Ambedkar, an individual is final end and any good social order or society has also to go through the two tests namely 'the test of justice' and 'the test of utility'.<sup>14</sup> Before knowing about the test of justice, we must know the meaning of it. Justice is the norm or the criterion for judging right and wrong in the modern society. Also, according to B.R. Ambedkar, "justice is another name of liberty, equality and fraternity".<sup>15</sup> Now, the test of justice means the authenticity of the law and order is to be tested and the test of utility is meant by the ability of the society to balance the political, economic and social condition. Ambedkar had expressed the need of equality in every field. He wanted his country/Indian Society to be politically, economically and socially balanced. He wanted every individual to be in good condition. To him a society is made by its individual. Because according to him, if an individual is suffering from a wrong, it is not because by his conduct deserves it. The disability is imposed on the class and if he is found to be laboring under it, it is because he belongs to that class.<sup>16</sup> There were several reasons for this condition of an individual. The main reason was the three principles of society which were made to preserve the position of the high caste people and the caste system. The principle of graded inequality has been carried into the total human life including social, economic and political. The second principle was of fixity of occupation according to which every member of each class had to follow the occupation assigned to his or her class without any choice. Third was the fixation of people within their respective classes which means every person's class was decided by birth not by ability.<sup>17</sup> According to B.R. Ambedkar, " a society without any respect for human personalities is a band of robbers.<sup>18</sup> Dr. Ambedkar from his childhood was influenced by some factors as well as his observations like "The downtrodden people in India were the last to be hired but the first to be fired."<sup>19</sup> So, he constantly gave attention to the problem of inequality for the downtrodden untouchable community which forms the basis of his thinking and writings.*

### **The Importance of Equality**

*"Casteism is an expression of mental slavery."<sup>20</sup> So, for his ideal society, Ambedkar requests people, "We have to safeguard two things, namely, the principle of opportunity and at same time satisfy the demand of communities which had not had so far representation in the state."<sup>21</sup> Equality is the basic need for a healthy society. Without equality the society will become handicapped.*

### **Equality through Education:**

*Ambedkar tried to improve the position of the downtrodden. He believed that would elevate their status and make them free from superstitions and many other kind of social evils. According to him,*



Education plays a major role in a child's career. Without the knowledge of three R's namely reading, writing and arithmetic, a child is not only imperfect but he cannot even aspire for a successful life.<sup>22</sup> Also, it helps to develop the physique powers of thinking, feeling and volition, which are basic characteristics of a human being. Still, the Brahmin teachers refused to teach the untouchable students. The Hindus objected to the instruction of untouchables on the ground that "education would advance them in life and induce them to seek emancipation from their servile condition." Consequently, the spread of education among the untouchables was only marginal. The best example for this is, in 1920 in whole of the Bombay Presidency with a depressed class population of 16 lakhs, there was only one B.A. (Ambedkar) and six matriculates.<sup>23</sup>

Because the depressed class students were not only students, they were the earning members of their families. Though, they were literally provided education. But, nobody was concerned about their physical and mental conditions. If we consider position of a well-educated person 100 steps far. Then, the downtrodden were at zero and the high caste people were at 70-75 because of their literate and financially well ancestors. They were taught right from their growing years even when they were not in school because the environment of their families was enough to give a perfect start to a student to learn basic things. But, on the other hand, a downtrodden whose family is uneducated could start learning from his school only. Most of the time, such students didn't even knew that if they would be able to deposit their fee and they would get books or not. And side by side they had to study also. In such conditions, if we compare a downtrodden student with high caste student, the downtrodden have to start from zero whereas the high caste student just has to move from 70-75 to 100<sup>th</sup> step. Dr. Ambedkar gave three things to the depressed classes as "Be educated, be organized and agitate."<sup>24</sup> According to him, Education is that which makes man fearless, teach unity, make understand their birth right and teach man to struggle and fight for the freedom. Education is a revolution. If education can't serve these purposes, then such education is a dead one and better it should be set to fire. Also, education is that which safeguards the interests of the humanity and provides bread, knowledge and feeling of equality in the society.<sup>25</sup> He wanted equality in the society. He wanted equality, brotherhood, freedom and fearlessness to develop the qualities of justice through education. The education brings stability in the society.

### **Equality through New Professions:**

The downtrodden were bound to do the labor work at that time because for a very long period they were in the same professions. Dr. Ambedkar suggested the downtrodden to acquire new skills and start new professions to improve their condition so that they could achieve equal status in the society. Without changing the profession no one can get better position. How can one think of spending money on education and other luxuries if he can't fulfill even his basic needs? Also, the profession which requires more physical effort and gives less money must be changed to improve the condition of the society. For example, if a blacksmith somehow succeeds to educate his children and make them enough qualified to get such jobs which do not require much physical work and gives enough earning. Still, he wants his children to do the same job that he does. Also, in most of the cases the downtrodden students get the best jobs still they don't get respect as good citizen. People still treat them as downtrodden. According to B.R. Ambedkar, a change was needed in the society and this change was to be brought by the downtrodden. This was the change of profession. For such situations, once B.R. Ambedkar said, "I should have expected some provision where by it would have been possible for the state to make economic, social and political justice a reality and I should have from that point of view expected the resolution to state in most explicit terms that in order that there may be social and economic justice in the country, that there would be nationalization of industry and land, I do not understand how it could

*be possible for any future government which believes in doing justice socially, economically and politically unless its economy is a socialist economy.*<sup>26</sup> Ambedkar knew that JUST society can't be formed without balanced economy. He always said, "Learn to live in this world with self-respect. You should always cherish some ambition to do something in this world."<sup>27</sup> As the individual is the final end, if every individual improves his condition then society's economic condition will improve automatically.

### **Equality through Democracy:**

*Democracy is not merely a form of Government. It is primarily a mode associated living of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen.*<sup>28</sup> He formed political organizations of untouchables so that they could organize politically, demand for their rights and adequate share in power. To establish the democracy in the society, Dr. Ambedkar think for the successful working of the democracy is that there must be no glaring inequalities in the society. There must not be a class which has got all the privileges and a class which has got all the burdens to carry. Such a thing, such a division, such an organization of society has written itself the germs of bloody revolution, and perhaps it would be impossible for democracy to cure them.<sup>29</sup> "Ambedkar being an admirer of political or parliamentary democracy opined, its conception as government by discussion and not by fisticuffs."<sup>30</sup> The downtrodden were suffering from a lot of economic and political problems. Still, "parliamentary democracy took no notice of economic inequalities, and did not care to examine the results of freedom of contract on the parties to the contract in spite of the fact that they were unequal in their bargaining power. Parliamentary democracy did not mind, if the freedom of contract gave the strong opportunity to depress the weak. The result is that in standing out as the protagonist of liberty has continuously added to the economic wrongs of the poor, the downtrodden and the disinherited."<sup>31</sup> The society was in such condition that equality is needed in every field. As we all know that India was divided and lacked proper government. Also, providing equal rights and status to every individual of the country had become duty of the government. So, in order to establish law and order and justice in the country the constitution was made. "Our constitution envisages tripartite picturesque of social justice, viz. Justice-social, economic and political is directed in the socio-economic justice is procured by the Directive Principles of state Policy, Justice- social and political is secured by Fundamental Rights. Therefore, the trinity – the preamble, the directive principles and the Fundamental Rights- the quintessence of justice, in the contemplation of the Constitution is the liberation from socio-economic subjection and consists in the actualization of the goals of full and free development of every individual."<sup>32</sup>

*Dr. Ambedkar rose to be a Chairman of the Constitution Drafting Committee and respected as a "founding father" of the Indian Constitution because of his intellectual debates in the Constituent Assembly in multifarious ways in the framing of the Indian Constitution. His role in the process of the Constitution making was decisive because he did the professional task of drafting the provisions of the constitution. The important feature of Indian Constitution is the dignity of man and human being and creation of casteless, classless, homogenous society. Dr. Ambedkar, the chief Architect of the Indian Constitution made social justice a founding faith and incorporated humanist provisions to lift the level of the scheduled castes, scheduled tribes and other weaker section of the society to make democracy viable on equal footing for all.*<sup>33</sup> According to him, the political democracy cannot be successful unless there is social and economic democracy is present. Casteless and classless society is must for success of democracy.<sup>34</sup> Thus, the constitution has much importance in Just Society. Dr. Rajendra Prasad, Chairman of the Constituent Assembly, was so impressed by the efforts of Dr. Ambedkar that he remarked: "sitting in the chair and watching the proceedings from day to day, I have realized as

nobody else could have, with what zeal and devotion the members of the drafting committee and made him its chairman. He has not only justified his selection but had added luster to his work which he has done.”<sup>35</sup> This remark proves his dedication towards his work which he was doing to establish equality in society.

### ***Equality by Removing Social Inequalities:***

*In order to remove social inequalities and achieve the goal of social justice one unique device of reservation system was built up in the Constitution so as to permit protective discrimination in favor of certain castes and class of people. These categories of human beings were subjected to historical injustice and constituted socially under privileged class. Reservation in favor of such under-privileged segment of society was not generally opposed and by large it was accepted as necessary step towards upliftment of the downtrodden have nots.<sup>36</sup> Regarding reservation in legislature Dr. Ambedkar strongly advocated for such reservation in favor of scheduled castes and scheduled tribes. Although he adopted a compromistic attitude by accepting periodic review of 5 years to 10 years, with a note that if it was considered necessary to extend the period at the end of 10years would not be beyond their capacity or intelligence to invent new ways of the protection which they were promised here.<sup>37</sup>*

*The primary objects of the society were to search after the truth and to establish conduct educational institutions such as schools, colleges, hostels, libraries, playgrounds, etc. he opened hostels at Panvel, Pune, Nastik, Sholapur, Thane(Maharashtra) and Dharwar(Karnataka) provided free lodging facilities as well as bare expenses in cured by the students on clothes, books and stationary.<sup>38</sup> In 1924, he founded the Bahishkrit Hitkari Sabha to promote education among the depressed classes by opening hostels or by employing such other means as may be seen necessary or desirable to promote the spread of culture among them by opening libraries, social centers and classes or study circles, to advance and improve their economic conditions by starting industrial and agricultural school.<sup>39</sup>*

*Dr. Ambedkar gave a great speed and impetus to the feelings of Mahatma Phule. He gave detailed description of the condition of women in the society in his important book ‘The rise and fall of Hindu women’. He was of opinion that development made in a society is judged by the extent of education on made available to women in society. As Law Minister of India he introduced the ‘Hindu Code Bill’ in the year 1951. This bill introduced few new things in the existing law such as; right to property to woman, share to daughter in parental property, provision for divorce etc.*

*Indian society so long as caste barriers and caste based inequalities exist, real democracy cannot operate. Thus, according to him, for democracy Just Social foundation is must.<sup>40</sup> Caste system is the basic factor of the Indian Society. As Dr. Ambedkar said, “It is not possible to break caste without annihilating the religious notions on what it, the caste system is founded.”<sup>41</sup> It was very obvious that the Hindu religion stands responsible for the existence of caste system in the Indian society. In Hinduism, “the law of slavery permitted emancipation, once a slave always a slave was not the fate of the slave. In untouchability, there is no escape, once an untouchable always an untouchable.”<sup>42</sup> This was the main reason for people to distract towards the Hinduism and attract towards the other religions like Buddhism, Islam, Sikhism, Jainism, Christianity, etc. which do not have caste system. Caste System is an ascending scale of hatred and descending scale of contempt. Socially, converted untouchables will be members of a community whose religion is universalized and equalized all values of life.<sup>43</sup>*

Dr. Ambedkar himself had adopted Buddhism. Because according to him, “everyone who is an inhabitant of Hindustan is a Hindu.”<sup>44</sup> In that sense, it can be said that the untouchables are Hindus. The Buddhists rejected the Brahmanistic religion which consisted of Yajna and animal sacrifice, particularly if the cow. “The sun shines in day and moon makes bright the night. The warrior shines when he is in amour and Brahmin when he is meditating. But Buddha shines over all by day as well as by night by his own glory.”<sup>45</sup> This impressed him and made him to adopt Buddhism. Of which equality is the main objective. So, for his Just Society, he suggested downtrodden to leave such religion which cannot serve them equal status. He said, “Religion is for man and not man is for religion.”<sup>46</sup> On one hand, the way of life based on liberty, equality and fraternity. On the other hand, the way of attaining a government based on social democracy which is the milestone of social justice.<sup>47</sup>

“It must not be misconceived that Dr. Ambedkar was the domain of a particular caste or community, but, rather, he belonged to all Indians, Gautama Buddha, Jyoti Ba Phule, John Dewey (his mentor at Columbia University, New York, U.S.A.), Karl Marx, Justice M.G. Ranade, Mahatma Gandhi (his political opponent not for the sake of oppositions but in believing the words of Jennings. If there if no opposition there is no democracy.), influenced Dr. Ambedkar and shaped as well as reshaped his thinking process, conviction and pragmatic approach to social justice.”<sup>48</sup> The most important part of Dr. Ambedkar’s career was to secure the social and political equality. He argued that “the country must be placed above community.”<sup>49</sup> Ambedkar himself explained his Social Philosophy: “My social philosophy may be said to be enshrined in three words: liberty, equality and fraternity.”<sup>50</sup> What Dr. Ambedkar said is the things of the past are applicable today also? The answer is affirmative, because a number of official reports of various commissions appointed by the government of India have endured Dr. Ambedkar’s above position. He also worked on social order based upon the Hindu Classical Religion. His works included ‘Philosophy of Hinduism’ and ‘The Hindu Social Order’.<sup>51</sup> His mission completed with the framing of the constitution. However, it was theoretical only. Slowly, it spread and is still spreading. His dream will come true one day. In praise of Dr. Babasaheb, I would say:

In nineteenth century  
 A fighter took birth  
 As a downtrodden  
 He throughout his life  
 Fought for equality  
 Liberty and fraternity  
 Thus establishing  
 The JUST SOCIETY.

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## Chapter-III

### Contribution of Dr. B.R.Ambedkar to Indian Society

Ms. Rajni Bala

*Dr. B.R. Ambedkar was a multifaceted personality, an intellectual, a revolutionary, a philosopher, a patriot, a scholar, a writer, and the constitution maker. He struggled against the untouchability and the caste system. He began to get a taste of the bitter reality of being born as untouchable. He has popularly known as the pioneer who initiated the liberation movement of roughly 65 million untouchables of India. He realized that the right of the untouchables could only be safeguard by making constitutional provision. He was a scholar as much as a “man of action”. He gave an inspiring self-confidence to the dalits, untouchables and women. He was in the favour of education and equal rights for everyone. He has been regarded as a ray of hope, for downtrodden in India. His vision of democracy and equality was closely related to good society, rationality and the scientific outlook. He held that the emancipation of Dalit in India was possible only through the three-pronged approached of education, agitation and organization. Thus Ambedkarism is the great relevance to Indian society to achieve social justice, removal of untouchability, in establishing equality and true democracy. The objective of this chapter is to draw an outline for Dr. B.R. Ambedkar’s contribution to present Indian society.*

#### **Early Life and Background:**

*Dr. B.R. ambedkar born on April 14<sup>th</sup> 1891, in Mhow in central India. He is popularly known as Dr. Babasaheb Bhimrao Ramji Ambedkar. His father’s name was Ramji and mother’s name was Bhima Bai Sakal. He was the fourteenth child of his parents. He was born as a Dalit. At the age of six he lost his mother. His family was looked after by his father’s sister Meera Bai. His father Ramji was a very strict for discipline. He lived a simple and pious life. He wanted his children to develop a good character. He married to Jija Bai, she was a widow. Bhim could not accept his step mother.*

*Bhim went through many humiliating situations in his childhood. His teacher would not touch his notebooks, even he was not allowed to sit with another students. He carried a gunny bag to school with him to sit upon. Once, when he was drinking water from a public reservoir, he mercilessly beaten by castes Hindus. He had experience one more humiliating situation by a local barber when he refused to defile himself by touching Bhim’s hair. Now, “Bhim started feeling the fate of untouchables. While Bhim was studying in Satara, he acquired surname ‘Ambedkar’. Bhim’s forefathers originally belonged to a place called Ambavade in the Konkan region as per the practice of all Marathi speaking Hindus, together with the actual surname Sakpal. Bhim’s teacher felt that the surname ‘Ambavadekar’ is a bit long and untidy. He simplified it and get bit entered in the school record as ambedkar.<sup>1</sup> Bhim was average student but he became interested in reading the general books.*

*He passed his matriculation examination from Elphinston High School in 1907. He was married to a 9 years old girl Rama Bai, when he was 17 years old. Then he joined Elphinston college. He passed intermediate examination and the Maharaja of Baroda Sayaji Rao granted a scholarship and he passed B.A in 1912. After one year, once again Sayaji Rao helped him. He was selected to be sent America on a scholarship for higher studies. He worked very hard when he reached New York in 1913. He passed his M.A in 1915. He wrote a thesis on “Ancient India Commerce”. His thesis *National Dividend for India: A Historian & Analytical Study*, was accepted by the Columbia University in 1916.*



After 8 years the university decided to confer him a Doctor of Philosophy. After some time he went to London to study economics and political science but before completing his studies the Baroda Govt. terminated his scholarship and he returned to India. Bhim Rao started a newspaper, named *Mooknayak* on January 31, 1920 with the help of Shahu Maharaj. He was the Maharaja of Kolhapur, who was helping the students of depressed classes by providing them free boarding lodging facilities. In 1920, Dr. Ambedkar went to London and return to India after completing his studies. He became a barrister along with the Doctorate of Science from London and Ph.D. from America. His wife Rama Bai died on May 27, 1935. And in June 1935, he joined as the Principal of Law College. Dr. Ambedkar is our constitution maker. On April 29, 1947 the constituent Assembly declared that untouchability in all forms should be abolished. On August 15, 1947 India became free and he was invited to join the cabinet as minister of law. The constituent assembly of independent India appointed a committee with Dr. Ambedkar as its chairman.<sup>2</sup> In 15 April, 1948, he married with Dr. Sharada Kabir, she worked in the same hospital where Dr. Ambedkar was receiving treatment to his unbalanced health. On December 5, 1956 he went to bed and never wake up again, he died in sleep.

### **Works of Dr. B. R. Ambedkar:**

Dr. B.R. Ambedkar wrote the following notable books:

- ❑ *Castes in India*, May 1916
- ❑ *The National Dividend of India*, 1916
- ❑ *Small Holdings in India and Their Remedies*, 1917
- ❑ *Weekly 'Mook Nayak'*, Started 31<sup>st</sup> January 1920
- ❑ *Provincial Decentralisation of Imperial Finance in British India*, June 1921
- ❑ *The Problem of a Rupee - Its Origin & Its Solution*, March 1923
- ❑ *The Evolution of Provincial Finance in British India*, 1925
- ❑ *Weekly 'Bahishkrit Bharat'*, Started 13<sup>th</sup> April 1927
- ❑ *Weekly 'Janata'*, Started December 1930
- ❑ *Annihilation of Caste*, December 1935
- ❑ *Federation Vs. Freedom*, January 1939
- ❑ *Thoughts on Pakistan*, December 1940
- ❑ *Mr. Gandhi & the Emancipation of the Untouchables*, December 1942
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- ❑ *Who Were the Shudras?*, October 1946
- ❑ *States & Minorities*, March 1947
- ❑ *The Untouchable*, October 1948
- ❑ *Maharashtra as Linguistic Province*, October 1948
- ❑ *Thoughts on Linguistic States*, December 1955
- ❑ *Buddha & His Dhamma*, Published 1957

The Government of Maharashtra, India has published various Writings & Speeches of Dr. B.R. Ambedkar into many volumes in several languages and these are available for public purchase with simple rates.

### **Quality Education:**

*Dr. Ambedkar wanted peace in both, the individual and social relationships. He emphasized on secular education for social emancipation. He was in the favour of education for all shade of people. According to him education is the best way for the enlightenment of human beings from ignorance. He was in the favour of full freedom of education without the barriers of caste; creed and race. He was very particular in developing the primary education. He regarded education as a means to reach the doors of light and hope. "Education is something which ought to be brought within the reach of everyone. The object of primary education is to see that every child that enters the portals of a primary school does learn it only at a stage when it becomes literate and continues to be literate throughout the rest of his life."*

*Education is the most important part of our life. We are useless and incomplete without proper education. Education is not only a part of our life, even it is the base of our life. Dr. Ambedkar was always in the favor, that everyone should be educated. Education is the most important bases of power in the society. He says that education is a source of power and is also an agency that empowers people. He insisted that to his Dalit people that, educate to organize and to struggle, for their own betterment. He mainly emphasized that the education is a vital force for individual development and social change. Education was an instrument for the change of the lives of untouchables. Education is the effective instrument of mass movement to safeguard life and liberty. Education trains the human to think and take right decision.*

*Education must got through by the way of free mind and free thinking. Baba Sahib had given prime importance to education. He was very particular in developing the primary education. He was mainly concerned about the upliftment and political struggle of the untouchables. He wanted the people to cultivate the values and freedom and equality among themselves; it is possible only through education. 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.*

### **Women Empowerment:**

*Dr. Ambedkar is an architect of Indian constitution. He provided strong constitutional safeguards to women. The vision of Ambedkar about women is explicitly depicted in Indian constitution. Equality of sexes is strongly backed by the constitution through article 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 started involving women in the struggle for eradication of caste-system and upliftment of under privileged section. He realized that this couldn't be achieved without liberating the women themselves. He motivated women and addressed them to participate in the struggle against caste prejudices. He encouraged women to organize themselves impressed by the large gathering of women at women's conference held at Nagpur on 20<sup>th</sup> July, 1942, he told women to be progressive and abolish traditionalism, ritualism and customary habits, which were detrimental to their progress. The issue of social empowerment of women needs to be raised higher and given utmost importance.*

*Women empowerment has five components: women's sense of self growth; their right to have and to determinate choices; their right to have access to opportunities and resources; their right to have the power to control their lives within the home and outside; and their ability to influence the direction and social change to more just social and economic order, nationality and internationality. Ambedkar*

strongly believe that women empowerment can be achieved by the welfare of women. The activities of empowering women worldwide should follow the vision of Dr. Ambedkar. He believed that education can bring a great change in the condition of untouchables. Only education can make them aware of their self-respect, their duties and their rights.

### **Caste-System:**

Caste-system divided society into discrete parts and groups. The caste groups commonly known as untouchables are at the very bottom of the caste-system and have traditionally been subject to discrimination and severe forms of oppression by their higher castes. The caste hierarchy is founded on the belief that the lower castes can pollute the higher castes, and the fear that members of higher castes who have contact with the lower castes will be spiritually damaged.<sup>4</sup>

Dr. Ambedkar wrote on the origin of castes as follows: Brahmins were the originators of this unnatural institution founded and maintained through the unnatural means. He says that roots of the untouchability are the caste-system. The roots of caste-system are religion attached to Varanashram, the roots of Varanashrama is the Brahminical religion is authoritarianism or political power.<sup>5</sup> He believed that the untouchability could be solved or wiped out by the political power. He called untouchables as depressed class.

In Indian society caste is still the most powerful factor in determine the person's dignity. According to Varnamodel, the Harijans or untouchables are outside the caste-system, and contact with Harijans can pollute the other members of other Varnas. The set of the four Varnas divided into: Brahmins, Kshatriyas, Vaisheyas and Shudras. Dr. Ambedkar was of the opinion that Hindu society failed to unite and it was unfortunate that religion was a rock on which Hindu built their houses. His two well-known works, *The Shudras* (1947) and *The Untouchables* (1948), has for the first time analyzed in detail that Shudras and untouchables, which created a stir in. It was Dr. Ambedkar who felt that untouchables to come forward and play a pioneering role in the eradication of caste destruction of the Brahminical society.

According to Dr. Ambedkar religion is an influence or force suffused through the life of each individual molding his character determining his actions and reactions, his likes and dislikes. The likes and dislikes, actions and reactions are not institution, which can be lopped off. They are forces and influences which can be dealt with by controlling them. Ambedkar was the first person to demand separate reservation system in the favour of Dalits in Round Table Conference; hence three round table conferences were failed. Dr. Ambedkar realized that affirmative action is the only way to improvement of Dalit communities which safeguards through legal institutions. He did not encourage the aspiration of caste system within India. He believed that law is an important powerful weapon to fight against discrimination.<sup>6</sup>

### **Social Change:**

Dr. Ambedkar wanted to bring a social change through the means of peace rather than violence, force and compulsion. He wanted to build a society of liberty, equality and fraternity. He wanted social reforms to generate public opinion for the condemnation of the gross inequalities in the society. He urged them to establish bureaus to deal with urgent cases of inequality. The bureaus should persuade the powerful section of society to chance to depressed classes to work in the ship factories and mills of the rich and the caste Hindus. Dr. Ambedkar suggested a common participation on the family level among the touchable and untouchable classes of the Hindus.<sup>7</sup>

Dr. Ambedkar emphasized that we need a large army of sincere workers to carry out the programmes against caste and untouchability. Ambedkar was in the favour of mass education. He wanted to the establishment of two party systems, to be implementing for good functioning of legislative and democracy too. A legislature can be good only when it is constituted by the best candidates and those candidates elected by the educated electorate. He says that the sound legislature can be possible when it is governed by two parties. Two party systems can be establish through an act of legislation.

Dr. Ambedkar also wanted to bring about economic self-sufficiency justice and equality of poor through an act of legislature. In this he wanted the cooperation of both, the government and individual voluntary organizations. He wanted to achieve the economic justice in the society. He stressed upon the change of the heart and the mindset of the people. His motto was to change out, not to revenge. He says that social norms and changes can be founded on the principle of liberty, equality and fraternity. He was in the favour of non-violence and peace.

Dr. B.R. Ambedkar was not only the leader of the untouchables but he was a leader of national stature. He was deeply interested in human dignity. He wanted to reconstruct the Indian society through the principles of liberty, equality and fraternity. He wanted to make women independent, educated, strong and liberal. He laid the foundation of new Indian society, in which the untouchables have the equal rights and they are not depressed. He had unshakeable faith in democracy. He pulled the scheduled castes and scheduled tribes into the main stream of the society. He sacrificed his whole life for the amelioration of the women, scheduled castes, and scheduled tribes. He strongly fought against the caste-system and the gender discrimination. He creates a social revolution by awaking women, and depressed classes (untouchables). Even today, in achieving social justice, Ambedkarism is of great relevance to Indian society.

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**Annexure-I**

**A Chronology of Main Events in Dr.B.R.Ambedkar's Life**

1891	Apr 14	Born at Mahu (Madhya Pradesh), the fourteenth child of Subhedar Ramji Sapkal and Mrs Bhimabai Ambedkar.
1896		Death of the mother, Mrs Bhimabai Ambedkar
1900	November	Entered the Government High School at Satara.
1904		Entered the Elphinstone High School at Bombay.
1906		Married Ramabhai daughter of Mr. Bhiku Walangkar, one of the relations of Gopal Baba Walangkar
1907		Passed Matriculation Examination, secured 382 marks out of 750.
1908	January	Honoured in a meeting presided over by Shri S K Bole, Shri K A (Dada) Keluskar Guruji presented a book on the life of Gautam Buddha written by him. Entered the Elphinstone College, Bombay.
1912	December	Birth of the son Yeshwant.
1913		Passed B.A Examination with Persian and English from University of Bombay, secured 449 marks out of 1000.
1913	February	Death of father Subhedar Ramji Maloji Ambedkar at Bombay.
1913	July	Gaikwar's Scholar in the Columbia University, New York, reading in the Faculty of Political Science.
1915	June 5	Passed M.A. Examination majoring in Economics and with Sociology, History, Philosophy, Anthropology and Politics as the other subjects of study.
1916	May	Read a paper on 'The Castes in India' before Prof. Goldernweiser's Anthropology Seminar. The paper was later published in <i>The Indian Antiquary</i> in May 1917. It was also republished in the form of a brochure, the first published work of Dr. Ambedkar. Wrote a Thesis entitled 'The National Divident of India – A Historical and Analytical Study' for the Ph.D Degree.
1916	June	Left Colombia University after completing work for the Ph.D, to join the London School of Economics and Political Science, London as a graduate student.
1917		Columbia University conferred a Degree of Ph.D.
1917	June	Return to India after spending a year in London working on the thesis for the M.Sc. (Econ) Degree. The return before completion of the work was necessitated by the termination the scholarship granted by the Baroda State.
1917	July	Appointed as Military Secretary to H.H. the Maharaja Gaikwar of Baroda with a view Finance Minister. But left shortly due to ill. Treatment meted out to him because of his lowly caste. Published "Small Holdings in India and Their Remedies".
1918		Gave evidence before the Southborough Commission on Franchise. Attended the Conference of the depressed

		<i>Classes held at Nagpur.</i>
1918	November	<i>Professor of Political Economy in the Sydenham College of Commerce &amp; Economics, Bombay.</i>
1920	Jan 31	<i>Started a Marathi Weekly paper Mooknayak to champion the cause of the depressed classes. Shri Nandram Bhatkar was the editor, later Shri Dyander Gholap was the editor.</i>
1920	Mar 21	<i>Attended depressed classes Conference held under the presidency of Chhatrapati Shahu Maharaj at Kolhapur.</i>
1920	March	<i>Resigned professorship at Sydenham College to resume his studies in London.</i>
1920	May	<i>Memorable speech in Nagpur, criticised Karmaveer Shinde and Depressed Classes Mission.</i>
1920	September	<i>Rejoined the London School of Economics. Also entered Gray's Inn to read for the Bar.</i>
1921	June	<i>The thesis 'Provincial Decentralisation of Imperial Finance in British India' was accepted for M.Sc. (Econ) Degree by the London University.</i>
1922-23		<i>Spent some time in reading economics in the University of Bonn in Germany.</i>
1923	March	<i>The Thesis 'The Problem of the Rupee – Its origin and its solution' was accepted for the degree of D.Sc. (Econ.). The thesis was published in December 1923 by P S King &amp; Company, London. Reissued by Thacker &amp; Company, Bombay in May 1947 under the title History of Indian Currency and Banking Vol. 1.</i>
1923		<i>Called to the Bar.</i>
1923	April	<i>Returned to India.</i>
1924	June	<i>Started practice in the Bombay High Court.</i>
1924	July 20	<i>Founded the 'Bahishkrit Hitkarini Sabha' for the uplift of the depressed classes. The aims of the Sabha were educate, agitate, organise.</i>
1925		<i>Published 'The Evolution of Provincial Finance in British India' - dissertation on the provincial decentralisation of Imperial Finance in India'. Opened a hostel for Untouchable students at Barshi.</i>
1926		<i>Gave evidence before the Royal Commission on Indian Currency (Hilton Young Commission). Nominated Member of the Bombay Legislative Council.</i>
1927	March 20	<i>Started Satyagraha at Mahad (Dist Kolaba) to secure to the untouchables the Right of access to the Chavdar Tank.</i>
1927	April 3	<i>Started a fortnightly Marathi paper Bahiskrit Bharat Dr. Ambedkar himself was the editor.</i>
1927	September	<i>Established 'Samaj Samata Sangh'.</i>
1927	December	<i>Second Conference in Mahad.</i>
1928	March	<i>Introduced the "Vatan Bill" in the Bombay Legislative Council.</i>
1928	May	<i>Gave evidence before the Indian Statutory Committee (Simon Commission).</i>

1928	June	Professor. Government Law College Bombay. Government Law College Bombay.	Principal.
1928-29		Member. Bombay Presidency Committee of the Simon Committee.	
1930	March	Satyagraha at Kalram Temple. Nasik to secure for the Untouchables the right of entry into the temple.	
1930-32		Delegate. Round Table Conference representing Untouchables of India.	
1932	September	Signed with Mr. M.K. Gandhi the Poona Pact giving up, to save Gandhi's life. separate electorates granted to the Depressed Classes by Ramsay MacDonald's Communal Award, and accepting, instead representation through joint electorates.	
1932-34		Member joint Parliamentary Committee on the Indian Constitutional Reform.	
1934		Left Parel, Damodar Hall and came to stay in 'Rajagriha' Dadar (Bombay). This was done in order to get more accommodation for his library which was increasing day by day.	
1935	May 26	Death of wife. Mrs. Ramabai Ambedkar.	
1935	June	Dr. Ambedkar was appointed as Principal of Government Law College, Bombay. He was also appointed Perry Professor of Jurisprudence.	
	October 13	Historical Yeola Conversion Conference held under the Presidentship of Dr. Ambedkar at Yeola Dist., Nasik. He exhorted the Depressed Classes to leave Hinduism and embrace another religion. He declared: 'I was born as a Hindu but I will not die as a Hindu'. He also advised his followers to abandon the Kalaram Mandi entry Satyagriha, Nasik.	
	December	Dr. Ambedkar was invited by the Jat Pat Todak Mandal of Lahore to preside over the Conference. Dr. Ambedkar prepared his historical speech. 'The Annihilation of Caste'. The conference was cancelled by the Mandal on the ground that Dr. Ambedkar's thoughts were revolutionary. Finally, Dr. Ambedkar refused to preside and published his speech in book form in 1937.	
1936	January 12-13	The Depressed Classes Conference was held at Pune. Dr. Ambedkar reiterated his resolve of the Yeola Conference to leave Hinduism. The conference was presided over by Rav Bahadur N. Shina Raj.	
	February 29	Dr. Ambedkar's Conversion Resolution was supported by the Chambaras (Cobblers) of East Khandesh.	
	May 30	Bombay Presidency Conversion Conference (Mumbai Elaka Mahar Panshad) of Mahars was held at Naigaum (Dadar) to sound their opinion on the issue of Conversion. Mr. Subha Rao, popularly known as Hydrabadi Ambedkar, presided over the Conference. In the morning the Ascetics shaved their beards, moustaches and destroyed their symbols of Hinduism in an Ascetic's Conference.	
	June 15	Conference of Devadasis was held in Bombay to support Dr. Ambedkar's Resolution of Conversion.	
	June 18	Dr. Ambedkar-Dr. Moonje talks on conversion. Pro Sikhism.	

	June 23	Matang Parishad in support of Conversion.
	August	Dr. Ambedkar founded the Independent Labour Party, a strong opposition party in Bombay's Legislative Council.
	September 18	Dr. Ambedkar sent a delegation of 13 members to the Golden Temple Amritsar to study Sikhism.
	November 11	Dr. Ambedkar left for Geneva and London.
1937		Dr. Ambedkar organised the 'Municipal Workers' Union' Bombay in 1937.
	January 14	Dr. Ambedkar returned to Bombay.
	February 17	The First General Elections were held under the Govt. of India Act of 1935. Dr. Ambedkar was elected Member of Bombay Legislative Assembly (Total Seats 175. Reserved Seats 15. Dr. Ambedkar's Independent Labour Party won 17 seats.)
	March 17	The Mahad Chowdar Tank case was decided in favour of D.C. by which they got a legal right to use the public wells and tanks.
	July 31	Dr. Ambedkar received a grand reception at Chalisgaon Railway station.
	September 17	Dr. Ambedkar introduced his Bill to abolish the Mahar Watan in the Assembly
	December 31	Reception at Pandharpur on the way to Sholapur, where he was going to preside over the Sholapur District D.C. Conference.
1938	January 4	Reception given by the Sholapur Municipal Council.
1938	January	The Congress Party introduced a Bill making a change in the name of Untouchables. i.e. they would be called <i>Harijans</i> meaning sons of God. Dr. Ambedkar criticised the Bill. as in his opinion the change of name would make no real change in their conditions. Dr. Ambedkar and Bhaurav Gaikwad protested against the use of the term <i>Harijans</i> in legal matters. When the ruling party by sheer force of numbers defeated the I.L.P., the Labour-Party group walked out of the Assembly in protest under the leadership of Dr. Ambedkar. He organised peasants march on Bombay Assembly. The peasants demanded the passing of Dr. Ambedkar's Bill for abolition of the Khoti system.
1938	January 23	Dr. Ambedkar addressed a Peasants' Conference at Ahmedabad.
1938	February 12-13	Dr. Ambedkar addressed a historical Conference of Railway workers at Manmad (Dist. Nasik).
1938	April	Dr. Ambedkar opposed creation of a separate Karnataka State in the national interest.
1938	May	Dr. Ambedkar resigned from the Principalship of the Government Law College, Bombay.
1938	May 13-21	Dr. Ambedkar went on tour of Konkan Region. He also went to Nagpur in connection with a court case.
1938	August	A meeting was held at R.M. Bhat High School, Bombay for exposing Gandhiji's attitude in disallowing a D.C. man being taken into the Central Ministry.
1938	September	Dr. Ambedkar spoke on the Industrial Disputes Bill in the Bombay



		Assembly. He bitterly opposed it for its attempt to outlaw the right of workers to strike. He said: If Congressmen believe that Swaraj is their birth-right, then the right to strike is the birth-right of workers.
1938	October 1	Dr. Ambedkar addressed a large gathering at Bawala, near Ahmedabad. On return he addressed another meeting at Premabhai Hall, Ahmedabad.
1938	November 6	The Industrial Workers strike. The procession (under the leadership of Dr. Ambedkar, Nirnkar, Dange, Pasulkar etc) was organised from Kamgar Maidan to Jambori Maidan, Worii. Dr.Ambedkar toured the workers areas with Jamvadas Mehta.
1938	November 10	Dr. Ambedkar moved a Resolution for adoption of the methods for birth-control in the Bombay Assembly.
1938	December	Dr. Ambedkar addressed the first D.C. Conference in Nizam's dominion at Mahad.
1939	January 18	Dr. Ambedkar addressed a large gathering at Rajkot
	January 19	Ambedkar-Gandhi talks.
	January 29	Kale Memorial Lecture of Gorkhale School of Politics and Economics, Poona reviewing critically the All India Federation Scheme set out in the Govt. of India Act of 1935. The speech was issued in March 1939 as a tract for the times under the title 'Federation v/s Freedom'.
	July	Dr. Ambedkar addressed a meeting organised for Rohidas Vidya Committee.
	October	Dr.Ambedkar-Nehru first meeting.
	December	The Conference at Haregaon was held under the Presidentship of Dr.Ambedkar to voice the grievances of Mahar and Mahar Watandass
1940	May	Dr. Ambedkar founded the 'Mahar Panchayat'.
1940	July 22	Netaji Subash Chandra Bose met Dr. Ambedkar in Bombay.
1940	December	Dr. Ambedkar published his <i>Thoughts on Pakistan</i> . The second edition with the title <i>Pakistan or Partition of India</i> was issued in February 1945. A third impression of the book was published in 1946 under the title <i>India's Political What's What: Pakistan or Partition of India</i> .
1941	January	Dr.Ambedkar pursued the issue of recruitment of Mahars in the Army. In result the Mahars Battallion was formed
1941	May 25	Mahar Dynast Panchayat Samiti was Formed by Dr. Ambedkar.
1941	July	Dr.Ambedkar was appointed to sit on the Defence Advisory Committee.
1941	August	The Conference was held at Sinnar in protest of tax on Mahar Watams. Dr.Ambedkar launched a no-tax campaign. He saw the Governor. Finally, the tax was abolished. The Mumbai Elaka Conference of Mahars, Mangs and Dardasis were organised under the Chairmanship of Dr.Ambedkar
1942	April	Dr. Ambedkar founded the All India Scheduled Castes Federation in Nagpur.
1942	July 18	Dr. Ambedkar addressed All India D.C. Conference at Nagpur.
1942	July 20	Dr.Ambedkar joined the Viceroy's Executive Council as a Labour Member
1942	December	Dr. Ambedkar submitted a paper on "The problems of the Untouchables in

		<i>India" to the Institute of Pacific Relations at its Conference held in Canada. The paper is printed in the proceedings of the Conference. The paper was subsequently published in December 1943 in the book form under the title Mr Gandhi and Emancipation of the Untouchables.</i>
1943	January 19	<i>Dr. Ambedkar delivered a Presidential address on the occasion of the 101st Birth Anniversary of Justice Mahader Govind Ranade. It is published in book form in April 1943 under the title Ranade, Gandhi and Jinnah.</i>
1944		<i>Dr. Ambedkar founded "The Building Trust and the Scheduled Caste Improvement Trust".</i>
1944	May 6	<i>Dr. Ambedkar addressed the Annual Conference of the All India S.C. Federation at Parel (Bombay) The speech was later published under the title "The Communal Deadlock and a way to solve it."</i>
1944	June	<i>Dr. Ambedkar published his book What Congress and Gandhi have done to the Untouchables - a complete compendium of information regarding the movement of the Untouchables for political safeguards. Dr. Ambedkar attended the Simla Conference.</i>
1944	July	<i>Dr Ambedkar founded 'People's Education Society' in Bombay.</i>
1946		<i>Dr Ambedkar gave evidence before the British delegation.</i>
1946	April	<i>Opening of Siddharth College of Arts and Science in Bombay</i>
1946	May	<i>The Bharat Bhushan Printing Press (founded by Dr Ambedkar) was burnt down in the clashes between D.C. and the Caste-Hindus</i>
1946	June 20	<i>Siddharth College started</i>
	September	<i>Dr Ambedkar went to London to urge before the British Government and the Opposition Party the need to provide safeguards for the D.C., on grant of Independence to India and thus to rectify the wrongs done to the D.C. by the Cabinet Mission.</i>
	October 13	<i>Dr Ambedkar published his book. Who were Shudras? An enquiry into how the Shudras came to be the fourth Varna in the Indo-Aryan Society.</i>  <i>Dr Ambedkar was elected Member of the Constitution Assembly of India.</i>
	November	<i>Dr Ambedkar's First speech in the Constituent Assembly. He called for a 'strong and United India'.</i>
1947	March	<i>Published 'States and Minorities'. A memorandum of Fundamental Rights, Minority Rights, safeguards for the D.C. and on the problems of Indian states.</i>
1947	April 29	<i>Article 17 of the Constitution of India for the abolition of Untouchability was moved by Sardar Vallabhbhai Patel in the Constituent Assembly and it was passed.</i>
1947	August 15	<i>India obtained her Independence. Dr Ambedkar was elected to the Constituent Assembly by the Bombay Legislature Congress Party. Dr Ambedkar joined Nehru's Cabinet. He became the First Law Minister of Independent India. The Constituent Assembly appointed him to the drafting Committee, which elected him as a Chairman on 29th August 1947.</i>

1948	February	Dr Ambedkar completed the Draft Constitution of Indian Republic.
1948	April 15	Second marriage - Dr Ambedkar married Dr Sharda Kabir in Delhi.
1948	October	Published his book <i>The Untouchables</i> . A thesis on the origin of Untouchability. Dr. Ambedkar submitted his Memorandum, "Maharashtra as a linguistic Province" to the Dhar Commission. The Linguistic Provinces Commission).
1948	October 4	Dr. Ambedkar presented the Draft Constitution to Constituent Assembly.
1948	November 20	The Constituent Assembly adopted Article 17 of the Constitution for the abolition of Untouchability.
1949	January	Dr. Ambedkar, Law Minister of India visited Hyderabad (Deccan)
1949	January 15	Dr. Ambedkar was presented with a Purse at Manmad by his admirers. He addressed a large gathering.
1949	January 21	He stayed at Aurangabad in connection with his opening proposed College. During the stay he visited Ajanta - Ellora Caves.
1949	March/ May	Dr. Ambedkar visited Bombay in connection with College work and for a medical check-up.
1949	September	Meeting between Dr. Ambedkar and Madhavrao Golvalker, Chief of RRs and the residence of Dr. Ambedkar at Delhi.
1949	November	Dr. Ambedkar came to Bombay for college work meeting and medical check-up.
1949	November	Dr. Ambedkar addressed the Constituent Assembly.
1949	November 26	Constituent Assembly adopted the Constitution. Dr Ambedkar came to Bombay for check-up.
1950	January 11	Dr. Ambedkar addressed the Siddharth College Parliament on the Hindu Code Bill. In the evening he was presented with a silver casket containing a copy of the Indian Constitution at Nare Park Maidan, Bombay.
	May	Dr. Ambedkar's article 'The Buddha and the Future His Religion' was published in the journal of Mahabodhi Society, Calcutta. Dr. Ambedkar addressed the Young Men's Buddhist Association on "The Rise and Fall of Hindu Women". Dr. Ambedkar spoke on the "Merits of Buddhism" at the meeting arranged on the occasion of Buddha Jayanti in Delhi.
1950	September 1	Dr. Rajendra Prasad, the First President of the Indian Republic laid the foundation stone of Milind Maharidyalaya, Aurangabad. Dr. Ambedkar delivered a speech on the occasion (The printed speech is available with Mr Surwade)
1950	December	Dr. Ambedkar went to Colombo as a Delegate to the World Buddhist Conference.
1951	February 5	Dr. Ambedkar, Law Minister introduced his "Hindu Code Bill" in the Parliament.
1951	April 15	Dr. Ambedkar laid the foundation stone of "Dr Ambedkar Bhavan". Delhi.
1951	July	Dr. Ambedkar founded "The Bhartiya Buddha Jansangh".
1951	September	Dr. Ambedkar compiled a Buddhist prayer book <i>Buddha Upasana Palha</i>
1951	September 9	Dr. Ambedkar resigned from the Nehru Cabinet because, among other

		<p>reasons, the withdrawal of Cabinet support to the Hindu Code Bill in spite of the earlier declaration in the Parliament by the Prime Minister Pt Jawaharlal Nehru, that his Government would stand or fall with the Hindu Code Bill. Apart from this Nehru announced that he will sink or swim with the Hindu Code Bill.</p> <p>Dr. Ambedkar published his speech in book form under the title <i>The Rise and Fall of Hindu Women</i>.</p>
1951	September 19	The marriage and divorce Bill was discussed in the Parliament.
1951	October 11	Dr. Ambedkar left the Cabinet.
1952	January	Dr. Ambedkar was defeated in the First Lok Sabha elections held under the Constitution of Indian Republic. Congress candidate N. S. Kajrolkar defeated Dr Ambedkar.
1952	March	Dr. Ambedkar was introduced into Parliament as a member of the Council (Rajya Sabha) of States, representing Bombay.
1952	June 1	Dr. Ambedkar left for New York from Bombay.
1952	June 15	Columbia University (USA) conferred the honorary Degree of LL.D., in its Bi-Centennial Celebrations Special Convocation held in New York.
1952	June 16	Dr. Ambedkar returned to Bombay.
1952	December 16	Dr. Ambedkar addressed Annual Social Gathering of Elphinstone College, Bombay.
1952	December 22	Dr. Ambedkar delivered a talk on "Conditions Precedent to the Successful working of Democracy" at the Bar Council, Pune.
1953	January 12	The Osmania University conferred the honorary Degree of LL.D on Dr. Ambedkar.
1953	March	The Untouchability (offences) Bill was introduced in the Parliament by the Nehru Government.
1953	April	Dr. Ambedkar contested the By-Election for Lok Sabha from Bhandara Constituency of Vidarbha Region but was defeated Congress Candidate Mr Borkar.
1953	May	Opening of Siddharth College of Commerce and Economics in Bombay.
1953	December	Dr. Ambedkar inaugurated the All India Conference of Sai devotees at the St. Xavier's Maidan Parel Bombay (His inaugural speech is available with Mr Surwade)
1954	May	Dr. Ambedkar visited Rangoon to attend the function arranged on the occasion of Buddha Jayanti.
1954	June	The Maharaja of Mysore donated 5 acres of land for Dr Ambedkar's proposed Buddhist Seminary to be started at Bangalore
1954	September 16	Dr. Ambedkar spoke on the Untouchability (Offences) Bill in the Rajya Sabha
1954	October 3	Dr. Ambedkar broadcast his talk "My Personal Philosophy"
1954	October 29	Shri R. D. Bhandare, President of Bombay Pradesh S.C. Federation presented a purse of Rs. 118,000 on behalf of S.C.F. to Dr. Ambedkar at

		<i>Purandare Stadium, Naigaum (Bombay)</i>
1954	December	<i>Dr. Ambedkar participated as delegate to the 3rd World Buddhist Conference at Rangoon.</i>
1955	April 3	<i>Delivered a speech "Why Religion is necessary".</i>
1955	May	<i>Dr. Ambedkar established Bhartiya Bauddha Mahasabha (The Buddhist Society of India)</i>
1955	August	<i>Founded 'Murnbai Rajya Kanishtha Garkamgart Association'</i>
1955	December	<i>Published his opinions on linguistic states in book form under the title <i>Thoughts on linguistic States.</i></i>
1955	December	<i>Dr. Ambedkar installed an image of Buddha at Dehu Road (near Pune)</i>
1955	December 27	<i>Dr. Ambedkar spoke against reservation of seats in the State and Central Legislatures.</i>
1956	February	<i>Dr. Ambedkar completed his <i>The Buddha and His Dhamma, Revolution &amp; Counter-revolution in Ancient India.</i></i>
1956	March 15	<i>Dr. Ambedkar wrote and dictated the Preface of <i>The Buddha and His Dhamma.</i></i>
1956	May 1	<i>Dr. Ambedkar spoke on Linguistic states in the Council of States. Dr. Ambedkar spoke on BBC London on "Why I like Buddhism", Also, he spoke for Voice of America on "The Future of Indian Democracy".</i>
1956	May 24	<i>Dr. Ambedkar attended a meeting at Nare Park organised on the eve of Buddha Jayanti, Shri B.G.Kher, Prime Minister of Bombay was Chief Guest. This meeting was the last meeting of Dr. Ambedkar in Bombay.</i>
1956	June	<i>Opening of Siddharth College of Law in Bombay.</i>
1956	October 14	<i>Dr. Ambedkar embraced Buddhism at an historic ceremony at Diksha Bhoomi, Nagpur with his millions of followers. Announced to dissolve S.C.F and establish Republican Party.</i>
1956	November 20	<i>Delegate, 4th World Buddhist Conference, Khalinandu, where he delivered his famous speech 'Buddha or Karl Marx'.</i>
1956	December 6	<i>Maha Nirvana at his residence, 26 Alipore Road, New Delhi.</i>
1956	December 7	<i>Cremation at Dadar Chawpatti – Now known as Chaitya Bhoomi Dadar (Bombay).</i>

**Reference:**

"Important Events" from *Ambedkar.org*, updated on April 06, 2000. Cited on 27<sup>th</sup> December, 2013, <http://www.ambedkar.org/Babasaheb/impevents.htm>

## *Annexure-II*

### ***Centre for Studies in Educational, Social and Cultural Development (CSESCD),***

*Milestone Education Society (Regd.) Pehowa (Kurukshetra) established a Centre to study our great social reformers and their ideas with implications in the educational, social and cultural development of the oppressed society. Dr. Ambedkar stressed on the empowerment of the oppressed as a means of their release from exploitation and injustice. To follow the lines of our great scholars, we initiated this programme.*

#### ***Vision***

*“My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle not for wealth or for power. It is battle for freedom. It is the battle of reclamation of human personality.” -Dr. Bhim Rao Ambedkar*

#### ***Mission***

*Every educational institution from secondary school to University College should be developed to become an agency of change.*

#### ***Objectives:***

*The Centre will be concentrated on the following programmes:*

- 1. To understand and disseminate the concepts relating to Social reformers like Buddha, Jyotiba Phule, Savitri Bhai Phule, Ambedkar etc. and the philosophies enunciated by them related to social justice and equity, conflict resolution, empowerment of women, rural development and related topics.*
- 2. To set up a Library and Reading room for researchers, students scholars and other readers outside the society, so that an increasing number of persons become acquainted with the thoughts of our enlightened thinkers.*
- 3. To organize seminars/lecture series on some identified topics on such studies. Lecture series may be organized in the Centre or in any other suitable place and material of these lectures may be placed in the library / website & publish for the use of the researchers, students and other interested persons.*
- 4. To conduct research/studies in the thoughts and programmes of the above mentioned thinkers.*
- 5. To conduct field work and action programmes on the basis of constructive programme related to the thoughts of the respective thinkers.*

6. To conduct a full-time or part-time course of about 3 to 6 months, or of similar duration, for a group of researchers/social workers/students/functionaries of nongovernmental organizations focusing on particular aspects of thinking and work of our great social thinkers.

7. The Centre also do some studies in folk literature and their implications of these ideologies in oppressed peoples.

8. Besides above mentioned activities, the Centre does some comparative studies with relation to these specific social thinkers of India.

**Link:**

**<http://msesaim.wordpress.com>**