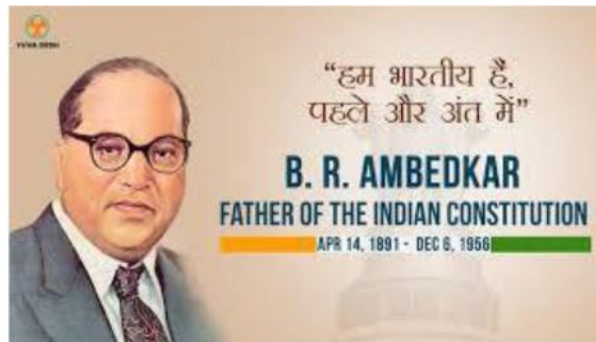


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G.A.K. Nehru
K. Radha Pushpavathi

UGC Sponsored
Two-day National Seminar on
AMBEDKAR AND INDIAN DEMOCRACY

30th & 31st March, 2017



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**Prof. M Mutyalu Naidu, MBA,Ph.D.
Vice Chancellor, Adikavi Nannaya University**

MESSAGE

I congratulate the Department of English, S.K.S.D. Mahila Kalasala UG & PG (A) Tanuku, for organizing a National Seminar on "***AMBEDKAR AND INDIAN DEMOCRACY***" on 30th & 31st March, 2017.

My best wishes to the organizers, participants and faculty Members of the institution. I wish the seminar a grand success

- M Mutyalu Naidu



Sri Chitturi Subba Rao

Founder, Secretary & Correspondent, S.K.S.D. Group of Colleges

MESSAGE

I am immensely pleased to note that the Department of English are organizing a two day UGC sponsored National Seminar focusing the theme “**AMBEDKAR AND INDIAN DEMOCRACY**” on 30th & 31st March, 2017. The present seminar is a timely gesture and provides an academic forum for meaningful discussions and spread. I congratulate the convener of the seminar, faculty and the principal for their academic Endeavour. I wish the seminar a success with a hope that the deliberations and the seminar will definitely enlighten the stake holders.

- Chitturi Subba Rao



Dr.D.Subba Rao, M.Com.,Ph.D
Administrative Officer,
S.K.S.D. Mahila Kalasala UG & PG (A), Tanuku

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-D.Subba Rao



Dr. B.R. Ambedkar - the jewel of India

*K.Ramakrishna, Lecturer in zoology, * K.V.Ramakrishna, Lecturer in chemistry,

*N.S.V.N.A. Kumar, Lecturer in Computer Science, *G.A.K. Nehru, Lecturer in English

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Abstract: To put in a nutshell, Ambedkar is a prolific writer, a renowned economist, an assiduous anthropologist and sociologist, an eminent constitutional lawyer, a foremost social reformer, a profound thinker like Martin Luther to Protestant Christians, the brightest star and jewel of India. He was a profound thinker like Karl Marx, and Rousseau and that tribe, profound visionary and a nationalist to the core..... He had shown that birth in penury would stand no handicap for anyone dedicated to scale the heights of intellectual excellence by dint of hard "There are two fundamental types of human nature- creative and possessive. Creative humans use human intellect for creative endeavors which enrich human thought, knowledge and wealth; thereby contribute to the development of human heritage for the posterity. Possessive people, on the other hand, do not believe in the use of human intellect for creative purpose. Rather, they believe in appropriation, amassing and even usurpation of the products of the labor of the creative people.

Key words: human thought, knowledge, wealth

Introduction: A historian ought to be exact, sincere and impartial; free from passion, unbiased by internal resentment or affection; and faithful to the truth, which is the mother of history, the enemy of oblivion, the witness of the past, and the director of the future. Ambedkar had to go through almost every circumstance that would pull down an ordinary ascending mortal to the ground. He was born in an untouchable family, his mother had died at his tender age of six years, he was married at an early age and he had to face penury as his father had retired a few years after his birth and had remarried. The incidents that made him realize that he was untouchable and so below the status of even the cattle were too frequent and too painful in his life. To quote one among them: one day he was caught drinking water from a public water course and was thrashed badly for the same. Because of these reasons and

psychological reactions thereof, he had not done too well in the High School examination and had barely managed to pass the examination, yet he had an unquenchable thirst to read and sensing this his father decided to pursue his studies further. Fortunately, the benevolent Maharaja of Baroda, highly impressed with the intellect of Bhim, sanctioned scholarship to him, which took him to the land of opportunities, i.e. United States of America for higher studies. During these formative years what distinguished Ambedkar from others was his doggedness to overcome the adversity. He was deeply affected by insults hurled on him due to his caste, but they did not make him sulk and shy away from understanding the deep-rooted causes of them and then openly condemning them and exhorting his fellow beings to rise against them. Even as a small child he was undaunted. One day he was challenged by his classmate



to go to school without umbrella and he took up the gauntlet and went to school in soaking rain and chill. Even Pendse, who was a Brahmin teacher, was deeply moved and asked his son to take him home to get him dry and provide a cloth to cover his body.

He had wide vision of life and such an audacity to overcome adversities that the bitterness of his experiences in life only made him stronger and stronger to strive for the annihilation of their causes. His is a saga of development of one's personality in geometrical progression.

You must abolish your slavery yourselves. Do not depend for its abolition on God or supermen. Your salvation lies in political power and not in making pilgrimages and observance of fasts. Devotion to scriptures would not free you from your bondage, want and poverty. Your forefathers have been doing it for generations, but there has been no respite, nor even a slight difference in your miserable life in any way. Like your forefathers you wear rags. Like them you subsist on thrown out crumbs; and like them you fall easy victims to diseases with a death rate that rages among poultry. Your religious fasts, austerities, and penances have not saved you

This dictum of wisdom has been conveniently discarded by the vested interest people for their own benefit and glory. Dr Ambedkar decided to delve into the history of human discrimination and untouchability menace. He hit the nail on the head, when he said that caste system in India was the root cause of the evil practice. An episode of evil practice, observed by the so called high caste people finds a place in the 6th Std social science text book (P19) of National

Council of Education Research and Training(NCERT).

“It was in 1901, Dr. Ambedkar was just 9 years old. He along with his brothers and cousins found stranded at a railway station. They were to proceed to Koregeon. The station master having learnt that the children belong to the untouchable Mahar caste, his face underwent a sudden change. He was overpowered by a strange feeling of repulsion. Adding insult to injury, the bullock carts plying for hire were of no help to them as the cart men refused to carry them saying they were not prepared to suffer being polluted carrying passengers of untouchable classes. In this context it is interesting to compare an incident that happened to Gandhi in Durban. A European judge refused to speak to Gandhi who came to a court to argue a case, until he took off his turban. It was a deliberate insult to a respectable Indian. So it is more a loathsome practice of keeping a part of Indian community in permanent detestation under caste system. The Varnashra dharma is the supreme custodian of the caste system. Dr Ambedkar spared no pains to explain the caste system in the light of its genesis, development and mechanism. Apart from this he continued to fight for the Dalits and assiduously engaged himself in actions aimed at setting free the Dalits and the Sudras from the clutches of the Varnashara dharma. Thus Dr Babasaheb is respectfully remembered as a man who spent his life for humane cause. One striking example of his human nature is Dr Ambedkar's readiness to compromise when he signed the Pune Pact which brought to an end Gandhi's six day fasting.



Architect of the Indian Constitution:

Top of all the eventful life episodes of Ambedkar, he has been widely recognized as the architect of the world largest 'Indian Constitution'. The Government of India rightly honoured him with a title 'Bharat Ratna'. His selfless and dedicated life for the sake of greater happiness and opportunity for the larger section of the people reflects in the meaning of the word 'Jewel of India'. Dr Ambedkar was a non-Congress man. It was Jawaharlal Nehru's sagacity and thoughtfulness that made Dr Ambedkar the Law Minister in the Union Cabinet. At this juncture, it is worth recalling g the thought provoking visionary speech made by Ambedkar on November 25, 1949 in the Assembly of Indian Constitution. He warned of three possible dangers to the new born democracy. They are related to the socio economic inequalities, the use of unconstitutional methods and hero worship. People need to pay heed to these warnings to ward off crisis and confusion in the land.

Further he goes on to say this – "The constitution is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed if I may say so, if things go wrong under the new constitution, the reason will not be that we had bad constitution. What we will have to say is that man is vile."

It means we the people of India are responsible for the misrule or the misery we face. It is for us now to give serious thoughts to these words. People all over the world have all praise for the Indian democracy .There are political analysts who say, democracy today in India is both fragile and beleaguered. Secularism has increasingly been under

the threat of communal ideology and forces. The recent debate over the withdrawal of AK Ramanujam's essay from the text of the syllabus, prescribed in the Delhi University can be cited an instance.

Conclusion: Dr Ambedkar never felt hesitation or shame to call a spade a spade. He burnt Manu Smriti which categorized people into thousands of sub castes and which he felt was the reason for the suffering of the untouchables. When there was heat and fire on the debate on the bill relating to the Andhra issue on September 03, 1953 Dr Ambedkar declared in the Parliament "people say that I framed the constitution. I hate it fully. I will be the first person to burn the Constitution". Now let it be the duty and responsibility of every citizen of India to weigh every issue of the country faces and analyze the pros and cons and strive to stem the oppression and injustice ,inequality and inequity and discard and disharmony. He was awarded Bharatha Ratna and he was really a Jewel of India.

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The Greatness and Genuineness of Dr. B. R. Ambedkar

Dr. T. Ashok,

Associate Professor, Andhra University Campus, Kakinada

Abstract: History produces few people who leave such an indelible mark on the society that their life comes to be seen as a metaphor for liberty, as an icon for progress and change. One such person, who was a rare combination of immense knowledge, exceptional political prowess and an unwavering commitment to social change, was Dr B.R Ambedkar. It is no wonder that everyone called him 'Babasaheb', out of love and admiration. Bhimrao Ambedkar was the lion-hearted man who fought for equality, justice and humanity.

Keywords: Greatness, Humanism, Social Reformer, Untouchability

Narration

Greatness and Genuineness of any person can be measured by the relation between what one professes and what is the truth, what one professes and how much of it one applies to oneself, and what effect one's words and deeds have on the society at large. In order to enhance human wisdom it is imperative that we keep on assessing the greatness of the great men of the past- not with intent to idolize, glamorize or demean them, but to unravel the hidden truths. This historical wisdom shows the path of progress to the new generations and gives them opportunity to choose their ideals. This analytical wisdom is also necessary to prevent the stagnation and decay of a society. As we are going to celebrate another birthday celebrations of Dr. B. R. Ambedkar, it is high time to attempt an assessment of the effect of thoughts and deeds of one of the greatest sons of our country.

Dr. Babasaheb Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great national leader and patriot, a great author, a great educationist, a great political philosopher, a great religious

guide and above all a great humanist without any parallel among his contemporaries. All these facets of Dr. Babasaheb Ambedkar's personality had strong humanistic underpinnings.

Among the galaxy of social reformers and philosophers in India, Bharatha Ratna Dr. Ambedkar, reverentially and most affectionately called 'Babasaheb Ambedkar' occupies a prominent place in the annals of India's social history. He is the multi-dimensional personality blessed with historical vision. He is worshipped as the darling of depressed masses and the touchable god of untouchables. He victoriously championed the cause of dalit emancipation and emanated as the dedicated protagonist of weaker sections. His bitter experience as a born untouchable, progressive western liberal education, extensive reading and research, wide mass contacts provided him with the required perspective, theoretical frame and the depth and dimension for understanding and subjecting to a critical analysis any problem will be social, political or economic. He was a rare blend of a scholar, thinker, writer, legal luminary, constitutional expert, champion of the



down trodden, a great emancipator and above all a committed humanist. He became the driving force of prosperity, perennial fountain of inspiration and a haven of hope for the untouchables. He is the tallest and foremost among the modern Indian leaders who stood relentlessly and steadfastly against casteism.

Dr. B.R. Ambedkar rose to eminence as a social reformer and a leader of the Depressed and Suppressed Classes of India. He worked hard for the upliftment of the downtrodden as they were living in social, economic, religious and political disabilities. The Indian society, according to him was a most undemocratic society, where the people were compartmentalized into classes and castes, not according to aptitude, ability or profession but because of birth. The main aim and mission of Ambedkar's life was to try to lead the Depressed Classes towards a higher social, political and economic status and to free them from the stigma of Untouchability that lay upon their foreheads. He desired to secure for the Depressed Classes, complete equality.

Ambedkar realized that this was an extremely difficult aim; he would have to plan an all-round attack on the system of Caste and Untouchability. The first step in this direction would be for him to explain in a convincing manner the defects, shortcomings, and evil impacts of the caste-system and how they hindered the removal of Untouchability, apart from leading to dismal, negative, disunited and separatist trends in the Hindu Society. He wrote a number of books for this purpose. But the greatest contribution of Ambedkar lies in the fact that as a leader of the Depressed Classes,

he was able to awaken them to an awareness of their lowly existence and the life of degradation and ignominy that they were leading. He made them conscious of their weakness and told them how these rendered them powerless. He enthused in them a new spirit of restlessness, a questioning attitude and a determination to have justice done. It is on this account that he is known as a regenerator of their spirit and the inaugurator of the self-Respect Movement among the Untouchables. He made them conscious of their united strength and their power to vote. He organized them and led them to agitate in a peaceful manner for the vindication of their rights. "Education, Organization and Agitation" were the key-words of his Self-Respect Movement.

He had aroused and awakened them against social injustice and installed in them the spirit of self-reform, self-emancipation, self-reliance, self-respect and self-confidence. He tried to free their minds of the inferiority complex that these people had because of their belief that they belonged to the lowest strata of the Hindu society, and which was inculcated in their minds by custom and usage, sanctioned by religion. But this was only the spadework for future reforms. Immediately he laid great emphasis on education-schooling for the Depressed Classes children and all possible facilities like hostels, libraries, books and stationery. Ambedkar himself was instrumental in getting a number of such institutions opened.

Ambedkar told the Depressed Classes that they should stop observing caste and Untouchability among themselves. "Charity must begin at Home". He encouraged them to



participate in inter-caste dinners and contract marriages amongst the various untouchable castes' ranks. If they could not do this, they would not be just on their part to ask the Hindus to do away with the institutions of caste and untouchability. Ambedkar himself never missed any opportunity to attend such inter-Caste feasts and marriages. He organized them for joint action, on peaceful and constitutional lines. He trained them for Satyagraha. He made them conscious of the power accruing from their right of franchise. He brought about a great change in the life, outlook and general behaviour of the Untouchables.

While Ambedkar carried on his work in the direction of arousing the Depressed Classes to the injustice involved in the caste-system and untouchability, he also carried on the work of organising them for agitation against these social wrongs. He worked equally hard right from the beginning of his career to stress upon social legislation for the Depressed Classes. He believed that while efforts for social reform must continue steps should be taken to bring about a change in the attitude of society and departure from the existing norms of behaviour.

His love for the Depressed Classes was unbounded. He was very sad in the later years of his life it is stated, because there would be not proper leader for "these poor ignorant people" after he would die, and also because the fruit of his labour had reached the educated persons more than the uneducated. Ambedkar stated: "I have not been able to fulfil my mission. I wanted to do more for the Scheduled Castes People, and to see them as a governing class in my life.

Whatever I have been able to do, is being enjoyed by the educated people. I now wanted to divert my attention to the uneducated masses, but life seems short. The second worry to my mind is that I wanted that somebody from the Scheduled Castes should come forward and take the responsibilities from me. There, however, seems none to shoulder such a heavy responsibility".

His contribution in attempting to elevate the mental, moral, physical, religious, intellectual and political standards of the Depressed Classes cannot be underestimated. But that was not at all. He had wanted to expose and explain the defects like the caste system and untouchability that had crept into the Hindu society through the ages; and how they were weakening its structure and demoralizing the Hindu Society in general. As early as 1916 he had studied the problem of caste and written his paper on its origin growth and spread. In 1936 again he made a complete exposition of caste in his lecture "Annihilation of Caste." The purpose of both these writings was largely fulfilled, it must be realized. It led to an introspection attitude among the progressive Hindus, and also among the social reformers.

Trained as an economist and a lawyer, he is credited to be the key ideologue of institutions that form the backbone of India, of institutions such as The Reserve Bank of India and of nothing less than edifice of this nation - the Constitution of India - the drafting committee of which he chaired.

It is indeed the contribution of Dr Ambedkar that the commitment towards liberty, fraternity and equality through the means of non-violence and democracy, has become a central



characteristic of our constitution. He categorically stated while addressing the constituent assembly (November 25, 1949) that, "Political democracy cannot last unless there lies at the base of it social democracy, which means, a way of life which recognize liberty, equality and fraternity as the principles of life."

It was this ideology that was transmitted in institutions of higher learning which absorbed from him just as a fertile land absorbs from a fountain-spring. Especially those with which Dr Ambedkar was directly associated with, such as the Elphinstone College and Sydenham College in Mumbai, Ramjas College at the University of Delhi and even internationally, the Columbia University and the London School of Economics have ever-since celebrated the intellectual prowess of Dr Ambedkar from the times he was associated with them. Globally, where liberal student activism meets politics, often Dr Ambedkar is recalled as a source of eternal inspiration.

In the domain of politics, Dr P Kesava Kumar has aptly described that one can see "Ambedkar's association with the grand political streams such as liberal, radical or conservative through his writings... At the same time he differentiates himself with these three dominant political traditions." The core of political thinking of Ambedkar is contained in two of his statements: 1. "The rights are protected not by law but by social and moral conscience of society", and 2. "a democratic form of government presupposes a democratic form of society".

Dr. B. R. Ambedkar supported the progressive steps of socialism. He

thought that its practical application would facilitate the solution of the problem of the underprivileged. His burning desire for securing social, economic and political justice to the underprivileged class is quite evident in his brainwork of Indian constitution. He made the Indian constitution itself a socialistic. When K.T. Shah tabled an amendment to the first article of the constitution, read 'India shall be a secular, federal, socialist union of states' Ambedkar said that the amendment is superfluous. 'If these Directive Principles are not socialistic in their direction and in their content, I fail to understand what more socialism can be'. These socialistic principles are already embodied in our constitution.

According to him, caste - consciousness hampers all economic growth. It creates conditions which are harmful for collective efforts in agriculture and other activities. Rural development in the presence of caste relations would be against the principles of socialism. Therefore, the great feudal estates based on casteism must be broken up and the land be distributed to the people who till it and who can collectively produce things for the rapid progress of both cities and villages.

Dr. B. R. Ambedkar bitterly criticized the supremacy of the communal majority over caste minority. In India, the majority is a communal majority. Writing about this quandary he says, 'no matter what social and political programme it may have, the majority will retain its character of being communal majority. The British type of executive will make the minority community a subject race. Such a state of affairs cannot be called democracy. It will have



to be called imperialism. Ambedkar asked; 'what would be swaraj to the untouchables? In addition to the hostile administration, there would be an indifferent legislature and a callous executive. So, under swaraj the untouchables would have no way to escape from the destiny of degradation which Hindus and Hinduism had fixed for them.

Ambedkar while commenting on class structure stated that the recognition of the class structure of society an 'undemocratic and unrealistic'. He denounced the sanctity of the class structure of the society. He remarked, 'the isolation and exclusiveness following upon the class structure creates in the privileged classes the anti-social spirit of a gang'. Under this sorry state of affairs Ambedkar considered it to be the mission of his life to promote a social movement which would transform the entire social structure and liberate the depressed masses in India. The character of his social movement as an instrument of social change took the form of challenge, protest confrontation, aggression and revolt. Ambedkar, unlike others, structured his movement upon a critical, historical and scientific study of the problems of the depressed classes. He was not only a visionary but also a revolutionary of his age. Restoration of the dignity of man and his right to equality was his consuming passion. He, in his mission rejected all that opposed to his social goal of restoring the dignity of man and accepted what was conducive to the attainment of this social ideal. When he started his march towards this ideal he found that Hindu religion with its social traditions which were highly orthodox was the main hindrance. He first accepted to reform the Hindu

religion and tradition but was found to be in palatable and hence he was left with no alternative but to leave Hinduism and embraced Buddhism.

While examining the role of Dr. B.R. Ambedkar in the making of the Indian constitution, one has to take into account his two distinct and different capacities i.e. 1) as champion of the untouchables and 2) as a constitutional expert and chairman of the Drafting committee. His entering into the Constituent Assembly opened up new vistas for putting his talents at the disposal of the nation. He strove his utmost to incorporate into the constitution such provisions as would help establish a new social order based on the lofty principle of political, social and economic justice for not only the depressed classes but to one and all. Specifically, whenever a question of untouchables and the down-trodden came up, his heart would flow out for them in full measure. He would go to any length to rehabilitate them and get them maximum political advantage and protection for them. But as a great constitutional expert, he was playing his role as a great constitutional expert.

Ambedkar devoted himself to improving the lives of untouchables. He soon found himself in conflict with Gandhi, who had declared himself an untouchable by choice. They disagreed at both the symbolic and the practical level. Both men recognized the power of abandoning the term "untouchable". Gandhi proposed Harijans (people of God) as a substitute. Ambedkar rejected Harijan as patronizing, preferring the term dalit (oppressed). Gandhi wanted to improve the lives of Untouchables by appealing to caste Hindus to abandon untouchability.



Ambedkar recognized that it was easier to change laws than to change people's hearts and heads. He preferred to lead dalits in campaigns designed to improve access to education and to secure basic civil and religious rights, including the right to use the public water system and to enter temples.

In 1935, after an unsuccessful five-year campaign to gain the right to enter Hindu temples, Ambedkar decided if you can't beat them, leave them. He declared "I was born a Hindu, but I will not die a Hindu" He urged untouchables to "change your religion", reject Hinduism and convert to a religion that doesn't recognize caste or untouchability. Both Christianity and Buddhism fit the description, but Ambedkar leaned toward Buddhism, which had ceased to be a living religion in India when Muslim invaders destroyed its temples and monasteries in the twelfth century, On October 4, 1956, after twenty years of study and writing on the subject, Ambedkar and thousands of other dalits converted to Buddhism in a massive ceremony. In the following years, more than four million dalits declared themselves Buddhists and stepped outside the mental framework of the caste system.

Ambedkar fought bitterly with Gandhi and the Indian National Congress on issues of dalit rights and representation throughout the 1930s and 1940s. But when India achieved independence, Nehru named Ambedkar India's first Minister of Law. More important for the position of dalits in independent India, the new nation's temporary assembly elected Ambedkar chairman of the committee that drafted its constitution. Under his leadership, the constitution legally abolished untouchability and

included safeguards for depressed minorities.

Since independence, India has implemented affirmative action programs for the benefit of what are officially called the "Scheduled Castes and Tribes". In 1997, fifty years after independence, India elected its first dalit president—an event what would have been unthinkable during Ambedkar's lifetime. As Babasahed was from an untouchable caste so he knew what it feels when people discriminate you without any fault of yours. He did a great job in removing such social issues in India. Bahishkrit Hitakarini Sabha was the first organized attempt from his side to uplift the untouchables. He wanted to educate them for a better life. After this many public movements and marches had been initiated under his leadership that was meant to bring equality in the society.

Not only this, formation of the Reserve Bank of India in 1934 was also based on the ideas of Babasahed that he had presented to the Hilton Young Commission. He was a trained economist of his time and even written very intellectual books on economics. Amartya Sen who is a Nobel Prize winner in economics had said that Ambedkar is his father in economics.

Conclusion:

The greatness and genuineness of Dr. B. R. Ambedkar is beyond question and beyond compare and so is his success in his mission to uplift the Dalits. Dr B. R. Ambedkar was truly a builder of a nation and a global leader instead of just a Dalit leader. He is the one who had given the principles of social justice. Today India



needs greater leaders like him to compete and stay ahead at global level.

Ultimately, Ambedkar fought in order to abolish untouchability or other types of political and economic discrimination, it is necessary to change not only laws but also people's hearts. Ambedkar recognized that it was easier to change laws than to change people's hearts and heads.

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Dr. B. R. Ambedkar's thoughts on Democracy and Indian Constitution

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Abstract: Democracy, from layman's perspective is nothing but freedom, liberty. However, to understand the true meaning and importance of the concept of Democracy through the lenses of legal luminaries like Dr. B.R. Ambedkar. This research article is an attempt to analyse the views of Dr. B. R. Ambedkar on Democracy and to study its reflection in Indian Constitution and judicial decisions. Analyzing the idea of democracy of Ambedkar in details, it can be found out that Ambedkar had unshakeable faith in democracy. In his conception of exploitation less society, democracy has an extra-ordinary role which he defined as 'one person, one vote'; and 'one vote, one value'. Democracy means empowerment of any person for participating in the process of decision-making relating to her/him, democracy means liberty, equality and fraternity - Ambedkar's definition of democracy had such a tone. This article gives closer and analytical insight into the thoughts of Ambedkar and provides an answer to the question of whether we, the Indian, achieve religious tolerance, human equality and freedom, true democracy, gender respect in the society, justice and peace in the light of political philosophy of Ambedkar whose memory will ever guide the nation on the path of justice, liberty and equality.

Keywords: Dr. Ambedkar, Democracy, Constitution, Judicial Decisions

Introduction

The term democracy is derived from the Greek words 'demos' and 'Kartos', the former meaning

the people and the later power. According to R.K. Kshirsagar, democracy is a form of Government in which the people rule themselves either directly or indirectly or through their elected representatives. In democracy sovereignty vests with the people in general. B.R. Ambedkar stood apart from his well-known famous contemporaries of India in three respects. First, being a great scholar, social revolutionary and statesman, he had in himself a combination of these attributes that one rarely possesses which made

him distinguished from other intellectual personalities of that time. As an intellectual, gigantic personality and creative writer, he had imbibed knowledge that was truly encyclopedic. The range of topics, width of vision, depth and sophistication of analysis, rationality of outlook and essential humanity of the arguments that he came up with made him different from his illustrious contemporaries. Secondly, Ambedkar never wrote merely for literary purpose. In his scholarly pursuit as in his political activities, he was driven by a desire to comprehend the vital issues of his time and to find solutions to the problems of Indian society. With this motivation, he intervened, at times



decisively in shaping the social, economic and political development of the nation during its formative stage. There was hardly any issue that arose between the early 1920s and the mid-1950s in India to which Ambedkar did not apply his razor-sharp analysis, whether it was the question of minorities, reorganization of states, partition, constitution or the political and economic framework for an independent India. The third unique aspect of Ambedkar lies with the nature and kind of questions he delved into. What is probably most important in a thinker and intellectual is not so much the answer they provide but the question they raised. Ambedkar raised the questions that were simultaneously relevant and uncomfortable. Relevant as they were critical for the nation-in the making and uncomfortable as very few were willing to acknowledge the existence of those issues. Ambedkar raised certain pressing issues in his characteristic style that no one was willing to take up or deal with.

"Unlike a drop of water which loses its identity when it joins the ocean, man does not lose his being in the society in which he lives. Man's life is independent. He is born not for the development of the society alone, but for the development of his self."— Babasaheb Ambedkar

Dr. Ambedkar states that, political democracy rests on four premises. They are:

- 1) The individual is an end in himself.
- 2) The individual has certain inalienable rights which must be guaranteed to him by the Constitution.
- 3) The individual shall not be required to relinquish any of his constitutional rights as a price of any privilege.

- 4) The state shall not delegate power to private persons to govern others.

All these points are absolutely important in Democracy. Thus according to Dr. Ambedkar the main objective of Democratic Government should be the welfare of individuals.

Dr. Babasaheb Ambedkar had very explicitly stated the conditions which are very much necessary for the successful working of democracy. They can be stated in brief as under.

- 1) Equality: For the success of democracy the first and foremost necessary element is Equality. He stated that there must be no glaring inequalities in the society. There should not be an "Oppressed Class" and there should not be a "Suppressed Class". He refers to Abraham Lincoln, who once said that "a house divided against itself cannot stand" and endorses the latter's statement. The entire Indian society was divided in caste system which was based on negation of human values and glaring inequalities in society. Dr. Ambedkar explained the evil effects of caste system as follows.

"Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu's public in his caste. His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden and morality has become caste bound. There is no sympathy to the deserving. There is no charity to the needy.

Thus Dr. Ambedkar said that caste was the root of undemocratic system and it was hurdle in success of Democracy. His idea of Democracy was based on principle of equality. According to him, "where equality is denied everything else may be taken to be denied".



2) Two party system: The second important condition for the successful working of democracy is the existence of strong opposition to the ruling majority. In Kingship there was no Veto Power in hands of people but in Democracy there is Veto power in hands of people. To avoid dictatorship and fascist tendency it is necessary in democracy to have two political party systems, one for ruling and other for opposition, to have counter check on ruling party.

3) Equality in Law and Administration: There must be not only equality before Law, but there must be equality of treatment in administration. The administration must be well responsive, responsible and impartial; and it must be well determined. It should command obedience to authority, "We must have a Government," he said, "in which the men in power will give their undivided allegiance to the best interest of the country. We must have a Government in which men in power, knowing where obedience will end and resistance will begin, will not be afraid to amend the social and economic code of life which the dictates of justice and expediency so urgently call for." He observed that, "the administration in India is completely in hands of Hindus. Their one aim is to discriminate against the untouchables and to deny and deprive them not only to the benefits of Law, but also of the protection of Law against tyranny and oppression. The result is that the Untouchables are placed between the Hindu population and the Hindu ridden administration, the one committing wrongs against them and the other protecting the wrong-does, instead of helping the victims." Discrimination in administration cause atrocity on Untouchables and depressed classes in India. Therefore Dr. Ambedkar wanted

equality in Law and Administration as one of the condition for success of Democracy.

4) Constitutional Morality: Dr. Babasaheb Ambedkar said that, "A Constitution which contains legal provisions, is only skeleton. The flesh of the skeleton is to be found in what we call constitutional morality." According to Dr. Ambedkar Constitution is important for success of democracy but more important was constitutional morality in polity and society.

5) No Tyranny of Majority: Dr. Ambedkar said, "The minority must always feel safe that although the majority is carrying on the Government, the minority is not being hurt."

The reason behind Dr. Ambedkar's this thought is that there is always clash between majority and minority for superiority. This leads to undemocratic situation in society.

6) Moral order: Dr. Ambedkar said, "A politician does not merely trade in politics, but he also represents a particular faith covering both the method as well as the metaphysics of politics." He further said that, "Politics has become a kind of sewage system intolerably, unsavory and insanitary. To become a politician is like going to work in drain.

According to Dr. Ambedkar Politics is the key of all emancipation. Therefore he asked depressed classes to capture political power. He emphasis for moral order in Politics just because he wanted Democracy to be implemented in true sense.

7) Public Conscience: According to Dr. Ambedkar Public Conscience means, "Conscience which becomes agitated at every wrong, no matter who is the sufferer; and it means that everybody whether he suffers that particular wrong or not is prepared to join him in order



to get him relieved." Dr. Ambedkar considered the condition but public conscience as essential condition for successful working of democracy because without public conscience democracy cannot be successful. It is the will of the people that makes healthy democratic atmosphere.

Democracy - an Ideal for Nationalism:

Ambedkar believes that for the success of machinery and modern civilization or for rational economic relationship, democracy is essential. A society, which does not believe in democracy, may be indifferent to rational human relationships. He thinks that a nondemocratic society may well content itself with a life of 'leisure and culture' for the few and a life of 'toil and drudgery' for the many; but a democratic society must assure a life of leisure and culture to each one of its citizens so that they may live a life of happiness, peace and prosperity. In the same breath what bothers Ambedkar as the greatest hurdle on the way to democracy is the widening of the gulf between the 'learned' and 'ignorant class' and 'leisure' and 'laboring class'. These are what he calls as '*national class distinctions*' that cannot be obliterated root and branch. Ambedkar's emphasis on the rational basis of economic relationship involves the two fundamental concepts: the concept of 'statesocialism' and the concept of 'constitutional law and parliamentary democracy'.

Features of Democracy :

As per thought of Dr. Ambedkar, following features are essential for democracy

- Democracy is an instrument of bringing about change peacefully.
- Democracy is a way of realizing drastic changes in the social and economic spheres of society.
- Democracy is much more than just a scheme of government.
- Its usefulness depends upon its relationship with the other spheres of society. Elections, parties and parliaments are formal institutions of democracy.
- Political democracy means the principle of 'one man one vote', this indicates political equality.
- Democracy means a spirit of fraternity and equality and not merely a political arrangement.
- Parliamentary democracy was based on liberalism.
- Parliamentary democracy emphasized on liberty and equality.
- Establishing democracy is a revolution. Which would be a revolution in the social structure and attitudes of the people.
- In the place of hereditary inequality, the principles of brotherhood and equality must be established.

Therefore, Ambedkar supported the idea of all-round democracy.

Conditions for success of democracy:

As per view of Dr. Ambedkar, following conditions must be fulfilled for the successful functioning of this form of government,.

- Political parties are necessary for the effective working of parliamentary democracy.
- Parliamentary government is known as responsible government mainly because the executive is constantly watched and controlled by the opposition.
- Equal respect and official status for the opposition.



- Neutral and non-political civil service.
- Democracy depends on many ethical and moral factors.
- A country must have a constitution.
- People and politicians must follow honest and responsible behavior in the society.
- Minority must feel free, safe and secure in the nation
- . Caste system could become the most difficult obstacle in the successful functioning of democracy.

BR Ambedkar's three warnings on democracy

Ambedkar issued three warnings, and believed paying heed to them was critical to ensure our democratic institutions did not get subverted.

- 1) The first warning was to do away with all methods of revolution, including the Gandhian method of Satyagraha.
- 2) The second warning was to avoid hero-worship, regardless of how great or tall the leader is.
- 3) The third warning was that India should not just remain content with political democracy, but strive for social democracy as well.

It is easy for us to think that these warnings were relevant during the dawn of a new democracy, when the future was uncertain, and they don't hold true for a democracy that is over 60 years old. However, it would serve us well to remind ourselves, that to hold on to what we have we should remain vigilant to all possible threats, including the ones mentioned above.

Conclusion: *Ambedkarism* is of great relevance to Indian society even today in achieving social justice, removal of untouchability, in establishing equality and freedom and true democracy. Democratic socialism is the key note of his political thought and constitutionalism is the only way to achieve it. It gives closer and analytical insight into the thoughts of Ambedkar and provides an answer to the question of whether we, the Indians, achieve religious tolerance, human equality and freedom, true democracy, gender respect in the society, justice and peace in the light of political philosophy of Ambedkar whose memory will ever guide the nation on the path of justice, liberty and equality. The ideals were national unity and integrity and a democratic and equitable society. In the views of Dr. Ambedkar "Indian Democracy is workable, it is flexible, and it is strong enough to hold the country together both in peace time and in war time." No one can doubt the workability and strongness of Indian democracy as prescribed by Dr. Ambedkar. Proper implementation and observance of rule of law and constitutional principles is the only solution to address this challenge.

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Dimensions of Issues and Challenges with Indian Federalism

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Abstract: Globalisation provides challenges as well as opportunities to federal systems such as India's. Federalism faces difficult challenges in the era of globalisation, since the latter has created pressures for reforms in economic and political organisation. Due to liberalisation of economy in the wake of globalisation, the states also desire economic development by allowing foreign direct investment and SEZ model of economic havens within their territories. It has given rise to multiple readjustments and structural changes in the economy of India.

Key words: territories, Globalisation, Constitution

Introduction

The decision to divide Andhra Pradesh raises important questions about federalism and the nation's future. This is the first time in India that a state is sought to be divided without the consent of the State legislature, and without a negotiated settlement among stakeholders and regions, and in the face of public opposition. All major federal democracies have in their Constitutions the provision that a state cannot be divided or merged with another state without its prior consent. This is the essence of federalism. Dr. Ambedkar said in his reply to the debate in the Constituent Assembly on states' rights: "The... charge is that the Centre has been given the power to override the States. This charge must be admitted. But before condemning the Constitution for containing such overriding powers, certain considerations must be borne in mind. The first is that these overriding powers do not form the normal feature of the Constitution. Their use and operation are expressly confined to emergencies only".

Centralised Planning

Although economic and social planning is found in the Concurrent List of the

Seventh Schedule to the Constitution, the Union Government enjoys unbridled authority over national and regional planning in India. Centralised planning, through the Planning Commission, now NITI Aayog appointed by the Centre, considerable preponderance in legislative power for the Union, the financial dependency of the states on the Centre's mercy, the administrative inferiority of the states make the states meek and weak. The States only fill the blank spaces meant for in the text for planning. There is no special planning commission for the states in India. It also adds to misery of states and pose smooth functioning of federal spirit across the country.

Language Conflicts

Diversity in languages in India sometimes causes a blow the federal spirit of the Constitution. There are 22 languages constitutionally approved in India. Besides, there hundreds of dialects are spoken across the country. Trouble arises when the strongest unit of the federation attempts to force a particular language on others. The tussle for official language in India is still a burning issue. The southern states' opposition to Hindi as the official language of India has led to deep-seated language crisis in India. It



throws dirt on the federal character of the Union of India.

Issue of Religion

India is a fine example of religious heterogeneity that sometimes gives rise to turmoil to weaken the federation. But the religious process need not be always divisive. So long as there is a reasonable tolerance on the part of the people and a genuine secular policy on the part of the government, religion may not cause imbalances in a federation.

Relative Economic and Fiscal Incompatibilities among the Units

Differences economic standards and relative economic and fiscal incompatibilities among the constituent states also pose a threat to a federation. The forces of imbalances in the field are demands for economic planning and development and for regional economic equality and financial autonomy of states. Demand for a financial equality of a region creates problems in a federation. In India some states are declared as poor and on the principle of equalization, are getting grants-in-aid. But the dilemma in a federation emerges that if the principle of equalization is adhered to, the national income and the total income growth will suffer. Again, if much attention is paid to economic development, equalization of all units cannot be attained.

Physical Environment

Physical environment may also create hurdles for a federation by affecting communication. A federation in which the lines of communication are long and difficult has to face the difficulty of keeping in touch with all the units. It is easy for creating misunderstanding and conflict and perhaps this was one of the important causes for the separation of the east wing from Pakistan. Moreover, in the absence of good communication, the poorer units tend to develop a

complex of neglect and feel that they are receiving less than their fair share of resources for development. In India, the North- Eastern states are having similar feelings and creating problems for the federation.

External Forces

External forces also create hindrances for a federation. The tension in North Eastern States in India is due to interference of neighbouring countries. China's claim on some portion of the territory of Arunachal Pradesh on LAC threatens the territorial integrity of India. The Tamil issue in Sri Lanka creates disruptive forces in India. The alleged Pak hand in Khalistan movement in the past also has a say in weakening the Indian federation.

Challenges from Globalisation

Globalisation provides challenges as well as opportunities to federal systems such as India's. Federalism faces difficult challenges in the era of globalisation, since the latter has created pressures for reforms in economic and political organisation. Due to liberalisation of economy in the wake of globalisation, the states also desire economic development by allowing foreign direct investment and SEZ model of economic havens within their territories. It has given rise to multiple readjustments and structural changes in the economy of India. Market-driven economy has largely redefined the erstwhile centre-state relations especially in economic spheres. Gradual deregulation of the Indian economy, has given rise to competition between the Indian states to secure investment, especially from foreign sources. It has had an adverse impact in accentuating regional imbalances, increasing the gap between have and have-not states. On one hand forward and developed states enhance their pace of economic



development through FDIs, on the other the backward states remain underdeveloped due lack of feasible socio-political economic environment. The latter needs assistance and cooperation in this regard by the Union Government. It will promote cooperative federalism in India. Also at the grassroot level the relationship between the state and panchayats is passing through changes due to all-penetrating effect of globalisation. There is a need for more decentralisation at each level for federalism to thrive. Globalisation has resulted in emergence of new concepts like 'New localism, people's empowerment etc. Globalisation has made both the centre and states active partners in establishing political stability and peace and harmony. The use of Article 356 has been drastically reduced since the onset of liberalisation in 1990.

Conclusion

Federalism or federal form of government is the most suitable form for a vast and pluralistic country like India. It tries to facilitate the socio-political cooperation between two sets of identities through various structural mechanisms of 'shared rule'. However, the because of above factors centre-state relations and the state autonomy have become the cardinal issues of the Indian federalism. The Sarkaria Commission in 1983 appointed by the Government of India to examine and review the working of the Indian Federalism did not make any useful recommendations for structuring the Indian federalism in a proper manner. This reveals the fact that even though our constitution is said to be a federal, but this overemphasis on the power of the federal government makes unable to deal effectively with socioeconomic challenges and strengthening national unity. There is

need for restructuring Indian Federalism to make it more viable and resilient in paving the way for promoting effective centre-state relation and perpetuating a federal tradition across the country.

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Ambedkar And Democracy: A Review with Reference to Radha Krishnan's 'Kalki'

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Abstract: Democracy is a system of government. It is an antonym to autocracy. Democracy is sometimes referred to as "rule of the majority". Democracy contrasts with forms of government where power is either held by an individual or by a small number of individuals. After independence in 1947, under the leadership of great democratic leaders, The Republic of India emerged as the world's largest democracy by electorate. According to preamble of our constitution, India is Sovereign, Socialist, Secular, Democratic, Republic. Socialist implies social and economic equality for all Indian citizens. Democracy is considered the finest form of government where the individuals have power to determine their destiny with their wisdom, consciousness and vigilance. But the future of Indian democracy is now being threatened by some ugly forces supporting provincialism, regionalism, religion, caste etc.

Key Words: democracy, political democracy, social democracy, provincialism, regionalism, religion

Introduction

Democracy is a system of government. Democracy is the most valued and also the indistinct political terms in the modern world. The ancient Greek word 'democracy' means rule by the *demos*, which can be translated as either 'the people; or 'the mole' depending on one's ideological preference. As Abraham Lincoln says it is the government by the people, of the people and for the people. In this system, the citizens exercise power directly or elect representatives from among themselves to form a governing body. Democracy is sometimes referred to as "rule of the majority". According to Larry Diamond, democracy is a well organised system to choose and the government through free and fair elections in which people actively participates.

The term Democracy is an antonym to aristocracy. The political system of Classical Athens granted democratic citizenship to free men and excluded

slaves and women from political participation. Democracy contrasts with forms of government where power is either held by an individual or by a small number of individuals. Karl Popper defined democracy in contrast to dictatorship or tyranny, thus focusing on opportunities for the people to control their leaders and to oust them without the need for a revolution.

India is the seventh largest (by area) and the second most populous country. After independence in 1947, under the leadership of its nationalist movement, the Indian National Congress, The Republic of India emerged as the world's largest democracy by electorate.

In India, Elections to its Parliament are held once every 5 years. India is governed under the world's longest written constitution. According to preamble of our constitution, India is Sovereign, Socialist, Secular, Democratic, Republic. In this statement, Socialist implies social and economic



equality for all Indian citizens. This guarantees equal opportunity and equal social status where as Democratic means the government is a democratically elected, the head of the government (Prime Minister) is elected by the people. Democracy is considered the finest form of government where the individuals have power to determine their destiny with their wisdom, consciousness and vigilance. As it is not possible for all the individuals to participate in the government in a big country like India, they should elect, at regular intervals, their representatives who form the parliament and legislates. But the people who participate in the election of their representatives must be educated enough to see what is good for them.

Indian democracy:

After many years of colonial British reign, India became free only in 1947 and then planned its democratic government. In the following years, India had its constitution and it was declared that India is a democratic federal republic. This constitution has given us the right to choose our government. It has given us some rights like freedom of speech. On the 26th of January 1950 onwards India would be a democratic country in the sense that India from that day would have a government of the people, by the people and for the people. The first democratic election on the basis of universal adult franchise was held in 1952. However, during that election, the people of India did not really have the necessary consciousness to understand democracy. However, the entire election process was held through a democratic process.

Democracy has made the people aware of their duties and responsibilities. In Indian democracy, there is the party

system that brings order in the sphere of politics and administration. Democracy, in a vast country like India, will survive if people are made conscious of their own duties and responsibilities with the inspirations and efforts of the leaders who should stand united irrespective of their political ideologies for the integrity of our country.

Jawaharlal Nehru had seen Indian Independence as an opportunity to build a “prosperous, democratic and progressive nation and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman”

B.R. Ambedkar had defined democracy as “a mean to bring about a significant change in the living conditions of the depressed without resorting to bloodshed”

But the future of Indian democracy is now being threatened by some ugly forces supporting provincialism, regionalism, religion, caste etc. Whatever may have been the vision of India’s founding fathers, Indian democracy has not lived up to their expectations.

Ambedkar’s View on Democracy

Bhimrao Ramji Ambedkar was born on 14 April 1891 as the fourteenth child of ramji Sakpal and Bhimabai. His mother died when he was very child. He passed his matriculation in 1907. Ambedkar got an opportunity to go abroad for higher studies. He left for Columbia University in 1913. Later, he went to London school of economics in UK in 1916. Ambedkar came back to India in 1917 and joined as military secretary to the maharaja of Baroda. He started his career as a lawyer in the Bombay high court in 1923. Ambedkar emerged as one of the leaders of nation and champion of the



untouchables in 1930's and 1940's. He was active in political life till his death in 1956. He was appointed as law minister in the independent India and chairman of the drafting committee of the Indian constitution. Ambedkar's writings and speeches were published in seventeen volumes. He emerged from these writings as a constructive social philosopher with originality of thought.

While addressing the constituent assembly on November 25, 1949, BR Ambedkar said India had known democracy as some form or other much before the British arrived. He used the example of Buddhist Bhikshus, Sanghas and emphasized that their functioning was in many ways similar to a modern parliament.

Ambedkar says

"But my mind is so full of future of our country that I feel I ought to take this occasion to give expression to some of my reflections thereon. On 26th January 1950, India will be an independent country. What would happen to her independence? Will she maintain her independence or will she lose it again? This is the first thought that comes to my mind. It is not that India was never an independent country. The point is that she once lost the independence she had. Will she lose it a second time? It is this thought which makes me most anxious for future. What perturbs me greatly is the fact that not only India has once before lost her independence, but she lost it by the infidelity and treachery of some of her own people."

Democracy according to Ambedkar is of two types. One is political democracy and the other is social democracy. He further argues that 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. Though in politics we will have equality, we have inequality in social and economic life. In politics we will be recognizing the principle of one man one vote and one vote one value. Social democracy means a way of life which recognises liberty, equality and fraternity as the principles of life.

Ambedkar issued three warnings for the sustainability of Indian democracy. If we wish to maintain democracy not merely in form, but also in fact, we must understand and digest the three warnings of Ambedkar to retain democracy in India. **The first** warning was to do away with all methods of revolution, including the Gandhian method of Satyagraha. The two methods of revolution are violent and non-violent separately. Gandhian methods, on the other hand, have been more common, with far greater acceptance. **The second** warning was to avoid hero-worship, regardless of how great or tall the leader is. Ambedkar believed hero-worship was a sure way to the degradation of democratic institutions, and would eventually lead to dictatorship. There is nothing wrong in being grateful to great men who have rendered life-long services to the country. But there are limits to gratefulness. **The third** warning was that India should not just remain content with political democracy, but strives for social democracy as well. B.R. Ambedkar said if we as a society continue to deny equality in our social and economic life, then this could one day become a threat to our political democracy. It is easy for us to think that these warnings were relevant during the dawn of a new democracy when the future was uncertain for democracy in India.



We must begin by acknowledging the fact that there is complete absence of two things in Indian Society. One of these is equality. The second thing we are wanting in is recognition of the principle of fraternity. 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. It is a difficult thing to achieve. For Ambedkar, constitution is a document which has the vision to make India a nation and the society the democratic.

Dr.sarvepalliradha Krishnan in his book '*kalki*' discussed the word democracy in the topic politics. According to Radha Krishnan, democracy has broken down in Italy, Spain, Russia and China. Indian welcomed democracy as a release from autocratic rule but its working today is not satisfactory. Even though Ambedkar expected India be democratic politically, in its actual working democracy does not permit a country to be governed by its ablest men. It is an age of mechanical politics. Ambedkar believed that there will be no political democracy if there is no social democracy. Radha Krishnan believed that there can be no political equality where there is so much economic inequality.

According to Radhakrishnan, democracy in its actual workings is anti-democratic. Democracy succeeded in several countries simply because it is not true democracy but still it is an ideal. Democracy is not a natural state but an ideal to be achieved through effort and education. Democracy does not mean that we are all equal. Men are born unequal in physique and intelligence. Development of one's physique is uncertain but with the improvement of the intelligence of the voters and honesty of the leaders, democracy may become more successful.

Conclusion:

As Abraham Lincoln says, democracy is the system of government by the people, of the people and for the people. All the people can't participate in government. So people have to elect representatives who will form the government behalf of the people. The people who elect the representatives should know well whom they should elect. Leaders should be honest for maintaining the democracy. It seems democracy succeeded in many countries as it was kept as an ideal. Its practice is not satisfactory. Ambedkar says democracy in politics is not enough, there should be social democracy. Until the people and leaders realize the importance and necessity of democracy, it remains only an ideal for the name sake.

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Dr.B.R.Ambedkar: Revolutionary and Statesman of India

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Abstract: Dr. Ambedkar became the instrument of Indian history to set its seal upon the Indian Constitution as the new Manu attacking against the wrong charters of rights allowed to upper classes and inhuman denial of rights to lower classes sanctified by the ancient *Manu Smriti*. Dr. Ambedkar, like so many of us, reposed his faith in adult franchise and included it in the Constitution. Ironically, he was defeated by the same people who got their right to vote from that social charter of progress and equal political authority in the very first election held under adult franchise.

Key words: Constitution, national leader, adult franchise

Analysis:

Dr. B.R.Ambedkar was a rare combination of a scholar, revolutionary and statesman that we rarely come across in democratic societies. His political career found its early triumph because he fought relentlessly against the caste system and untouchability prevalent in Hindu society. In his struggle against the caste system, he disagreed completely even with Mahatma Gandhi, the noblest national leader. For Ambedkar, the uplift of the downtrodden, particularly of the Depressed Classes, was a mission. He thought that it was imperative that India adopt humane and progressive social standards to justify her claim for *Swara*. His position as Law Minister, his acknowledged scholarship in law, and his championing, for decades, of the cause of the suppressed classes, were responsible for his choice as the Chairman of the Drafting Committee of the Constituent Assembly and for piloting the Draft Constitution of Free India. Thus Dr. Ambedkar became the instrument of Indian history to set its seal upon the Indian Constitution as the new Manu attacking against the wrong charters of rights allowed to upper classes and

inhuman denial of rights to lower classes sanctified by the ancient *Manu Smriti*. Dr. Ambedkar, like so many of us, reposed his faith in adult franchise and included it in the Constitution. Ironically, he was defeated by the same people who got their right to vote from that social charter of progress and equal political authority in the very first election held under adult franchise. Today after that gross misuse, them asses have been awakened to new political consciousness by the ennobling social instrument of adult franchise and are hastening to raise statues and hold celebrations in his honour.

I came to appreciate the profound scholarship and originality of Dr. Ambedkar as an economist in 1928, when I read his book on the *Problem of the Rupee*. Later, I admired his writings on the problems of "federation" and "states' rights".

His speeches in the First Round Table Conference brought him 'prominently into the arena of Indian politics. We then realized how great" a leader he was. Unlike other leaders of the *Harljans* and



other backward classes, he did not oppose the demand for national freedom. Lest it perpetrate the centuries-long supremacy of richer classes and higher castes. He complained that the 1857 proclamation of Queen Victoria and the consequent British policy of non-interference in our social and religious matters were responsible for the continued suppression of all the lower castes and depression prevailing in their minds and their status. So he boldly declared that the sooner national freedom came and the British left, the better it would be for all the millions of the suppressed and backward classes of India.

The British Government chose him as a delegate to the Round Table Conference and failed to invite me to it because they assumed that he would oppose the national demand for *Swaraj* like other leaders of the Depressed Classes whereas they knew my pronounced pro-Congress views. Once he was in the Round Table Conference, he shocked the rulers by his independent approach and demand for immediate and full freedom. I attacked the British in my Assembly speech for going ahead with the Round Table Conference without the Congress while keeping Gandhiji in jail. Then I went to England to campaign for the Congress demands. .

The historic speech of Dr. Ambedkar in the Round Table Conference brought us together. It was exactly for similar reasons that I had persuaded myself to join the Congress struggle for freedom and had abstained from joining the anti-Brahmin movements and platforms. Thereafter, we met frequently in London and found how much we had in common regarding our thoughts, readings of history, and political understanding.

We felt that the *socialist* approach would be best for India. We wanted Fundamental Rights, equal social and political privileges for all the people and ban on forced labour and untouchability. He felt that Gandhiji might stand between the underprivileged people and their, all-round emancipation and social progress because he believed in *Sanathan Dharma*. I argued that irrespective of many of his sayings which merely echoed our traditional social beliefs, Gandhiji was essentially a social revolutionary and he would not hesitate to oppose many of the *Puranic* edicts and faiths, if he found them to be obstacles to the social liberation of the masses: Dr. Ambedkar would not agree with me. Yet, we continued to meet and gained each other's confidence because we were kindred spiritsthose defeated and suppressed masses accept their degraded, pitiful economic and social status and loss of political power as part of their *Karma*, and as the God-ordained rule of their collective and individual existence.

He was determined, as were Barrister Ramaswamy of Andhra, and E.V.Ramaswamy Naicker and Annadurai of Tamilnadu, to do his best to arouse the masses against this terrible state of affairs and make them rise in revolt against that social order. It was because of that volcanic impatience of theirs that these three great social revolutionaries felt so dissatisfied even with the constructive, albeit revolutionary, work of Gandhiji and which compelled so many of us to make the so-called *Sanatanists* themselves to review their social faiths and religious edicts and accept our political cult of humanism, in which there could be no untouchability, no slavery, no *Karmasanctioned* beliefs in social,



economic or political superior or inferior status or privileges for some and disabilities for others.

It stands to the great credit of Dr. Ambedkar that neither Viceroy's Executive Councillorship nor Cabinet Ministership could induce him to abandon his studies and writings in the cause of social awakening, religious revolt and reconstruction of the mind of the masses of India, especially the *Harijans* and other Depressed Classes. His masterly thesis on *Shudras*, which was prepared and placed before the people when he was in high positions of Government, is a challenge to the traditional historians and *Puranic Shastris*.

He realized, like most of us, that the centuries-old sense of inferiority had dwarfed the mind and social status of Depressed Classes and could be hardly banished through mere cultural and intellectual enlightenment and counter-brain washing. So he concluded that both economic and political rights would have to be conferred upon them. Hence his enthusiastic support for the Congress proposals for Fundamental Rights and Directive Principles.

Dr. Ambedkar sincerely felt that it would be impossible for him as well as for many others to liberate the Indian masses from the all-pervading and ideologically overwhelming *Puranic* atmosphere of Hinduism as long as they were allowed to remain Hindus. So he decided to lead them out of the Hindu fold and help them to accept the Buddha and Buddhism as their ideal and best alternative religious and social approach. He himself became a Buddhist and persuaded a large number of *Harijans*,

principally among Maharashtrians, to embrace Buddhism. He thus achieved spiritual liberation and sociopolitical satisfaction - so sincere he was in his beliefs and revolutionary urges.

He hated the historical injunction of separate quarters for *Harijans* in our villages, which, in towns, had taken the shape of American ghettos for Negroes. He protested against social separation. When Gandhiji tried to overcome that social stigma by offering to reside in the *Bhangi* colonies and persuaded his followers to do the same, Dr. Ambedkar reacted unfavourably, by warning *Harijans* against such reformist moves. Thanks to his outcry against that historical segregation, the Planning Commission is now trying to develop cosmopolitan housing colonies for the poor.

Dr. Ambedkar realized that for a very long time to come, most of the *Harijans* and Depressed Classes are bound to be wage-earners and in the lower middle classes. Their interests could be protected through measures which improved the general conditions of labouring classes. Hence he was convinced and passionate champion of labour unions and legislations. Dr. Ambedkar worked for years for labour welfare in the Bombay city. He knew how I had been devoted to the cause of industrial and agricultural labour, how I had been pleading that the ILO should work for the protection of agricultural labour, and how I had worked more or less successfully for the abolition of forced labour and contract labour. When he was the Executive Councillor for labour, he sought my cooperation on the Tripartite Labour Conference. He encouraged our villager



and my associate *Harijan* the late B. Manikya Rao, a technician who was trained in England. Both Dr. Ambedkar and I failed to get elected to the first Lok Sabha because we had rebelled against Jawaharlal Nehru and the Congress monopoly of political power even long after *Swaraj*. We were dissatisfied with) awaharlal's neglect of the claim of the masses for first priority to employment, housing, health, education, and lands.

He was growing weak in health even before he resigned from Congress and stood for election to the Lok Sabha as an Independent. He fell ill a few months after he came to the Rajya Sabha. He had to return in haste from the USA because of arthritis, after receiving honorary LL.D. from Columbia University, his *A/rna Mater*. Just a few days before he breathed his last, he exclaimed to me, as he was slowly going out of the House, "Ranga, I am a dying man, I am too ill". Such was the unique courage of that great scholarly, revolutionary statesman. Dr. Ambedkar was a unique phenomenon. He was truly a colossus, humane and progressive. He is an ideal for the younger generation of India to follow.

Conclusion : It is true that the Constitution of India was the work of many wise democrats who genuinely wished for the rapid progress of the masses of India. Its legal framework and phraseology was the handiwork of many a distinguished jurist like Alladi Krishnaswami Ayyar, K.M. Munshi and others. Yet, the discerning social revolutionaries and political progressives would be able to realize, if they study the many scholarly and feeling speeches Dr Ambedkar made in the Constituent Assembly, how erudite, independent and

far-sighted his contributions were to the shaping of our Constitution. He was a true democrat, and so he sponsored the clauses as framed by the majority of us in the Constituent Assembly. But he was bold enough to express his own views, whenever he disagreed with the proposed clauses or their phraseology. Truly was he hailed as the modern Manu, especially because, he, a scion of the defeated peoples who were banished from touch; sight, and even hearing of 'cultured' people, as sanctioned by the injunctions of ancient Manu, came to be the official draftsman and spokesman for the Constitution of free India, which was a reversal of India's inhuman social heritage. He lived thus as a humane pointer to the future social democracy of independent India.

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Dalits rights are Human Rights

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Abstract: Human Rights is a gift of contemporary human thought to culture and civilization of the present era. The struggle to promote, protect and preserve human rights changes and holds continuity in every generation in our society. The subject being basic to human thinking across the globe is varied and wide as human being themselves. The Indian Constitution banned the practice of untouchability under Article 17 and the Schedule Caste. B.R. Ambedkar was a central figure in the struggle for Indian independence, the architect of the new nation's constitution, and the foremost champion of the civil rights of the "untouchable" class to which he belonged.

Keywords: human rights, dalits, constitution

Introduction

Human Rights is a gift of contemporary human thought to culture and civilisation of the present era. The struggle to promote, protect and preserve human rights changes and holds continuity in every generation in our society. The concept and practice of human rights is the hallmark of any modern society. Since time immemorial, the story of human rights has been the story of human wrongs. It is perhaps to contain and curtail the wrongs by one human being or a group or a body of human beings against the other individual, or a group of beings against the other, that the institutions like family to society as a whole come into existence. Man is born to be free and all that he must do is that be devoted to the wellbeing of human every kind of human being-of whatever race or religion, caste or creed or whatever sex and in all societies, developed and underdeveloped, traditional or modern. This truth this great objective, belongs equally to everyone.

The concept of Human rights

The subject of human rights has agitated the minds of human beings in all ages, but the concept of human rights has been undergoing a change over different ages.

The subject being basic to human thinking across the globe is varied and wide as human being themselves. The Indian Constitution banned the practice of untouchability under Article 17 and the Schedule Caste/ Schedule Tribes (Prevention of Atrocities Act), 1989 was introduced to combat persecution and discrimination against Dalits and Adivasi (tribal) people. Despite the existence of these strong legal provisions, Dalit and Adivasi populations have found it virtually impossible to access their rights through the legal system. In this context, the Dalit and Adivasi Rights Initiative provides legal aid and rights-awareness to members of Dalit and Adivasi communities and uses the law to ensure that the violation of Dalit and Adivasi rights are addressed through the legal system.

Human Rights Situation of Dalits

There has been a dereliction of social, cultural and civil rights which is practiced through religious sanctions and sanction of the law books or the Dharmashstras. According to Manusmriti; the untouchables had not only religious and cultural disabilities but they were simultaneously not allowed to have possession of wealth since Shudra



could torcher a Brahmin. In the contemporary times, untouchability continues to be practiced today against Dalits. In everyday life situation, ex-untouchables subjected to segregation, insult, humiliation and frustrations. In this regard, earlier studies of J.M. Freeman's study of Bauris in Orissa village reveals that in everyday social life Bauris are suppressed, cheated, insulted and used by so called upper/high caste. Similarly, a study concluded by Lal and Nahar in Rajasthan noted that the upper caste by and large do not accept water from utensils of scheduled caste and accessibility to temples is debarred.

Role of Ambedkar in Upliftment of Dalitas in India

ambedkar told his people to stay calm and not retaliate. the same high caste Hindus performed rituals to 'purify' the 'defiled' water. Ambedkar vowed to offer a Satyagraha and re-establish his people's right to use water from the same tank. However, after passage of time, the 'Chavdar Taley' water dispute that was referred to the Bombay High Court (1927) pronounced its final verdict in favor of the depressed classes.

On 25 December the same year, thousands responded to Ambedkar's call. Speaker after speaker spoke, passions rose and the vast gathering waited for the Satyagraha to begin with intense anticipation. The Satyagraha was deferred when the matter was referred to the court.

Ambedkar's major contribution towards reconstituting the Indian social structure was dismantling the hierarchical Indian society based on astrictive and particularistic cultural traits and

establishment of parliamentary democracy. He saw that democracy would ensure equality, liberty, fraternity, prosperity and happiness to common man. Therefore, he emphasized that social and economic democracies are sine qua non for a successful political democracy. But, he cautioned against leaders taking a superficial view of democracy.

Ambedkar thoughts in human rights

B.R. Ambedkar was a central figure in the struggle for Indian independence, the architect of the new nation's constitution, and the foremost champion of the civil rights of the "untouchable" class to which he belonged. He spoke and wrote ceaselessly on behalf of "untouchables," but his passion for justice was wide-ranging; in 1950 he resigned from his position as the country's first Minister of Law when Nehru's cabinet refused to pass the Women's Rights Bill. His actions and writings have been essential in empowering Dalits with dignity, self-respect, social consciousness, political identity, and the motivation to fight for their basic human rights. Highly revered as a father-figure to Dalits—he is respectfully referred to as "Babasaheb"—Ambedkar's life and work are a constant inspiration to the Dalit Movement and provide the foremost example of the courageous spirit and initiative needed for Dalits to bring about social justice and to "cast out caste."

Ambedkar's Nation of Social Justice

Injustice is everywhere not only western countries and India also. At present one of the contemporary issues is that injustice and caste discrimination.



Ambedkar did a movement amongst marginalized communities. His concept of justice generated from the French Revolution of 1789. Ambedkar's perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity. Ambedkar addressed in constituent assembly that ,the third thing we must do is not to be content with mere political democracy. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of 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 separated items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy' (Larbeer 2003:64). These principles are fundamental rocks of Just Society Order and were origin from France revolution. Raphael admits ,justice and liberty are the two basic ideas of all political thought. Every society needs some sort of concept concerning that structure. Justice is the basic concept of social values; it is what holds a society together' (Raphael 1986: 68). His concept of liberty is a fundamentalism among political and philosophy thought. According to Ambedkar, liberty has divided into two categories namely Civil Liberty and Political Liberty. Ambedkar's notions of civil liberty deals with three basic opinions are; Liberty of movement, Liberty of speech and Liberty of action. Civil liberties are often formally guaranteed in Indian constitution but ignored in practice which came from Bill of Rights. Civil right is often used to refer

to one or more of these liberties or indirectly to the obligation of government to protect dalits from violations of one or more of their civil liberties. Hindu Temples continue to be spaces for oppressing and resistance and remain a major source of caste clashes in southern district of Tamil Nadu. Dalit are at the receiving

Conclusion:

The sound of Ambedkar is very powerful. He is humanistic and justice of all class people in India. The same high caste Hindus performed rituals to 'purify' the 'defiled' water. Ambedkar vowed to offer a Satyagraha and re-establish his people's right to use water from the same tank. The subject of human rights has agitated the minds of human beings in all ages, but the concept of human rights has been undergoing a change over different ages. The subject being basic to human thinking across the globe is varied and wide as human being themselves

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Dr. Bhimarao Ramji Ambedkar views on Indian democracy

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Abstract: Democracy, from layman's perspective is nothing but freedom, liberty. However, to understand the true meaning and importance of the concept of Democracy through the lenses of legal luminaries like Dr. B.R. Ambedkar. This research article is an attempt to analyse the views of Dr. B. R. Ambedkar on Democracy. Democracy from Dr. Ambedkar's perspective "There is one thing which I think is very necessary in the working of democracy and it is this that the name of democracy there must be no tyranny of the majority over the minority. The minority must always feel safe that although the majority is carrying on the government, the morality is not being hurt, or the minority is not being hit below the belt." In views of Dr. Ambedkar, Political democracy cannot succeed without social and economic democracy. For him, the best mode of achieving socio-economic democracy is to achieve political democracy at the first instance. The importance of ideas of political social and economic democracy lies in the fact that, rights cannot be enjoyed by the citizens of any nation in the absence of them. The coexistence of all three democracies is imperative to achieve the goals of equality and fraternity as enshrined in our Constitution in Preamble. Underlining the importance of democracy, Dr. Ambedkar stated that, "It seems to me that there lies on us a very important duty to see that democracy does not vanish from the earth as the governing principle of human relationship. If we believe in it, we must both be true and loyal to it. We must not only be staunch in our faith in democracy, but we must resolve to see that whatever we do not help the enemies of democracy to uproot the principles of liberty, equality and fraternity"

Key words: democracy, rich and poor, economic democracy

Introduction

Democracy is a mode of associated living -Dr. B.R. Ambedkar

Democracy as Government of the people by the people and for the people.

-Abraham Lincoln

Dr. Ambedkar's vision of democracy was closely related to his ideal of a "good society". He did not leave room for any ambiguity regarding the nature of this ideal. On many occasions, he stated that he envisaged a good society as one

based on "liberty, equality and fraternity". Democracy, as he saw it, was both the end and the means of this ideal. It was the end because he ultimately considered democracy as coterminous with the realisation of liberty, equality and fraternity. At the same time, democracy



was also the means through which this ideal was to be attained.

Dr. Ambedkar's notion of "democratic government" went back to the fundamental idea of "government of the people, by the people and for the people". But "democracy" meant much more to him than democratic government. It was a way of life: "Democracy is not merely a form of government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen."

Another crucial feature of Dr. Ambedkar's conception of democracy is that it was geared to social transformation and human progress. Conservative notions of democracy, such as the idea that it is mainly a device to prevent bad people from seizing power, did not satisfy him. In one of the most inspiring definitions of the term, he defined 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 bloodshed".

For this to happen, it was essential to link political democracy with economic and social Democracy. Indeed, Dr. Ambedkar's vision of democracy was inseparable from his commitment to socialism. Sometimes he referred to this combined ideal as "social democracy", in a much wider sense than that in which the term is understood today. The neglect of economic democracy was, in his view, one of the chief causes of "the failure of democracy in Western Europe". As he put it: "The second wrong ideology that has vitiated parliamentary democracy is the

failure to realize that political democracy cannot succeed where there is no social or economic democracy... Social and economic democracy are the tissues and the fibre of a political democracy. The tougher the tissue and the fibre, the greater the strength of the body. Democracy is another name for equality. Parliamentary democracy developed a passion for liberty. It never made a nodding acquaintance with equality. It failed to realize the significance of equality and did not even endeavour to strike a balance between liberty and equality, with the result that liberty swallowed equality and has made democracy a name and a farce." In this and other respects, his analysis of the fate of democracy in Western Europe largely applies to the Indian situation today.

B.R. Ambedkar's idea of Democracy on India

According to Ambedkar, democracy means fundamental changes in the social and economic life of the people and the acceptance of those changes by the people without resorting to disputes and bloodshed. He wanted to establish the principle of one man, one vote and one value not only in the political life of India but also in social and economic life. He wanted political democracy to be accompanied by social democracy. He gave central importance to social aspects of democracy over political aspects, unlike many others whose discourse on democracy is confined to the political and institutional aspects. Ambedkar paid greater attention to social linkage among people than separation of powers and constitutional safeguards for democracy. The concept of power contained in his thinking has a direct relationship between social power



and political power. He was conscious of the social and economic inequalities which corrode the national consciousness of the Indian people. Ambedkar said, "We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the lease of it social democracy".

Ambedkar paid serious attention to religious notions that promote democracy. Ambedkar viewed the religious foundation of caste as the fundamental obstacle to democracy in India on the one hand and the Buddhist doctrine of liberally, equality and fraternity as the foundations for democracy on the other hand. He writes, "It is common experience that certain names become associated with certain notions and sentiments, which determine a person's attitude toward men and things. The names, *Brahmin*, *Kshatriya*, *Vaisha* and *Shudra* are hierarchical divisions of high and low caste, based on birth and act accordingly".

Ambedkar thinks of democracy from the viewpoint of practical life. He belongs to the realistic school of political scientists. He is not bothered about the principles and theories of political science. During the national improvement, his aim has to have justice and freedom for the people in the real sense. He aspired for having a government of the people, for the people and by the people. According to Ambedkar, democracy means no slavery, no caste, no coercion. He wants free thoughts that choice and capacity to live and let live, which his conscience, would be the right path to democracy. Ambedkar says "Democracy is a mode of associated living. The roots of democracy

are to be searched in social relationship, in terms of the associated life between the people who form the society".

Ambedkar is the greatest political thinker. Outwardly this may seem strange that in India, life was the monopoly of the *Brahmin* caste and was completely denied to other castes for thousands of years. However, here no contradiction is involved. It was the very privileged position assigned to the *Brahmin* that became the cause of the retardation. In Indian society, property, illiteracy, caste distinctions as the positive dangers to democracy. In these situations, educational facilities and economic help should be provided for those who are illiterate and backward on one hand and on the other, who want to wipe on the roots of caste system in order to safeguard the interest of democracy. Ambedkar says, "If you give education to the lower strata of the Indian society which is interested in blowing up the caste systems, the caste system will be blown up". At the moment, the indiscriminate help given to education by the Indian Government and American foundation is going to strengthen the caste system. Giving education to those who want to blow up caste system will improve prospect of democracy in India and put democracy in safer hands.

In Indian society, class structure is a positive danger to democracy. This class structure made a distinction of rich and poor, high and low, owners and workers, an permanent and sacrosanct parts of social organization. "Practically speaking in a class structure there is, on the other hand, tyranny, vanity pride, arrogance, greed, selfishness and on the other, insecurity, poverty, degradation, loss of liberty, self reliance, independence, dignity and self-respect."



According to Ambedkar, the aim of democracy is essentially need for the interest of society as a whole, and not for any class, group or community. Therefore, Dr. Ambedkar, while speaking on "conditions precedent for the successful working of Democracy", in Poona, emphasized that, "The first condition which I think is a condition precedent for the successful working of democracy is that there must be no glaring inequities in the society. There must not be an oppressed class. There must not be a suppressed class. There must not be a class which has got the entire privileges and a class which has got all the burdens to carry. Such a thing, such a division, such an organization of society has within itself the germs of a bloody revolution and perhaps it would be impossible for democracy to cure them." To him, real democracy is opposed to the suppression of minorities. The suppression and exploitation of minorities in any form is the negation of democracy and humanism. If suppression is not stopped, then democracy degenerates into tyranny.

Ambedkar holds that the individual in society is an end in himself and he has certain inalienable right in social relationship, which must be guaranteed to him by the consumption on certain reasonable conditions and be protected by the state. The democratic principles of life, liberty and pursuit of happiness are considered to be the essentials of human life in Ambedkar's concept of democracy. He attaches more importance to human well being and human rights.

The effective opposition is an important factor in the working of a successful democracy. Democracy means

a veto power. There are two aspects of the veto power, one is the long term veto of five years and the other -an immediate one. There must be people in the parliament immediately ready there and then to challenging Government.

Secondly, there must be equality in law and administration for efficient functioning of democracy and there is need of a permanent civil service for implementing the policy of the Government. The importance of free opposition and consent is a needful requirement of popular Government, Ambedkar says "Democracy is unrealizable without freedom of political discussion. A right to vote gives a man no real part in controlling government unless is free to form his own opinions about his vote, to hear what others have to say about the issues and to persuade others to adopt his opinion."

Democracy to Ambedkar is "a form and a method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed." In democracy, there should be no tyranny of the majority over the minority. The minority must always feel safe that although the majority carrying on the Government, the minority will not be hurt and that the minority will not be imposed upon. Ambedkar appreciated Harold Laski for his insistence on the moral order as a basic necessity of democracy. He says that if there is no moral order, democracy will get to pieces. It requires a "Public conscience". "A political democracy without an economic and social democracy is an invitation to trouble and danger". Social democracy alone can assure to the masses the right to liberty, equality and fraternity. So,



democracy is not only a form of government but a way of life through which social justice can be established. Social justice ensures that society should promote the welfare of all. Democracy is a dynamic attitude towards human life. It attaches a great importance to virtues like tolerance and peaceful methods. Thus, parliamentary democracy involves non-violent methods of action, peaceful ways of discussion and acceptance of decision with faith and dignity, There are two other pillars on the which parliament system rests. This system needs an opposition and free and fair elections. Ambedkar says ,“ In a Parliamentary democracy, there should be at least two sides. Both should know each other well. Hence a ‘financial opposition’ , is needed opposition which is the key to a free political life. No democracy can be without it.” In modern times, Dr. Ambedkar appears to educate and enlighten people to adopt the fair means for a change of government. “Election must be completely free and fair. People must be left themselves to choose whom they want to send to the legislatures.”

The consequences of the caste system on politics and election are quite obvious. Caste are so distributed that in any area there are major castes carrying the seats of Assemblies and Parliament by sheer communal majority voting is always communal, because the minority communities are coerced and tyrannized for casting their vote in former of a particular candidate.

The democratic principles of life, liberty and pursuit of happiness are considered to be the essentials of human life in Ambedkar’s concept of democracy. He attaches importance to human well being and human rights. The essence of

democracy, to Ambedkar, is that as many members of a society as far as possible should share in the exercise of human rights. It means that there should be equal opportunities for all citizens and harmony among the claims of each person. Discrimination in human rights is the very negation of social and political democracy. Thus, Ambedkar puts emphasis on equality, and liberty of human rights.

Dr. Ambedkar states that, political democracy rests on four premises. They are :

1. The individual is an end in himself.
2. The individual has certain inalienable rights which must be guaranteed to him by the Constitution.
3. The individual shall not be required to relinquish any of his constitutional rights as a price of any privilege.
- 4 The state shall not delegate power to private persons to govern others.

All these points are absolutely important in Democracy. Thus according to Dr. Ambedkar the main objective of Democratic Government should be the welfare of individuals.

Dr. Babasaheb Ambedkar had very explicitly stated the conditions which are very much necessary for the successful working of democracy. They can be stated in brief as under.

1.Equality : For the success of democracy the first and foremost necessary element is equality. He stated that there must be no glaring inequalities in the society. There should not be an “Oppressed Class” and there should not be a “Suppressed Class”. He refers to Abraham Lincoln, who once said that “a



house divided against itself cannot stand” and endorses the letters statement.

2. Two party system : The second important condition for the successful working of democracy is the existence of strong opposition to the ruling majority.¹² In Kingship there was no Veto Power in hands of people but in Democracy there is Veto power in hands of people. To avoid dictatorship and fascist tendency it is necessary in democracy to have two political party system, one for ruling and other for opposition, to have counter check on ruling party.

3. Equality in Law and Administration : There must be not only equality before Law, but there must be equality of treatment in administration.

The administration must be well responsive, responsible and impartial; and it must be well determined. It should command obedience to authority, “We must have a Government,” he said, “in which the men in power will give their undivided allegiance to the best interest of the country. We must have a Government in which men in power, knowing where obedience will end and resistance will begin, will not be afraid to amend the social and economic code of life which the dictates of justice and expediency so urgently call for” He observed that, “the administration in India is completely in hands of Hindus. Their one aim is to discriminate against the untouchables and to deny and deprive them not only to the benefits of Law, but also of the protection of Law against tyranny and oppression. The result is that the Untouchables are placed between the Hindu population and the

Hindu ridden administration, the one committing wrongs against them and the other protecting the wrong-doers, instead of helping the victims.”¹⁴ Discrimination in administration cause atrocity on Untouchables and depressed classes in India. Therefore Dr. Ambedkar wanted equality in Law and Administration as one of the condition for success of Democracy.

4. Constitutional Morality: Dr. Babasaheb Ambedkar said that, “A Constitution which contains legal provisions, is only skeleton. The flesh of the skeleton is to be found in what we call constitutional morality.”¹⁵ According to Dr. Ambedkar Constitution is important for success of democracy but more important was constitutional morality in polity and society.

5. No Tyranny of Majority : Dr. Ambedkar said, “The minority must always feel safe that although the majority is carrying on the Government, the minority is not being hurt.” The reason behind Dr. Ambedkar’s this thought is that there is always clash between majority and minority for superiority. Which leads to undemocratic situation in society.

6. Moral order: Dr. Ambedkar said, “A politician does not merely trade in politics, but he also represents a particular faith covering both the method as well as the metaphysics of politics.” He further said that, “Politics has become a kind of sewage system intolerably, unsavory and insanitary. To become a politician is like going to work in drain.

According to Dr. Ambedkar Politics is the key of all emancipation. Therefore he asked depressed classes to



capture political power. For realization of Social democracy in true spirit. He emphasis for moral order in Politics just because he wanted Democracy to be implemented in true sense.

7. Public Conscience: According to Dr. Ambedkar Public Conscience means, "Conscience which becomes agitated at every wrong, no matter who is the sufferer; and it means that everybody whether he suffers that particular wrong or not is prepared to join him in order to get him relieved."

Dr. Ambedkar considered the condition but public conscience as essential condition for successful working of democracy because without public conscience democracy cannot be successful. It is the will of the people that makes healthy democratic atmosphere.

Conclusion: Dr. Ambedkar wanted Social democracy to cherish in India. He said very categorically Political Democracy cannot be successful unless there lies at the base of it of Social democracy. He warned the nation in this direction that, "on the 26th January 1950, we are going to enter into the life of contradictions. In politics we will be recognizing the principle of one man, one vote and one value. In our social and economic life, we shall by reason if our social and economic structure continues to deny the principle of one man, one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will bloro up he structure

of political Democracy which this Assembly has so laboriously built up."

Dr. Ambedkar was of opinion that political Democracy must change its form to social Democracy in order to develop state socialism.

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Ambedkar and Indian Constitution

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Abstract : In the world the great man first has to be born in the form of the great man and then he has to prove himself the great man by his enriched personality with virtues and by his great capability. According to such a rule of the world Dr. Bhimrao Ramji Ambedkar was born in the form of the great man, on 14th April 1891 at Mahu in Madhya Pradesh of India. Bhimrao Ramji Ambedkar, also known as Babasaheb, was an Indian nationalist, jurist, dalit, political leader, activist, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, revolutionary and the revivalist of Buddhism in India. He was also the chief architect of the Indian constitution. Born into a poor untouchable family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna – the Hindu categorization of human society into four varnas – and the Indian Caste System. The great man Dr. Bhimrao Ramji Ambedkar's active life, glorious personality and great capability these characteristics forever are worthy of writing with the golden letters, in the useful history of the nation India of the entire world and of the universal mankind.

Key Words: Ambedkar, Constitution, Drafting etc.

Introduction

In the world the great man first has to be born in the form of the great man and then he has to prove himself the great man by his enriched personality with virtues and by his great capability. According to such a rule of the world Dr. Bhimrao Ramji Ambedkar was born in the form of the great man, on 14th April 1891 at Mahu in Madhya Pradesh of India. Bhimrao Ramji Ambedkar, also known as Babasaheb, was an Indian nationalist, jurist, dalit, political leader, activist, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, revolutionary and the revivalist of Buddhism in India. He was also the chief architect of the Indian constitution. Born into a poor untouchable family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna – the Hindu categorization of human society into four varnas – and the Indian Caste System.

The great man Dr. Bhimrao Ramji Ambedkar's active life, glorious personality and great capability these characteristics forever are worthy of writing with the golden letters, in the useful history of the nation India of the entire world and of the universal mankind.

Childhood and Early Life of B.R. Ambedkar

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



named Gorgaon. One summer he, along with his brother and cousin, went to Gorgaon to meet his father. They had written a letter to his father but his father had not received it in time and, therefore, he did not come to the railway station to receive his children. The boys facing the difficulty of transport requested the station master for help, who after persuasions could rent a bullock cart for these children. Hardly has the cart gone few yards when the cart man came to know that the well dressed children sitting in his cart were untouchables, and in a fit of rage he threw them out on the road as one overthrows the dustbins; for he felt that his bullocks had got polluted by the touch of the untouchables. But the boys soothed the cart man's anger by paying double the fare and Bhim's elder brother drove the cart, the cart man following the cart up to Gorgaon his was the first rude shock to the budding mind of Bhim. After few days Bhimrao faced another bitter experience. He was very thirsty, one day he was drinking water from a public water course. Savarns saw this, and felt that this kid has polluted their drinking water, and they beat Bhimrao black and blue.

However, all Brahmins are not alike. There are exceptions. There was one Brahmin teacher in his high school. He loved Bhimrao very much. He dropped portions of his meals into the hands of Bhim daily during his recess. This teacher has left a permanent impression on Bhim's life. The original family name of Bhim's father was Sakpal. But Bhim's village was Ambavade from which in his school, his family name was written as Ambavadekar. But the family name of the teacher who loved Bhimrao was Ambedkar. The teacher loved Bhim so much that he changed Bim's family name

from Ambavadekar to Ambedkar. And in the school register, he noted it according. Bhimrao very gracefully accepted this new family name given to him by his beloved teacher. And for the rest of his life, he lived with that last name. Dr. Ambedkar has always remembered this teacher for his life time.

Education of B.R. Ambedkar

Dr. Ambedkar was the most ambitious leader, pursuer of the target, strong willed, determined, discreet, courageous, hardworking, studious thoughtful, self respecting, expert in work, dutiful, devoted recipient of the highest degrees, manifold knowledgeable, good user of the knowledge for the welfare of the people. The Maharaja Sayaji Rao of Baroda for a progressive untouchable student for higher studies Ambedkar welcomed the opportunity and joined Elphinstone College. He was granted a scholarship of rupees twenty five per month. Professor Muller lent him books and gave him clothes. But the insulting environment never changed. The college hotel-keeper who was a Brahmin would not give him tea or water. Ambedkar did not mind such inconveniences and humiliating treatment. He concentrated his energy on studies and passed his B.A. examination in 1912 with English and Persian as his subjects. An opportunity came Ambedkar's way when the Maharaja of Baroda though of sending some students to the U.S.A. for higher studies at the Columbia University. Ambedkar was one of them. On June 4, 1913, he signed an agreement with the Baroda State authorities and in the third week of July, 1913, he joined Columbia University as a Gaekwad Scholar. He was the first Mahar to study in a foreign university. In June 1915, he obtained the M.A. degree for his thesis, "Ancient Indian Commerce." In May 1916, he read a paper on 'The Castes



in India, their Mechanism, Genesis, and Development', at the Anthropology Seminar sponsored by Dr. Goldenweiser. It was published in the Indian Antiquary in May 1917.

In June 1916, Ambedkar submitted his thesis for the degree of Ph.D. entitled 'National Divided for India" A Historic and Analytical Study'. Ambedkar left Columbia University to join the London School of Economics and Political Science as a graduate student in June 1916. In October 1916, he was admitted to Gray's Inn for law. In July 1917, Ambedkar was made Military Secretary to the Maharaja of Baroda with a view to be groomed for the post of the State's Finance Minister. In November 1918, he joined as Professor of Political Economy in Sydenham College, Bombay and resigned in March 1920 from his post to resume his studies in law and economics in London. On January 31, 1920, Ambedkar started a weekly paper Mooknayak (Leader of the Dumb) to Champion the cause of the Depressed Classes in India. In September, 1920, Ambedkar rejoined the London School of Economics and Political Science and also entered Gray's inn to qualify as a barrister. In June 1921, the University of London accepted his thesis 'Provincial De-Centralization of Imperial Finance in British India.' for the M.Sc. (Economics) degree.

In March, 1923, he submitted his thesis: 'The Problem of the Rupee - Its Origin and Its Solution', for the degree of D.Sc. (Economics). The thesis was published in December, 1923, by P.S. King and Company, London. This book had an introduction by Professor Cannan. Ambedkar was called to the Bar in April 1923. In London he met E.S. Montagu, Secretary of State for India and Vithalbhai Patel, and had talks with them in respect of the grievances of the

untouchables in India. The University of Columbia had highly respected Dr. B.R. Ambedkar by awarding him the honorary degree of LL.D. in the New York City of America on 5th June, 1942. In India also the University of Osmaniya had gracefully honored Dr. B.R. Ambedkar, in the Hyderabad city of Andhra Pradesh by awarding the highest degree of D.Litt. on the 12th January, 1953. Thus, the great man Bharat Ratna Dr. B.R. Ambedkar had obtained B.A., M.A., Ph.D., M.Sc., D.Sc., Bar-at-Law, LL.D. and D.Lit. such the higher and highest degrees. There degrees were like the very attractive jeweled ornaments of the gold, which were growing the respect, glory and dignity of the Shining Personality of Dr. Ambedkar.

B.R. Ambedkar and Drafting of the Constitution

On 29th August, 1947 passing one resolution the Constituent Assembly appointed a 'Drafting Committee' with the seven members including Dr. Ambedkar for preparing a draft of the Constitution of the independent India. It is said when drafting of the Constitution of India was embarked upon, Pandit Nehru and Sardar Vallabhbhai Patel thought of inviting and consulting Sir Guor Jennings, as internationally known constitutional expert of those times. When approached for advice in the matter Gandhiji is reported to have told them why they should be looking for foreign experts when they had the right within India an outstanding legal and constitutional expert in Dr. Ambedkar who ought to be entrusted with the role which they badly need as he so richly and rightly deserved. The Law Minister Dr. Ambedkar was appointed the Chairman of the Drafting Committee. The seven members, including the Chairman of the 'Drafting



Committee' were as follows: 1) Dr. B.R. Ambedkar, Chairman 2) N. Goipalswami 3)

AlladiKrishnaswamiAyyas.4)K.M.Munshi .5)SaijiMolaSaadulla.6)N.MadhavaRao. and 7)D.P. Khaitan. Dr. Ambedkar was honoured step by step. At the first step he was honoured as the member of the Constituent Assembly. At the second step he was honoured as the first 'Law Minister' of the independent India and at the third step he was honoured as the chairman of the 'Drafting Committee'. Because of his bright characteristics, as his deep and vast study, tremendous knowledge, amazing command of an English language, expertness in explaining the subject and ideal patriotism, he had got these pleasant honours.

"Thought provoking and provocative, his life is highly, instructive to everyone who yearns for human dignity and equality in human relation in society." These words of one of his biographers describe essence of what he stood for and what he achieved.

Dr. Ambedkar had a charismatic personality. He was pragmatic par excellence, who never allowed him to be swayed by abstract ideas and ideals. He strongly believed that political independence cannot assure either social solidarity or national integration in the absence of social justice. Being a democratic socialist, he propagated that fundamental rights have little meaning to people in the absence of social Democracy.

Dr. Ambedkar was one of the very few Indian Statesmen-politicians who actively participated in the discussions on Constitutional matters from the Monsford Reforms (1919) to the Cabinet Mission(1946)proposals. He was the first

and foremost leader of the depressed classes, and the struggle of the depressed classes for Human Rights and socio-political equality from the twenties to the fifties of the 20th century is woven round his name Being elected Chairman of the Drafting Committee, Dr. Ambedkar played a key role in viewing the structure of the government and the forms of the Constitution.

The Round Table Conference

The Round Table Conference was a landmark in the history of the Indian Constitution. Being invited to discuss on constitutional matters Dr. Ambedkar demanded independence and hoped that the people of India would be able to redress their grievances by political power and this political power will come to them under the 'Swaraj' constitution.

At the first session of the Round Table Conference, he gave a clear warning to the British Government, saying: "I am afraid it is not sufficiently realized that in the present temper of the country, no Constitution will be workable which is not-acceptable to the majority of the people. The time when you were to choose and India was to accept is gone, never to return. Let the consent of the people and not the accident of logic be the touchstone of your new Constitution, if you desire that it should be worked"

He advocated for a government which was a responsible government formed by the representatives of the people. Dr. Ambedkar did not want to impose a Constitution on the Indians, but he submitted that the opinion of the people about the manner in which they desired to be governed must be accepted. "The best government rests on the people, and not on the few on persons and not on property, on the free development of public opinion and not on authority".



George Bancroft Role of the Constituent Assembly

In the constituent Assembly Dr. Ambedkar played a very significant role with a lofty responsibility of drafting the Constitution. He examined the functioning of a democratic government on the basis of stability and responsibility.

However, the Draft Constitution he recommended that the parliamentary of executive must have more responsibility to stability. As regards the character of the Constitution, "it was Federal in form and Unitary in Spirit". It established a dual polity with the Union at the Centre and the States at the periphery, each endowed with sovereign powers to be exercised in the field assigned to them respectively by the Constitution.

Concept of Federalism

His concept of federalism meant that the State was a federation in normalcy, but unitary in emergency.

Centre Was Made Strong

In the Draft Constitution Dr. Ambedkar offered more powers to the Centre and made it strong. Some members of the constituent assembly criticized him on the ground that since Dr. Ambedkar postulated – the rights and values of each individual and the development of each province and each-village, it was contradictory of his part to make the Centre strong.

Justifying the provisions for a strong Central authority Dr. Ambedkar said that he made the centre strong not only to 'save minorities from the misrule of majority' but also "for it is only the centre which can work for a common end and for the general interests of the country as a whole."

Equality of Opportunity

In the Draft Constitution the "Fundamental Rights", prescribed were

justifiable in the Court of Law. Of all the rights, Dr. Ambedkar observed "Equality of Opportunity" as the most important one. Regarding the constitutional remedies, he characterizes Article 32 as the very soul of the Constitution and the very heart of it.

To him, fundamental rights would mean establishment of equality and liberty in order to reform our social system, which is so full of inequalities, discriminations, and other which conflict with our fundamental rights.

Directive Principles of State Policy

The Directive Principles of State Policy contained the positive obligations of the state towards its citizens. The Directives were meant to ensure social and economic democracy which was secured by the provisions of fundamental rights in a written Constitution. Dr. Ambedkar said: "What are called Directive Principles is simply another name for Instruments of instructions to the legislature and the executive...as to how they should exercise their power."

Constitution: A Dynamic Document

The Constitution is a dynamic document it should grow with the growth of the nation and should suit the changing needs and circumstance. So Dr. Ambedkar urged the necessity of amendment.

"The Draft Constitution has eliminated the elaborate and difficult procedures such as a decision by a convention or a referendum. The power of amendment lies with the legislatures, Central and Provincial". Dr. Ambedkar was doubtful on the Constitutional mortality of the legislatures. So he wanted to incorporate the forms of administration in the Constitution.

Concept of Sovereignty and Suzerainty



Dr. Ambedkar's concept of sovereignty and suzerainty and of the Indian States, i.e., integration of the native Indian Princely States which gave the shape to the map of India as it is today, has indeed been prophetic. So also were his explicit and outspoken views on what he called the biggest blunder of Partition of India. Dr. Ambedkar forewarned his countrymen of the consequences of partition. His questioning of the rationale of the two nation theory which gave birth to Pakistan was born of deep interest and compassion for his compatriot's esp., the Scheduled castes settled for centuries within the territorial jurisdiction of the new notion of Pakistan.

National Integration

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

A pragmatist to the core, Ambedkar believed that in the absence of economic and social justice political independence would not bring about their social solidarity or, national integration. He advocated the abolition of privileges on the basis of caste or status and vigorously fought for the liberty and dignity of the individual. At the same time, he was

equally force-full in his advocacy of the unity of the nation. Ambedkar sought to achieve these objectives through the constitution of India by incorporating in it the following principles.

(1) Making the Indian constitution workable, flexible enough and strong enough to hold the country together both in peace and war time.

(2) Providing special safeguards to the minorities and certain classes who are socially and educationally backward.

(3) Incorporating the principle of one man, one value, and one man, one vote. Thus, the constitution of India accepted one individual and not on village as a unit.

(4) Incorporating exceptions and qualifications to the FRs while advocating, preventive detention and emergency powers of the president of India.

(5) Abolishing untouchability and forced labor to achieve the ideal of "one man, one value, and one man, one vote", and placing all people equal before the law; securing equal protection of laws for every citizen as also freedom of profession and equality of opportunity.

(6) Incorporating the right to constitutional remedies for making the right real.

Conclusion

The contribution of Dr. Ambedkar in Indian Democracy is not to be forgotten. As a chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign, Democratic and Republic based on adult franchise. Baba Saheb Ambedkar's name will be written in golden letters in the history of India as a creator of social justice. This fact is doubtless. He was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the



downtrodden. He was one of the few sons in the History of India that he can be said to the gift of Indian freedom movement. If Mahatma Gandhi gave direction and lesson of morality then Baba Saheb gave shape to social aspect without exploitation. In true sense of the word, he gave democratic and anti-caste aim. He spent his whole life for the betterment of the poor, exploited, untouchables and troubled classes. Thus, Dr. Ambedkar's contribution to the Indian Constitution is undoubtedly of the highest order. Indeed he deserved to be called the "father or the Chief Architect" of the Indian Constitution.

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Role of Ambedkar and Women Rights

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Abstract: *In 20th century one of the greatest remarkable personalities of India is Dr B.R.Ambedkar. From the beginning of his life was with a great saga of suffering, sacrifice and struggle. His birth as dalit gave him a bitter taste of oppression and unbearable agony of the tyranny of caste system. As a fighter for the dignity of man and deprived people his life was a struggle of a champion of human rights. So no doubt obviously he was a great thinker of woman and their rights. Being a pioneer of social justice, he always worked for the woman emancipation. The principle aim of Ambedkar was to build up a society based on social justice. He thought everybody should be equal irrespective of caste, creed, gender and religion and worked towards his goal of secularism. For that reason he started work for the upliftment of woman and their rights. The endeavor was also given to highlight the relevance of Ambedkar at present day India. The vision of Dr. Ambedkar about women is explicitly depicted in Indian Constitution. Equality of sexes is strongly backed by the constitution through articles 14, 15 and 16. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. He laid down the foundation of social justice and there can be no social justice without gender equality. The present paper is an endeavor to high light Dr. Ambedkar's views on women rights and problems in pre and post independent India and the relevancy of his ideas in present political and social scenario of India.*

Key Words: *woman rights, emancipation social justice, relevance.*

Introduction

Dr B.R.Ambedkar was a pioneer of social justice, great fighter and made significant efforts on the path of liberty. the first Indian reformer who roots out the barriers in the way of advancement of Indian society in general and of women in particular. To build and secure all these goals he laid the foundation of social justice by incorporating various articles into Indian constitution for all sections of the society, especially for backward communities and for under privileged classes. His mission started in 1920 and

raised his voice against the Hindu social order and social system through his renowned journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927. he spoken on the gender equality, women education and exposed the problems related to women and other depressed class through its all issues. He was also a strong advocate of family planning measures for women in Bombay Legislative Assembly. Ambedkar was an example of inspiration of many classes of society. He spent his whole life for the betterment of Indian society as well as women and other under privileged sections. He was also involved to root out the evil practices like



prostitutions. He worked for the welfare of the people for his whole life. He builds up awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. As a result of that finally he added and incorporated many rights of women in the constitution of India. It is to be noted here that Ambedkar was not only the father of Indian constitution, he was a freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and above all he was the pioneer of backward classes. He stated women of Indian society should be given equal opportunity and equal share with their male counterpart.

Dr.B.R.Ambedkar fight for Women's rights

In the initial stage of human history, the families were matriarchal. In those days of matriarchal families, it is a well known fact that women were physically stronger than men. During menstruation, pregnancy and child birth, she had to depend up on men for food and her protection which subsequently enslaved her and society took the form of Patriarchal. In this way the matriarchal families have been changed to patriarchal families. Still women continued to enjoy authority and respect in the family.

Dr. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Ambedkar said to Women "Learn to be clean. Keep from vices. Give education to your children. Instill ambition into them. Inculcate in their minds that they are destined to be great. Remove from them all inferiority

complexes." Dr. Ambedkar said to Women – The paternal duty lies in giving each child a better start than its parents had. Above all, let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves. While drafting the constitution of India, Dr. Ambedkar was the prime movers of the provisions related to the welfare of women. On the question of civil rights, Dr. Ambedkar made provisions in articles 14-16 in the Indian Constitution, which provide equal status to Woman and also banned the of sale and purchase of woman prevailing Hindu India.

- ❖ Never regard yourself as Untouchables, live a clean life. Dress yourselves as touchable ladies. Never mind, if your dress is full of patches, but see that it is clean. None can restrict your freedom in the choice of your garments. Attend more to the cultivation of the mind and spirit of self-Help. – Dr. B. R. Ambedkar (While addressing women of Depressed classes on 18th July 1927)
- ❖ Send your children to schools. Education is as necessary for Females as it is for males. If you know how to read and write, there would be much progress. – Dr. B. R. Ambedkar (While addressing women of Depressed classes on 18th July 1927)
- ❖ Dr. Ambedkar raised the Women's issue as Member of Legislative Council during his debate in Bombay Legislative Assembly on 10th Nov. 1938; he strongly advocated family planning measures and said that besides many other problems giving



birth to many children negatively affects Mother's health.

- ❖ Maternity Benefit Bill was introduced by Dr. B. R. Ambedkar in 1942, during his tenure as Labour Minister in Governor General's Executive Council.
- ❖ Dr. Ambedkar also introduced an emancipatory bill (the Hindu code Bill) in Parliament which intended mainly 1) to abolish different marriage systems prevalent among Hindus and to establish monogamy as the only legal system; 2) Conferment of right to property and adoption on women; 3) restitution of conjugal rights and judicial separation; attempts to unify the Hindu Code in tune with progressive and modern thought.

Dr.B.R. Ambedkar the Champion of Women's Rights

Women started participating in satyagrahs and also launched women's associations for untouchable women for spreading education and awareness among them. In the Mahad Satyagraha for temple entry in 1927, even caste Hindues participated. Shandabai Shinde was one such participant. In the Satyagraha it was decided to burn the Manu smriti, which humiliated women, and shudras. In the demonstration after the bonfire of the Manu smriti more than fifty Women participated. Ambedkar addressed the meeting thereafter and advised women to change their style of wearing saress, wear lightweight ornaments, not to eat meat of dead animals. It was upper caste women like Tipnis who taught them proper way of wearing sarees.

At the All India Depressed Classes Women's Conference held at Nagpur on 20th July, 1940 Dr. Ambedkar emphasized that there could not be any progress without women. He spoke "I am a great believer in women's organization I know that what they can do to improve the condition of the society if they are convinced. They should educate their children and instill high ambition in them. Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared scheme of political safeguards far the protections of depressed classes in the future constitution of a self governing India. Ambedkar also advocated the immediate introduction of adult franchise. When Ambedkar returned to India after attending the round table conference in 1932, hundreds of women were present for the committee meetings.

Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. Dr. Ambedkar was sworn in as a nominated members of the Bombay Legislative Council on 18th Feb., 1927. He advised Indians to participate in the world war on behalf of the British Government. His arguments on the Maternity Benefit Bill and on Birth Critical were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.

His argument was:

–
"It is in the interest of the nation that the mother ought to get a certain amount



of rest during the pre-natal period and also subsequently, and the principle of the Bill is based entirely on that principle”.

“That being so Sir, I am bound to admit that the burden of this ought to be largely borne by the Government, I am prepared to admit this fact because of the conservation of the people’s welfare is primary concern of the Government. And in every country, you will find that the Government has been subjected to a certain amount of charge with regard to maternity benefit”

He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy’s Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India.

Since Amhedkar was well convinced about the status of women, as the Chairman of the Drafting Committee he tried and adequate inclusion of women’s rights in the political vocabulary and constitution of India. Therefore, by considering women’s equality both in formal and substantial senses he included special provisions for women’s equality both in formal and sustainable senses he included special provisions for women while all other general provisions are applicable to them, as to men constitutional provisions. Hence, there are [Articles](#) like 15(3), 51(A), and so on. His key work in the preparation of Indian [Constitution](#) made it to be known as a New Charter of Human Rights. He looked upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society.

Constitutional Provisions

The [Constitution](#) of India contains various provisions, which provide for equal rights and opportunities for both men and women. The salient features are:

[Article 14](#): guarantees that the State shall not deny equality before the law and equal protection of the laws.

[Article 15](#): prohibits discrimination against any citizen on the ground of sex.

[Article 15 \(3\)](#): empowers the State to make positive discrimination in favour of women and children.

[Article 16](#): provides for Equality of Opportunity in matters of public employment;

[Article 23](#): prohibits trafficking in human beings and forced labour.

[Article 39](#); (a) and (d) enjoins the State to provide equal means of livelihood and equal pay for equal work.

[Article 42](#): enjoins upon the State to make provisions for securing just and humane conditions of work, and for maternity relief.

[Article 51A\(e\)](#): imposes a Fundamental Duty on every citizen to renounce the practices derogatory to the dignity of women.

[Article 243D\(3\)](#): provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Panchayat to be reserved for



women, and such seats to be allotted by rotation to different constituencies in a Panchayat.

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

Article 243T(4): provides reservation of offices of Chairperson in Municipalities for Sc, ST, Women in such manner as the legislature of a State, may by law Provide.

In pursuance of the above [Constitutional](#) provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women. Many of these legislative enactments have been in the sphere of labour laws to ameliorate the working conditions of women labour.

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

Conclusions

Keeping in mind the importance of Ambedkar's views towards Indian society, the then prime minister of India Pandit Jawaharlal Neheru said, “Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society”. Irrespective of religion, caste, creed, gender undoubtedly we can mention here that Dr B.R. Ambedkar was a path-maker of all the women . Through his thoughts and ideas by

tremendous and everlasting steps of developmental works he brought a new trend for uprising the women.. He also focused about the Muslim women about wearing veil, their religious traditions and marriages. In present day context, Ambedkar and his thoughts on society based on equality are yet to be realized for reconstructing Indian society and making the life of women better. B.R. Ambedkar was a fighter for women emancipation. He fought against all kinds of discrimination against women throughout his whole life.

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Role of Human Rights Guaranteed by the Indian Constitution

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Abstract: *The term 'Human Rights' is a dynamic concept. This dynamic concept of a human right has a long intellectual history in the West, and the contemporary notion of a right as an exercisable power vested in or held by an individual has its antecedents in a more impersonal understanding of what is objectively true or right. Etymologically, the English word right is derived from the Latin rectus meaning straight. Rectus, in turn, can be traced to the Greek orektos which means stretched out or upright. In the present scenario of the modern society the concept and practice of human rights is the hallmark of the humans. All human beings are born with equal and inalienable rights and fundamental freedoms." "The United Nations is committed to upholding, promoting, and protecting the human rights of every individual. This commitment stems from the United Nations Charter, which reaffirms the faith of the peoples of the world in fundamental human rights and in the dignity and worth of the human person."*

Keywords: Human rights, Inalienable, Rectus, Dignity

I Introduction

Man is born to be free and all that he must do is that be devoted to the wellbeing of human every kind of human being-of whatever race or religion, caste or creed or whatever sex and in all societies, developed and underdeveloped, traditional or modern. This truth this great objective, belongs equally to everyone. The term 'Human Rights' was introduced in the United States Declaration of Independence in 1776 and then the U.S. Constitution embodied a 'Bill of Rights'. The French Revolution gave birth to 'Declaration of Rights of Man and Citizens' in 1789. In 1929 Institute of international law, USA prepared a 'Declaration of Human Rights and Duties'. In 1945 the Inter-American Conference passed a resolution seeking

establishment of an International Forum for the furtherance of human rights of mankind. In 1948 the United Nations proclaimed Universal Declaration of Human rights, The Charter of the United Nations in its very preamble declared: 'To achieve International Cooperation in solving international problems of an economic, social, cultural or humanitarian character and in promoting and encouraging respect for Human Rights and Fundamental Freedoms for all without distinction as to race, sex, language or religion'[10].

More than 50 years have elapsed since the Universal Declaration of Human Rights was adopted by the United Nations and the Indian constitution was enacted. The Constitution of the Republic of India which came into force on 26th



January 1950 with 395 Articles and 8 Schedules is one of the most elaborate fundamental laws ever adopted. The Preamble to the Constitution declares India to be a Sovereign, Socialist, Secular and Democratic Republic. The term 'democratic' denotes that the Government gets its authority from the will of the people. It gives a feeling that they all are equal "irrespective of the race, religion, language, sex and culture". The Preamble to the Constitution pledges justice, social, economic and political, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and fraternity assuring the dignity of the individual and the unity and integrity of the nation to all its citizens[7]. The Constitution of India guarantees certain Fundamental Rights to the Citizens of India. The Indian constitution contains a chapter on fundamental rights. Part III (Art. 12-35) contains fundamental rights of Indian citizens. The fundamental rights are called fundamental because they are basic to the development of human personality. It is the duty of every nation to create such laws and conditions that protect the basic Human rights of its citizens. India being a democratic country provides such rights to its citizens and allows them certain rights including the freedom of expression. These rights, which are called 'Fundamental Rights' form an important part of the Constitution of India.

In the present era of civilisation the notion of human rights is gift and good platform of contemporary human thought. In order to promote, protect and preserve human rights and its changes and holds continuity in every generation is a big struggle in our society. The concept and practice of human rights is

the hallmark of any modern society. Since time immemorial, the story of human rights has been the story of human wrongs. It is perhaps to contain and curtail the wrongs by one human being or a group or a body of human beings against the other individual, or a group of beings against the other, that the institutions like family to society as a whole come into existence. This also sums up the basic objective of human rights, which over the years has gained considerable importance in international thinking and has been the subject of much discussion and debate in recent times. These have been and still are, discussed in international forum such as United Nations, in national parliaments, and in the media, and civil rights activities have been taking up the cause of emphasizing the importance of human rights for a civilized and healthy Society.

II Historical perspective

A) Introduction

Start from the Indus Valley Civilization, Indian culture has been the product of a synthesis of diverse cultures and religions that came into contact with the enormous Indian sub-continent over a very long stretch of time. As Jawaharlal Nehru notes, there is "an unbroken continuity between the most modern and the most ancient phases of Hindu thought extending over three thousand years"[11]. The rights of man have been the concern of all civilizations from time immemorial. "The concept of the rights of man and other fundamental rights was not unknown to the people of earlier periods"[12]. The Babylonian Laws and the Assyrian laws in the Middle East, the "Dharma" of the Vedic period in India and the jurisprudence of Lao-Tze and Confucius in China, have championed



human rights throughout the history of human civilization [13].

The Indian concept perceives the individual, the society and the universe as an organic whole, everyone is a child of God and all fellow beings are related to one another and belong to a universal family. In this context, Mahatma Gandhi remarks, "I do not want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore my service to India includes the services of humanity [13].

B) Origin of Human Rights in India

The Buddhist doctrine of non-violence in deed and Jainism too contained similar doctrines. According to the Gita, "he who has no ill will to any being, who is friendly and compassionate, who is free from egoism and self-sense and who is even-minded in pain and pleasure and patient" is dear to God. It also says that divinity in humans is represented by the virtues of non-violence, truth, freedom from anger, renunciation, aversion to fault-finding, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness the qualities that a good human being ought to have.[15] The historical account of ancient Bharat proves beyond doubt that human rights were as much manifest in the ancient Hindu and Islamic civilizations as in the European Christian civilizations. The great emperor Ashoka, the prophet Mohammed and Akbar cannot be excluded from the genealogy of human rights.[16]

C) Ancient Hindu Law of Human Rights

Scholars who have spent long time in lucubration on the Hindu 'Dharmasastras' and the 'Arthasastras' and other legal treatises of the past have discovered an amazing system, which,

inter alia, regulates the duties of Kings, judges, subjects and judicial as well as legal procedures. The central concept is Dharmna, the functional focus of which is social order. The message is "Dharma" as the supreme value, which binds kings and citizens, men and women. Human rights gain meaning only when there is an independent judiciary to enforce rights. Here, the Dharmasastras are clear and categorical[17]. During the days of Hindu monarchy, the administration of justice always remained separate from the executive. It was, as a rule, independent both in form and spirit. It was the Hindu judicial system that first realized and recognized the importance of the separation of the judiciary from the executive and gave this fundamental principle a practical shape and form. Law in Hindu jurisprudence was above the sovereign. It was the 'Dharma'. The laws were then not regarded so much as a product of supreme Parliaments and Legislatures as at present. Certain laws were regarded as above all human authority. Such, for instance, were the natural laws, which no Parliament, however supreme, could abolish.

The scope of dharma takes in its vast sweep human rights as well. The basis of ancient human rights jurisprudence was Dharma - the ideal of ancient Indian legal theory was the establishment of socio-legal order free from traces of conflicts, exploitations and miseries. Such a law of "Dharma" was a model for the universal legal order." There are many references in the Vedas, which throw light on the existence of human rights in ancient India. The Vedas proclaim liberty of body (Tan), dwelling house (Skridhi), and life (Jibase). In 1367 B.C. Bahmani and Vijayanayar Kings are stated to have entered into an agreement for the humane treatment of prisoners of war



and the sparing of lives of the enemy's unarmed subjects." Human rights have always occupied a place of paramount importance in India's rich legacy because India believed in the principle, 'Vashudhaika-kutumbakam' [22], i.e. welfare of all.

Legal literature of the Hindu period owes much to the distinguished law givers of the times as well as to the two EPICS and the Arthashastra (Kautilya) and Sukranitisara. We are not concerned with the legal history of the India of those days, which was quite advanced but with the constellation of rights and duties, which constitute human rights. Kautilya's Arthashastra asserts that "in the happiness of the subjects lies the happiness of the King, and what is beneficial to the subjects is his own benefit" [24]. Kautilya also disapproved of the theory of royal absolutism and subordinated the King also to the law. Similarly, Shantiparva prescribes that a king may be punished if he does not follow the path of the Dharma .

Kautilya, the author of the celebrated political treatise Arthashastra not only affirmed and elaborated the civil and legal rights first formulated by Manu, but also added a lumber of economic rights. He categorically ordained that the King should also provide the orphan, the aged, the infirm, the afflicted and the helpless with maintenance. He shall provide subsistence to the helpless, the expectant mothers and the children they give birth [25] .

In the Post-Vedic period, the rise of **Buddhism** and Jainism were certainly a reaction against the deterioration of the moral order as against the rights of the privileged class. Life was more human and liberal in the Post-Vedic era. After Buddha, Emperor Ashoka protected and secured the most precious of human

rights, particularly the right to equality, fraternity, liberty and happiness. Ashoka successfully established a welfare State and made provisions for securing basic freedoms. Ashoka, the champion of civil liberties, allowed even the forest folk in his domain to enjoy security of life, peace of mind and enjoy their life on par with other people in the society. Torture and inhuman treatment of prisoners were prohibited under Ashoka's benign dispensation.

D) Human Rights in the Islamic Era

The downfall of the Rajput administration gave rise to the advent of Muslim rule in India. It was under Muizz-ud-Din that the first Muslim Empire was founded in India. The Muslim invasion of India created a new situation wherein the Muslim rulers or Sultans followed a policy of discrimination against the Hindus. So the significance of Muslim rule in India was counter- productive to harmony, justice and equality. There was one law for the Muslims (the faithfuls) and another for the Hindus (the Kafirs or the infidels) and as a result the principle of equality was not given much importance. The Muslim conquerors like Mahmud Ghazani and others made frontal attacks on ancient Hindu way of life and religion. With the Mughal rulers, especially with Akbar a new era began in the Mughal history of India in the field of human rights as a result of his policy of Universal Reconciliation and Tolerance. The European travelers who visited Akbar's empire highly appreciated his zealous regard for rights and justice. His justice-loving tradition was followed by his son Jehangir too. The trend initiated by Akbar came to be reversed by Aurangzeb, though the Marathas and the



Sikhs opposed and fought the fanaticism of Aurangzeb

E) Human Rights in British India

Modern version of human rights jurisprudence may be said to have taken birth in India at the time of the British rule. When the British ruled India, resistance to foreign rule manifested itself in the form of demand for fundamental freedoms and the civil and political rights of the people; Indians were humiliated and discriminated against by the Britishers. The freedom movement and the harsh repressive measures of the British rulers encouraged the fight for civil liberties and fundamental freedoms. Under the British rule, human rights and democracy was suspect and socialism was an anathema. In the Indian cultural history, the British colonial period remains the Indian equivalent of the 'Dark Ages'. Lord Macaulay rejected the ancient Indian legal political system as dotages of brahminical superstition, and condemned ancient legal heritage and its inner core as an immense apparatus of cruel absurdities.[18] Lord Wellesley condemned the Indians as vulgar, ignorant, rude and stupid and Lord Cornwallis described as an axiom that every native of Hindustan is corrupt. The English East India Company debarred Indians from high offices and deprived them of their political, social and economic rights. The impression created in the Indian minds was that their sacred inalienable human rights and vital interests had been ignored, denied, and trampled upon for the sake of England and the English rulers. Mahatma Gandhi organised the people of India under his leadership and launched his non-violent struggle to achieve self government and fundamental rights for themselves. Lokmanya Tilak advocated that "freedom

was the birth right of Indians for which they will have to fight" [28]. It was because of the stiff opposition from the people of India that the Charter Act of 1813 was enacted to promote the interest and happiness of the native inhabitants of India. Similarly, the Government of India Act, 1833 was passed to allow the Indians to enjoy some political rights. The proclamation of Queen Victoria on 1st November 1858 contained some principles of state policy, which were similar to fundamental rights in nature. The concrete demand for fundamental rights came logically in the wake of the nationalist movement which coincided with the birth of the Indian National Congress in 1885. The Constitution of India Bill 1895 known as the 'Home Rule Document' prepared by the Indian National Congress paved the way for a constitution guaranteeing everyone of the citizens the basic human rights like freedom of expression, inviolability of one's own house, right to property and equality before law[29]. The Government of India Act, 1915, in pursuance of the demands for fundamental rights, guaranteed equality of opportunity in public services. A series of resolutions adopted by the National Congress between 1917 and 1919 repeated the demand for civil rights and equality of status with the English.

F) Motilal Nehru Committee

In 1925 the Indian National Congress finalised the draft of Common Wealth of India bill adopting a 'Declaration of Rights'. The Madras Session of the Congress held in the year 1927 - demanded incorporation of a 'Declaration of Fundamental Rights' in any future constitutional framework. A committee under Motilal Nehru was appointed by the National Congress to study the fundamental rights. It is interesting to



note that the Constitution of the Republic of India, enacted in 1950, incorporated ten of the nineteen rights enumerated in the Motilal Nehru Committee Report, 1928. The rights emphasised by the Motilal Nehru Committee report were:

- a) Personal liberty, inviolability of dwelling place and property
- b) Freedom of conscience, and of profession and practice of religion
- c) Expression of opinion and the right to assemble peaceably without arms and to form associations
- d) Free elementary education
- e) Equality for all before the law and rights
- f) Right to the writ of Habeas Corpus
- g) Protection from punishment under ex-post facto laws
- h) Non-discrimination against any person on grounds of religion, caste or creed in the matter of public employment
- i) Equality of right in the matter of access to and use of public roads wells etc.
- j) Freedom of combination and association for the maintenance and implementation of labour and economic factors
- k) Right to keep and bear arms
- l) Equality of rights to man and woman

The Simon Commission, appointed by the British Government in 1927, however, totally rejected the demands voiced by the Nehru Committee reports. In 1930 the Congress Working Committee gave the clarion call for the attainment of 'Purna Swaraj'. The Karachi Session of the Congress in 1931 adopted a detailed programme of fundamental rights. The Government of India Act, 1935 was passed without any bill of rights much to the disappointment of the Indian leaders. It was the 'Sapru Committee' of 1945 that subsequently stressed the need for a

written code of fundamental rights and the Constituent Assembly raised a forceful demand for the inclusion of human rights in the Constitution.

The Indian Constitution was framed by the Constituent Assembly of India, which met for the first time on December 9, 1946. The Constitution of India gave primary importance to human rights. The Constituent Assembly incorporated in the Constitution of India the substance of the rights; proclaimed and adopted by the General Assembly in the Universal Declaration of Human Rights. Further on 10th December 1948, when the Constitution of India was in the making, the General Assembly proclaimed and adopted the Universal Declaration of Human Rights, which is surely influenced the framing of India's Constitution. Viewed from the Indian standpoint, human rights have been synthesized, as it were, not as an integrated fabric by the Preamble promises and various Constitutional clauses of the National Charter of 1950 [27].

III Human Rights in India

It is the duty of every nation to create such laws and conditions that protect the basic Human rights of its citizens. India being a democratic country provides such rights to its citizens and allows them certain rights including the freedom of expression. These rights, which are called 'Fundamental Rights' form an important part of the Constitution of India.

These rights are fundamental in three different ways.

- ❖ **First**, these are basic human rights. As human beings we have the right to enjoy these rights.



❖ **Secondly**, our Constitution gives us these fundamental rights and guarantees. These rights are necessary for the citizens of our country to act properly and live in a democratic manner.

❖ **Thirdly**, the procedure for the effective enforcement of these guaranteed Fundamental Rights has been mentioned in the constitution

itself. Every citizen of India has the right to move to a court of law if he/she is denied these rights. The Constitution is there to safeguard her/his rights.

IV Human Rights and the Indian Constitution

Part III of the constitution deals with Fundamental Rights to which every citizen is entitled. Some of these rights are as follows:

S.No	Name of Right	Universal Declaration	Indian constitution
1	Equality before law	Article 7	Article 14
2	Prohibition of discrimination	Article 7	Article 15(1)
3	Equality of opportunity	Article 21(2)	Article 16(1)
4	Freedom of speech and expression Freedom	Article 19	Article 19(1) (a)
5	Freedom of peaceful assembly	Article 20(1)	Article 19(1) (b)
6	Right to form associations or unions	Article 23(4)	Article 19(1) (c)
7	Freedom movement with the boarder	Article 13(1)	Article 19(1) (d)
8	Protection in respect of conviction for offences	Article 11(2)	Article 20(1)
9	Protection of life and personal liberty	Article 3	Article 21
10	Protection of slavery and forced labour	Article 4	Article 21
11	Freedom of conscience and religion	Article 18	Article 25(1)
12	Remedy for enforcement of rights	Article 8	Article 32
13	Right against arbitrary arrest and detention	Article 9	Article 22
14	Right to social security	Article 22	Article 29(1)

❖ **Article 14**-The state shall not deny to any person equality before the law or equal protection of law within the territory of India.

❖ **Article 15**-The state shall not discriminate against any citizen on ground only of religion, race, caste, sex, place of birth or any of them.

❖ **Clause 2 of the article 15** further states that no person on grounds only of religion, race, caste, sex or place of birth shall be subject to any disability, liability, restriction or condition with regard to

(a) Access to shops, public restaurants, hotels, places of public entertainment or

(b) The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of the state funds or dedicated to the use of the general public.

❖ **Clause 3 of this article** provides for special legislation for women and children. Constitution amendment act 1951 S-2 permitted the state to make special provisions for the advancement of



socially and educationally backward classes of citizens or for the scheduled caste and scheduled tribes. This amended section became article 15 (a) and under this article reservation is provided to these classes.

❖ **Article 16 states:** (1) There shall be equality of opportunity for all citizens in matters relating to employment or to any office under the state,

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible or discriminated against in respect of any employment or office under the state.

❖ **Clause 3 of this article** makes provision that the Parliament is empowered to make any law prescribing, with regard to certain jobs in state or local government, any requirement as to residence within the state prior to such employment/appointment. Clause 4 makes it clear that the state is not prevented from making any provision for the reservation of appointment or posts in favour of any backward class of citizens.

❖ **Article 17** abolishes untouchability and its practice in any form. Article 19 maintains that, all citizens shall have the right to: (a) freedom of speech and expression, (b) freedom to form associations or unions, (c) move freely throughout the territory of India.

❖ **Article 19** relating to protection of rights
a) freedom of speech and expression

b) to assemble peaceably and without arms

c) to form associations or unions

d) to move freely throughout the territory of India

e) to reside and settle in any part of the territory of India and

f) Article 19(1) (f) relating to the right to own and acquire

property was deleted by the Constitution 42 Amendment Act 1978 with effect from 20-06-1979

g) To practice any profession or to carry on any occupation, trade or business

Fundamental rights mentioned in Article 19, which contains the right to 'basic freedoms', are available only to the citizens of the country. The word 'citizen' that occurs in the above Article has not been used in a sense different from that in which it has been used in part II of the Constitution dealing with citizenship[9].

❖ **Article 21** states that, no person shall be deprived of his life or personal liberty except according to the procedure established by law.

❖ **Article 23** forbids forced labour.

❖ **Article 25** guarantees freedom to profess, practise and propagate religion and specifically maintains that nothing in this article shall affect the operation of any existing law or prevent the state from making law ... (b) providing for social welfare or reform or the throwing open of Hindu religious institution of a public character to all classes and sections of Hindus.

❖ **Article 29** relating to protection of interests of minorities.



❖ **Article 32** makes all these rights judicially enforceable. This article gives every citizen the right to move the supreme court for the enforcement of his/her rights. Under the powers given by the constitution the courts can direct the individual or the state to desist from the practice of untouchability. This article cannot be suspended except in the case of a state of emergency.

To ensure social justice to the poor the 42nd amendment to the constitution introduced article 39 (A) for free aid to the poor. In pursuance of this article a massive legal aid programme for the poor and ignorant has been chalked out through various organisations. The judicially enforceable fundamental rights which encompass all seminal civil and political rights and some of the rights of minorities are enshrined in part III of the Constitution Articles (12 to 35).

India and the Universal Declaration India was a signatory to the Universal Declaration of Human Rights. A number of fundamental rights guaranteed to the individuals in Part III of the Indian Constitution are similar to the provisions of the Universal Declaration of Human Rights. The following chart makes it very clear. The table below shows that most of the economic, social and cultural rights proclaimed in the Universal Declaration of Human Rights have been incorporated in part IV of the Indian Constitution.

In *Keshavananda Bharati v. State of Kerala*, the Supreme Court observed, "The Universal Declaration of Human Rights may not be a legally binding instrument but it shows how India understood the nature of human rights at the time the Constitution was adopted."

In the case of *Jolly George Varghese v. 'Bank of Cochin'* the point involved was whether a right incorporated in the Covenant on Civil and Political Rights, which is not recognised in the Indian Constitution, shall be available to the right of everyone to a standard of living adequate for him and his family Right to a proper social order Article 25(1) Article 39(a) & Article 47 Article 28 Article 38.

Part IV of the Indian Constitution deals with the Directive Principles of State Policies. With the passage of time attitude towards these Directive Principles has changed and now they have become major instruments of change.

Though these principles are not enforceable in a court of law, nevertheless these are required as fundamental in the governance of the country and it is the duty of the state to apply them while making laws. The principles are the conscience of the constitution. Just as the fundamental rights conferred by part III would be without radar and a compass if they are not geared to an ideal, in the same manner the attainment of the ideals set out in part IV would become pretence and tyranny if the price to be paid for achieving that ideal is human freedom. One of the faiths of the founding fathers was purity of means. The goals set out in part IV together constitute the core of the constitution. Founding fathers of the Indian constitution were confident that the constitutional systems would be administered democratically and welfare society would be set up in which millions of poor people would be able to improve their lot. Hopes and aspirations of the people found voice in these words of Pt. Jawaharlal Nehru: "I trust that the



constitution itself will lead us to real freedom that we have clamoured for and that freedom in turn will bring food for our starving people, clothing for them, housing for them and all manners of opportunities of progress”.

Economic, Social and Cultural Rights in the Universal Declaration of Human Rights and in the Indian Constitution

S.No	Name of Right	Universal Declaration	Indian constitution
1	Right to work, to just and favourable conditions of work	Article 23 (1)	Article 41
2	Right to equal pay, to equal work	Article 23 (2)	Article 39
3	Right to education Equality of opportunity	Article 26(1)	Articles 21 (A), 41, 45 & 51A(k)
4	Right to just and favourable remuneration	Article 23(3)	Article 43
5	Right to rest and leasure	Article 24	Article 43
6	Right of everyone to a standard of living adequate for him and his family	Article 25(1)	Article 39(a) & Article 47
7	Right to a proper social order	Article 28	Article 28

V Conclusion

Even today, there are several instances of human rights violation at various places of the world. There can be no permanent and regular prosperity of human beings unless every country or nation creates such conditions in which human rights are enjoyed by its natives. The Charter of human rights exerts tremendous pressure on all political authorities. Strong vigilance is noticed throughout world against the violation of human rights. The Indian Constitution is a document rich in human rights jurisprudence. This is an elaborate charter on human rights ever framed by any State in the world. Part III of the Indian Constitution may be characterised as the “Magna Carta” of India. The Judiciary in India plays a significant role in protecting human rights. The Indian Courts have now become the courts of the

poor and the struggling masses and left open their portals to the poor, the ignorant, the illiterates, the downtrodden, the handicapped and the half-hungry, half-naked countrymen. The impact and importance of human rights are so deep and strong that the constitutions of India, Indonesia, Costa Rica and other countries incorporated many of the provisions of rights codified in the said Declaration in their respective constitutions. This may be treated as landmark the history of progress of civilization.

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Federalism in Indian Constitution

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Abstract: There are provisions which don't make Indian Constitution to be a federal in the sense of American Constitution. Though, it is said that within India, neither the Union nor the states enjoys [absolute] internal sovereignty due to the division of powers between the Union and the States in which both the Governments have plenary power within their assigned sphere, there exist certain provisions in the Constitution which are considered to be going against the principle of federalism.

Key words: constitution, federalism, destructible state

Introduction

Article I of the Indian constitution calls "India that is Bharat" "a union of states." The term federation is absent in this description. Yet experts agree that Indian constitution is a federal constitution, though as a federation India is different from either the U. S. or the Canadian federation. A federation is a political contrivance to reconcile national unity with state rights. A federation is essentially a composite polity consisting of a national or central government administering subjects of national interest and a number of governments of the component units of federation called the state or provincial governments. Such governments administer subjects of essentially local interest. There may be same subjects concurrently administered both sets of governments. A written and usually rigid constitution embodies the distribution of subjects between the two sets of authorities. The constitution is made rigid in order that neither the central nor the state governments may alter the constitutionally ordained distribution of powers acting alone. A federation also has a supreme judiciary to act as guardian of the constitution. This is necessary to make the national and state governments operate within their

constitutionally allotted sphere and prevent either from overstepping its bounds.

The Indian constitution satisfies all criteria of a federal constitution.

There are two sets of governments—the union government and the governments of the states, there is a constitutional distribution of powers between the centre and the states, there is a written and somewhat rigid constitution and finally there is a supreme court acting as the guardian of the Constitution. There are provisions which don't make Indian Constitution to be a federal in the sense of American Constitution. Though, it is said that within India, neither the Union nor the states enjoys [absolute] internal sovereignty due to the division of powers between the Union and the States in which both the Governments have plenary power within their assigned sphere, there exist certain provisions in the Constitution which are considered to be going against the principle of federalism. For example, article 200 of the constitution in which it is said that certain bills passed by state legislatures may be reserved by the governors for the consideration of the president of India. The another article which is considered to be a deviation from the principle of



federalism is Articles 356, 352 and 360 which gives the power to the president to declare emergency, which can transform federal system into a unitary system; however the provision is meant for temporary and can be used only under certain exceptional situations under certain restrictions created through judicial intervention, there are many circumstances in which the central government has used this power to dissolve the state governments of the opposite parties and to remain in power at the centre.

Yet India does not fit into any classic type of federation.

Federations come into existence through a centrifugal or centripetal process. When a pre-existing unitary state is loosened into autonomous units to form a federation, a centrifugal federation such as Canada comes into existence. A centripetal federation on the other hand is one when preexisting independent states unite together to form a federation. India combines centrifugally and centripetally. Centrifugally is noticeable in the reconstitution of British India into Indian states and centripetally is to found in the integration of Indian states into the federation.

Again, in a federation, the units i.e. the states or the provinces are autonomous. Both the centre and the states derive their authority from the constitution. States are in no way subordinate to the centre. The U. S. federation has been described by Lincoln as the indestructible federation of indestructible states. On this point, Indian federation is very different from most other federations. One may say that India is an

indestructible federation of very much destructible state. While the phrase union of states in Art. 1 ensures that there will always be some states in India, the existence and continuance of any particular state, says West Bengal, is not ensured. In fact since the reorganization of states since 1956, quite a number of existing states have been abolished and a large number of new states have been carved out of the territory of existing states.

Again the distribution of powers between the centre and the states is heavily tilted in favor of the states. In the U. S. A. only enumerated powers have been given to the federal government and in Canada the enumerated powers are entrusted to the provinces. Since the enumerated powers are few and residues are many, the states in the U. S. A. and the centre in Canada are very strong.

In India, powers have divided with the help of three lists: central, state and concurrent. The **central list** not only contains 97 items, it also contains most important and crucial powers. The **state list** contains 66 items and the concurrent list contains 47 items. On subjects in the **concurrent list**, both the central and the state legislatures may legislate. In case of conflict, central legislation prevails.

Even on state subjects, the central legislature may pass laws when as per Art. 249. Two-thirds of the Rajya Sabha supports a resolution to in accordance with that effect.



Again emergency provisions of the Indian constitution operate to the detriment of state-autonomy. In cases of national emergency under Art 352 and break down of constitutional machinery under Art. 356, the state autonomy is reduced to nullity. Prof. D. N. Banerji rightly observes that India is federal state in normal times but a unitary state in times of emergency.

Again though Indian constitution is rigid, the degree of rigidity is much smaller than in a normal federation, Art. 368 of the constitution prescribe the procedure of amendment. Major portion of the constitution may be amended by the central legislature in the ordinary process of law-making. Participation of the states is not required at all. In the U. S. A. amendments require ratification by three-fourths of the states.

In India, the state governors are mere agents of the centre. They are appointed by the President. The healthy convention that the state Chief Minister is consulted before appointing a governor, is not always observed.

Again higher positions in the state services are manned by central services officers of the I. A. S and I. P. S cadre. Such officers also act as levers of central control over state administration.

Moreover, though our union legislature is bicameral, India's upper chamber i.e. Rajya Sabha is not constituted on the principle of equality of representation of the federation units. Consequently some states e. g. U. P., have overwhelming representation in both chambers of the

union Parliament. Such a scheme makes states like U. P., India's heartland while states with smaller representation are reduced to the status of rim-land.

Finally, India has one unified citizenship as contrasted with the double citizenship in the U. S. A., one integrated judicial system, topped by the Supreme Court of India, one election commission for the whole country and one single constitution, serving as the constitution of the union and the states. Only the state of Jammu and Kashmir has a special status under article 370 of the constitution. All these point towards a strong unitary bias of our constitution.

All constitutions are framed to meet the needs of the society. In India a strong centralised federation was a socio-political necessity. A vast country with diverse linguistic religions and ethnic groups needs a strong central government to hold the parts together. As it is there is a strong fissiparous tendency in India and hence the need for a strong centre. At the same time regional and subculture groups require autonomy for their development. It is only through the growth and development of different regions and sub-culture groups that India as a whole may develop.

Status of Judicial Federalism in India

What is required for a federation is that there should be a division of power among the different co-ordinate and independent authorities/component units of a federation. When we analyse federalism in judiciary, then the same



division of power should also be reflected in the judicial set-up or between the federal and the provincial courts. It should be demarcation in the fields of working of the federal and provincial/state courts.

But in India, Supreme Court is the highest court of the land as established by Part V, Chapter IV of the Constitution of India. . It is the ultimate appeal in all criminal and civil matters and the final interpreter of the law of the land, and thus helps in maintaining a uniformity of law throughout the country.

Beginning with the Article 141 of the Indian Constitution which plays most determining role towards this, enacts that the law declared by the Supreme Court shall be binding on 'all courts' in the territory of India. With this article gets attached a value of superiority with the Supreme Court that its say has to be followed as a mandate by all the other courts of the country.

Next let's come to Article 131, where Supreme Court has the exclusive original jurisdiction. Regarding appellate jurisdiction, the Supreme Court has appellate jurisdiction as provided by Art. 132 to 134A & Art. 136. Provides the Supreme Court with appellate jurisdiction.

"Appellate jurisdiction is the jurisdiction of a superior court to review the final judgment, order, or decree of an inferior court on the record made in the inferior tribunal & to affirm, reverse, dismiss, or modify that decision."

Finally, Article 144 which provides that all authorities civil and judicial in the territory of India shall act in the aid of the Supreme Court. This entire constitutional scheme shows that more

importance need be given to the Supreme Court, which is the highest court of the land. On the basis of all these things, entire judicial set- up is seems to be biased towards the one Supreme Court. Since in India, the freedom to cases is such that every case is capable of reaching the Supreme Court, the 'federalism' principle fades away.

Conclusion

'Federalism' is one of those good echo words that evoke a positive response toward many concepts as democracy, progress, constitution, etc. Federalism tries to facilitate the sociopolitical cooperation between two sets of identities through various structural mechanisms of 'shared rule' . But because of the above reasons, center- state relations and the state autonomy have become the cardinal issues of the Indian federalism. The union government appointed Sarkaria Commission in 1983 to examine and review the working of the Indian Federalism, but this Commission doesn't make any useful recommendations for structuring the Indian federalism in a proper manner. The Union government also took in a very easy approach some of the recommendations made by this commission. This shows that even though our constitution is said to be a federal, but this overemphasis on the power of the federal government makes incapable of dealing effectively with socioeconomic challenges and strengthening national unity. Hence, it is appropriate to restructure Indian Federalism to make it more effective and promote center – state relation.

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Ambedkar and political democracy in India

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Abstract : Caste discrimination is a highly politicised and sensitive issue in India. Despite constitutional safeguards and special legislation for the protection of the country's 201 million 'scheduled castes' (the official term for Hindu, Sikh and Buddhist Dalits), violations of their fundamental human rights continue on a massive scale. Key issues include access to justice and rising violence against Dalits, multiple discrimination against Dalit women, slavery and child labour, discrimination in education, untouchability and access to basic services including humanitarian aid, social and economic rights and shrinking space for Dalit human rights defenders. Lack of understanding of the caste system, and the way it perpetuates to be one of the greatest obstacles to the eradication of the Caste division in India. The very tendency of the urban middle and upper classes to declare that caste system no longer exists and that reservation discriminates against them is probably one of the greatest lies with regard to the caste system, ever told.

Key words: caste, discrimination, dalit, untouchability

Introduction

"The caste problem is a vast one, both theoretically and practically. Practically it is an institution that portends tremendous consequences. It is a local problem, but one capable of much wider mischief, for as long as caste in India does exist, Hindus will hardly intermarry or have any social intercourse with outsiders; and if Hindus migrate to other regions on earth, Indian caste would become a world problem."

Several years since Dr. Ambedkar, caste continues to remain a part of India's social reality. May it be the discrimination that members of socially-backward castes undergo, or the subtle issues of matchmaking during marriages, the question of caste continues to haunt our society. Dr Ambedkar's life and legacy, however, remains an inspiration for many who believe that caste hierarchy should cease to exist, and formation of an

equal society is the way forward. Dr Ambedkar was a reformer whose legacy and relevance continues to grow. His message of social equality continues to reverberate and resonate with passing time. In his last but incomplete essay, *The Buddha or Karl Marx*, Dr Ambedkar reiterated his belief in the slogan of the French Revolution and claimed that equality will be of no value without fraternity or liberty. His message, although approached differently, was a repetition to what he had written some years ago in *The Annihilation of Caste* (1936)

Political democracy in India

"Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government." A lawyer and a politician, Bhimrao Ramji Ambedkar left a deep impression on Indian society for at least three main



reasons: he had a major influence on drawing up the Constitution of India; he introduced persons regarded as "untouchables" into the centre of Indian political life; and, finally, he initiated a renewal of Buddhism in India. He was also the author of a very fine body of writings, the impact of which on Indian society is surely as great as that enjoyed by the writings of Gandhi or Nehru, even though the sociological profile of his readers tends to be very different. Indeed, dependence on Ambedkar's work is most influential on the contemporary Dalit movement, affecting its political, social and artistic dimensions. However, although he continues to be an essential figure in India, the "Father of the Indian Constitution" is often relegated to a subordinate level in narratives of the period of the struggle for independence, which, written from a western point of view, are almost exclusively centered on the issue of emancipation from the colonial yoke. Revisiting the role played by Ambedkar allows us to see the complex, non-linear relations among the national consciousness, social structures and religious beliefs that infuse Indian society. Ambedkar represents another vision of independence, partly defeated but still enduring, based on radically questioning the Hindu and hierarchic character of Indian society.

During the Second World War, Ambedkar maintained strong support for the British, while the Congress party preferred to withdraw from political institutions in order to denounce the involvement of India in a conflict that did directly concern it. Hoping much from his support of the British, he thought that they had done more than any Indian party towards the emancipation of the 'depressed classes'. This cooperation had the consequence of reinforcing his

hostility to the Congress party, and for a long time exposed him to the accusation that he was a traitor to the nation, an anti-national or a pro-colonial. Despite Ambedkar's defeat in the elections of 1946, the Congress party, which wanted to present itself as the nation's unifier, turned to him, and Nehru, following Gandhi's request, named him Minister of Justice. Even more importantly, Ambedkar returned to the Constituent Assembly and, having impressed many of the Congress party by his mastery of the law and by the compromise solutions that he proposed, was named head of the committee responsible for drafting the Constitution. Thus Ambedkar could defend in the Constituent Assembly the political principles that he had absorbed during his studies in the United States and England. In particular he proposed putting into place a British-style judicial system, thus opposing a centralizing dynamic to the option supported by Gandhi, who was in favour of a decentralization of power down to the village level. He had great influence throughout the drafting of the text, and with a considerable amount of diplomacy and political skill he managed to marginalize the influence of Gandhi's positions. As a result, the Constitution, promulgated on January 26th, 1950, carries a strong imprint of Ambedkar, who ensured the codification of fundamental rights and the guarantee of state involvement in social reform: untouchability was abolished, and every form of discrimination prohibited.

However, Ambedkar did not manage to impose his wish for the adoption of a western-style civil code. His plan for a civil code for the Hindus (the Hindu Code Bill) raised questions about many customs directing Hindus' private life



(particularly in marriage, divorce, equality of the sexes, inheritance and property law) and sparked off numerous criticisms in the Assembly. Nehru, who thought that this law was necessary for the modernization of Indian society and who had assured Ambedkar of his unwavering support on this point, in the end gave in to pressure both from the more traditional fringes of the Congress party (and in particular from Rajendra Prasad, President of the Constituent Assembly, who had become President of the Indian Republic), and from the very powerful mobilization of numerous Hindu associations. In fact, this project provoked deep unrest among those who feared that the law would too radically upset the Hindu social order.

The man who scripted the very Article of the Constitution of India abolishing untouchability was himself targeted for discrimination at the altar of his own Alma Mater. It was here that he had acquired and honed his skills for an crusade against the social vices enshrined in the Hindu scriptures and immortalised by their meticulous practices. Nobody could raise fingers alleging that Ambedkar lacked merit, efficiency or competence or diligence, a theme song usually sang against the Dalits. He, on the other hand, outshines many of the overrated contemporary icons in erudition, statesmanship, patriotism, or administrative abilities. He was a brilliant researcher, writer, historian and, above all, an untiring crusader against injustice all his life. He brought the concept of social justice in the public domain and discourse by incorporating it in the Preamble to the Indian Constitution. The Constitution enshrines the following Article dismantling

untouchability. Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable according to law. The constitutional provision adores the statute book only as an useless which does not embarrass his countrymen. It is factually a dead letter now. A mere 2.5 per cent of the cases of atrocities committed against the SCs and STs end in convictions. The roles of agencies assigned with investigation, prosecution and trial are well demonstrated in this state of affairs, involving the dignity, life and properties of the target groups. Speaking dispassionately, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989 today, designed to safeguard the target groups from myriad atrocities, oppressions and exploitations, is of no use to them.

Essentially India's programme of social justice was designed at "undoing the baneful hierarchies of the past, and the unequal starting points they have constructed". This government sponsored social re-engineering was intended to create a holistic future for those who have hitherto been excluded from full participation in India's society, thus establishing a just and equitable society. Despite the existence of this fine agreement, casteism continues to be pervasive across India. The flaw lies not with the Constitutional framework that every government is mandated to uphold, but in the mechanics of its application. Ambedkar, who was a steadfast constitutionalist, almost exclusively vested his faith in the State and a state-sponsored social revolution. In his view, only a legally sanctioned rule of law (that would replace the religiously sanctioned rule of law) would ensure that Scheduled



Castes (SCs), Scheduled Tribes (STs) and women got their due, and be treated equitably.

However, as he himself so precisely pinpointed, *"rights are not protected by law but by the social and moral conscience of society. If social conscience is such that it is prepared to recognize the rights which law chooses to enact, rights will be safe and secure. But if the fundamental rights are opposed by the community, no Law no Parliament, no judiciary can guarantee them in the real sense of the word"*. And thus, it is in a mirror that lies the answer.

Caste (and caste discrimination) continues to exist because as a society we continue to believe in and perpetuate it. In small (matrimonial advertisements, our surnames) and big ways (segregation/discrimination in housing, employment, denial of entitlements because of a person's caste), we intentionally and unintentionally reinforce caste, which is a small step away from actual discrimination. The dynamics of intercaste relations are shaped by acculturation, which keeps caste alive; caste consciousness justifies segregation and with just a gentle nudge, prejudice is learnt and transmitted.

In India therefore, there exists a *law of the land*, which the Constituent Assembly and various subsequent governments spearheaded and implemented (with varying degrees of success). Covertly resisting and opposing this supra framework exist various dominant communities (who still monopolise the state apparatus responsible for the implementation of government programmes of social justice) who religiously adhere to the *law in the land*, which is diagrammatically opposed to the secular norms enshrined in the Constitution of India and draws

inspiration from regressive scriptures like the Manusmriti (that Ambedkar vociferously decried). The segregation of and discrimination against Dalits continues primarily because of adherence to this law in the land. The set of beliefs that shape the caste system were not diluted because of migration to urban areas (as Ambedkar hoped for). These are in-fact re-deployed in different ways and contexts and this continues to limit socio-economic and political opportunities for Dalits (as also minorities and tribals) throughout India. Given this conceptual friction between the two sets of laws, new forms of caste conditions have emerged, most notably, caste resentment. This resentment comes from prejudices stemming from competition and struggle over real and symbolic resources and privileges. Equality of opportunity and status was, and is a norm followed more in the breach.

Despite decades of reservations in government services, only 11.5% of the A class administrative positions in India are occupied by SCs, while 95% of employed SCs are clustered in grades C and D, in what can only be characterized as *inclusionary exclusion*.

Those who do try to change their ancestral profession are often threatened with violence (Cleaning Human Waste). In fact even the educated among the lower castes have little resort and are forced to go back to manual scavenging. So much for education being a great equalizer. Even in workplaces where the dalits are allowed in due to reservation policies, caste discrimination is rampant, and goes unchecked. Caste does not simply depend on profession, it has a social marker like class, and social exclusivity is maintained by rigorously preventing social association between upper and lower caste groups.



Measures to eradicate caste discrimination :

The eradication of caste needs programs for economic uplift and gender equality to work in tandem.

Unless all kinds of work are given equal importance by the government, they are unlikely to be considered equal. The pay-gap, both between different professions, and between men and women, has to be reduced to the least possible degree. This includes coercing even private organizations to do the same.

Caste discrimination perpetuates itself by restricting the choice of women, especially with respect to their choice to a partner. A woman, who is independent economically, will have a better opportunity to make choices beyond the restrictions of caste/creed imposed on them. Gender equality is an absolute necessity for an end to caste discrimination.

Anti-discrimination laws need to be better defined and applied well. Housing discrimination happens to be rampant in a large part of urban India, which needs to be legally prohibited. In fact housing discrimination targets not only lower castes, but often, people from different communities, single mothers or divorced women, or anyone who may not comply with the prejudicial norms of society. The police and the elected representatives need to be made legally responsible to act against caste discrimination, failure should be grounds for termination and possible criminal prosecution.

Conclusion:

The fact is that there is no silver bullet that can eradicate caste discrimination. Links between caste discrimination, misogyny and chronic poverty are well established and one cannot be ended without the other, and the pace of social

reforms in the Indian government has been extremely passive and haphazard at best. Reservations were only a minor part of the solution, an aggressive policy towards eradication of caste requires all forms of social, economic and political inequality. Those, who happen to say that an aggressive pursuit of anti-caste policies will prove counterproductive, are clearly out of touch with social realities in India. The states, which have a history of aggressive elimination of caste discrimination are fair better than those, who have remained passive and hoped that the problem would solve itself.

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Ambedkarism – Dynamics

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Abstract: *For decades Dr. Babasaheb Ambedkar had been seen only as a symbol of revolt against all oppressive features of the Hindu Society. He had been hailed as a leader of only Dalit and other oppressed communities. However, his contribution to build a great nation had always been neglected by showcasing the caste affinity. His dynamic ideologies and thoughts differed in their stance on matters of great significance to a liberal democracy, such as advancing equal opportunity, safeguarding minorities, and fighting systemic discrimination. In an attempt to build an idealistic egalitarian society, he demonstrated a deeper and more radical understanding of India's deeply entrenched social inequities by stating that the caste loyalties were serious obstacles to democratic participation and a shared sense of citizenship and nationhood. As an administrator for whom problem-solving was mattered more than the ideological commitments, Ambedkar, during his lifetime, always struggled to emancipate India from the clutches and vagaries of the brutality of the then Indian society. Ambedkar`s nationalism was not merely confined to the transfer of political power to the Indians from the British rule. It was focused on a much broader notion of sustainable national re-construction that is, building a democratic Republic through creation of social equality and cultural integration in the age-old caste-ridden, inherently unjust and discriminating society. Studying the outstanding contribution made by Dr. B.R. Ambedkar to various sectors and the role played by his dynamic thoughts in problem solving, present paperattempts to explain that the architect of Indian constitution was nothing short of "a national leader".*

Keywords: Great Personalities – Dr. BR Ambedkar, Modern India – National Builders, Ambedkar - Thoughts, Relevance, Vision, Dynamics

Introduction

"Positively, my social philosophy may be said to be enshrined in three words: Liberty, Equality, and Fraternity. Let no one however say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in the

religion and not in political science". – Dr. B.R. Ambedkar

Dawn of the new millennium has seen a sudden spurt in the discussions and discourses about Dr. BabasahebAmbedkar and his thoughts.



Everyone, right and left, is talking about Ambedkar's life and work today. One of the reasons for this spurt in interest might be the 125th birth anniversary of Ambedkar. Though the interest shown by political parties on Ambedkar today has got other strong political reasons, Ambedkar has become more visible than ever in the present times because of the dynamic role played by his ideologies and thoughts in solving the problems cropped-up as a by-product of current-day modern era. A growing number of scholarly and popular books, websites, magazine articles, and popular film, theatre and artwork testify to this. Ambedkar even topped a poll ranking "the greatest Indians" conducted by Outlook magazine in 2012. Over the last few years, parks, freeways, townships, schools and universities across India—even a football stadium in Delhi—have come to bear his name, not to mention countless new statues. It is not because that the Government has decided to allot a special status to Dr. Ambedkar, but because Ambedkar's dynamic thoughts as reflected in his writings and speeches have significant importance not only in tracing the history and growth of social thought in India, but also in solving various issues cropping up in the form of socio-economic and political tensions and caste conflicts. Testifying this, the writer, NarendraJadhav says "Ambedkar comes to the forefront not only as a valiant upholder of the Indian Republic but also emerges as the conscience keeper of modern India." Hence it is very important to understand dynamics of Ambedkar's thoughts and its relevance to the new millennium.

Great Economic vision

Dr. Ambedkar's legacy and contribution to India can be seen in many fields. His PhD thesis of 1923 titled "The Evolution

of Provincial Finance in British India" provided academic basis for the Finance Commission of India which was subsequently established through Article 280 of the Constitution to address problems of vertical and horizontal imbalances in finances. Similarly, the Reserve Bank of India was conceptualized based on the guidelines presented by Dr. Ambedkar to the "Royal Commission on Indian Currency & Finance" in 1925. Commission members found Dr. Ambedkar's book "The Problem of the Rupee- Its Problems and Its Solution" an invaluable reference tool and the Central Legislative Assembly eventually passed these guidelines as the RBI Act 1934.

The Indian society has done a great injustice to itself by ignoring the economic thoughts of Ambedkar. After all, his economic thoughts were not parochial. What Ambedkar always had in mind was in the best interest of the nation as a whole. To brand him only as a leader of the downtrodden in India is an insult to this great patriot. What is equally disheartening is depriving the Indian society of the benefit of his economic thoughts, an act which is self-defeating for India as a nation. It is, therefore, imperative to bring out the contributions of Ambedkar, both in the field of economics in general and in addressing India's economic problems

Labour and Water Visions

As Labour Minister in the Viceroy's Council, Dr Ambedkar successfully led the struggle for reduction of work from 12 hours a day to 8 hours in 1942. He contributed the idea of setting up of Employment Exchanges in India. He was almost single handedly responsible for establishing the Central Technical Power Board, the National Power Grid System and the Central Water Irrigation and



Navigation Commission. Dr. Ambedkar played an important role in the establishment of the Damodar Valley project, Hirakud project and Sone river project.

Education and Equal Rights

A voracious reader Dr. Ambedkar saw education as a tool for the liberation of the socially backward from illiteracy, ignorance and superstition. He founded the People's Education Society in 1945 with the aim of advancing the educational interests of weaker sections of society. Dr. Ambedkar was also a crusader for gender equality and fought for equal rights for women in inheritance and marriage. He resigned from the Cabinet in 1951 when his draft Hindu Code Bill failed to receive the support of the Parliament.

Anihilation of Caste for Ideal Society

Dr. Ambedkar was clear in his mind that he wanted to see a socio-economic and political transformation of India. He wanted the vast multitude of people of India to enjoy freedom and equality of opportunities. He wanted to rid India of casteism and communalism and bring education and development to every corner of the country. He wanted India to emerge as a modern state where liberty, equality and fraternity flourishes and backwardness is wiped out. Dr. Ambedkar believed in radical change, but he did not want this change to happen through bloodshed. He wanted transformation through parliamentary democracy and rule of law.

Guiding Resources to New India

Dr. Ambedkar's speeches in the Constituent Assembly are of great educational value to students of our Constitution and modern political

history. Dr. Ambedkar explained to the Constituent Assembly in a speech introducing the draft Constitution on November 4, 1948 the pros and cons of the Parliamentary form of Government vis-a-vis the Presidential system. He also explained why the Draft Constitution, in recommending an Executive based on the Parliamentary system preferred 'responsibility' to 'stability'.

Undoubtedly, Dr. Ambedkar's biggest and most important contribution was in his role as the Chairman of the Drafting Committee of the Constitution of India. With tremendous foresight and erudite scholarship, Dr. Ambedkar not only piloted an outstanding draft through the Constituent Assembly but also outlined the philosophy and wisdom behind the various provisions. He stated emphatically about the Constitution „It is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may so, if things go wrong under the new Constitution, the reason will not be that we had a bad Constitution. What we will have to say is that man is vile.“ Dr. Ambedkar ensured the inclusion of a well-defined and comprehensive chapter on Fundamental Rights which specifically abolished untouchability, guaranteed equal rights to all citizens and prohibited discrimination of all kinds in social relations. Dr. Ambedkar believed that protection of minorities and their religion was of paramount importance. Thus, the Constitution grants each person the freedom of faith, religion and worship and gives the minorities freedom to manage their religious affairs

Dr. Ambedkar played a crucial role in laying down the Directive Principles of State Policy, a unique feature of the Indian Constitution. These principles mandate that the State shall strive to



promote the welfare of the people by securing and protecting a just social order. These principles lay the foundation for a social democracy Dr.Ambedkar said: "Whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a Court of Law. But he will certainly have to answer for them before the electorate at election time."

Enlighten Law to All

Dr.Ambedkar was firm in his belief that our judiciary must both be independent of the executive and must also be competent in it. He did recognise however that tussles between the executive and the judiciary were inevitable, and were in fact necessary to ensure that each acted as a check and balance on the functioning of the other. The core of Ambedkar's dynamic vision of life happened to be the basic tenets of liberty, equality and fraternity. To him, a great man must be motivated by the dynamics of a social purpose and must act as the scourge and the scavenger of society. These are the elements which distinguish an eminent individual from a great man and constitute his title-deeds to respect and reverence.

Dr.Ambedkar called upon the socially and economically disadvantaged to 'educate, agitate and organise'. Nevertheless, his commitment to constitutional methods was unwavering and he advocated a path of informed and reasoned public engagement. He said, "...we must abandon the bloody methods of revolution... When there was no way left for constitutional methods for achieving economic and social objectives, there was

a great deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. These methods are nothing but the grammar of anarchy and sooner they are abandoned, the better for us."

Strong Fundamental Pillars for Democracy

Dr.Ambedkar believed that strong independent institutions constituted the fundamental pillars of a democracy and it is they who would ensure its survival. He ensured that the Constitution provided for an independent judiciary and that the right to Constitutional Remedies was a fundamental right. Dr.Ambedkar called for an independent Election commission and instituted the same through Article 324 of the Constitution. In his words "the greatest safeguard for purity of elections, for fairness in elections, was to take away the matter from the hands of the executive authority and to hand it over to some independent authority".

Similarly, on the post of Auditor General, he said "I am of opinion this dignitary or officer is probably the most important officer in the Constitution of India. He is the one man who is going to see that the expenses voted by Parliament are not exceeded, or varied from what has been laid down by Parliament in what is called the Appropriation Act. If this functionary is to carry out the duties and his duties, I submit, are far more important than the duties even of the judiciary..... I personally feel that he ought to have far greater independence than the Judiciary itself....."

Dynamic Vision for Future

Dr.Ambedkar dreamt of an India in which all sections of society are



empowered – socially, economically and politically; an India in which every section of our population believes that they have an equal stake in the country and its future and an India in which social status will be decided not by standing in caste hierarchy or economic wealth but by individual merit. Dr.Ambedkar's vision was of an India where the social system and economy would permit the full development of human potential and ensure a dignified existence for all our citizens.

Each one of us has a responsibility to do our utmost to make Dr.Ambedkar's dreams come true. We must do everything possible to preserve and strengthen our democracy. We must engage in combined and committed efforts to overcome poverty and prejudice. We need to be constantly on the guard against divisive forces raising their heads in the country. We should address with utmost of speed the challenges of malnutrition, ignorance, unemployment and infrastructure. We must also ensure that untouchability or any form of disability based on caste, creed, religion or sex is not practised in any part of the country. It is only through these endeavours can we occupy our rightful place in the leading ranks of the comity of nations.

Dr. Ambedkar's message, work and life are a constant reminder of the outstanding Constitution, strong democracy and effective, independent institutions we have inherited from the founding fathers of our nation. At the same time, it also reminds us of the distance we still need to travel in building an egalitarian society where there will be no distinction between man and man.

Conclusion: Dr.Ambedkar's dynamic vision of a new social order can be

summed up in the way in which he so often did, with the great slogan, "Liberty, Equality, fraternity and justice." In his one of the constituent assembly speeches he says "Positively, my social philosophy may be said to be enshrined in three words: Liberty, Equality, and Fraternity. Let no one however say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in the religion and not in political science. I have derived them from the teachings of my master, the Buddha." The words have got so much of sanctity that they have been included in the Preamble of the constitution. An insight into the words shows that the socio-economic and political *JUSTICE* can be achieved only by *LIBERTY* of thought, expression, belief, faith and worship; *EQUALITY* of status and of opportunity; and to promote among all; *FRATERNITY* assuring the dignity of the individual and the unity and integrity of the Nation. He was so confident on his dynamic wisdom and ability to see the future that he felt the constitution is so flexible that it will adjust in any condition the nation will come across. Unfortunately, the common man is unaware of the greatness of his wisdom and intellect. He is always termed as dalit leader, the time has come to read, understand and implement his thoughts and wisdom. The predictions he made during the making of constitution has proved right today. Every word of his is proving to be a mark on the rock. And therefore it becomes much necessary to read and understand his abundant literature and contribute in national development.

Dr. Ambedkar's dynamic visions were not narrow, sectarian, identity, state or nation centred. He had a world vision where like Buddha, Marx and



Gandhi he wanted to liberate the entire humanity to lead them from light to more light or in modern sense leading them to a knowledge society. Knowledge society is the enlightened society where there would not be any discrimination based on gender, caste, religion and national identities. Dr. Ambedkar could be compared with Galileo or Copernicus who discovered the truth about this planet. He was a discoverer of social realities and inventor of the methods of social change and transformations. As Dr. Ambedkar emerged as the conscience keeper of modern India, now if we understand and follow his solutions and remedies on various socioeconomic problems, it may help us to steer through the present turmoil and guide us for the glorious future.

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Dr. Ambedkar and Women Empowerment

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Abstract: Women's Empowerment is a much discussed subject but sensitization about this issue is grossly neglected at the grass root level. Women constitute about one half of the global population, but they are placed at various disadvantageous positions due to gender difference and bias. They have been the victims of violence and exploitation by the male dominated society all over the world. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. Dr. Ambedkar put all his efforts to guarantee the educational opportunities without any discrimination to all the citizens of India. Shattered with the reforms and liberation of women in the era of globalization and modernization, the Indian mindset has not accepted the equality at par with men and hence forcing women to revert their development. Today's women are trapped in the circle of insecurity, male domination, lack of awareness about her rights and no decision making power. Dr. Ambedkar strongly believed that women empowerment can be achieved by welfare of women. The activities of empowering women worldwide should follow the vision of Dr. Ambedkar.

Key words: discrimination, empowering women, citizens of India

Introduction

Women's development is a much discussed subject but sensitization about this issue is grossly neglected at grass root level. While we must try to build alternative system of healthcare, we must also expose the responsibility of the system for the neglect of women. Women constitute about one half of the global population, but they placed at various disadvantageous positions due to gender difference and bias. They have been the victims of violence and exploitation by the male dominated society all over the world. Our society is a tradition bound society, where women have been socially, economically, physically, psychologically and sexually exploited from times immemorial, sometimes in the name of religion, sometimes on the pretext of the writing in scripture and sometimes by the social sanction.

Empowerment refers to increasing the spiritual, political, social or economic

strength of individuals and communities. Empowerment and autonomy of women and the improvement of their political, social, economic and health status is both a highly important end in itself and necessary for the achievement of sustainable human development. The role played by Dr. Baba sahib Ambedkar, as chairperson of the Drafting Committee of the Constitution, has left imprint on the social tapestry of the country after independence, and shaped the socio-political fabric of the India today. It would have been a different India without him and in a probability, a much more inequitable and unjust one. He attempted to forge India's moral and social foundations a new and strove for a political order of the constitutional democracy that is sensitive to disadvantaged, inherited from the past or engendered by prevailing social relations. Dr. Ambedkar had the highest academic credentials for an Indian of his time and



his erudition and scholarship have been widely acknowledged.

The vision of Dr. 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 laid down the foundation of social justice and there can be no social justice without gender equality.

His paper on "Castes in India: their mechanism, genesis and development", Dr Ambedkar described how women were treated cruelly by the way of sati, enforced widowhood and girl marriages just to maintain strict endogamy in a caste. The social evils regarding women in Hindu religion as well as in Muslim society were highlighted by him. As a researcher, Dr. Ambedkar extensively studied the position of women in both the religion (and also in the other religions) and thrown light on denial of rights to her and ultimately the status of individual. He stated that the consequences of purdah system on Muslim women were that it deprives her of mental and moral nourishment. Dr. Ambedkar sought that Buddhism awards women, status equal to men and considered women capable of attaining spirituality. By adopting Buddhism, Dr. Ambedkar expelled in just for underprivileged segments including women and accepting the dignified equal status. Dr. Ambedkar denied worshipping Hindu deities ultimately freed women from inhuman customs, rituals and superstitions and made the way for her liberation.

Dr. Ambedkar and Women Empowerment: Gender equality,

gender main streaming, networking, leaderships, financial freedoms are the essential aspects of women empowerment. Dr. Ambedkar realized this at his time and included in the process of social reforms. He started involving women in the struggle, for eradication of caste systems and upliftment of the underprivileged sections. He realized that this could not be achieved without liberating the women themselves. He motivated women and addressed them to participate in struggle against caste prejudices. During the Mahad tank struggle, women marched in the procession along with men. He encouraged women to organize themselves. Impressed by the large gathering of women at women's conference held at Nagpur on 20th July, 1942, he told women to be progressive and abolish traditionalism, ritualism and customary habits, which were detrimental to their progress.

Empowerment envelops developing and building capacities of individuals, communities to make them part of the main stream society. Education is the only means by which societies grow out of oppression to democratic participation and involvement. It is a powerful tool for empowerment of individual. Over the generations, marginalized sections and women in Indian society were denied the opportunity to education. Dr. Ambedkar put all his efforts to guarantee the educational opportunities without any discrimination to all the citizens of India.

The special Marriage Act sets four essential conditions for a valid marriage i.e, monogamy, sound mind, marriageable age and the parties should not be too closely related. There are some grounds available to the wife only, both in Hindu and the Civil marriages provided to the women. Violent and forceful abortions



without the consent of women are crime under section 313.

The Hindu Succession Act gives male and female heirs almost equal rights to inheritance. Section 14 says that any property possessed by a female Hindu shall be held by as full owner and not a limited owner. Dr. Ambedkar introduced Hindu Code Bill in 1948 which was revolutionary in confinement of proprietary rights to women but when not accepted by the parliament, he resigned from the ministerial post from the cabinet in 1951.

Today's Scenario:

Most of the people are literate but not educated. Education by means of access to knowledge and learning played pivotal role in the social reforms. Stagnation in process of social reforms and imposing so called divine status of ancient women on today's women there by influencing her development and upliftment. Shattered with the reforms and liberation of women in the era of globalization and modernization, the Indian mindset has not accepted the equality at par with men and hence forcing women to revert their development.

Increasing incidences in women harassment in all way, violence, crime and humiliation insisted on her is only because of political apathy, which failed to keep social dogma. Education system, employment opportunities, tremendous population, inflation and non-availability of resources to strive are the barriers development among people. The influence of modern lifestyle and adopting technology doesn't mean improvement of individual and society.

Conclusion

The societal framework meant to make women subordinate or subjugated need to be dismantled. Active participation of women from all the strata could make it

possible many notable women activist are working on issues like environment, health poverty etc. Those who indulge in social reforms were not supported, not even by women. Today women's reservation bill is the important agenda of the discussion and the fact is that a lay woman even doesn't know what it is. The more ridiculous male's attitude is that girl's education meant only for her marriage. Today's women are trapped in the circle of insecurity, male domination, lack of awareness about her rights and no decision making power. Women empowerment has five components: women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives; both within and outside the home; and their ability to influence the direction and social change to create a more just social and economic order, nationality and internationally. Dr. Ambedkar strongly believed that women empowerment can be achieved by welfare of women. The activities of empowering women worldwide should follow the vision of Dr. Ambedkar.

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Dr. B.R. Ambedkar and Indian Women

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Abstract: Education to women is the most powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family. In order to encourage education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities were established exclusively for women in the country. To bring more girl children, especially from marginalised BPL families, into the mainstream of education, Government has been providing a package of concessions in the form of free supply of books, uniform, boarding and lodging, clothing for hostilities, mid-day meals, scholarships, free by-cycles and so on.

Key words: Education, women,

Introduction

In ancient India, women enjoyed a very high position but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human right. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society end nation, and to gain 'power'. According to the Country Report of Government of India, "Empowerment means moving from a position of enforced powerlessness to one; of power". But, from time immemorial, the women in this land of ours were treated as a sort of thing. Her placing in the society was not at par with other human beings. She has no rights. She cannot move nor does anything at her will. In Hindu Shastras, she has been branded just like animals or some Objects

of enjoyment. From the verses of Ramayana as written by Tulsi Das, Dhol, ganwar, shudra, pashu, naari - Ye sab tadan ke adhikari", In 'Manusmriti' the ancient Hindu Code-book, the status granted to women is quite visible and she was put to the lowest rung of humanity as she was treated at par with the animals and slave by the proprietors of Hindu Dharma. Such was the placement earmarked to our mothers, sisters and even great grandmothers that humanity was ashamed of. That is why Dr. Ambedkar, the father and architect of Indian Constitution, was of the firm opinion that until and unless, we defy the Hindu Dharma-Shastras, nothing much can be changed. In the name of sanskaras, the Hindu women are tied to bondages of superstitions, which they carry till their death. They are also responsible for inculcating certain wrong notions learnt through baseless traditions and preaching of the Shastras, in the budding minds of their offspring.

Dr. B.R Ambedkar towards The Empowerment of Indian Women: The operations of caste both at the systemic level and at the functioning of patriarchy, the growing caste / class divide in



feminist political discourse makes Ambedkar's view on women's oppression, social democracy, caste and Hindu social order and philosophy, significant to modern Indian feminist thinking. Although Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis, and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence, for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary sociopolitical set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and Speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system.

Hinduism

It is true that great men do not demand rights they do their duties. But for Ambedkar, this is hardly true in respect of the general masses. The rights of the upper castes are automatically protected, but not of the poor classes. The poor masses must have specific rights, otherwise they would be exploited and

opposed by the clever and shrewd persons. The Hindu ideal of duties under the Varna-Vyavastha has developed only as a means of exploitation and oppression. It is a system which deadens, paralyzes and crippled the people from which useful activity, and also prevents them from creativity. Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared scheme of political safeguards for the protections of depressed classes in the future constitution of a self-governing India. Ambedkar also advocated the immediate introduction of adult franchise.

He was the 14 child of Ramji Sakpal and Bhimabai who belonged to Mahar and Murbadker untouchable communities respectively. According to Ambedkar, the society must be based on reason, and not on atrocious traditions of caste system. He found education, intercaste marriage and interdine as methods, which may eliminate caste and patriarchy, maintained through endogamy.

In 1918, Ambedkar demanded separate electorate and reserved seats for the Depressed Classes in proportion to their population. After fifty years of the working of the Indian [Constitution](#), the Indian women's demand for political reservation and the lower status of other disadvantage sections proves that his theory is correct. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and lunched a journal Mook Nayak



in 1920 and Bahishkrit Bharat in 1927 for this purpose.

His exposure to the west has influenced his perception on feminist issues. It was a time when first wave feminism had been coming to an end with the achievement of franchise rights for women in Britain in 1918, and America in 1920 and Ambedkar's perception of the women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminist demands. It is well known that Ambedkar has the habit of working for more than eighteen hours a day without any difficulty. His reading habit helped him to understand the feminist development in different cultures and countries around the world.

Dr. B.R. Ambedkar The Champion Of Women's Rights: Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy's Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India.

Dr. Ambedkar was sworn in as a nominated member of the Bombay Legislative Council on 18th Feb., 1927. He advised Indians to participate in the world war on behalf of the British Government. His arguments on the Maternity Benefit Bill and on Birth Control were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.

His argument was – "It is in the interest of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently, and the principle of the Bill is based entirely on that principle". *"That being so Sir, I am bound to admit that the burden of this ought to be largely borne by the Government, I am prepared to admit this fact because of the conservation of the people's welfare is primary concern of the Government. And in every country, you will find that the Government has been subjected to a certain amount of charge with regard to maternity benefit."* Women started participating in satyagrahs and also launched women's associations for untouchable women for spreading education and awareness among them. In the Mahad Satyagraha for temple entry in 1927, even caste Hindus participated. Shandabai Shinde was one such participant. In the Satyagraha it was decided to burn the Manusmriti, which humiliated women, and shudras. In the demonstration after the bonfire of the Manusmriti more than fifty Women participated. Ambedkar addressed the meeting thereafter and advised women to change their style of wearing saress, wear lightweight ornaments, not to eat meat of dead animals. It was upper caste women like Tipnis who taught them proper way of wearing sarees.

At the All India Depressed Classes Women's Conference held at Nagpur on 20th July, 1940 Dr. Ambedkar emphasized that there could not be any progress without women. He spoke "I am a great believer in women's organization I know that what they can do to improve the condition of the society if they are convinced. They should educate their children and instill high ambition in them. Ambedkar made some memorable



speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared scheme of political safeguards for the protections of depressed classes in the future constitution of a self governing India. Ambedkar also advocated the immediate introduction of adult franchise.

Ambedkar Idea of Equality

He incorporated the values of liberty, equality and fraternity in the Indian [Constitution](#). Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well representation of persons falls short of creating a popular government, he submitted the [Constitution](#) with a warning. He said in his speech delivered in the Constituent Assembly on 25th November 1949, "Political democracy cannot last unless there lies at the base of it social democracy." By social he means a way of life, which recognizes liberty, equality and fraternity as principal of life. He further said: "On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and social and economic life we will have inequality. In politics we will be recognizing the principal of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principal of one man one value. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of

political democracy which this Assembly has so laboriously built up."

The Hindu Code Bill, 1948

In 1948 when the Hindu Code Bill was introduced in parliament and debated on the floor of the house, the opposition was strong against the Bill. Ambedkar tried his level best to defend the Bill by pointing out the [Constitution](#) principals of equality, liberty and fraternity and that in the Indian society characterized by the caste system and the necessary for a social change in which women have equality in a legal frame system and the oppression of women since women are deprived of equality, a legal frame work is necessary for a social change in which women have equal right with men. However, the Bill could not withstand the opposition from the Hindu orthodoxy. In reality, the Bill was a threat to patriarchy on which traditional family structure, was bounded and that was the major reasons behind the opposition. Therefore, on the eve of the first elections in 1951 Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was too much opposition. On this issue the then Law Minister Dr. Ambedkar resigned. His explanations for resignation show how the parliament of independent India deprived its women citizens of even basic rights. His resignation letter dated 27th September 1951.

Although most of the provisions proposed by Ambedkar were later passed during 1955-56 in four bills on Hindu 'marriage' succession, minority and guardianship and maintenances and later in 1976 some changes were made in Hindu law it still remains true that the basic rights of women have yet to be restored to them even after fifty years of the working of



the Indian [Constitution](#) based on the principle of liberty, equality and justice to all Indian citizens. However, the Hindu code Bill helped the resurgence of feminist movement in India. This crusade of Ambedkar to emancipate women from injustice inspires the women leader in parliament to keep the issue alive until its enactment. This was the starting point for women to recognize their position and pursue rights movement by acquiring strength from second wave feminism started in the early 1960s. Women are still fighting issues such as rape, dowry death, communalism, fundamentalism, sexual harassment, violence - domestic and social, poverty and so on.

Constitutional Provisions

The [Constitution](#) of India contains various provisions, which provide for equal rights and opportunities for both men and women. The salient features are:-

- [Article](#) 14 guarantees that the State shall not deny equality before the law and equal protection of the laws;
- [Article](#) 15 prohibits discrimination against any citizen on the ground of sex;
- [Article](#) 15 (3) empowers the State to make positive discrimination in favour of women and children;
- [Article](#) 16 provides for Equality of Opportunity in matters of public employment;
- [Article](#) 23 prohibits trafficking in human beings and forced labour;
- [Article](#) 39 (a) and (d) enjoins the State to provide equal means of livelihood and equal pay for equal work;
- [Article](#) 42 enjoins upon the State to make provisions for securing just and humane conditions of work, and for maternity relief;

Education of Women: Education to women is the most powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family. In order to encourage education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities were established exclusively for women in the country. To bring more girl children, especially from marginalised BPL families, into the mainstream of education, Government has been providing a package of concessions in the form of free supply of books, uniform, boarding and lodging, clothing for hostilities, mid-day meals, scholarships, free by-cycles and so on. Many universities such as Mother Teresa Women University have been established for the development of Women Studies and to encourage higher education among women and their social mobility.

My final words of advice to you are educate, agitate and organize, have faith in yourself. With justice on our side I do not see how we can loose our battle to me is a matter of joy. You must abolish your slavery yourselves. Do not depend for its abolition upon god or a superman.

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



Capacity Building and Skill

formation: In order to improve the entrepreneurial ability and skill of the women, Government has been imparting various types of training designed to promote self and wage employment.

Skill Up-gradation Training

Programme: Provision of skill training to women in SHG has been given recognition so as to enable them to start their own income-generating activities. The duration of the training and the cost depends on the nature of the trade selected by the members.

Women & Child Development

Women's empowerment is an important agenda in the development efforts. There has been significant shift in approach of the district administration towards the development of women, especially the poor & the illiterate.

Working Women's Hostel:

To provide secured accommodation to the working women, Working Women's Hostel has been established at Angul & functioning since 1996. State Old Age Pension (SOAP) / National Old Age Pension (NOAP).

Employment And Work Participation Rate

The work participation rate indicates to a great extent the economic empowerment of women in the society. The status of women is intimately connected with their economic position, which in turn depends on opportunities for participation in economic activities. Education along with participation of women in workforce has been universally recognised as an important element in the adoption of small family norms, which is essential for

family planning. There has been a considerable improvement in the entry of women in all sectors of employment in the country.

Women And Political Participation

Political equality to all children regardless of birth, sex, colour, etc is one of the basic premises of democracy. Political equality includes not only equal right to franchise but also more importantly, the right to access to the institutionalised centres of power. Thus, political participation of women means not only using the right to vote but also power sharing, co-decision making and co-policy making at all levels. The active participation of women in political sphere is integral to empowerment of women and helps to build a gender-equal society as well as to speed up the process of national development.

National Commission For Women

In January 1992, the National Commission for Women was set up by an Act of Parliament with the specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation, to suggest amendments wherever necessary, and safeguard the rights and entitlements of women. The Commission extend financial support to NGOs and educational institutions to conduct legal awareness programme to enable women to become aware of their rights.

Conclusion

Society is in a continuous process of evolution. It will take several decades for these imbalances to be rectified. Education of both men and women will lead to change in attitudes and perceptions. It is not easy to eradicate deep-seated cultural value, or alter



tradition that perpetuate discrimination. Law can only be an instrument of change, that must be effectively used. The absence of effective law enforcement, results in low rates of conviction, which in turn emboldens the feeling that the accused can get away. It is necessary that deterrent punishments are provided in the statute, and are strictly enforced. A beginning has certainly been made in urban areas. Working women continue to remain primarily responsible for taking care of home and child rearing, in addition to their careers. Increased stress has made them more prone to heart and other stress related diseases. Hence, it is necessary to improve the Support System for working women.

Women in the rural areas are wholly oblivious of their rights. It will require a much greater and concerted effort for the various measures to become a living reality for women in the rural areas. This can happen only through the collective effort of the State, NGOs, imparting of formal and informal education, through the media, etc. Empowerment of women so as to enable them to become equal partners with their male counterparts so that they have mutual respect for each other and share the responsibilities of the home and finances should be the ultimate goal that we must aspire to achieve. Enforcement of basic human rights of gender equality must take place, without undermining the institution and sanctity of marriage, and family.

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