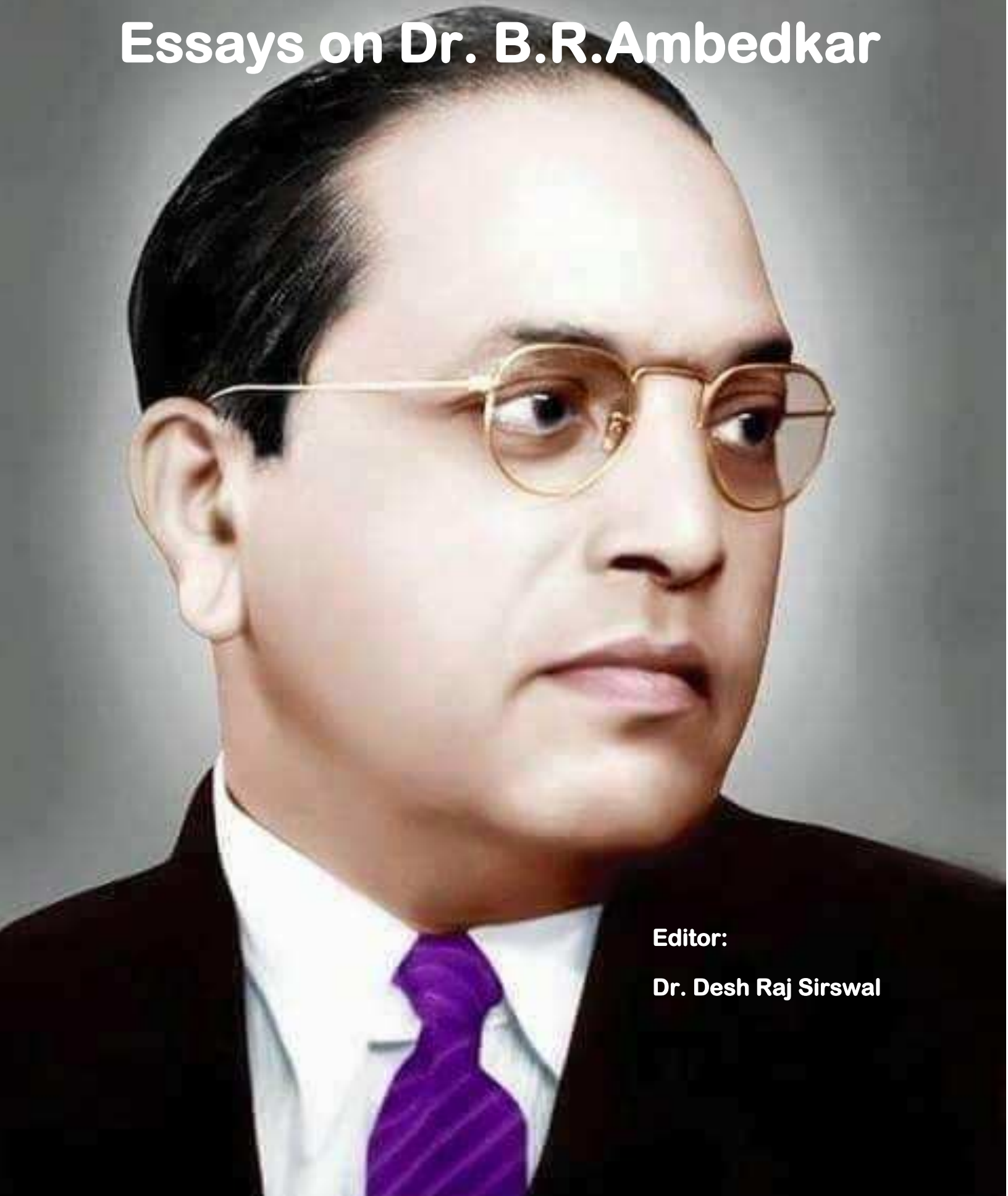
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Essays on Dr. B.R.Ambedkar



Editor:

Dr. Desh Raj Sirswal

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Preface

The Milestone Education Society (Regd.) Pehowa (Kurukshetra) working since 2005 in the field of school education, social work and higher education through its research initiatives. It started Center for Positive Philosophy and Interdisciplinary Studies (CPPIS) in 2010 and contributing continuously in the field of higher education through research journals, various programmes, and published books.

The second, Centre for Studies in Educational, Social and Cultural Development (CSESCD) works on the issues related to downtrodden people though its various activity like discussions, programmes and publications etc. It also promotes the ideology of the educational thinkers who positively contributed in the society.

The present book, "Essays on Dr. B.R. Ambedkar "is the third e-book of the Centre which includes five essays of the students who participated in National Level Essay Writing Competition on "Dr. B. R. Ambedkar: The Maker of Modern India" organized by the Centre for Positive Philosophy and Interdisciplinary Studies (CPPIS) held on 19th November, 2015 to commemorate "World Philosophy Day-2015" and "125th Birth Anniversary of Dr. B.R. Ambedkar". These essays highlight writers' thinking and need further improvement on the basis of ideas but it is very pleasant to know that young generation can also think in the line of philosophy of Dr. B.R. Ambedkar.

On the occasion of Death Anniversary of Dr. B. R. Ambedkar, we dedicated this volume to this great personality who is the real motivation for us. His vision of social democracy and equality was closely related to good society, rationality and the scientific outlook. I must congratulate all the members of Milestone Education Society (Regd.) Pehowa (Kurukshetra) and submit my humble gratitude towards their positive efforts and kind-cooperation in all works of the Society.

Dr. Desh Raj Sirswal

December 06, 2017

DR. AMBEDKAR'S CRITIQUE OF HINDUISM

Tanya Dixit

Dr. B.R. Ambedkar, popularly known as Babasaheb Ambedkar, was one of the architects of the Indian Constitution and a Buddhist revivalist. He was a well-known politician and an eminent jurist. Ambedkar's efforts to eradicate the social evil like untouchability and caste restrictions were remarkable. The leader, throughout his life, fought for the rights of the Dalits and other socially backward classes. Ambedkar was appointed as the nation's first law minister in the cabinet of Pt. Jawahar Lal Nehru. Born into a poor untouchable family, he spent his whole life fighting against social discrimination. Overcoming numerous social and financial obstacles, Ambedkar became one of the first "untouchable" to obtain a college education in India. Eventually earning law degrees and multiple doctorates for his study and research in law, economics and political science from Columbia University and the London school of Economics Ambedkar returned home as a famous scholar and practiced law for a few years before publishing journals , advocating political rights and social freedom for India's untouchables. On 6th December, 1956 he died at his home in Delhi. He was posthumously awarded the Bharat Ratna, India's highest civilian award in 1990.

The B.R. Ambedkar is regarded by as of the most prominent Anti- Hindu figure modern India has produced. However, taking a keener look into his work, he seems not only a sympathizer of the Hindus but rather an ardent supporter of the unification of Hindus in Semitic fashion. He was a well-known politician and an eminent jurist. It is a very well-known fact that Ambedkar had renounced Hinduism and had adopted Buddhism as his mark for protest against the prevalent Caste system in Hindu religion, which he believed was the original religion of his ancestors. In fact, he even paved way for many of the Dalits to the Buddhism as well. But was that all? Unfortunately, reading his writings, particularly, *"The Philosophy of Hinduism"* reveals not just his protest against caste system, but his

immense hatred towards Hinduism as a whole. One might point out that at the end of his essay on Annihilation of caste he declared that he would leave the Hindu fold forever. But he made this suggestion in 1936, where as he finally converted to Buddhism which is not very different from Ancient Hinduism, in 1956. So he not only converted to a religion similar to his conception of ancient Hinduism but took good 20 years to budge the little that he did from the faith that he was born in. Ambedkar appreciated and upheld Indian culture, Hinduism is also the very important part of it. He says, "Ethically, all people are heterogeneous. It is the unity of can culture that is the basis of homogeneity. Taking this for granted I venture to say that there is no country that can rival the Indian peninsula with respect to the unity of its culture. It has not only geographical unity of its culture but it has over and above all a deeper and much more fundamental unity, but it has over and above all a deeper and much more fundamental unity the indubitable cultural unity that covers the land from end to end." Ambedkar also talk about the golden past, various advance science, technologies and advanced civilization of ancient India. The sciences which he is referring mention in the form of text and those texts are the very important part of the Hindu religion.

Ambedkar suggests that historically, Indian culture might be divided into three parts- Hindu India, Buddhist India and Brahamnic India[1]. Here Ambedkar clearly demarcates Hinduism from Brahmanism. The Varna system was based on occupation and worth, while caste was based on birth. Even four years, people's castes were reviewed according to their deeds in those four years. Following this system, according to Ambedkar, a change was introduced in the caste system. All the children, regardless of their caste went to school where their caste was decided after completion of their education. Ambedkar upholds these two old, allegedly pre Buddhist systems. Caste were later made hereditary and based on birth by Sumati Bhargava, giving strength to the designs of the evil Shunghas. Ambedkar says, Brahmanism is a poison that has killed Hinduism. He wants the

[1] Opcit. Pg 12

Hindus to save Hinduism by slaying Brahmanism and invits the 'Arya Samajists' for this cause[2]. According to Ambedkar, Shudras were Kshatriyas, one among the various Aryan tribes. He suggested that the Shudras are Savarnas[3]. The oldest reference to the caste system in the texts upheld by the Hindus is in the Rig Veda. Ambedkar believes that not only particular Hymn but also that part of it which talks about caste is a later interpolation and that the early Aryan society did not know anything about the Shudras. Not only on the caste issues, the Hindu religious texts give a rather explicit egalitarian picture where we find women engaging in the study of sacred Vedic text and running schools for teaching the same. He cites evidence of women writing commentaries on the *Purva Mimansa*.

Therefore, from here we might be in a position to suggest the Ambedkar did not condemn Vedic ritualism in totality. The dichotomy clearly suggests that he believed the Hinduism and Brahmanism to be different entities and it was shown all his work. According to Ambedkar, Hinduism is not the same as Brahmanism. From this it can be suggested that he did not have anything against Hinduism but Brahmanism. Therefore he wrote a work describing the advent of Brahmanism and the perversion of Hinduism that followed. He has a general concern for the Hindus and believes that one single educated class is a threat owing to which the Hindu society lost its safety and security that arises out of multiplicity of view of various educated classes. The fact that he was not anti-Hindu can be glanced from the very title of the work. Had that been the case, the work might have been called "Annihilation of Hindus or Hinduism." This work as shall be seen was solely dedicated to bring about a reform in Hindu society and that too owing to a general concern for it. This can be proved from the fact that he supported the social conference which was dedicated to remove the weak the weak points of the Hindu society[4].though he sufficiently critiques it[5]. He vehemently critiques Hinduism

[2] Opcit "Annihilation of caste", pg 47

[3] Ibid. Pg 151.

[4] Opcit. "Annihilation of caste", pg 4

calls this religion a myth, a set of rules. He criticizes all Hindus, not only upper caste but also lower castes for their mutual antagonism.

His concerns for the Hindus can be seen from the following quote from the Annihilation of caste, 'the reasons which have made Shuddhi impossible for the Hindus, are also responsible for making Sangahtan impossible. The idea underlying Sanghtan is to remove from the mind of the Hindu that timidity and cowardice which so painfully marks him off from the Mohammedan and the Sikh and which have led him to adopt the low ways of treachery and cunning to protect himself. The question naturally arises: from where does a Sikh or the Mohammedan derive his strength which makes him brave and fearless? I am sure it is not due to relative superiority of physical strength, diet or drill. It is due to the strength arising out of the feeling that all Sikhs will come to the rescue of a Sikh when he is in danger and that all Mohammedans will rush to save a Muslim if he is attacked. The Hindu can derive no such strength. He cannot feel assured that his fellows will come to his help. Being one and fated to be alone he remains powerless, develops timidity and cowardice and in a fight surrenders or runs away. The Sikh as well as the Muslim stands fearless and gives battle because he knows that though one he is not alone. The presence of this belief in the one helps him to hold out and the absence of it in the other makes him to give way. If you pursue this matter further and ask what is it that enables the Sikh and the Mohammedan to feel so assured and why is the Hindu filled with such despair in the matter of help and assistance you will find that the reasons for this difference lie in the difference in their associated mode of living. The associated mode of life practised by the Sikhs and the Mohammedans produces fellow-feeling. The associated mode of life of the Hindus does not. Among Sikhs and Muslims there is social cement which makes them Bhais. Among Hindus there is no such cement and one Hindu does not regard another Hindu as his Bhai. This explains why a Sikh says and feels that one Sikh, or one Khalsa is equal to Sava Lakh men. This

[5] Ibid. Pg 8

explains why one Mohammedan is equal to a crowd of Hindus. This difference is undoubtedly a difference due to caste. So long as caste remains, there will be no Sanghatan and so long as there is no Sanghatan the Hindu will remain weak and meek. The Hindus claim to be a very tolerant people. In my opinion this is a mistake. On many occasions they can be intolerant and if on some occasions they are tolerant that is because they are too weak to oppose or too indifferent to oppose. This indifference of the Hindus has become so much a part of their nature that a Hindu will quite meekly tolerate an insult as well as a wrong. You see amongst them, to use the words of Morris,"The great reading down the little, the strong beating down the weak, cruel men fearing not, kind men daring not and wise men caring not."

Conclusion:

Definitely such a powerful message calling for the unity of all Hindus for a life of dignity and pride cannot be given by someone who despises Hinduism or Hindus. Definitely, he is a Hindu-basher but for the sake of the Hindu's own good. He believes that caste is a hindrance in nation building. Therefore by the following caste, the Hindus have committed treason against their own country. His concerns are not only limited to the criticisms of Hinduism's weak points but he also suggests a full-fledged program for reforming Hinduism. He suggests that the Hindus must do away with all those texts which propagate caste and blind faith. He includes the Smritis, Shastras and the Vedic texts but is also believes that there is much to be retained from these texts too. The retainable parts of the Hindu texts have been kept open to debate by him. Had he been so against Hinduism, he would not have suggested the appropriation of the Upanishadic teachings. In his own words," You must give a new doctrinal basis to your religion a basis that will be in consonance with liberty, Equality and Fraternity, in short with Democracy. I am no authority on the subject. But I am told that for such religious principles as will be in consonance with Liberty, Equality and Fraternity it may not be necessary

for you to borrow from foreign sources and that you could draw such principles on the Upanishads. Whether you could do so without a complete remolding a considerable scraping and chipping off the ore they contain, is more than I can say.[6] The Upanishads from a part of Vedic corpus. Definitely he was not unaware of it. Therefore it is clear why he, though presses on the destruction of the Shastras, does not intend the complete destruction of the entire literature that is upheld by the Hindus. However, he was against ideologies and not people, against crime and not criminal.

[6] Ibid.pg 47

BUDDHISM, AN ANCIENT ANTIDOTE FOR PRESENT AND FUTURE: DR. AMBEDKAR'S APPROACH

Shruti Kamble & Avadhut V.Joshi

Introduction

India in 20th century had a distinct aroma. The period from 1900 to 1950 reminds one the Indian struggle for freedom. But, the people were not only the slaves of the British but also were the slaves of all the evil practices that existed in the society. A sizeable population was plagued with caste system. At that time when the Indian independence was the only concern of a class of people, there were also few who knew that our social system required improvement and devoted whole of their lives in such improvement. And this was the time when Dr. Ambedkar emerged as a Dalit leader. Though by giving him the title of a 'Dalit-leader' we confine his work field and fail to praise several of his contributions in reshaping the structure of society. If one researches over the key issues related to minority rights, labor rights, women's rights, the creation of Pakistan, or the of Indian economy or population control, one could not resist himself from praising the remarkable intellectual observations of such a great philosopher. Dr. Ambedkar, throughout his life fought against the social evils, the draft of the Hindu code bill was one such example, whose purpose was to consolidate the scattered Hindu beliefs in the matter of personal laws and bring reformation, which attracted huge criticisms from orthodox conservative mass.

After struggling hard till 1950, he announced that he will work the rest of his life, to propagate the Buddhism.[7] Usually we see that the people in search of peace of mind are attracted to Buddhism. But it would be wrong to consider that Dr. Ambedkar had adopted it for self-satisfaction or peace of mind. His adoption of

[7] Dhananjay Keer, Dr. Baba Sahab Ambedkar Jeevan Charit, 402 (Popular Prakashan New Delhi, 1st ed., 1996)

Buddhism was his act to renounce Hinduism and was a symbol and a solution of a social change which gave a rebirth to the indigenous religion which existed 1200 years ago in India. Thus, in the course of fighting against the various social evils his act of renunciation of Hinduism and adoption of Buddhism seems to be astonishing and needs a critical analysis.

Path to Conversion and Issues

In 1935 in his speech at Nasik he declared that he would not die as Hindu[8] i.e. he would desert Hinduism. The motive of renunciation of Hinduism was to free himself from those handcuffs that he had been carrying because he was born in an untouchable group. Thus it was a reaction against those evil practices and blind faith which separated humanity from mankind. After his speech various religious communities tried to woo Dr. Ambedkar. Muslim offered him to accept Islam while Christians extended him invitation to adopt Christianity. After some period he presented his thought that instead of Islam or Christianity his priority would be Sikhism.[9]

After his renunciation the probable steps could be either to live a life of atheist or to adopt another religion. He could have chosen the path of being an atheist but he was aware of the sentiments and emotions of those people who were following him. In one of his article he wrote that, the society must have either the sanction of law or the sanction of morality to hold it together, without either the society is sure to go into pieces. In all society law plays a very small part. Society

[8] L.R. Balley, Dr. Ambedkar Jeevan aur Mission, 381 (BheemPatrika Publications, Jalandhar, 2012)

[9] Sohan Lal Shastri, Baba Sahab Ambedkar ke Sampark Me 25 Varsh, 238(BhartiyaBouddhMahasabha (reg.) New Delhi, 5th Ed.,2000)

has to sustain its social life by postulates and sanction of morality. Religion in the sense of morality must remain the governing principle in every society.[10]

After thirty five years close study of all the religions he concluded that Buddhism was rational and the most suitable religion.[11] It is to be remembered that his conversion was not an ordinary conversion but was a historical incidence of Indian Socio-Political History as he was not alone who was renouncing Hinduism and adopting Buddhism but the entire *Dalit* community was attracted towards him and following him. On the occasion of 14th and 15th October 1956, near about 10, 00,000 people accepted Buddhism with him.[12] On 13th October 1956, a day before the conversion, on being asked by the journalists why he chose Buddhism, he replied that "whether if it was fair that people in order to enjoy the fruits of reserved seats remain *Harijans*? Whether to enjoy such fruits the Brahmin would accept to turn into untouchable?" He further added that by this act they are trying achieve the manhood.[13]

The most important issue was the fate of those people for whom he had fought his entire life. Prior to this incidence in 1935 at Yewala Conference when he announced about his conversion, Pt. Gobind Ballabh Pant as a critique stated that his conversion would lead to cancellation of Poona Pact and the untouchables would be deprived of all their rights.[14]It was predictable that after becoming Buddhists, the interest of converted *Dalits* could have hurt badly. He was also aware of the situation that Dalits were not going to get benefitted out of political

[10]Dr B.R. Ambedkar , Dr. Baba Saheb Ambedkar Writings and Speeches, Vol. 17, Part 2, 104 (Dr. BabasahebAmbedkar Source Material Publication Committee, Government Of Maharashtra, 1st ed., 2003)

[11]Dr. B.R. Ambedkar, Buddha aur Unka Dhamma, 23 (Budhdha and his Dhamma Society of India, SamtaPrakashan Nagpur, 2001)

[12]Dr. Angle Lal, Baba Saheb Dr. Ambedkar Jeevan Aur Darshan, 140 (Schoochna Avam Jan Sampark Vibhag Lucknow, 1st ed., 1993)

[13]Ibid. 1 at 474

[14] Ibid. 3, at p.238

reservation at that time as the elected *Harijans* could not have raised their voice against the atrocities over *Dalits* by the upper caste because of the sole reason that they were able to win only by the votes of upper caste people.[15] Thus there was no question to speak anything against such atrocities in the assembly or parliament.

Looking into all these he was not in the favor that Buddhist *Harijan* after conversion should contest election under reserve seat. But he was in favor to maintain the reservations in services and higher education. And therefore he declared during conversion that though *Dalits* are accepting Buddhism but the benefits they are receiving would not be denied and he will work in this direction[16] as even after adopting Buddhism their economic and social status would not have enhanced abruptly.

Buddhism for India

The reason why he was pleased to adopt Buddhism could be extracted from his article titled 'Buddha and future of his religion'. In this particular article he analyzed the religion of Buddha, Jesus, Mohammad and Krishna, and after comparing the principles of all of them, he showed his inclination towards the principles of Buddha. But here it would be baseless to criticize him on the ground that he has condemned the rest of the religions. It could be understood in the way that, he discovered the root cause of the diseased social system and the mechanism of its treatment was found in Buddhism. The first reason why Buddhism was the most appropriate to be adopted by them at that time was that the man was the center of religion. Where in the Bible Jesus is depicted as son of God, Mohammad is believed to be messenger of God, Krishna titled himself as

[15] Ibid. 3, at p.171

[16] Ibid. 1 atp.477

Devadhidev (god of gods), Buddha never claimed so.[17] Unlike others he clarified himself a Margadata rather than a Moksha-data.[18]

In this article he quoted very precious, beautiful and unforgettable piece from *Mahaparinibbana Sutta*, where Buddha told Ananda that his religion was based on reason and experience and that his followers should not accept his teaching as correct and binding merely because they emanated from him. Being based on reason and experience they were free to modify or even to abandon any of his teaching if it was found that at a given time and in given circumstances they do not apply. Thus he gave his followers the liberty to chip and chop as the necessities of the case required.[19] The flexible provision of modification is similar to the modern provision of amendment in the Indian Constitution. If the time is dynamic and change is true, then the provision for modification is a scientific approach which was suggested by the Buddha. We have seen this in our history and the four *Sangtis* for such purpose are its evidence.[20]

He further wrote that the religion of Buddha is morality which is embedded in the religion.[21]And the most important factor which he found was that Buddha was the greatest opponent of Chaturvarna. He not only fought against it, but did everything to uproot it. Against all the social evils, Buddha as a social reformer was the one to admit *Shudras* to *Bhikshu Sangha* and to admit women to become *Bhikkunis*.[22]

In his book Buddha and his Dhamma he suggested that, any modern man who has knowledge and understanding of science if he wishes to adopt a religion,

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[17] Ibid. 4 at p.97

[18] *Ibid.* p.98

[19] *Ibid.*

[20] Bhikshu Jinananda , Bauddha Dharma ke 2500 Varsha, 24-36, (Publication House, Ministry of Communication and Broadcast, 2nd Ed., 1997)

[21] *Ibid.* p.98

[22] *Ibid.* p.100

it could be nothing but Buddhism.[23] Buddha Dhamma is the only religion worthy of being accepted by the modern world to protect them.[24]

Buddhism in the World

We are proud of the fact that the Buddhist religion was born in India. It is glory that great ruler like Ashoka has embraced Buddhism and work towards it promotion and propagation. The presence of Buddhist art and architecture is evidence that Buddhism existed in India till 8th Century. It can be inferred from the Ashokan pillars and Inscriptions that the people that time were educated and capable of reading. And also is can be gathered from the historical facts that those rulers in whose regime Buddhism was booming their empire were educationally, culturally, morally and ethically rich. In present 21st Century Buddhism is shining in Asian countries like China, Japan, Myanmar, Shrilanka, Combodia, Laos, etc.[25] And Buddhism is being warmheartedly accepted in American and European Nations.[26] The Message of Buddhism has acquired a special position in the modern world. The 'peace' which United Nation speaks about is a symbol that the world is progressing towards the message of Buddhism.[27]

Conclusion

Dr. Ambedkar was a great social thinker of the century and he made deep and minute observation of Indian Social System. The caste system was sufficient to shatter the ideal values like equality, justice, brotherhood, humanity etc., and enslaved the untouchables to the extent that they could not even think of social, political or economic advancement. Dr. Ambedkar was a ray of hope for such people, and provided them the scientific remedies against the barbaric and

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[23] Id.5

[24] *Ibid.* p.23,

[25] Bhikshu Jinananda , Bauddha Dharma ke 2500 Varsha, 285-289, (Publication House, Ministry of Communication and Broadcast, 2nd Ed., 1997)

[26] *Ibid.*

[27] *Ibid.* p.293

monstrous system. Reservation in the higher education and services was a helping hand for *Dalits* which assured their economic development; additionally he encouraged the people to for inter-caste marriage to break those barriers of caste. Even today the inter-caste marriage is the best option to dilute the caste system. Dr. Ambedkar's conversion in 1956 is again a form of remedy and it sought to solve various problems. Buddhism discouraged Caste system, was a symbol of 'enlightenment' and 'wisdom', figurehead of morality, and has no place for blind faith. The conversion was a path to eliminate the inferiority complex resulting out from the caste system. Thus his conversion was synonymous to adopt those principles of Buddha which would lead the development of mankind. Just after 7 weeks of his conversion, showing his followers a unique path of development, Dr. Ambedkar received *Parinirvan*.

B.R. Ambedkar's and Kanshi Ram's Dalit Politics

Whether Ambedkar's philosophy has managed to prevail in Uttar Pradesh?

Sub Theme (original): Ambedkar and Dalit Power in Politics

Abstract

Kanshi Ram and Dr. B.R. Ambedkar are considered to be the two most remarkable men in India to change the ideology behind Dalit empowerment and enforce this idea within the field of politics. Separated by a generation they have had to deal with a considerably different political climate to achieve the same goals. Kanshi Ram was first inspired by Ambedkar however their differences in experiences may have made their ideologies slightly different. It becomes therefore important to explore the impact of Ambedkar's ideology with that of Kanshi Ram's to judge the ground reality of the socio-economic condition of Dalits. Finally, using this we can decide whether his political ideology is relevant in terms of the plight of Dalit politics in the Uttar Pradesh at present. Therefore we must deconstruct their living legacies; i.e. the Constitution of India and the Bahujan Samaj Party, and the role that they play in the empowering the Dalits in Uttar Pradesh.

"When you came to me as a Liberal, you assured me. 'Don't worry, untouchability is only an aberration. You can enter our dining hills, wells, temples and public institution. As a Leftist, you had told me that untouchability was a part of a superstructure and would wither away on its own. As a Socialist you pronounced that Lohiaism would triumph, 'upper' shudras would take over rural India and the social evils would go. Nothing of that sort happened. "

The term "Dalit" has in society now been used to encompass all Schedule Tribes and Schedule Castes; those which are treated as "Untouchables" by

society. In Chandra Bhan Prasad's book[28], he mentions the fact that it is in fact the Doctrine of exclusion that has been adopted against Dalits and is in fact even being adopted now. To overcome this Doctrine of exclusion and finally begin to include Dalits back into the society several Indians including non-Dalits began the Dalit movement, the two Messiah's of the movement being Dr. Ambedkar and Kanshi Ram.

The Dalit movement started in India about 100 years ago having been propagated and propelled by the likes of Gandhi and Dr. Ambedkar. However this particular movement is going through a crisis today. Today there is no pan-India Dalit movement but only scattered movements across State and regional levels. All of these movements are undoubtedly based on the ideologies of the Dalit's Messiah Dr. Ambedkar or have evolved from them. While the Constitution was being drafted by the Constituent Assembly there was a lot of influence in the equality of rights for the schedule castes and schedule tribes discussed. However it seems as though in the present generation the true purpose of the Constitution is not being fulfilled by the cutthroat caste politics being practiced in India.

Dr. Ambedkar had said that "in India, a man is not a scavenger because of his work. He is a scavenger because of his birth irrespective of the question whether he does scavenging or not."[29] A fact was revealed in the 2011 census data on households which said that an estimated 8 lakh people are traditionally engaged in manual removal of night soil — this now proves to be a great embarrassment to the State governments and they are still in denial. Dr. Ambedkar's efforts to root out such caste biases were perceived to be advanced

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[28] CHANDRA BHAN PRASAD, DALIT DIARY, 1999-2003 (Navayana Publishing 2004), 41

[29] Anurodh Lalit Jain, *Let's help realize the vision of Ambedkar for Dalits*, The Hindu, Last Updated: April 14, 2013, http://www.thehindu.com/opinion/open-page/lets-help-realise-the-vision-of-ambedkar-for-dalits/article4614717.ece

by Mayawati, who eventually became Chief Minister of Uttar Pradesh. The census data in Uttar Pradesh still shows that Uttar Pradesh continues to lead the list with approximately 3.2 lakh people involved in manually removing human waste.[30]

Ambedkar's Dalit revolution for a social democracy was a constant battle to uplift and support the people of his caste he even went so far as to burn copies of Manusmriti as it propagated the chaturvarna order. Ambedkar's anti-caste programme stressed the importance of the low castes getting political power, or a share of it, in order to liberate themselves. "Nobody can remove your grievances as well as you can and you cannot remove them unless you get political power in your hands.[31]" One of his main political stances is seen in his idea of separate electorates through the issue of the Poona Pact. Gandhi himself was strongly against the idea of Separate electorates. He believed that this separation which allowed for separate electorates for further distribute the Hindus into two different which would help the Britishers in their divide and rule policy. All though this point of Gandhi's may have some relevance to it, it is worth noticing that the hardcore debate of representation of lower castes in the political level was only brought up by Ambedkar and not by anyone else in the Indian National Congress. It is also said that Gandhi's reason for objection was that he did not want to restrict the Depressed Classes to just this measly share of seats, but to enable them to stake their claim to "the kingdom of the whole world".[32] What was clear was that there was, with the caste system continuing in existence, no way in which the Depressed Classes could stake their claim to "kingdom of the whole world".

Kanshi Ram was part of **the Second phase of the empowerment** of the Dalits in India. He became familiar with the ideologies of Ambedkar. An incident in 1971 where a Dalit woman was denied the right to a job on the basis of her caste

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[30] Id.

[31] GHANSHYAM SHAH, CASTE AND DEMOCRATIC POLITICS IN INDIA 145 (Oxford Blackpress, 2004).

[32] D.N., Gandhi Ambedkar and Separate Electorates Issue (Economic and Political Weekly Vol. 26, No. 21, 1991), pp. 1328-1330.

ignited the political career of Kanshi Ram. This phase of empowerment began in the late 70's with Dalit leaders and activists who had become more confident and radical than the previous generation. They challenged the old guard now. Dependence on the Congress was slowly starting to be seen as a hindrance to several socio-economic measures that would lead to Dalit upliftment. This was because despite tall promises and shining agendas the reality hadn't changed at all. Kanshi Ram emerged as the biggest and most creative leader in the post-Ambedkar dalit movement.[33]

He criticized the post-Ambedkar leadership of Dalits in India. For that he declared "Poona Pact" as the main reason. He said that "Poona Pact" made Dalits helpless. By rejecting separate electorate, Dalits were deprived of their genuine representation in legislatures. Several and various kind of chamchas was born in the last fifty years. As and when India's so called high caste Hindu rulers felt the need of chamchas and when the authority of the upper castes got endangered by real and genuine Dalit leaders, chamchas were brought to the fore in all other fields".[34]

Therefore the question really is as to how did Kanshi Ram give power of Dalits in the democracy and how did he propagate Ambedkar's ideas? Kanshi Ram managed to do this by understanding the idea of Ambedkar to empower Dalits in the voting process, however what Ambedkar had meant was that the Dalit should have the "one man one vote" power to be able to choose his elective correctly. Kanshi Ram used Ambedkar's defining "state power" as "master key" to mean representation of Dalits amongst those standing for elections.[35] Ambedkar himself wanted to take part in the legislature however after independence his

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[33]Anand Teltumbde, *An Enigma Called Kanshi Ram*, Last Updated February 28, 2015 http://www.ambedkar.org/vivek/showArticles.pdf

[34] Prem Kumar, *Sahib Shri Kanshi Ram Ji on his Birth Anniversary,* Last Updated: October 19, 2010, http://www.ambedkartimes.com/sahib_kanshi_ram.htm,

[35] FACE READING, DR. W.L. PANDE 309 (Global Vision Pub House, 2008).

party failed managing to procure only one seat in the Rajya Sabha.[36] This was opposed to Kanshi Ram's highly appreciated movement which one three elections in Uttar Pradesh.[37]

The most significant concept of Kanshi Ram's was the one that he managed to take from Ambedkar himself. He understand and managed to tap into the Dalit population as a viable constituently like no other person had done before. With use of catchy names for his parties and the word "Bahujan" he managed to garner sufficient political importance. He revived the idea of "jiski jitni sankhya bhari, uski utni bhagidari".[38] He helped re-emphasise the rights of the people to share political power and instilled a sense of dignity and self-respect among the masses who were mostly reduced to a votebank of the upper caste leadership of the ruling class parties.

Kanshi Ram had initially developed a party within the framework of Phule-Ambedkar 's Theory of social justice. The social scientists observed, "after considerable acceleration of the process of democratization, leading to formation of movements and parties espousing the interests and demands of regional, sectional and oppressed groups, that the BSP was formed in 1984". [39]The BSP gave a new hope to SCs STs and OBCs in creating third party in Indian politics under the leadership of Dalits. The BSP defeated the congress party in Uttar Pradesh and thereby demolished its one party dominance in Indian politics.

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[36] Reviewed Work: The Social Context of an Ideology: Ambedkar's Political and Social Thought by M. S. Gore, Review by: N. R. Sheth, Sociological Bulletin, Vol. 44, No. 2 (SEPTEMBER 1995), pp. 272.

[37] Vidya Subraminiam, A quarter century of Kanshi Ram & Mayawati, Last Updated: January 25, 2011 20:04 IST,http://www.thehindu.com/opinion/lead/a-quarter-century-of-kanshi-ram-mayawati/article261256.ece.

[38] AJAY K MEHRA, PARTY SYSTEM IN INDIA, Lancer Publishers LLC.

[39] SUDHA PAI, DALIT ASSERTION AND UNFINISHED DEMOCRATIC REVOLUTION :THE BSP IN UTTAR PRADESH, (New Delhi, Sage Publications. 2002).

Did BSP ameliorate the conditions of the Dalits in Uttar Pradesh? Initially when Mayawati did begin her work as a chief minister she did pass successful reforms. We must take for instance the occasion where she launched during her first term the special funds for socio-economic improvement to villages having more than a 50% population of Schedule Castes. During her second stint, in June 1995, she launched another of these measures in which the Dalits would receive affirmative discrimination in the form of building of roads, hand pumps, houses etc. in their neighborhoods. These material benefits helped her gain further support of the dalits.[40] She also worked on the problems on an ideological level by renaming public institutions after Dalits personalities and Bahujan icons. She wished to create a lasting Dalit presence among society however she seems to have gotten distracted from her aim and become embroiled in scams.

In Conclusion, there were a few differences between Ambedkar's and Kanshi Ram's methodology to approach dalit politics was different however the intent behind Kanshi Ram's approach was similar to that of Ambedkar's. He stated one of the most interesting thing in one of his speeches were he honestly mentions the fact that 'Ambedkar used to gather books; I tried to collect people.'[41] This can be noticed by the fact that Kanshi Ram tried to collect as many young Dalits as possible and teach them and try to include them into his party. There have however been criticisms to the BSP as "Bahujan Samaj Party is an Ambedkarite party not in the ideological or programmatic sense, but purely in political terms. Its leadership has a limited vision; it is not interested in social transformation or revolution. Its aim is merely to make some changes in the

[40] Badri Narayan, Social Science, Women Heroes and Dalit Assertion in North India: Culture, Identity and Politics (Sage Publications, 2006).

[41] Badri Narayan, Ambedkar and Kanshi Ram — so alike, yet so different, Last updated: May 11, 2012, http://www.thehindu.com/todays-paper/tp-opinion/ambedkar-and-kanshi-ram-so-alike-yet-so-different/article3406383.ece.

existing system, which would give power in the hands of Dalits.[42]" This may seem to be true in the present context in the case of corruption scandals that Mayawati is involved in, however the initial vision of the party was not limited as even Ambedkar's belief in absolute equality led to a woman dalit leader becoming the head of the political party.

[42] D.M.Diwakar, G.P.Mishra, Deprivation and Inclusive Development-2006, (Manak Publishers Pvt. Ltd. India 2007).

DR. B.R. AMBEDKAR ON SOCIAL JUSTICE

P. Priya

Introduction :

"By honouring **Dr. Ambedkar**, we are honouring the hopes and aspirations of all those for whom he fought for years and who continue to carry on with their burdens, denied of their rightful place in the society.... By conferring Bharat Ratna on Dr. Ambedkar we are seeking not only a new vitality for the country but also reinforcing its foundations": in the words of **V.P. Singh.**

Dr. **B**him **R**ao Ambedkar was born on 14th April 1891 at Ambavadi, Maharashtra district. His father's name was RamJi sakPal and mother's name was Bheema Bai. He was born in Mahar Community. When he was studying at Sixth Standard, he has lost his mother. Even as a young boy he understood the ordeal of untouchability. In the school he was not allowed to sit with others, drink water from the common tap and to learn Sanskrit. Once he was thrown out of the cart since he was untouchable. At a very young age he was forced to think about his disabilities.

His Education

Luckily this did not deter him from studying well. In 1908, he matriculated from Elphinstone High School, Bombay and in 1912 graduated from Elphinstone College. Later on Sayaji Rao of Gaekwad and Maharaja of Baroda helped him to study further. He went to Columbia University in America and qualified for Ph.D., Degree. Later on he went to London to study law and economics.

His Views on Untouchables

The practice of untouchability is a sin and crime. But, in India Ambedkar was made to suffer at the hands of caste Hindus. The other practices like slavery,

serfdom and villainy have all vanished but the practice of untouchability of untouchability had exited in India from time immemorial and it is still continued. Ambedkar wanted that everyone should be treated on par with others and there cannot be discrimination just because one happens to be born as untouchable.

His Views on Education

A person without education is like an animal. We have to learn even by doing begging by is explained by Thiruvalluvar in his kural by

" Karkai Nandray karkar Nandray

Pichipuginum karkai Nandray". (Tamil Kuratapa)

Ambedkar wanted the untouchables to read well. He was prepared to give up anything but not the benefits of education. "We may forego material benefits, we may forego material benefits of civilisation but we cannot forego our right and opportunity to reap the benefits of the highest education to the fullest extent". He decided to put his ideas into action. He wanted to make his people spectators of evil practices. In order to make his views and ideas known to the masses, he edited a monthly called "Samavanshiya Mitra" in 1910. Later on in 1920, he started a fortnightly known as "Mook Nayak". In 1927, he started a paper called "Bahishkrit Bharat".

Untouchables to Live with Self-Respect

Ambedkar wanted the untouchables to live with self-respect. He said, we must abolish slavery by ourselves. It is disgraceful to live at the cost of one's self-respect. Self- respect is the most vital factor in life, with it men is a mere cipher. He believed that the life of the untouchables can be changed only by themselves and not by an outsider. The Non-Scheduled castes have no interest in the betterment of downtrodden. So, he said, "We will attain self-elevation only if we

learn self-help, regain our self-respect and gain self-knowledge". In the later Vedic period women were treated as bonded labourers, like slaves.[1]

His Part in Freedom Struggle and to get Political Rights

Ambedkar did not stop with mere speeches and writings. He entered into direct action. All agitations spearheaded by Ambedkar took place when freedom struggle was going on in a full-fledged movement. He believed that Indians freedom struggle was 'a struggle for power as distinguished from freedom so long as the cause of the freedom was not the cause of the untouchables an refused to join the freedom movement'. Instead he thought it prudent to cooperate with Britain and work for the political rights of his people.

Bonfire of Manusmriti

The freedom struggle was not over in those days. Ambedkar was against Manusmriti because it is only a charter of rights for the caste Hindus. It keeps the untouchables as the slaves forever. It does not bring any change to the Untouchables. He considered this teaching of Manu is detrimental to the welfare of the downtrodden. He was a rationalist, like E.V. Ramaswami Naicker (Commonly known as Periyar), and did not believe in the principles of Manusmriti. The Bonfire of Manusmriti took place.

Ambedkar had an opinion that as a human being all are equal. He fought against the caste discrimination which caused people to separate themselves as higher class, lower class and Untouchables. He raised his voice against this social injustice. He even made Satyagarah movement for the Untouchables and their rights. He thinks that he wants to abolish the untouchability, since he had suffered a lot due to this social injustice. The condition of women started deteriorating through sexual responsible for the degradation of women in India. Manu in his Manusmriti had prescribed the number of laws with respect to women, which were totally inhuman and irrational. The right to education and right to property

was denied to women. A woman shall not perform the daily sacrifices prescribed by the Vedas. Manu clearly enunciated that a widow should never even dream of remarriage and divorce. Divorce and remarriages were absolutely forbidden. Child marriages for girls, and sati system were practices [2]

Maker of Indian Constitution

After India's Independence, British rules and regulations was in a condition to change. In order to frame constitution, new Council Board for framing our constitution was organised. Ambedkar with his wide knowledge about rights and with the advisory of framing committee, he made our Indian constitution. He framed our Indian constitution in order to give equal rights for the downtrodden people. Most of the rights of our Indian constitution were framed by the genius, Dr. B.R. Ambedkar.

Social Change through Legislation

Ambedkar felt that caste breed inequality cannot be changed without transforming the social structure itself. He highlighted the role of the state in bringing about social change, especially through legislation. He represented the Scheduled Castes at Round Table Conference and succeeded in getting separate electorate. But it was thwarted, and he was electorate with reservation. Ambedkar was made Chairman of the Drafting Committee of the Indian Constitution. He worked hard to give shape and form to our Constitution. And, our Indian constitution is one of the biggest Constitutions of the world. He has envisaged several problems and given solution where religion is not imposed; judicial review, directive principles and socialism are some of the salient features of the constitution. He championed the cause of women and got the right to divorce and inherits the property of father which was denied hitherto.

Human Rights and Women Rights

In our country women are worshipped as goddess as mother and as 'creator'. It is presumed that the best creation belongs to women. Half of our populations too were women. Women have always been discriminated, suffered and are suffering in silence. Self-sacrifice and self-denial are their nobility and fortitude and yet they have been subjected to all inequities, indignities and discrimination. The majority of Indian women who play the role of a faithful wife and self-effacing mother are forced to live a passive powerless and slavish life throughout.

Meanwhile, the world is transforming itself fast and along with that there is also a visible change in the attitude of the people towards women. Women, on their part have been struggling through various organizations and movements to liberate themselves from the clutches of the male dominated social order. As a result of such efforts and also because of the changing environment there are signs of hope for the establishment of justice of the genuine gender. The process towards the realization of an equalitarian pattern of Man-Woman relationship has begun and the idea of sexual equality is slowly precipitating into the minds of both men and women.

So, far as India is concerned, particularly after Independence, various constitutional measures, different state's legislations, judicial decisions, the democratic policy, the awakening on the part of certain section of women, the influence of the feminist movements in the west, all these have helped to initiate the women's liberation in India. But we have miles to go before we can claim that there is gender justice in India. Despite all these efforts to promote the welfare of women, one has to admit that even now women in India are not treated with dignity. They are neither allowed, nor encouraged to enjoy their basic rights, and they are not accepted by men as equal to them. The pity is that the women themselves have not realized that they are equal to men. [3]

One of the most important contributions of Dr. Ambedkar in relation to the elevation of the status of women in India was the initiative to draft and introduce the Hindu Code Bill in the constituent Assembly.[4]

Conclusion

Ambedkar and Mahatma Gandhi had diametrically opposite views on various issues. Gandhi wanted to call the Scheduled Caste as Harijans (Children of God) as if that is going to bring any change in their life. But Ambedkar said "soothing names and soft palliatives will not do", he maintained adding, "they forget that white washing does not save a dilapidated house. You must pull it down and build a new".

Notes:

1. Dr. Ambedkar as Pioneer for the Upliftment of Status of Women by Prof. S.S.H. Azmi, p.191
2. Dr. Ambedkar Perspectives on Upliftment of Women by Prof. M.Z. Shamsi Tehrani, p.199.
3. "Ambedkar on Gender Equality Myth and Reality" , by Prof.Nazeer H. Khan, p.173.
4. Social Justice of Dr. Ambedkar, Social Order and Women: An Analysis of Dr. Ambedkar's Ideas, by K.L. Batia,pp.220-21.

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- Human Rights Education , Lady Doak College, 2006.
- Ramachandran, B.G., (ed) Human Rights in India, New Delhi, 2000.

DR.AMBEDKAR AND UNTOUCHABLES

Arul. S

Introduction

Each person expects respect in the world. If it lacks due to caste, creed, colour or whatever, there arises a problem to be faced with. Though the victims voice out for justice, at times their cries are not audible to the ears of Government officials. Being aware of this injustice situation, many revolutionaries came to support. One of them was Dr. Ambedkar. He was like a warrior who left no stone unturned to fight against the enemy in the battle field. His main motive was to abolish untouchability. But many knew that untouchability is like a beehive, those who put the hands into it, would have to get bees bite. Yet Dr. Ambedkar was not mindful of his own life. For him, all Indians must live with brotherly and sisterly love. Therefore this essay will highlight the following points:

1. The Concept of Untouchability
2. Dr.Ambedkar and Untouchables
3. The Critique of Dr.Ambedkar's Proposals and our proposals to Annihilate Untouchability

1. The Concept of Untouchability

Untouchability generally refers to separation and isolation of the lowest caste Hindus from higher caste Hindus. The affected are named as 'untouchables' because, they are forbidden to enter the temples, public places, educational institutions etc., for the fear of pollution. There are other norms and terms which make them to be slaves for the well fare of *Brahmanas*. Thus, Kshirsagar notes that untouchability is a unique feature of Hinduism because untouchability is a part and parcel of Hindu religion.[43] Besides there is Karma theory, given in the

[43] R. K. Kshirsagar, *Untouchability in India* (Delhi: Deep & Deep publications, 1989), 26.

philosophy of Gita. It says that man attains spiritual perfection by worshipping God through performance of one's own duties. It says further that the four division of *Varna* has been given for the smooth running of the society.[44] But when ages pass by, the notion of treating untouchables has become very insolent. This cruelty was thoroughly questioned, protested and voiced out by many revolutionaries. Each of them looked at the problem differently.

The main aim of the Hindu leaders including Gandhiji in their approach to the untouchables was to protect and strengthen Hinduism. Dr. Ambedkar on the other hand, wanted the untouchables to achieve equal rights in all spheres of life. Dr. Ambedkar's field of action lay in Maharashtra but his participation in the Round Table conferences held in London where he championed the cause of the downtrodden made him the acknowledged leader of the untouchables.[45]

2. Dr. Ambedkar and Untouchables

It is an open secret that untouchability is purely a religious act, which is based on the notion of purity. This practice was carried on historically. There are two hierarchies in the Indian feudal system. One was a hierarchy of groups based on owning land. The other was a hierarchy of ranging from priests to menial laborers. Hence one who did menial jobs was called 'untouchables' or polluting castes. But most of them prefer to be called '*Dalits*', meaning 'broken', 'oppressed', etc...[46] Whatever may be the term used to designate them, they dislike being treated inhumanly. They feel bitter to overcome this problem which does not allow them to act as human. They disgust to pay need to the classical Hindu thought. It says that one is born into untouchable's caste because of the accumulation of

[44] *The Bhagvad Gita* 4:13 (Trans. Gorakhpur: Gita Press, 2009).

[45] Bhagvan Das, "Untouchability," in *Social Action* Vol. 32 No.2, (1982), 273.

[46] Mathew Paikada, "Untouchability," in *ACPI Encyclopedia of Philosophy*, Vol.2 (Bangalore: Asian Trading Corporation, 2010), 1458.

heinous sins in previous births. This burden of sin made the untouchable a hazard to higher caste persons.[47]

Rejecting all the above points, Dr. Ambedkar expressed that untouchability is based on traditional contempt of Buddhism, and continuation of beef eating by the so called untouchables. He mentions that when a Brahmana keeps social distance from other caste man, he observes caste system. If he observes the same and imposes disabilities on a low caste man, he observes untouchability:[48] Here Dr. Ambedkar compares with the Jewish problem. The Gentile was hatred to the Jews whereas the Hindu is to the untouchables. In any case, untouchability is a compulsory segregation. It is an infliction and not a choice.[49]

Though the Hindus reject that they do not uphold slavery, yet untouchability is not worse than slavery. Dr. Ambedkar, in his writings on untouchability lists out the acts of omissions and commissions which the touchables treat as offences:

1. The Untouchables must live in separate quarters away from the habitation of the Hindus. It is an offence for the untouchables to break or evade the rule of segregation.
2. The quarters of the untouchables must be located towards the South, since the South is the most inauspicious of the four directions. A breach of this rule shall be deemed to be an offence.
3. The untouchable must observe the rule of distance pollution or shadow of pollution as the case may be. It is an offence to break the rule.
4. It is an offence for a member of the untouchable community to acquire wealth, such as land or cattle.

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[47] Mathew Paikada, "Untouchability," in *ACPI Encyclopedia of Philosophy*, Vol.2 (Bangalore: Asian Trading Corporation, 2010), 1459.

[48] R. K. Kshirsagar, *Untouchability in India*, 25.

[49] Vasant Moon, *Dr. Amdedkar's Writings and Speeches,* Vol.5 (Bombay: Government Central Press, 1989), 21.

5. It is an offence for a member of the untouchable community to build a house with tiled roof. 6. It is an offence for a member of an untouchable community to put on a clean dress, wear shoes, put on a watch or gold ornaments.[50]

Following the above mentioned rules, Untouchability is still being practiced throughout India. In state like Uttar Pradesh and Bihar it is practiced in the worst form. To our shock, Cases against this cruelty are not at all registered due to political issue. Therefore Dr. Ambedkar decided to come out with some suggestions to annihilate untouchability.

3. The Critique on Dr. Ambedkar's Proposals and Our Proposals to Annihilate Untouchability

1. First and foremost Dr. Ambedkar held that the abolition of sub-castes would necessarily lead to eradicate untouchability. But later he found that this plan would help to strengthen the castes to be more powerful.[51] Since he himself did not feel happy of spreading up this proposal, nobody will highly appreciate in introducing it to this present era.
2. Then he had a strong opinion that inter-marriage or inter-dining would surely kill the spirit of caste. Because marriage is not an ordinary incident but a binding force which creates a feeling of kinship through fusion of blood. Thus the real remedy for breeding untouchability is inter-marriage.
   So he insisted that for Hindus, inter-marriage must necessarily be a factor as that of Non- Hindus.[52] This Plan is still in use. All the people who belong to any religion are now-a-days openly agree to this point except some religious

[50] Vasant Moon, *Dr. Ambedkar's Writings and Speeches,* Vol.5, 22.

[51] B.R. Ambedkar, *Annihilation of Caste With a Reply to 'Mahatma Gandhi'* (Bangalore: Dalit Sahitya Academi, 1987), 61.

[52] B.R. Ambedkar, *Annihilation of Caste with a Reply to 'Mahatma Gandhi', 62.*

fanatics. Since it makes good to all the people, let us also be careful in following this plan throughout our generation.

3. Next he proposed for the destruction of *Brahmanism*. Untouchability is misfortune to the untouchables. But it is a good one to the *Brahmins* who look down on some penurious people with this evil inclination. So Dr. Ambedkar was vibrant in telling that untouchability would vanish only when the *Brahmins* were destructed. As long as there is the existence of them, the break of caste will not come to an end. It because is they who deny for the change of social order.[53] This idea sounds impossible because it needs a lot of unity between the affected to fight for the destruction of this issue. In the place of this issue, one can think of bringing up equal education to all the children without any discrimination which will surely help the nation for the growth.
4. The fourth proposal of him is to destroy religion. In general, people have high regard for religion. They think that religion makes everyone civilized and it leads the believers to attain salvation. But Dr. Ambedkar blamed religion which is considered to be the root cause of untouchability. He noted that the religious leaders and the higher caste people enslaved the ignorant and the innocent in the name of God so as to keep up their position. Dr. Ambedkar, with his rationalistic approach looked on Hindu religion as a needless one. For him, it was a multitude of commands and prohibitions which insisted on depraving moral life of freedom. He pointed out that those laws were not the same for all Hindus but for a benefit of a few group.[54] So he emphasized that people could really change the idea of law as laws are associated with change. He explained plainly that people had to change the laws of religion or abolish it which was not the same for all. Therefore he

[53] B.R. Ambedkar, *Saathiyai Olzhika Vazhi*, *The Means to Annihilate Caste* (in Tamil), (Chennai: Periyar Self- Respect Propaganda Institution, 1987), 83-84.

[54] B.R. Ambedkar, *Annihilation of Caste with a Reply to 'Mahatma Gandhi'* 71-72.

concluded that a religion which is not giving importance to humanness or equality for all must be brought to an end or changed.[55]

As we grow up in the technological world, religion seems to be not given meaning to the youth. Subsequently they do not discriminate the others on the basis of caste rather they put down the other people who lack wealth, honour, money, power, position, name and fame. This is considered as the 'Modern Untouchables'. To get rid of this evil tendency, each one has to respect the other as his or her own brothers and sisters.

4. Conclusion

Many people are enlightened by Dr. Ambedkar's ideals, principles, deeds and speeches. We draw inspiration from all his works especially on the issue of untouchability. He superbly proposed ways to eradicate the untouchability. He suggested what was possible in his time. He did not fear for the consequence from the foes in eradicating this evil. Now as the followers of Dr. Ambedkar, let us fully dedicate ourselves in bringing up a nation where his dreams become real. For this big task each one of us have to contribute to the best of our abilities or else the problem of untouchability existed, exists and will exist forever.

[55] Annamalai, *Arivulaga Medhai Ambedkar*, *Intellectual Ambedkar* (in Tamil), 188.

Annexure-I

Result of the Essay Competition-2015

Centre for Positive Philosophy and Interdisciplinary Studies (CPPIS)

Milestone Education Society (Regd.),Ward No.06, Pehowa (Kurukshetra)-136128

The Positive Philosophy

http://positivephilosophy.webs.com

Milestone Education Society

Reference:CPPIS/16/11 **Dated: 14th April, 2016**

NOTICE: Result of the Essay Competition

Dear Participants,

With reference to a meeting held on 27th March, 2016 to evaluate the essays of "National Level Essay Writing Competition on "Dr.B.R.Ambedkar: The Maker of Modern India" held on 19th November, 2015", the following students are selected for prizes as per the criteria of evaluation given in the competition advertisement:

First Prize

Tanya Dixit: Dr. B.R. Ambedkar's Critique of Hinduism (U.P.)

Second Prize:

Shruti Kamble & Avadhut V.Joshi : Buddhism: An Ancient Antidote for Present & Future: Dr. Ambedkar's Approach (Chattisgarh & Jharkhand)

Third Prize:

Sakshi Pawar: B.R. Ambedkar's and Kanshi Ram's Dalit (Maharashtra)

Consolation Prizes:

a) Priya P.: Dr. B.R. Ambedkar on Social Justice (Tamil Nadu)

b) Arul S.: Dr. B.R. Ambedkar and Untouchables (Tamil Nadu)

The prizes for the essay competitions are adjusted from **"Prof. (Dr.) Sohan Raj Laxmi Devi Tater Jodhpur (Rajasthan) Research Paper Prize"** for the session 2014-15 & 2015-16. All the participants are advised to confirm their communication addresses till 30th April, 2016. to cppiskkr@gmail.com Selected Essays will be published on 10th May 2016. Certificates and prizes will be dispatched on 15th May, 2016. For more details visit http://drambedkar125.wordpress.com

Regards

Dr. Desh Raj Sirswal

Annexure-II

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

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

Vision

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

Mission

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

Objectives:

The Centre will be concentrated on the following programmes:

- To understand and disseminate the concepts relating to Social reformers like Buddha, Jyotiba Phoole, Savitri Bhai Phoole, Ambedkar etc. and the philosophies enunciated by them related to social justice and equity,

conflict resolution, empowerment of women, rural development and related topics.

- To set up a Library and Reading room for researchers, students scholars and other readers outside the society, so that an increasing number of persons become acquainted with the thoughts of our enlightened thinkers.
- To organize seminars/lecture series on some identified topics on such studies. Lecture series may be organized in the Centre or in any other suitable place and material of these lectures may be placed in the library / website & publish for the use of the researchers, students and other interested persons.
- To conduct research/studies in the thoughts and programmes of the above mentioned thinkers.
- To conduct field work and action programmes on the basis of constructive programme related to the thoughts of the respective thinkers.
- To conduct a full-time or part-time course of about 3 to 6 months, or of similar duration, for a group of researchers/social workers/students/functionaries of nongovernmental organizations focusing on particular aspects of thinking and work of our great social thinkers.
- The Centre also do some studies in folk literature and their implications of these ideologies in oppressed peoples.
- Besides above mentioned activities, the Centre does some comparative studies with relation to these specific social thinkers of India.

Link:

http://msesaim.wordpress.com

Milestone Education Review (ISSN:2278-2168)

Milestone Education Review (The Journal of Ideas on Educational & Social Transformation) is an online peer-reviewed bi-annual journal of Milestone Education Society (Regd.) Pehowa (Kurukshetra). For us education refers to any act or experience that has a formative effect on the mind, character, or physical ability of an individual. The role of education must be as an instrument of social change and social transformation. Social transformation refers to large scale of social change as in cultural reforms and transformations. The first occurs with the individual, the second with the social system. This journal offers an opportunity to all academicians including educationist, social-scientists, philosophers and social activities to share their views. Each issue contains about 100 Pages.

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