125th Anniversary Year of Bharat Ratna Dr. B. R. Ambedkar

International Seminar on "Globalization of Dr. Ambedkar’s Thoughts & Philosophy"

Social Justice & Emancipation

What are we having this liberty for? We are having this liberty in order to reform our social system, which is full of inequality, discrimination and other things, which conflict with our fundamental rights.

- B. R. Ambedkar

Dr. B. R. Ambedkar University of Social Sciences (BRAUSS)
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125th Anniversary Year of Bharat Ratna Dr. B. R. Ambedkar

International Seminar

on

"Globalization of Dr. Ambedkar’s Thoughts & Philosophy"

14-15 April 2016

About the University:

Dr. B. R. Ambedkar University of Social Sciences (BRAUSS) is the state University of Government of Madhya Pradesh and it is the first University of Social Sciences in the country with a mandate for social justice & emancipation, economic empowerment & development, educational excellence & skill development and participation of SC, ST & OBC in decision making & national building through its Higher Education, Research, Extension & Training, and International Collaboration programmes. His Excellency the Governor of Madhya Pradesh is the Chancellor and Dr. R.S. Kureel is the first and founder Vice Chancellor of the University.

About the Seminar:

Socially marginalized people have become more vulnerable under the current global scenario. Problems being faced by them are complex in nature; they are socio-economically backward but have become further marginalized in the globalized world. Therefore, an international seminar is being organized by BRAUSS to discuss and integrate global social sciences perspectives and national & international approaches in research, extension, training, education and collaboration for advancement of knowledge and capacity building of marginalized sections suffering with racial and caste based discrimination; and also to work out plans & strategies to make confluence of new technologies and latest modules of social sciences in context of globalization of thought & philosophy of Dr. B.R. Ambedkar for alleviation and eradication of social evils, social disparities, disabilities, injustice and establish egalitarian world order.

Sub-themes:

- Technical Session I : Social Justice & Social Emancipation
- Technical Session II : Economic Empowerment & Development
- Technical Session III : Educational Excellence & Skill Development

Unedited papers submitted for the International Seminar are placed in four volumes, arranged in themes as mentioned above, with due acknowledgements.
Life world and World View of Social Exclusion: Analyzing the Philosophy of Dr. Ambedkar

Tapan R. Mohanty

In a prelude to the construction of the regime of human rights Dr. B. R. Ambedkar perceived the inner equality of mankind and an equally powerful structure of inequality among them. It is this realization that motivated him to fight against these layers of discrimination, injustice and exploitation. A victim of this system of discrimination, Babasaheb struggled to ensure justice and dignity for the excluded and marginalised sections of the society.

He found that hierarchy and inequality is inherent in Hindu social structure in the form the infamous caste system which not only attracted the upper caste people to carry on with their exploitation but also conditioned the lower caste people to accept their inferior status as divinely ordained. But to pose a challenge to the Hindu social order he found an alternative in the indigenous Buddhism possibly finding the solace in the form of the doctrine of compassion, he longed throughout in life.

But being pragmatic he focused not just on the religious, spiritual and emotional aspects of human indignity but searched for a permanent solution to the devil of discrimination through the logic of law. His contribution to the drafting of Indian Constitution in the form of enshrinement and enforcement of fundamental rights to all citizens of India and later the enactment of Civil Rights Act expressed his far reaching insight and commitment to the cause.

Further, it may be explained that in the broader framework of human rights, freedom, liberty and dignity have been recognized as essential requirements for human existence and flowering of his personality. With the efforts of Dr. Ambedkar and support from his fellow members these values were incorporated in the Constitution, the best example is of the Preamble. Later a number of policies, programmes, laws and judicial pronouncement have attempted to include the marginalized in the mainline discourse and alleviate their sufferings either through positive discrimination and ensuring justice.

In this paper an attempt has been made to examine these issues and map out the Constitutional and legal designs to ensure a just, fair and equal society especially in the context of dalits.

The Dynamics of Social Exclusion:
Social exclusion is a process by which certain groups of people are systematically discriminated because of their caste, religion, gender, disability, migrant status, HIV status and other factors. In development literature, these social exclusions are defined as lack of capability to fully participate in the development of the society. The exclusion process is embedded with social structure or social institutions. It keeps a social group outside power centers and resources. It takes the form of segregation from the social, political, economic, cultural and educational and religious domain of society. It develops a sense of superiority and inferiority in members of a society or culture which results in systems of domination and subjugation. The social exclusion processes ultimately lead to oppression and exploitation. People may be born into an excluded group or may become excluded either due to changes in circumstances such as migration, acute illness or disaster or due to chronic process of long term unemployment. The people may also be excluded because of their resident in remote areas or hill areas or slums. Hence, there is no single exclusion in particular contents in one of the primary tasks for analysis of social exclusion and

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inclusive policy. Thus the social exclusion is a long term multi-dimensional process that focused not only on the excluded people but also on the institutions and resources to which they are denied of access and availability. The analysis of social exclusion also helps to identify the power structures, institutions, political actors who maintain and encourage process of exclusion. Five to ten percent of World’s population are excluded. These excluded people constitute minorities with the recent history of trauma, stigmatization, economic discrimination and slow economic progress. For example, the Indian Dalits, Cuban blacks, Japanese Burakumin and US blacks are the few groups of socially excluded people in the world. In India the social exclusion process revolve typically around Dalits, Adivasis, Women and Minorities. These groups of people are the victims of social institutions such as caste, sex, ethnicity and religion. They are forced to be isolated, discriminated and deprived of equal access to social and economic opportunities. The important feature of social exclusion in India is the denial of equal opportunities imposed by basic political, economic and social functioning of the society. On this background, the objective of the chair is to analyze the conceptual framework of social exclusion of the country. The chair will look into the practice of social exclusion of India along with its quantification and monitoring. It will also focus on the methods of dealing with social exclusion and the challenges of working with social exclusion apart from providing suggestions for an inclusive socio-economic policy.

**Conceptual frame work of social exclusion**

The terms social exclusion was originally used in France in 1970 to refer to various categories of people who were unprotected by social insurance. In late 1980s the labor government of Britain set up a cross departmental social exclusion unit to address the issues of poverty, relative deprivation and socially exclusion across many regions of the United Kingdom. In less developed countries the concept of social exclusion because increasingly important in development debate particularly after world social summit in Copenhagen in 1995. The International Labor Organization popularized the concept of social exclusion which is now increasingly used by many international institutions and development agencies including the World Bank, International Monetary Fund and Asian development Bank. In India the University Grants Commission has established the Center for Study of Social Exclusion and Inclusive Policy in many universities through financial support and grants. The objective of establishing CSSEIP is to conduct research and teaching in the areas of social exclusion, discriminatory studies and inclusive policies. Since India has much diversity in gaining momentum to conceptualize and problematic discrimination and exclusion in order to recommend inclusion policy to bring equality and social justice.

The social exclusion has many similar concepts like marginalization, deprivation which are used to understand the social processes with regard to social interaction, power equation, domination and distribution of resources. The social exclusion can be broadly defined as:

1. Denial of human dignity
2. Denial of social interaction and denial of access of social spaces.
3. Denial of ownership, access and control over resources.
4. Denial of constitutional and human rights.
5. Denial of rights to representation and participation in social, economic, political and cultural aspects of society and polity.
6. Denial of rights over one’s labor and rights over one’s reproductive resources.
7. Deprivation of the right to mobility, right to practice one’s religion and the right to organize and mobilize.
8. Denial of opportunities for education, health care, housing, public amenities, recreational facilities and basic needs etc.

There are three paradigms of social exclusion based on different conception of integration and citizenship such as (a) Solidarity Paradigm (b) Specialization Paradigm and (c) Monopoly Paradigm (H. Silver, 1994). The solidarity paradigm states that the social exclusion occurs when a variety of institutions which provide mechanisms for integrating individuals fails in the society. The mentally and physically, handicapped, suicidal people, abused children, aged invalid and single parents are excluded people under this paradigm. This paradigm is dominant in France. In specialization impeded due to government action or discriminatory practice. This paradigm is dominant in USA. The monopoly paradigm is dominant in Western Europe in which social exclusion is the consequence of group monopoly. The above three paradigms explain different ways of social exclusion.

Social exclusion in India
There are two types of socially excluded people in India, such as (a) Social groups (b) Sectoral groups. The social exclusion is quite prominent in India due to existence of caste system and different religions. So, the social based on caste include the schedule castes, scheduled tribes, indigenous people, and religions minorities of Muslims, Christians, Buddhists, linguistic, minorities, women and children.
The sectroal groups who are socially excluded are agricultural laborers, marginalized farmers, and child laborers, domestic workers, fishing communities, scavengers and disabled people, while social groups are excluded from ancient times, the sectoral groups are excluded due to poverty and nature of economic activities. The social exclusion is not only reflected in attitudes but also in social structure.
The caste system divides the people into four social groups are Brahmins, Kshatriya, Vaishya and Sudra and also many subgroups. In this caste system, the occupation, cultural rights and civil rights of each individual caste are predetermined by birth and hereditary in natures which are unequal (S. Thorat 2007). The victim of caste based exclusion are denied their cultural and political rights and opportunities. It prevents disadvantaged groups from interacting freely and productively with other of the community.
The concept of social exclusion refers to the rupture of social cohesion caused by multiple factors. It is a process by which individuals and groups are wholly or partially excluded from full participation in the societies (De Haan, 1998). Though the concept was originally perceived in terms of the rupture of social bonds, and applied to social disintegration rather than poverty per se social exclusion has developed in a range of paradigmatic styles in different political and intellectual contexts (Silver, 1995), and is currently central to reconceptualising disadvantage in a context of European economic and social transformation (Jackson, 1999). Social exclusion paradigms in the western tradition place poverty as the main element of the marginalization process producing vulnerable groups which experience disadvantage in complex material, cultural and socio-political ways.
In the Indian context the history of social exclusion is as old as the history of Varna system. Varan system constructed pyramedic structure and rigidly stationed different segments of population at different levels in the vertical order with Brahmins at the top and Shudras at the bottom purely on the basis of birth. Thus, birth based attribute had played exceptional role in this arrangements. Significant numbers of population were placed outside the Varna systems which are today known as scheduled castes. They were known by different terms at different point of time in the past. All these terms were coined and constructed by others for them. Numbers of
proscriptions and prescriptions were framed for all these segments. Gradually with the passage of
time such birth based prescriptions became more and more rigid and with this inter-segmental
mobility became restricted and uncalled for. The existing social codes, customs and traditions
were formulated and practices in such manner that it legitimized the existing prescriptions and
social order. Social sanction and dominant public opinion was so effective and powerful in
retaining asymmetrical social order that even these dependent population which were placed at
the middle of the pyramidal system could not imagine to challenge or ignore the system. Ram
(1980) rightly said that complete mental conditioning has eliminated all sense of its exploiting
upper castes. Even the untouchables believe that if they carry on their duties in this life which are
ordained by province, uncomplaining, willingly and obediently they would probably be born in
the higher caste in their next birth.
The practice of social exclusion was so deep rooted and effective that it continued unabated in
the centuries to come. Number of reform movements especially Buddhism and Bhakti
movements and philanthropic efforts were made to challenge hegemony of Varna based social
and ritual order at different points of time but the outcome was neither mass based nor durable.
All such movements and efforts were directed to bring cosmetic change in the system and not
change of the system. These movements were only reformative in nature.
But if we see situation during British period the picture is slightly different. British
administration had no experience to work with caste or Varna based system. They were
functionally unaware with the doctrine of birth based principles of purity and pollution. Caste
was a new experience to them. Although in principle they were not inclined in favour of Varna
based special order but in practice they were bound to support it due to economic and political
reasons. Needless to mention that most of the valued sources of power such as education,
informal political structures and economy which was by and large land based were possessed by
upper castes. Rest of the Indian population was dependent on them for economic, educational
and political favor. And every type of favor had its own cost. The cost had far reaching
dysfunctional consequences form the point of view of that dependent population. Realizing
dominance of upper segments in different realms British administration could not maintain
impartiality. It deliberately favored the dominants at the cost of interests of dependents. The
process further killed individual and collective efforts to come out of the trap of Varna and
Empire induced trauma. There are many examples to show how efforts made by dependents to
free themselves from the trauma of exploitation were killed by dominants. In a study
(Chaudhary: 1999:123) it was observed that relationship between dominants and dependents was
so institutionalized that even those bonded labor that used to escape from the particular area in
order to avoid the fear of bondage and exploitation, the public opinion used to force them to
come back. Even the co-workers and the lower level tenants from their own castes and lineage
were not in favor of such escape.
Ritual exclusion introduced by Varna system and nurtured by different socio-political orders and
practices over the time could not restrict itself to its boundary but it spread much beyond it. Most
of the sources of power remain closed for most of those who were stationed at the bottom of the
Varna hierocracy. In short, Varna introduced exclusion especially in the field of ritual life also
contributed to inferiority and exclusion in other aspects of life and forced dependents to remain
excluded and marginalized generation after generation (Loius, 2003). Hence, in the Indian
situation understanding of the process of social exclusion purely on the basis of income and
economic standing as suggested by Jackson provide incomplete picture. For comprehensive
understanding of the principle of social exclusion analysis of birth based dimensions of social
stratification is essential here social exclusion is historical and birth based. It affects access to
and contrain over valued resources by dependants negatively. Subsequently it contributes to
prolonged deprivation.

The National Law Institute University believes that positive and decisive academic intervention
is necessary to create and sustain an intellectual transformation through education and learning.
In fact, as societies move from capital intensive to knowledge based economy, from traditional
modes of communication to information technology enabled modes of communication, from a
status based social structure to a contract based milieu. Such transformation is sui-generis that
thinking and reflection will be the sole determinants of human action in coming ages. Needless,
to add, in this cognitive and social transformations social science in general and sociology and
law in particular will have a dominant role to play. Law and sociology enabling disciplines in
terms of liberating and emancipating the underprivileged and downtrodden from the clutches of
conditioned self-denial, social ostracization and discrimination much later Paulo Freire
envisaged the potential in education.

It would be pertinent to add that if both sociology and law have the immense potential of
liberating the individual and communities from their indoctrinated values and clean their process
then sociology of law has more enabling powers. Indeed, if sociology cleans the thought process
from conditioned self-prejudices and denials and law help in breaking the institutionalized
barriers of isolation then Sociology of Law provide a canvas of liberation from both at the
individual and institutional level. It is this context one can explain the attempt to understand law
as a social phenomenon created to facilitated human potential and regulate delinquent behaviour
and society as a context where law is enacted, processed and applied. Sociology of law in turn
maps the terrain of conflict, cohesion and context of these encounter and experience.

The possibility of locating human freedom and autonomy beyond the boundaries of state
largesse and within the premise of increasing and unfettered human interaction provided a new
perspective. However, the ecstasy of this emerging possibility was often eclipsed by the agony of
its practitioners in developing a discipline that would encapsulate this critical development, its
novelty and nuances. The cold war between capitalist and communist states, the trauma of
colonial encounters and penumbra of post-colonial states, their fragmented societies and
fossilized state structure ensured that the debate to lost most of its shine and relegated to the
confines of academia. In this period of cold war, consolidation and industrial development the
debate of rights, responsibilities and counter hegemony continued to find expression in frontier
areas of traditional social sciences viz. history, political science and economics.

The inability of legal scholars in broadening their horizon beyond the legal maxims and
statutes and a definite interest among sociologists in underlining the importance of formal
mechanisms of social control in regulating human behaviour placed them in the context of
harmonizing the two disciplines. The legal sociology of Durkheim, Weber and Marx found a
resonance in the sociological jurisprudence of Pound as well as in the thought of Justice Holms.
The description of law as ‘governmental social control’ in the writings Donald Black, as an
‘enterprise of subjecting human conduct to the governance of rules, by Fuller to the need for
‘jurisprudential sociology’ of Nonet depicts the adventurous journey of ‘sociology of law’ and its
triumph over centuries of negation, confusion, tentativeness and failure to recognize the need of
new discipline. Needless to add, that sociology of law stands today, as the hallmark of
interdisciplinary research and study. The other aspect of sociology of law is its application in
social engineering.
Mills’ framework of sociological imagination is also important to underline the point of our understanding of history and biography. It would be immense analytical value to add that not only biographies are set in the background of existing social realities but it is also equally true individuals often challenge and change social stereotypes giving rise of net set of values and modes of interaction.

It is believed that students taught in national law schools are least interested in understanding the social dimensions of law and realities of Indian society. The increasing corporatization of courses and seemingly limited content on social issues have left these students in understanding and appreciating the issue of human rights, social exclusion and operationalization of the principle of social justice.

The use of law as a mechanism against exploitation, deprivation and safeguarding right has given rise to hope among the vast majority of poor, deprived and ordinary individuals. Yet, we have not been able to create strong social and legal regime to counter against the hegemony of oppressor against the underprivileged. Access to justice is still hindrance for a vast majority of people and law has remained an enigma for members of the lowest rung of our society. The Chair will endeavour to create awareness among all stakeholders toward upholding the Constitutional values of equality, equity, justice, fairness and dignity.

Recent statistics indicate that every week in Dalit communities across India there are:

- 13 murders
- 5 Dalit homes burnt
- 6 Dalit people kidnapped or abducted
- 21 Dalit women raped

Atrocities against Dalit people are a daily occurrence. The Scheduled caste and scheduled Tribes (Prevention of Atrocities) Act 1989 in India defines the type of abuses which are illegal, including:

- forcing Dalit people to eat obnoxious substances
- assaulting Dalit women with intent to dishonour and outrage her modesty
- using a position of dominance to sexually exploit a Dalit woman
- corrupting or fouling a Dalit water source.

By listing these and other offences, the law reveals the awareness of the many ways in which Dalit and Tribal people are subject to indignity, violence and abuse.

It is estimated that a crime is committed against a Dalit person every 18 minutes. The problem for many is not the law but the lack of political will, at local and national levels, to apply it. In 2006, the official conviction rate for Dalit atrocity cases was just 5.3%.

The statistics are horrifying:

In rural areas, 37.8% of government run schools make Dalit children sit separately from other children.

In 27.6% of rural villages, Dalits are prevented from entering police stations.

In 33% of rural villages, public health workers refuse to enter Dalit homes.

48.4% of Dalit villages are denied access to water sources.

In 70% of rural villages, Dalit and non-Dalit people cannot eat together. Dalit women experience triple discrimination based on their caste, their economic situation and their gender. In rural India, 70% of Dalit women are illiterate. In the Southern States, thousands of girls are forced into prostitution before they reach puberty. Temple prostitutes, or Joghinis (literally 'female servants...
of God') are usually Dalit. Once dedicated, the girl is unable to marry or forced to become a prostitute for upper caste members and eventually auctioned off to an urban brothel.

A 2010 Lenten Study compiled by the World Council of Churches, the World Student Christian Federation and the World YWCA. http://women.overcomingviolence.org
Social Exclusion, Globalization and Inclusion process

B.K. Nagla

God doesn’t discriminate among his children; he made the same process of birth and death for all. He made us all equal. He gave us a heart to love and a mind to think big. But over a time, we found reasons to hate and be unhappy. Let us come again make us all look equal forgiving and forgetting the deeds of the past.

Abstract:
The aim of this paper is to know that to what extent globalization is instrumental in overcoming or, alternately, aggravating situations of exclusion. In this context it is necessary to understand both phenomena in a historical perspective. Exclusion is not of recent origin and cannot only be related to the acceleration in the process of globalization during the last quarter of a century. At the same time, the structure of inequality at the transnational level can only be understood by analysing the historical trajectory of globalization. Breman (2004) looks at the exclusion-inclusion as a continuum. Questions to be raised are not only exclusion from what and by whom but also since when. Furthermore, as important as the perception on exclusion by the excluded, is the perception of exclusion by the included. What are the overt and covert scripts for keeping the excluded part of mankind hidden from becoming visible?

Context:
Before going to the discussion of the social exclusion, Globalization and inclusion process, let us look at the incidences of caste discrimination which recently occurred:

- JNU students Marched on 2, 2016 to Parliament demanding repeal of the sedition law and enactment of a ‘Rohith Act’ to end caste based discrimination in educational institutions
- Union Minister Mahesh Sharma favoured the entry of women in Kerala’s Sabarimala temple on February 8, 2016, saying there should be no discrimination on the basis of caste and gender.
- After a Dalit student of JNU sent letters to its vice-Chancellor alleging discrimination and threatened to commit suicide, nine more students of the varsity on January 28, 2016 said they are being “harassed on the basis of caste”.
- A Dalit Student’s Struggle to Return to IIT as reported by India news on January 23, 2016.
- Two civil servants from Bhopal (Madhya Pradesh) could face disciplinary action after they joined a sit-in protest on January 12, 2016 by an organization for Dalits and tribals against the state government alleging discrimination on the basis of caste.
- Dozens of Dalit children from a government school in Rajasthan’s Berdo ka Baas village say they are now scared to go to school as reported by India News on October 10, 2015.
• According to Tamil Nadu News August 28, 2015, nine days after their wedding the cross-cultural romance between a man from Tamil Nadu and a woman from Belgium is still in red tape. And though the distinct officials have stepped in, it appears that the bride may have to return to Belgium before she can call India her home.

• A school teacher was among the eight people booked and a probe was ordered after Mahadalit children complained of caste discrimination in a government-run school by some teacher’s in Bihar’s Kaimur district as reported by India News on July 24, 2015.

• At a village Alirajpur in Madhya Pradesh, over 200 Dalit or underprivileged villagers are not allowed by other families to drink water from a public-bore-well. The state administration’s solution was to construct a separate well just for the lower caste families. (India News: May 25, 2015).

• The ‘double tumbler’ system of discrimination against members of the Dalit community – where they are given separate cups to drink tea – came to the fore in two villages in Tamil Nadu’s Dharampuri where six tea shop owners were arrested on August 31, 2014 for indulging in this practice.

In their book on, ‘Untouchability in Rural India’, Shah, Ghanshyam, Harsh Mander et al. (eds.)(2006) focused and systematic documentation of the incidence and extent of the practice of untouchability in contemporary India. Based on the results of a large survey covering 565 villages in 11 states, it reveals that untouchability continues to be widely prevalent and is practiced in one form or another in almost 80 per cent of the villages. Field data is supplemented by information about the forms of discrimination which Dalits face in everyday life, such as:

-- The ‘unclean’ occupations open to them
-- The double burden of Dalit women, who suffer both gender and caste discrimination
-- The upper-caste violence with which any Dalit self-assertion is met

The authors also describe Dalit efforts to overcome deeply entrenched caste hierarchies and assert their right to live with dignity. While the evidence presented here suggests that the more blatant and extreme forms of untouchability appear to have declined, discrimination continues and is most prevalent in the religious and personal spheres. The authors show that the notion of untouchability continues to pervade the public sphere, including a host of state institutions and the interactions that occur within them. Moreover, recently it is reported in the NDTV discussion on 21st march at 9.00 pm that, at many places in Gujarat and elsewhere, there have been constructed separate crematorium for Dalits and general population.

**Concept of Social Exclusion:**

The term “social exclusion” was first used in France in the 1970s to distinguish the excluded, which then comprised a wide variety of people; the disabled, suicidal and elderly persons, and abused children, among others (Silver: 1994). Since then, it has been used in the social science literature to distinguish from and add to the concept of poverty and to denote rules of exchange and practices that keep groups out. The term can also sometimes mean different things to different people. Globally excluded groups tend to be ethnic or religious minorities that, by virtue of their distinct cultural practices, are considered the ‘other’.

The spaces of social exclusion:
Social exclusion can occur in different sites and spaces: within state institutions, the market, the community and the family. A person can be denied access completely or given only unequal access; both can constitute exclusion.

The concept of social exclusion (SE) has emerged relatively recently in Northern discussions about poverty, inequality and justice. How transferable is this concept to the South, where poverty is a mass phenomenon? Kabir (2000) examines the roots of the social exclusion concept and finds that it can be helpful in analyzing social policy in the South, particularly in terms of understanding institutions at the ‘meso-level’. Exclusionary processes are not confined to the lower levels of a social hierarchy and can occur at various social levels. Marginalization, disadvantage and discrimination can be experienced irrespective of poverty, and thus the concept of social exclusion can play an important role in aiding the understanding of social processes such as conflict.

Is social exclusion a redundant concept? Fischer (2008) aims to resolve conceptual ambiguities by redefining social exclusion as processes of obstruction and repulsion. This definition brings attention to closely related processes of disadvantage while differentiating social exclusion from poverty. Exclusion occurs at all levels of a social hierarchy, and exclusions that do not necessarily lead to poverty may still have very powerful effects on social processes such as conflict.

Social exclusion is the process in which individuals or entire communities of people are systematically blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration within that particular group (e.g., housing, employment, healthcare, civic engagement, democratic participation, and due process). (Adler School of professional Psychology).

There are mainly three types of exclusions. (a) Individual exclusion: Social exclusion at the individual level results in an individual's exclusion from meaningful participation in society. An example is the exclusion of single mothers from the welfare system prior to welfare reforms of the 1900s. Another example of individual marginalization is the exclusion of individuals with disabilities from the labour force. There are also exclusions of lesbian-gay-bisexual-transgender (LGBT) and other intersexual people because of their sexual orientation and gender identities. (b) Community exclusion: Many communities experience social exclusion, such as racial (e.g., black) (e.g., Untouchables or Low Castes or Dalits in Indian Caste System) and economic (e.g., Romani) communities. (c) Professional exclusion: Some intellectuals and thinkers are marginalized because of their dissenting, radical or controversial views on a range of topics, including HIV/AIDS, climate change, evolution, alternative medicine, green energy, or third world politics. Though fashionable for a time to some, they are more widely regarded as intellectual freethinkers and dissidents whose ideas and views run against those of the mainstream.

Social exclusion as a concept perceives the individual as an entity embedded in society or groups. The focus is thus not on outcomes such as increased consumption or income or education alone, but on relations that constrains individuals from achieving these outcomes (de Hann:
Nobel Laureate Amartya Sen (1998) calls these the ‘relational roots of deprivation,” whereby membership in a particular group (women, lower castes, indigenous people, or persons with disabilities) limits the ‘functioning’ of individuals to acquire or use their capabilities. *Social exclusion is therefore not about outcomes alone, but about the processes that lead to these outcomes.*

**Social exclusion as a process:**
Social exclusion is a process. It can involve the systematic denial of entitlements to resources and services, and the denial of the right to participate on equal terms in social relationships in economic, social, cultural, or political arenas. Exclusionary processes can occur at various levels – within and between households, villages, cities, states, and globally. This is an actor-oriented approach which is useful because it points to who is doing what and in relationship with whom. It also provides information for international development agencies to identify those dynamic processes already extant which they could aim to strengthen or minimize. In a situation where there is a disparity in social power relationships, the question of who has the prerogative to define, who is the definer and who is the defined, becomes a site of conflict.

In the text below, Naila Kabeer identifies three types of attitudes and social practices which result in exclusion (2000: 91-93). These can be conscious or unconscious, intended or unintended, explicit or informal. They are:

1. **Mobilization of institutional bias:** This refers to the existence of ‘a predominant set of values, beliefs, rituals and institutional procedures that operate systematically and consistently to the benefit of certain persons and groups at the expense of others’. This mechanism operates without conscious decisions by those who represent the status quo.
2. **Social closure:** This is the way in which ‘social collectivities seek to maximize rewards by restricting access to resources and opportunities to a limited circle of eligibles’. This involves the monopolization of certain opportunities based on group attributes, such as caste, race, language, social origin and religion. State institutions cause exclusion when they deliberately discriminate in their laws, policies or programmes. In some cases, there are social systems that decide people’s position in society on the basis of heredity.
3. **Unruly practices:** This refers to the gaps between rules and their implementation. Institutions unofficially perpetuate exclusion when public sector workers reflect the prejudices of their society through their position; in this way institutionalizing some kind of discrimination.

All these processes function in socio-economic terms which exhibit exclusion.

**Dimensions of Exclusion:**

Social exclusion occurs where particular groups are excluded by mainstream society from fully participating in economic, social and political life. Discrimination can work explicitly, through institutions, norms and values. It can also have invisible impacts, where values and ideas affect the self-perceptions of excluded people and their capabilities to claim their rights. One approach to correcting this is to adopt rights-based approaches to development which emphasize non-
discrimination, inclusion, and empowerment, aimed particularly at vulnerable or marginalized groups.

In their paper entitled, ‘Inclusive States: Social Policy and Structural Inequalities’ Dani& de Haan (2008). discuss the concept of ‘structural inequality’, which is described as a condition which arises when certain groups enjoy unequal status in relation to other groups, as a result of unequal relations in their roles, functions, rights and opportunities.

How can states achieve the Millennium Development Goals in the context of severe social inequality? Dani& de Haan argue that the effective governance institutions necessary for achieving these goals can only emerge from policies that promote inclusion. There need to be no trade-off between promoting inclusion and promoting economic growth. Rather, inclusive institutions can provide better services for the whole population, build human and social capital, increase agency and the rule of law and facilitate more sustainable and equitable economic development.

There are various dimensions to exclusion which do not necessarily overlap. Nagla (2014) discusses broadly two categories which reflect structure and process of the society:

(a) Social category based on social structure and social institutions and its relation to peoples’ capability which includes Dalits and Adivasis, women and minorities. The forms of exclusion under the caste system get legitimacy from religious texts and beliefs. In this context, there has been institutionalized attempts to exclude social process itself is discriminatory in its principles and practices. The social segregation is an institutionalized form of social distancing expressed in physical separation. In a social sense, exclusion is equal to denigration, the loss of respectability and dignity in one’s own eyes, as well as those of others. Discrepancies between these three dimensions provide room for interventions that might help to bring about inclusion.

The recent India Poverty assessment of the World Bank Report(2011) focuses on social exclusion has its roots in historical divisions along lines of caste, tribe, and the excluded sex, that is women. These inequalities are more structural in nature and have kept entire groups trapped, unable to take advantage of opportunities that economic growth offers. Culturally rooted systems perpetuate inequality, and rather than a culture of poverty that afflicts disadvantaged groups, or it is, in fact, these inequality traps that prevent these traps from breaking out [1]. Therefore, cultural factors can play a role in sustaining inter-group differences in wealth, status and power.

At its extreme, structural discrimination can be described as structural violence. This is a concept which it has been argued makes visible ‘the social machinery of oppression’. The following study argues that our understanding of exclusion and marginalization is distorted because the most marginalized and oppressed die and thus the extremes of their suffering become invisible and forgotten.

Why and how are diseases like AIDS and tuberculosis associated with poverty and inequality? His study from ‘Current Anthropology’, Farmer (2004) examines AIDS and tuberculosis in rural Haiti in relation to the social and economic structures in which they are embedded. A syncretic and biosocial anthropology shows how inequality and poverty create differential risk for infection and for adverse outcomes including death. It is important to link such anthropology to epidemiology and to an understanding of differential access to new diagnostic and therapeutic tools.
(b) **Economic category** is processual in its form. Therefore, in an economic sense, exclusion refers to the inability to be engaged in gainful employment which yields enough income to satisfy basic requirements. This exhibits exclusion due to poverty and unemployment.

Social exclusion causes poverty in two ways by denial of opportunities:
(i) by hurting excluded groups materially in terms of health, education and income.
(ii) By reducing their productive capacities. Excluded from employment: employment is a vital constituent of an individual’s dignity and self-respect in society.

Besides the above two categories, there is an important category i.e. political category. In political terms, exclusion implies a lack of access to sources of power and the inability to participate meaningfully in decision-making processes from the household level upwards. It is necessary to examine in context to the democratic system. To that extent, the introduction of democracy increased the room for manoeuvre of underprivileged people, for instance, agricultural labourers in India, stuck at the bottom of the rural economy and society. Experience has shown, however, that a democratic framework is not a sufficient condition for inclusion.

Discrepancies between these three dimensions provide room for interventions that might help to bring about inclusion. When the various dimensions of exclusion reinforce each other, a pattern of accumulated exclusion arises which is difficult to tackle.

*Poverty is not necessarily identical to exclusion. People may suffer from deprivation, but if they are not in a position to relate their own circumstances to conditions in which other people live, there is no reason for them to feel excluded.*

In the same way, inequality is not a sufficient condition for being trapped in a situation of exclusion. Of course, social systems in which hierarchy is the organizing principle are characterized by a skewed distribution of property, power and prestige. But can people positioned at the bottom of such societies automatically be characterized as excluded? In the earlier literature on caste order in South Asia, the conventional opinion was to define such categories in terms of exclusion: the outcasts, all those living beyond the pale, etc.

In sociological terms, however, these categories were very much included, since their presences, as well as the economic services they performed, were required for the higher castes to retain their purity. The meaning of exclusion is to be denied value, to have no constructive role to play in economic or non-economic terms, to be in excess to demand.

Social systems based on the norm of equality, on the other hand, do not easily tolerate exclusion. If, for some unforeseen reason, people have stopped being included, the prevalent reaction is to facilitate their return to the fold of the included. In the world at large, and this also has to do with the process of globalization, there seems to be a trend from exclusion towards inclusion, if not in practice, then at least as a social ideal that deserves universal promotion.

Exclusion, in the sense of being denied the right to have access to inclusion, may have lost whatever legitimacy it once had. The juxtaposition of exclusion and inclusion is detrimental to our understanding of both. As in all variations on the concept of dualism, focusing on the contrasts help us to understand that in real life the essence is what lies in between. It would help...
to look at the exclusion-inclusion divide not as a fixed polarity, but as a continuum, a sliding scale that is subject to changes over time. What also needs to be added here is that awareness of exclusion, or for that matter of inclusion, is dynamic, not static. The questions that arise are not only exclusion from what and by whom, but also since when.

Finally, as important as the perception of exclusion by those who are excluded, is the perception of exclusion by those who are included. What are the overt and covert scripts for keeping the excluded Portion of humankind from becoming visible?

The point of departure of this paper is the concept of exclusion, defined as the lack of access to full participation in mainstream society in economic, political, social and cultural terms. Exclusion therefore conveys a sense of denial or loss. The emphasis here is on the relationship between globalization and exclusion.

Globalization as a process has certainly helped to extend social horizons and increase aspirations. The new means of communication that have emerged make it easier for people to relate the (inferior) quality of their own life to the (superior) standards enjoyed by others, nearby or far away. Relative deprivation is thus of enormous significance in the definition of exclusion.

II

Globalization and social exclusion:

Globalization is an uneven and socially unequal process and there are concerns that global production and trading systems serve to increase poverty and inequality. The following studies highlight the ways in which the exclusionary processes associated with globalization graft themselves onto local dynamics of social exclusion.

Power relations
Exclusion can result from the power relations that shape these spaces. In the article below John Gaventa argues that in this sense, the concept of boundaries is important: ‘Power relations help to shape the boundaries of participatory spaces, what is possible within them, and who may enter, with which identities, discourses and interests’ (2006: 26). Power needs to be understood in relation to how spaces of engagement are created, the levels of power that exist within them, and the different forms of power that flow across them.

Development actors are increasingly aware of the need to understand and engage with power relations as a means of promoting pro-poor change. So where should they target their efforts and which strategies should they use? Gaventa (2006) explores one approach to power analysis, known as the ‘power cube’. If the development community wants to change power relationships to make them more inclusive, it must reflect on power relationships. The power cube may represent the first step in making power’s most hidden and invisible forms more visible. A social exclusion analysis focuses on who is being excluded and who is doing the excluding, and why. For example, social exclusion can be the result of deliberate discrimination, exploitation and/or an attempt to protect privilege.
What are the broad dynamics that create and sustain poverty and inequality? Moncrieffe (2008) uses evidence from Uganda to assert that power relationships often underpin and perpetuate inequality and poverty in societies. It suggests that understanding and addressing these adverse power relations are necessary for building capabilities and ensuring that disadvantaged groups and individuals can make the best of the assets and opportunities they possess.

There is not any sign of growing support for a more rigorous system of public taxation, or of a shift in the balance of power leading to a more equitable distribution of wealth. The intensification of tax collection by the State does not mean that the better-off are now under closer surveillance insofar as their space to produce and consume is concerned. Indeed, their ability to maximize their private interests has increased. For the masses on the vast subcontinent of South Asia, the opposite could be argued, as the States in question are both unable and unwilling to appropriate a reasonable portion of the value added to capital in the process of production, or even to exercise adequate control over the ways in which capital is spent. Consequently, no social safety nets are introduced which would help to minimize the vulnerability of poor people, and expenditure on public housing, education and health care are much lower than what is minimally required to substantially improve the living standards of informal sector workers (Breman:2004).

There is a capitalist directed development policy which reflects both in agriculture and industry. For example, in agricultural development policy which executed in the post-colonial era has further exacerbated the vulnerability of life at the bottom end of the rural economy. Although the initial sombre reports of the massive expulsion of labour as a result of rationalized and mechanized cultivation methods proved untrue, the expansion of agricultural employment as a net effect of the Green Revolution has not kept pace with the growth of the Asian rural population (Breman:1983).

Similarly, without giving full protection under the labour legislation, the majority of the workers dismissed from their permanent jobs when more than 50 corporate textile mills closed their gates during the last quarter of the 20th century, ended up in the informal sector of the city’s economy. These “new poor” have come to join the already enormous army of workers who have never known a different kind of life. How many people actually suffered a genuine deterioration in their quality of life? The various publications come up with different figures for the number of mill workers who had secure jobs and lost them. Breman and Wiradi’s (2001) estimate is that this happened to approximately 85,000 workers who were sacked from the early 1980s onwards. Already, in the decade before the mill closures, the management of these enterprises had reduced the size of the workforce in permanent employment. The full survey has been published as a monograph (Breman and Wiradi, 2002).

Social Exclusion in Cities:
In his paper entitled, ‘Globalization and Social Exclusion in Cities’, Beall, J. (2002) argues: How can city governments in the developing world balance the competitive demands of an increasingly globalized economy with their growing responsibility for improving social welfare and reducing social exclusion? This paper considers these contradictory roles in the context of the debates on globalization and social exclusion. Using case studies from South Africa and Pakistan, it illustrates how global economic trends can exacerbate existing exclusionary
processes, further complicating the task of city governments stretched thin through funding reductions and decentralization.

In *The Challenge of Slums: Global Report on Human Settlements*. UN-HABITAT, UNHS programme (2003) raises the question: How has globalization contributed to slum formation? Trade, deregulated capital, labour markets and the withdrawal of the state have all influenced levels of poverty and inequality. This chapter argues that the insecurities created by globalization far outweigh any benefits to poorer people. *Slums are a result of urban poverty*. Creating cities without slums is essentially a search for sustainable urban livelihoods.

*Globalization can undermine labour organizations and informal networks of solidarity, lead to the deterioration of working conditions for vast numbers of people, and widen income inequalities.*

The vast majority of the poor in developing countries work in the informal economy, which is characterized by insecure jobs, weak representation, and a lack of labour regulation. The paper below examines the trade-offs involved in being included in the global economy – in particular, exclusion from economic security, labour rights, bargaining power, and voice.

In their paper entitled, *‘Globalization, Social Exclusion and Work’*, Carr & Chen (2004) explore: How can social exclusion in the realm of work best are tackled in the developing world? This paper considers processes of social inclusion and exclusion in relation to the employment opportunities associated with the global economy. The concept of ‘unemployment’ does not fit the reality of the developing world. However, if an understanding is reached of how social exclusion or inclusion works in different patterns of global integration, it should be possible to promote more favourable inclusion.

**Group Identity:**
Are Muslims discriminated against globally as a group? Stewart (2008) reviews inequalities among groups (horizontal inequalities, HIs) of Muslims/non-Muslims within developed and developing countries and between Muslim and non-Muslim countries. It finds that Muslims are systematically disadvantaged across many dimensions. In countries in Europe, Asia and Africa, where Muslims are in a minority they have a worse socio-economic position than non-Muslims, less political representation and their culture is often given less respect. This is also true in comparisons of Palestine and Israel, and of Muslim countries taken as a group as against non-Muslim ones. Furthermore, inequalities faced by Muslims in one part of the world may mobilize Muslims in other parts of the world. In this context, *Pervasive inequalities faced by groups that span national borders yet maintain a strong group identity can contribute to conflict*. Inequalities need to be addressed within countries and between them, both politically and in terms of socioeconomic and cultural status.

**Gender Equality:**
Despite these serious problems, recent evidence from the World Bank suggests that globalization has also brought some benefits for typically excluded groups, such as women. The authors note that the greater levels of economic integration, technological diffusion, and access to information brought about by globalization, have ‘operated through markets, formal institutions, and informal institutions to lift some of the constraints to greater gender equality’. However, for results to be
more wide-reaching and enduring, targeted public action aimed at closing remaining gender gaps is required.

What impact has globalization had on gender equality? The study of World Bank. (2011) examines the impacts of economic integration, technical change and access to information on gender inequality. It argues that not everyone is benefiting from globalization. Women, for whom existing constraints are most binding, are often left behind. While the forces unleashed by globalization have lifted some of the barriers to greater gender equality, public action is needed to lift these further. In particular, public policy needs to address gender gaps in endowments, agency, and access to economic opportunities.

**Modes of Exploitation:**
In his paper on, ‘Modes of Exploitation. In Durable Inequality’, Tilly (1998) looks at how opportunity hoarding and exploitation are two key ways in which social exclusion is generated and sustained. What are the processes of exploitation? In his paper, Tilly examines the South African system of apartheid and categorical inequality to identify the key elements of exploitation. Drawing from this and other historical cases, Tilly applies his model to modern society to illustrate that exploitation, while not as overt as in South Africa, still thrives, such as in gender pay inequality and minority rights imbalances. Exploitation involves the coordinated efforts of power-holders, command over deployable resources and their returns, categorical exclusion and skewed division of returns as compared with effort.

What is opportunity hoarding and how does it relate to social exclusion? In this context, Tilly uses examples of chain migration to illustrate how particular groups organize to hoard opportunities, excluding others from certain occupations and business sectors. While opportunity hoarding does not necessarily result in exclusionary costs to society, it is a potential mechanism of categorical inequality. It can couple with exploitation to create damaging differentials in opportunities and rewards among groups in society.

**Agency and Dynamics:**
The issue of agency is key to the social exclusion debate. This focuses on the role of various agents, as well as more impersonal forces and processes, in causing exclusion. These agents and forces can potentially include globalization, international organizations, nation-states, elites, and excluded groups and individuals themselves.

Atkinson(1998) defines exclusion in terms of relativity, agency and dynamics. It explores the three-way relationship between poverty, unemployment and social exclusion, and the position of the UK labour market. Unemployment may lead to poverty, but it does not necessarily do so. Whether employment promotes inclusion depends on the quality of the jobs. It is important to consider the role of the government and of companies in relation to exclusion.

Exclusion may also be the outcome of a historical process which severely disadvantages particular groups. Inequality/ poverty traps refer to pervasive inequalities in economic, political and social opportunities that combine and persist over time to keep people poor. The following paper outlines the concept of an ‘inequality trap’.

**Inequality Traps:**
What are inequality traps and how can the international community help countries with inequality to progress toward more equitable and efficient societies? Bebbington, Dani, de Haan& Walton (2007) contend that addressing inequality traps requires understanding the causal forces, be they economic, political, or social, which shape a society’s inequalities. It recommends
that the international community shift its focus toward providing incentives for internal actors to change the structures and institutions that sustain inequality and the self-reinforcing mechanisms that generate inequality traps.

Social Exclusion and Gender
Are social exclusion frameworks adequate for understanding the links between marginalization and poverty? What are the gender implications of the core concepts of these approaches? Concepts of social exclusion claim to offer an integrated framework for analyzing social disadvantage. However, Jackson (1999) argues that such approaches are often simplistic because they rest on unquestioned assumptions about power, marginality, and agency. Gender analysis can strengthen social exclusion perspectives by revealing the specifics of particular forms of disadvantage.

Labelling
‘Othering’ and ‘bordering’ are two further important processes of exclusion. ‘Othering’ is the process through which a dominant group defines into existence a subordinate group. This is done through the invention of categories and labels, and ideas about what characterizes people belonging to these categories. The literature defines ‘othering’ as what happens when a person, group or category is treated as an ‘object’ by another group. This ‘objectification’ allow actors to break the moral rules of social relationships. ‘Bordering’ often accompanies ‘othering’ and involves maintaining spatial and symbolic borders or boundaries to keep people excluded. These boundaries prevent people from equitable access to jobs, services and political spaces.

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Process of Inequality:
What are the key processes that contribute to inequality? Eyben (2004) examines four key, generic processes that offer an actor-oriented framework for understanding how inequality can be maintained or transformed. These processes are: (i) ‘othering’ and objectification; (ii) spatial and symbolic boundary maintenance; (iii) emotion management; and (iv) subordinate adaptation (which involves strategies including trading autonomy for protection). Finally, Eyben examines these and other processes of relational inequality.

International development practitioners and researchers often aim to quantify and measure categories of people in order to define needs and design interventions to perceived problems. Not only can this constitute a potentially ‘othering’ labelling process, this kind of labelling can also affect power relations in ways that trigger social dislocation and undermine efforts to achieve greater equity.

Impact of Globalization:
After the cold war, the changing power balance in the countries, emphasized to re-evaluate the ideology of social change. Consequently it extends the movements of cultural and social structure in context to the established traditional social movements. At the ideology level, we find basic changes among common man intellectual perspective related to the socialism and
capitalism. Collapse of Soviet Union and changes in the contemporary economic system strengthened the capitalism.

Capitalism has more developed in the era of globalization. There is a key issue which is related to Globalization. Does globalization causes poverty? One argument is that the gap between rich and poor has indeed become more glaring in recent decades. On the other side, the supporters of globalization say, “there is mounting evidence that inequalities in global income and poverty are decreasing. The countries that are getting poorer are those that are not open to world trade and do not face the challenges of competition.

In the end of the 18th century and in the beginning of 19th century, modernization advocated the ideology of progress and development. It became the responsibility of nation-states to lead to the people to the goal of development. But the coming of the post-modernity, the power of nation-state has become quite limited. Hence, postmodernity displaced modernity which is the era of globalization.

Now, there is a general understanding among the people that globalization discourses announces the end of the nation-states. In fact, it is this decline of nation-state, which is responsible for the marginalization of development programmes for Dalits, women, minorities and other weaker sections of the society. The state has declined in the areas of socio-cultural and economic welfare of the society due to the economic pressure. Though whatever the conditions of poor, the argument is that this type of responsibility (welfare) should be given to the independent private sectors. Europe and North America are in the pressure of removing welfare programmes and India is also moving in the same direction. Thus, the dominance of state is decreasing as market forces are increasing. Rising inequality is inevitable due to the market forces. Consequently poorer has become much poorer.

Postmodernity claims that the society is run by market. And, therefore, the market would look into the problem of development and in the years to come, development would cease to be active part of state agenda.

In February 2002, the ILO established an independent World Commission on the Social Dimension of Globalization, co-chaired by President Tarja Halonen of Finland and President Benjamin Mkapa of Tanzania and comprising 26 eminent commissioners from a wide range of walks of life and different parts of the world, each serving in their individual capacity. Its broad goals were: to identify policies for globalization that reduce poverty, foster growth and development in open economies, and widen opportunities for decent work; to explore ways to make globalization inclusive, so that the process can be seen to be fair for all, both between and within countries; to promote a more focused international dialogue on the social dimension of globalization; to build consensus among key actors and stakeholders on appropriate policy responses; and to assist the international community forge greater policy coherence in order to advance both economic and social goals in the global economy. The report of the World Commission, A fair globalization: Creating opportunities for all was released on 24 February 2004.

III
Social inclusion:

Social inclusion, the converse of social exclusion, is affirmative action to change the circumstances and habits that lead to (or have led to) social exclusion. The World Bank defines social inclusion as the process of improving the ability, opportunity, and dignity of people, disadvantaged on the basis of their identity, to take part in society (World Bank: 2013).

World Bank Report (2011) focuses on three select groups that face exclusion in India. In addition to Scheduled Tribes (STs) and women, the report discusses outcomes among Scheduled Castes (SCs), even though recent data suggest that other backward Classes (OBCs) also fare poorly on some indicators[2] there are two reasons for this. First, SCs face structural inequalities that have a ritual backing in historical process such as untouchability. In contrast, OBCs do not face such historical deprivation. Instead, they comprise and are defined so by the Constitution of India, as castes that are not SCs, but that are backward in most respects. Second, the issues related to OBCs, who are traditionally peasant cultivators, are different from those affecting outcomes among SCs and merit a separate analysis. For these reasons, the report deals with more deeply rooted structural inequalities. In this context, the report is organized around three chapters, each one dealing with an excluded group: STs, SCs and women. In the text, the terms are used Dalits and Adivasis (or tribals) interchangeably with SCs and STs respectively. We are briefly giving overview of the World Bank report (2011).

Adivasis:

The self-preferred term “Adivasi” is commonly translated as “original inhabitants”, and literally means Adi, beginning or earliest time, and vasi, resident of. According to the 2001 Census, the population of India includes 84.3 million STs, comprising 8.1 per cent of the total population of the country. Tribal groups are not strictly within the caste system, and the bonds of rituals do not affect their relations with the world in general. Also the report shows that outcomes among Adivasis are the worst, despite considerable variation across places of residence and tribal groupings.

SCs and STs are not the same but they are actually different and distinct kind of social categories. The former (SCs) is subject to historical, ritualistic discrimination, STs are excluded from the national context because of their physical isolation. Inhabiting topographically inaccessible areas, STs still face difficulties in accessing services such as health care and education.

The report focuses on two markers of tribal deprivation: poverty levels and child mortality which are higher than the national average and in comparison with other groups (including SCs). The roots of Adivasi deprivation lie in two main factors. One, there physical segregation renders problematic the delivery to them of services such as health care and education. Two, their traditional dependence on land and forests and their widespread displacement from these areas have changed the nature of the relationship tribals share with their land. This, in part, may explain rising poverty among STs in some states. The low participation of tribals in decision
making and their alienation from land and forests are central to the continued exclusion of tribals from progress and development.

**Dalits:**

The caste system has been the most predominant axis of ritually ordered exclusion in India, and Dalits fall at the lowest end of the caste hierarchy. The rules of the caste system are rooted in a religiously sanctioned occupations described in ancient Hindu texts such as the *Manusmriti* (3). Several features of caste make the system exclusionary. The most important among these features is the hereditary down of occupations, making it especially difficult for SCs to break the cycle of exclusion and move up (Thorat: 2007). Other features of the system include norms of purity and pollution, the spatial segregation of residence, rules that prevent intermarriage and inter-dinning, subordination through market transactions, and reliance on caste-based networks for coping. Such features reinforce exclusion as does the fear of being ostracized socially if one moves away from established practices.

The World Bank report (2011) focusses on the exclusion of Dalits from two arenas: education and the labour market and employment too. In this context, the outcome of Dalits is not significant than their upper caste counterparts. In sum, the transformations are small, and they are more visible through localized evidence. We find evidence of subtle changes in education outcomes and the labour market among the Dalits, particularly Dalit men. However, these changes appear to be mostly cracks in the glass wall. Mobility among the Dalits is constrained largely because of the poor initial conditions Dalits face (for instance, lack of assets and poor access to markets).

**Women:**

While gender per se is a relational category. The World Bank report (2011) focusses on women who, in India, are an excluded category in major outcomes and processes. Female disadvantage is well documented and finds its rationale, as does the caste system, in Hindu law books (Deshpande: 2002). It plays out in several spheres of economic and social life: women’s lower labour force participation and wages relative to men, poorer health and education outcomes, less voice in the political or general public arena, and less access to markets. In an infamously Indian pattern, we find that, in terms of sex ratio, India lags behind many countries at the same income level. This represents stark testimony of female disadvantage and the disincentive for parents to have daughters. Yet, when girls and women do survive, they do better today than did the girls and women of the generation of their mothers, which is a way of saying that key indicators of gender equality are improving if one discounts the “missing women” (Sen:1992). Moreover, violence against women is a strong correlate of a number of poor outcomes among women and their children. The absolute levels of the indicators, however, continue to be poor, especially for Dalit and Adivasi Women, who suffer from multiple disadvantages.

**Common Themes:**
The World Bank Report (2011) exhibits several themes and messages, as follows:

- First, it shows that, while growth has touched everyone, it has not done so equitably; traditional hierarchies have remained stubborn against growth. In the aggregate, STs appear to have done more poorly than other groups; they show the lowest pace of improvements in a range of areas.
- Second, although caste seems to be reinventing itself in response to economic opportunities and is far from a static stereotype, as SCs are still held back by, among other factors, their initial disadvantage and lack of social networks.
- Third, female disadvantage in India persists despite high rates of economic growth. Women are dying unnecessarily both in infancy and in motherhood; the outcomes are poorer among Dalits and Adivasis.

In sum, one can infer from the World Bank Report (2011) that at its root, exclusion can be explained by inequality in opportunities, inequality in access to markets (for example, labour and credit), and inequality in voice and agency. India is not alone in grappling with serious challenge in reaching its most excluded population, for example, Latin America is also facing the challenges of exclusion and inclusion.

The Indian constitution has set the stage for almost unparalleled affirmative action and other forms of positive actions. These have been translated into laws, programs and procedures. The real challenge is to implement the policies and reform the institutions which are the key to the identity politics and economic development.

**Process of inclusion:**

The huge disparities that have been created in today’s world cannot be undone without connecting the mechanisms of inclusion to those of exclusion. Inclusion is a historical trend encompassing more and more people in different parts of the world. In line with the notion of inclusion legal rights, political rights and socio-economic rights have been given to all Dalits and marginalized citizens. Even than a large number of Dalits remained as deprived except a very few self-conscious persons.

The doctrine of social Darwinism was based on the assumption that not all poor people could or, for that matter, should be raised to a life of human dignity. In the struggle for survival, only the fittest in the process of natural selection would be able to qualify for a better future. When compared with the deserving poor, kept in waiting as a reserve army of labour, the non-deserving poor were labelled as a burden to themselves and to society at large. This sizeable segment of the poor was blamed for their own poverty. Having nothing useful to add, their very presence was considered to be a risk to social stability and cohesion. There is a need to remove the feelings of powerlessness and hopelessness among Dalits of the society.

The subsequent inclusion of these marginalized groups into mainstream society was the outcome of a highly labour-intensive process of industrialization. The low level of technology, although rapidly increasing, allowed for the insertion into the workforce of
households pushed out of the agrarian-rural economy.

What came to be redefined as the social question, conditioned on the one hand by growing assertiveness from below and, on the other, by acceptance among the higher classes that the cost of exclusion might be higher than inclusion, had its origin in an expanding economy which required the labour power of the masses living in poverty. There is no clear indication that this development scenario, which took place within the framework of the nation-state, has been replicated at the transnational level a century later. On the contrary, the enormous gap between non-poor and poor people is still widening. It is precisely this type of public scheme which, in the free market driven policies towards the end of the 20th century, has been lacking or soft-pedalled in the global fight against poverty.

Across the world, political space for public engagement in governance appears to be widening. But do these spaces offer increased prospects for deliberative democracy, or are they forms of co-option that deflect social energy from other forms of political participation? Cornwall (2004) introduces case studies that consider issues of representation, inclusion, voice, and the efficacy of citizen engagement. Much of the potential of these fledgling democratic institutions has yet to be realized, but change is already beginning.

The essence of my argument in the pages above has been that past experiences are relevant to defining, analysing and resolving the dynamics of inclusion-exclusion in what is called the developing world. In order to promote incorporation into mainstream society and to forestall a return with a vengeance of the doctrine of social Darwinism in the globalized economy, the deeply skewed balance between capital and labour will have to be redressed. Such a corrective policy needs to be carried out at the transnational, national and local levels and requires: (a) capital redistribution (land reforms in the first place); (b) employment creation and job security; and (c) the provision of social welfare, concretized in terms of health, housing and education (Bremen:2004). Otherwise, the easiest alibi, as always, is to blame “nature”, drought, over-population, the spread of the desert when we do not want to do for the development of the society.

Model for Measuring Empowerment:

Narayan & Petesch (2007) outline an analytical model for measuring empowerment, which consists of an interaction between two sets of factors: (a) changes in the opportunity structure, which includes the dominant institutional climate and social structures within which disadvantaged actors must work to advance their interests, and (b) changes in the capabilities of poor individuals or groups to exercise agency.

Why are some people able to move out and stay out of poverty while others remain in chronic poverty? There is little consensus on the underlying causes of poverty and processes determining access to economic opportunity and mobility. Narayan & Petesch (2007) look at different approaches to analyzing poor people’s mobility. It recommends an empowerment approach that seeks to understand underlying factors of exclusion and inequality.
Some commentators argue, however, that social exclusion approaches take too simplistic a view of power, according to which the included are considered powerful and the excluded powerless. Instead, power should be seen as dispersed and fluid.

Conclusion:
The emergence of the concepts of social exclusion and inclusion is no accident in history. It is a result of the optimistic will of the people who believed that exploitation would end with revolutionary transformation and achieve a classless society. However, caste has been the only element in the practice of social exclusion in India whose people are diverse along cultural, linguistic, religious and regional lines. At present, inclusive development of the society has become the goal of the Indian state. The kind of inclusive policy required for India other than poverty eradication and abolition of caste-based discrimination would depend upon how comprehensively and earnestly the patterns and modes of social exclusion are explored in the era of globalization.

The huge disparities that have been created in today’s world cannot be undone without connecting the mechanisms of inclusion to those of exclusion. As Seabrook, for example, has argued, it seems to be the object of official political discourse to suppress any such connections:

*The easiest alibi, as always, is to blame “nature”, drought, over-population, the spread of the desert; when it is our own nature that is deeply implicated, above all the nature of our society and its development, which has succeeded in re-creating a lasting sense of impoverishment out of the very riches it has accumulated, and has made us believe that the simple goal of sufficiency for all represents for us, the rich, not emancipation, but a terrifying loss not to be contemplated. (Seabrook, 1985: 175)*

Notes

1. Coined by anthropologist Oscar Lewis, the term ‘culture of Poverty’ refers to a unique value system of the poor. It was Oscar Lewis’s belief that the poor are socialized into believe in they deserve to be poor, leading to low aspirations, low effort and inability to escape poverty.

2. For instance, improvements in antenatal care have been particularly slow among OBC women.

3. The Hindu hierarchy is said to have evolved from different parts of the body of Brahma, the creator of the universe. Thus, the Brahmans, who originated from the mouth of Brahma, undertake the most prestigious priestly and teaching occupations. The Kshatriyas (from the arms) are the rulers and warriors; the Vaishyas (from the thighs) are traders and merchants; and the Shudras (from the feet) are manual workers and servants of other castes. Below the Shudras and outside the caste system, the lowest in the order, the untouchables, engage in the most demeaning and stigmatized occupations (scavengers, for instance, dealing in bodily waste).
References:

Adler School of professional Psychology.


HABITAT.

SOCIAL JUSTICE” FOR THE SCHEDULED CASTES AND SCHEDULED TRIBES

Mamta Chandrashekhar*

ABSTRACT:
This research work will highlight some of the key issues that concerned with the “social justice” for the scheduled castes and scheduled tribes”. In the era of globalization to “Make in India” according to Dr. B.R. Ambedkar; we have to make a society which is based on social justice. “Development for all” must be the center point of all provision. Globalisation, thus, poses a serious challenge to the formation of social democracy in India. Unfortunately, in our society untouchability still existed, special in rural area. Caste system is the main cause of the problem of SCs and STs. At present Scheduled Castes about 16.6 percent and Scheduled Tribes comprise 8.6 percent, respectively, of India's population (according to the 2011 census). The elevation of weaker sections has started since 25 September 1932, when the agreement known as “Poona Pact” was signed between Dr. B. R. Ambedkar (on behalf of the depressed classes among Hindus) and Madan Mohan Malaviya (on behalf of the other Hindus). After, independent Indian Constitution of 1950, the Constitution (Scheduled Castes) Order, 1950 lists 1,108 castes across 29 states in its First Schedule, and the Constitution (Scheduled Tribes) Order, 1950 lists 744 tribes across 22 states in its First Schedule. The Government provides a three-pronged constitution strategy to improve the situation of SCs and STs. There are several constitutional provisions, acts, rule, regulations, commissions, programs and scheme for uplifting SCs and STs after that they are discriminated in many ways. A number of cases registered by police under the Protection of Civil Rights Act, 1955, Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989 and 2014 Amendments which shows the situation of schedule caste and schedule tribes. To become a strong develop country awareness and creation of social justice for schedule caste and schedule tribes very necessary in the 21st century.

KEY WORDS: Social Justice, schedule caste and schedule tribes, globalization, caste system, constitutional provisions.

INTRODUCTION:

Globalization is the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture. In the paradigm of globalisation, state is reduced into a sort of security mechanism to protect its citizens from internal disruption and external threats. On the contrary, the principle of social democracy calls upon state to play a positive role for the protection as well as promotion of the interests of the Schedule caste and schedule tribes. It expects that state need not be confined solely to law and order system; it is expected to function as a harbinger of social and economic justice as well.

In an existential asymmetrical world, where we actually live, such opportunities open many doors to the upper caste or haves. But the interests of the have-nots, a large majority of whom happen to be low castes, socially excluded, schedule caste and schedule tribes of the India society, are often neglected. In India the Scheduled Castes& Scheduled Tribes are the weaker

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Sections. The terms are recognised in the Constitution of India and the various groups are designated in one or other of the categories. During the period of British rule in the Indian subcontinent, they were known as the Depressed Classes. In modern literature, the Scheduled Castes are sometimes referred to as Dalits. Scheduled Tribes is used as an official term for Adivasis.

Social justice is a vital part of the society. It is the view that everyone deserves equal economic, political and social rights and opportunities. Social justice issues occur globally, nationally, regionally, locally, and within groups. These issues are a result of unequal wealth and resource distribution, unfair treatment of individuals with differing traits; race, culture, sexual orientation, religion, etc and laws that support segregation.

**OBJECTIVES:**
- To know the concept of social justice.
- To know the concept of globalization.
- To know the caste system and origin of untouchability.
- To study the constitutional provisions for development of SCs & STs
- To know the present situation of SCs and STs in Indian society.

**METHODOLOGY:**
As it is theory based work so the study has attempted to provide an analysis based facts. The information for this baseline report was primarily collected from secondary sources.

**RESULT AND DISCUSSION:**
In the era of globalization we work together to promote national Integration, communal harmony, universal brotherhood and global Peace. And it is expected that they all should live in harmony and without discrimination. However, human society all over the world shows that various types of exploitative practices are prevalent there; these practices originated due to human greed for power, and superiority; a white would exploit a black; males dominate females. In India, there is also a long chain of discrimination.

They are not treated as human beings; these discriminatory and exploitative practices take the form of social evils in the long run and become a scar on the face of our Indian society. So, the oppressed or treated badly by people in power are downtrodden who proletarian struggling for social justice for many years.

In the 21st century still Scheduled Castes and Scheduled Tribes are very away from social justice in India. They been, for centuries, the most neglected, marginalized and exploited people. The scourge of untouchability was a blot on the Indian civilization. Dalits officially known as Scheduled Caste constitute 16.23% of India’s population. They have historically occupied the lowest status in the Indian society.

A central feature of caste discrimination is the concept of untouchability based on the notion that certain caste groups are considered impure and polluting to other caste groups, leading to social ostracism, economic exploitation and denial of human dignity. Despite the constitutional declaration of its abolition under Article 17 of the Constitution, it persists in many subtle and not so subtle ways. It has been an unmitigated tale of
prejudice, discrimination and exploitation. At stake, in the ultimate analysis, is the very integrity and survival of Indian society.

**Chart – 01**

**POPULATION OF SCs AND STs**

The downtrodden are the backbone of this country but unfortunately, still they are facing the persistent marginalization from society. It is very challenging issue in India which deeply concern with downtrodden, who constitute 21% of the total population of the country as a schedule cast and schedule tribe. Most of them lived in rural India. They are in deprived class.

**SOCIAL JUSTICE IN INDIA**

Social Justice is a crucial part of human being’s life. What is the condition of social justice in our country Mulk Raj Anand's debut novel, Untouchable (1935) show us which is based on the theme of untouchability. Hindi film, Achhoot Kanya (Untouchable Maiden, 1936) starring Ashok Kumar and Devika Rani was an early reformist film. The debut novel of Arundhati Roy, The God of Small Things (1997) also has themes surrounding the caste system. A lawyer named Sabu Thomas filed a petition to have the book published without the last chapter, which had graphic description of sexual acts between members of different castes. Thomas claimed the alleged obscenity in the last chapter deeply hurts the Syrian Christian community, the basis of the novel.

According to Baba Saheb Dr. B R Ambedkar “Caste system is the main cause of this problem of social discrimination and untouchability”, it a kind of human rights violation.

The caste system in India is a system of social stratification. It consists of two different concepts, Varna and jāti, which may be regarded as different levels of analysis of this system. Varna is main cause of caste system which is the creator of untouchability. Literally Varna means colour, and was a framework for classifying people into classes, first used in Vedic Indian society. It is referred to frequently in the ancient Indian texts. **The four classes for the division of work; they were**
1. The Brahmins (priestly people),
2. The Kshatriyas (also called Rajanyas, who were rulers, administrators and warriors),
3. The Vaishyas (artisans, merchants, tradesmen and farmers),
4. The Shudras (labouring classes).

The Varna categorisation implicitly had a fifth element, being those people deemed to be entirely outside its scope, such as tribal people and the untouchables.

In post Vedic period Varna becomes rigid. Jāti, meaning birth is mentioned much less often in ancient texts, where it is clearly distinguished from Varna. There are four varnas but thousands of jātis. The jātis are complex social groups that lack universally applicable definition or characteristic, and have been more flexible and diverse than was previously often assumed.

The term caste is not an Indian word. According to the Oxford English Dictionary, it is derived from the Portuguese caste, meaning "race, lineage, breed" and, originally, "'pure or unmixed (stock or breed)". There is no exact translation in Indian languages, but Varna and jāti are the two most proximate terms.

The Indian caste system may be provided by ritual kingship system prior to the arrival of Brahmanism (Vedic period), Buddhism and Jainism in India. This hypothesis is controversial, and the system is derived from South Indian Tamil literature from the Sangam period (3-6 CE.). This theory discards Indo-Aryan Varna model, and is centered on the ritual power of the kin with their ritual occupations being considered 'polluted'. According to Hart, it may be this model that provided the concerns with "pollution" of the members of low status groups.

The term Chandala is used in the Manu Smriti ("The recollection of Manu" or, with more latitude, "The laws according to Manu") in the Mahabharata. Later it became synonymous with "Damba", originally representing a specific ethnic or tribal group and then a general pejorative. In the early Vedic literature, several caste names are that referred to in the Smritis Antyajas occur. "Carmanna" (a tanner of hides) appears in the Rig Veda, Chandala and Paulkasa occur in Vajasaneyi Samhita, while Vidalakara or Bidalakar are present in the Vajasaneyi Samhita. “Vasahpalpuli” (washer woman) corresponds to the Rajakasof the Smritis in Vajasaneyi Samhita.

Chart -0 2

ORIGIN OF SOCIAL DISCRIMINATION
Basically, the *varnas* originated in Vedic society (ca.1500-500 BCE). The first three groups, Brahmins, Kshatriyas and Vaishya have parallels with other Indo-European societies, while the addition of the Shudras is probably a Brahmanical invention from northern India. The Varna system is propounded in revered Hindu religious texts, and understood as idealized human callings.

**DISTRIBUTION OF POPULATION IN RELIGION BY CASTE**

Most Dalits in India practice Hinduism. Dr. Ambedkar described the Untouchables as belonging to the same religion and culture, yet shunned and ostracised by the community they lived in. The Untouchables, observed Ambedkar, recognised the sacred as well as the secular laws of India, but they derived no benefit from this. They lived on the outskirts of a village. Segregated from the rest, bound down to a code of behaviour, they lived a life appropriate to a servile state. According to this code, an Untouchable could not do anything that raised him or her above his or her appointed station in life.

The caste system stamped an individual as untouchable from birth. Thereafter, observed Ambedkar, his social status was fixed, and his economic condition was permanently set. The tragic part was that the Mahomedans, Parsis and Christians shunned and avoided the Untouchables, as well as the Hindus. Ambedkar acknowledged that the caste system wasn't universally absolute in his time; it was true, he wrote that some Untouchables had risen in Indian society above their usually low status, but the majority had limited mobility, or none, during Britain's colonial rule.

According to Dr. B. R. Ambedkar, the caste system was irrational. He listed these evils of the caste system: it isolated people, infused a sense of inferiority into lower-caste individuals, and divided humanity. The caste system was not merely a social problem, he argued: it traumatised India's people, its economy, and the discourse between its people, preventing India from developing and sharing knowledge, and wrecking its ability to create and enjoy the fruits of freedom. The philosophy supporting the social stratification system in India had discouraged critical thinking and cooperative effort, encouraging instead treatises that were full of absurd conceptions, quaint fancies, and chaotic speculations.

The lack of social mobility, notes Ambedkar, had prevented India from developing technology which can aid man in his effort to make a bare living, and a life better than that of the brute. Ambedkar stated that the resultant absence of scientific and technical progress, combined with all the transcendentalism and submission to one's fate, perpetrated famines, desolated the land, and degraded the consciousness from respecting the civic rights of every fellow human being.
### Table – 01

#### RELIGION BY CASTE CATEGORIES

<table>
<thead>
<tr>
<th>No.</th>
<th>Religions/Caste</th>
<th>SCs</th>
<th>STs</th>
<th>OBCs</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Islam</td>
<td>0.8%</td>
<td>0.5%</td>
<td>39.2%</td>
<td>59.5%</td>
</tr>
<tr>
<td>2.</td>
<td>Christianity</td>
<td>9.0%</td>
<td>32.8%</td>
<td>24.8%</td>
<td>33.3%</td>
</tr>
<tr>
<td>3.</td>
<td>Sikhism</td>
<td>30.7%</td>
<td>0.9%</td>
<td>22.4%</td>
<td>46.1%</td>
</tr>
<tr>
<td>4.</td>
<td>Jainism</td>
<td>0.0%</td>
<td>2.6%</td>
<td>3.0%</td>
<td>94.3%</td>
</tr>
<tr>
<td>5.</td>
<td>Buddhism</td>
<td>89.5%</td>
<td>7.4%</td>
<td>0.4%</td>
<td>2.7%</td>
</tr>
<tr>
<td>6.</td>
<td>Zoroastrianism</td>
<td>0.0%</td>
<td>15.9%</td>
<td>13.7%</td>
<td>70.4%</td>
</tr>
<tr>
<td>7.</td>
<td>Others</td>
<td>2.6%</td>
<td>82.5%</td>
<td>6.25</td>
<td>8.7%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>19.7%</strong></td>
<td><strong>8.5%</strong></td>
<td><strong>41.1%</strong></td>
<td><strong>30.8%</strong></td>
</tr>
</tbody>
</table>

Most of the dalit are in Buddhism. Working in partnership with the International Dalit Solidarity Network, India’s National Campaign on Dalit Human Rights, and the Gujarat-based Dalit grassroots organization Navsarjan, IHRC works to hold the Indian government accountable for its systematic failure to respect, protect, and ensure Dalits’ fundamental human rights.

#### LEGISLATIVE PROVISIONS FOR SOCIAL JUSTICE

Baba Saheb Dr. B R Ambedkar is the man of millennium for social justice, since he was the first man in history to successfully lead a tirade of securing social to the vast sections of Indian humanity, with the help of a law. Dr. Ambedkar tried to turn the Wheel of the Law toward social justice for all. He has strong fervor to attain social justice among the Indian Communities for this purpose he began his vocation. At the time of independence, the constitution makers were highly influenced by the feeling of social equality and social justice.

The term "Justice without doubt means Justice to the deprived and weaker sections of society bringing an egalitarian order under which opportunities are afforded to the weaker sections of society

The following provisions of the chapter on Fundamental Rights ensure civic equality:

a) Equality before the Law (Article 14).
b) Prohibition of discrimination on grounds of religion, race, caste, sex of place of birth (Article 15).
c) Equality of opportunity in matters of public employment (Article 16)
d) Abolition of untouchability (Article 17).
e) Abolition of titles (Article 18).

Article 36 to 51 incorporate certain directive principles of State policy which the State must keep in view while governing the nation, but by Article 37 these principle have been expressly made
non-justiciable in a court of law. Although these principles are not judicially enforceable, yet they are not without purpose. The report of the Sub-Committee said:

“The principles of Policy set forth in this part are intended for the guidance of the State. While these principles shall not be cognizable by any Court they are nevertheless fundamental in the governance of the country and their application in the making of laws shall be the duty of the State.”

Dr. B.R. Ambedkar states that the Directive Principles of State Policy is a ‘novel feature’ of the Indian Constitution. They are enumerated in Part IV of the Constitution. They can be classified into three broad categories—socialistic, Gandhian and liberal-intellectual. The directive principles are meant for promoting the ideal of social and economic democracy. They seek to establish a ‘welfare state’ in India. However, unlike the Fundamental Right, the directives are non-justiciable in nature, that is, they are not enforceable by the courts for their violation.

Yet, the Constitution itself declares that ‘these principles are fundamental in the governance of the country and it shall be the duty of the state to apply these principles in making laws’. Hence, they impose a moral obligation on the state authorities for their application. But, the real force (sanction) behind them is political, that is, public opinion.

Social Justice is the foundation stone of Indian Constitution. Indian Constitution makers were well known to the use and minimality of various principles of justice. They wanted to search such form of justice which could fulfill the expectations of whole revolution. Pt. Jawahar Lal Nehru put an idea before the Constituent Assembly "First work of this assembly is to make India independent by a new constitution through which starving people will get complete meal and cloths, and each Indian will get best option that he can progress himself."

Social justice found useful for everyone in its kind and flexible form. Although social justice is not defined anywhere in the constitution but it is an ideal element of feeling which is a goal of constitution. Feeling of social justice is a form of relative concept which is changeable by the time, circumstances, culture and ambitions of the people. Social inequalities of India expect solution equally. Under Indian Constitution the use of social justice is accepted in wider sense which includes social and economical justice both.

The constitution of India does not completely dedicated to any traditional ideology as – equalitarian, Utilitarian, Contractarian or Entitlement theory. Dedication of constitution is embedded in progressive concept of social justice and various rules of justice such as- Quality, Transaction, Necessity, Options etc are its helping organs. In fact dedication of the constitution is in such type of social justice which can fulfill the expectations of welfare state according to Indian conditions. So that in one way it has been told about the value of Equality which is known as the declaration of equal behavior of equals to Aristotle, directs the state "The state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India" that is distributive justice. In the other way it has been told the protective discrimination by special provision for other backwards of the society such as – SC, ST & Socially and educationally back ward classes, which is the attribute (symbol) of corrective and compensatory justice.
The agreement “Poona Pact” (1932) gave reserved seats for the depressed classes in the Provisional legislatures, within the general electorate. Due to the pact, the depressed class received 148 seats in the legislature, instead of the 71 as allocated in the Communal Award earlier proposed by the British Prime Minister Ramsay MacDonald. The text uses the term "Depressed Classes" to denote Untouchables among Hindus who were later called Scheduled Castes and Scheduled Tribes under India Act 1935, and the later Indian Constitution of 1950. After independence the Constituent Assembly continued the prevailing definition of Scheduled Castes and Tribes, giving (via articles 341 and 342) the president of India and governors of the states a mandate to compile a full listing of castes and tribes (with the power to edit it later, as required). The complete list of castes and tribes was made via two orders: The Constitution (Scheduled Castes) Order, 1950 and The Constitution (Scheduled Tribes) Order, 1950 respectively. The Constitution provides a three-pronged strategy to improve the situation of SCs and STs.

Such measures as are required to enforce equality, to provide punitive measures for transgressions, to eliminate established practices that perpetuate inequities, etc. A number of laws were enacted to implement the provisions in the Constitution. Examples of such laws include

A. THE UNTOUCHABILITY PRACTICES ACT 1955: it is an act to prescribe punishment for the [preaching and practice of - "Untouchability" for the enforcement of any disability arising there from for matters connected therewith. In presence of the act there are a Number of Cases Registered by Police Under the Protection of Civil Rights Act, 1955 for the year 2001-04.

B. SCHEDULED CASTE AND SCHEDULED TRIBE (PREVENTION OF ATROCITIES) ACT, 1989: It was enacted to provide protection to the SC, ST people from atrocities committed by other castes of the society. And to provide for Special Courts for the trial of such offences and for the relief and rehabilitation of the victims of such offences and for matters connected therewith or incidental thereto. Below chart shows the reality of the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989. Government has made laws but the offence is continue. Number of Cases Registered Under the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 for the Year 2001 to 2005

C. THE PROHIBITION OF EMPLOYMENT AS MANUAL SCAVENGERS & THEIR REHABILITATION ACT, 2013: The act prohibits the employment of manual scavengers, the manual cleaning of sewers and septic tanks without protective equipment, and the construction of insanitary latrines. It seeks to rehabilitate manual scavengers and provide for their alternative employment.

D. THE PROTECTION OF CIVIL RIGHTS (PCR) RULES, 1977: In exercise of the powers conferred by sub-section (3) of section 1 of the Untouchability (Offences) Act, 1955 (22 of 1955), the Central Government hereby appoints the 1st day of June, 1955, as the date on which the said Act shall come into force.

Government provides positive treatment in allotment of jobs and access to higher education as a means to accelerate the integration of the SCs and STs with mainstream society. This is also an act to prescribe punishment for the preaching and practice of - "Untouchability" for the enforcement of any disability arising there from for matters connected therewith. Affirmative
action is popularly known as reservation. Reservation status, guaranteeing political representation the Constitution lays down the general principles of affirmative action.

There are some Government programs and schemes to provide resources and benefits to bridge the socio-economic gap between the SCs and STs and other communities. For the economic upliftment of the weaker sections, government is running a number of schemes especially for the welfare of SC, ST. These schemes have been so designed that it can fulfill the needs of the weaker sections. Some schemes and programs are as:

- Central Sector Scheme of 'Rajiv Gandhi National Fellowship' for Providing Scholarships to Scheduled Caste Students to pursue Programmes in Higher Education such as M.Phil and Ph.D (Effective from 01-04-2010)
- Scheme of "Venture Capital Fund for Scheduled Castes" Notice for Inviting Proposals for Empanelment under 'Free Coaching Scheme for SC and OBC Students' 2014-15 to 2016-17 Centrally sponsored Scheme of Pre-Matric Scholarship for Scheduled Castes Students.
- Centrally-sponsored Pilot Scheme of PRADHAN MANTRI ADARSH GRAM YOJANA (PMAGY)
- Babu Jagjivan Ram Chhatrawas Yojana and Notional Allocation for 2014-15)
- Pre-Matric Scholarships for the Children of those Engaged in Unclean Occupations
- Special Educational Development Programme for Scheduled Castes Girls belonging to low Literacy Levels
- National Scheduled Castes Finance & Development Corporation (NSFDC)

To effectively implement the various safeguards built into the Constitution and other legislation, the Constitution under Articles 338 and 338A provides for two statutory commissions: the National Commission for Scheduled Castes, and the National Commission for Scheduled Tribes. The chairpersons of both commissions sit ex officio on the National Human Rights Commission.

CRIME AGAINST SCs & STs
After all above Schedule caste and schedule tribes are still in down position, they are exploited in many ways, the graph of crime against downtrodden is very high yet. They are facing Untouchability and social discrimination in day to day life directly or indirectly. In accordance to the National Crime Records Bureau (NCRB) 2011, there were 39,401 cases registered under the Atrocities Act. The number increased to 39,512 in 2012, 46,114 in 2013 and jumped to 49,879 in 2014.

Chart – 03
CRIME AGAINST DOWNTRODDEN
About 94% of total Death row convicts in India are Dalits or from religious minorities. Caste-related violence between Dalit and non-Dalits allegedly stems from Dalit’s economic success amidst ongoing prejudice.

### Table -0 2

**CRIME RETE AGAINST DOWNTRODDEN**

- A crime against Dalits happens every 18 minutes
- 3 women raped every day,
- 13 murdered every week,
- 27 atrocities every day
- 6 kidnapped every week.

In August 2015, due to discrimination from upper castes of the village about 100 dalit families of the district’s Bhagana village converted to Islam in a ceremony at Jantar Mantar, New Delhi.

How to empower downtrodden people in Indian societies? Yet, there is a social system which creates inequality, untouchably and discriminated society.

**CONCLUSION:**

We should always remember that all the people who belong to schedule caste and schedule tribes are also human beings. Without them nothing can be success because SCs and STs are also the citizen of India. After all, state is responsible for uplifting of weaker sections. But only government can’t do anything whole society ought to pay attention for their elevation along with government. To elevate them five components are needed to focus: education, health-sanitation, employment, safety and social justice. And main focus must be on the implementation of all the rules, regulations, programmes and schemes. For Social justice schedule caste and schedule tribes have to aware and united.

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Dr. B.R. Ambedkar Socialism and Social Justice & Social Emancipation

Krupasindhu Nayak*

Introduction:

Dr. B. R. Ambedkar careful and serious research writings reflected in Indian constitution have been carefully examined in this work on concept of socialism. Socialism is not only a potential doctrine but it has a practical value. The significance of socialism is related to the eradication of poverty and extension of welfare activities on grass root levels. The Constitution of India is the supreme law of land. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers, and duties of government institutions, and sets out fundamental rights, directive principles, and the duties of citizens. That which can be read as Dr. Ambedkar’s State socialism reflected in the Indian Constitution.

Mission for state socialism:

Dr B R Ambedkar was a genius economist, who had a very clear perspective for welfare of weaker sections. He was a philanthropist who had an interdisciplinary approach and he was able to develop various concepts regarding economic development of the masses. Thought few of the research works have been conducted on economic ideas of Dr B R Ambedkar, yet there is a lot of scope to explore this subject in the arena of social economics, Dr. Ambedkar contribution of Indian economic thought which has originated from Kautilya to Dadabhai Nauroji, leading towards economic nationalism of India. Dr Ambedkar continued the tradition of Dadabhai Naoroj for liberation the masses from the clutches on the bourgeois or the conservative economic system.

Returning to India in 1923, Dr Ambedkar started practicing law at the Mumbai High Court. In 1924, he formed the ‘Bahishkrit Hitkarini Sabha’ (Depressed Classes Welfare Association). Apart from practicing law, Dr Ambedkar also taught at the Batliboi Institute as a part-time teacher from 1925 to 1928. He was nominated to the Bombay Legislative Council in 1927 for five years, which was further extended for another five years in 1932. The third step in his journey as a scholar-activist occurred with his Satyagraha on Chowdar Lake in Mahad for the Dalits’ right to draw water in 1927. He delivered his famous speech at Mahad on December 25,

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1927 in this Satyagraha, when a copy of the Manusmriti was burnt. This was a significant step towards advancement of the Dalit liberation and rights movement. In April 1927, he had started another Marathi fortnightly, Bahishkrit Bharat (Exiled India). In 1928-29, he served as a Professor of Law at the Government Law College at Mumbai. During 1928-29, he also brought out another fortnightly, Samata (Equality). In 1930, he brought out the Marathi fortnightly, Janata (People). During the same period, Lala Lajpat Rai was bringing out English daily, The People, from Lahore. In 1930, Dr Ambedkar started another Satyagraha from Kalaram temple in Nasik, and this continued intermittently for five years. In 1930 itself, Dr Ambedkar also became the President of the first All India Depressed Classes Congress, held at Nagpur. The whole year of 1930 was full of activities for Dr Ambedkar. In this very year, he participated in the First Round Table Conference called by the British to discuss the future shape of India. In 1931, he was part of the Second Round Table Conference. 1932 was also a politically significant year. This was the year when the Poona Pact, also known as the Gandhi-Ambedkar Pact, was signed on September 24. In this year again he participated in the Third Round Table Conference. He was started to develop various concepts regarding economic development of the civilization.

After graduating from Elfinstone College, Bombay in 1912, he joined Columbia University, USA where he was awarded Ph.D. Later he joined the London School of Economics & obtained a degree of D.Sc. (Economics) & was called to the Bar from Gray's Inn where he completed his research work on the topic of the evolution of provincial finance in British India – a study in the provincial decentralization of imperial finance – which was published in the year 1925. This book so still useful in contemporary to understand economy of Indian state in order to understand the federal nature of Indian economy, this was a first spade work that Dr Ambedkar had conducted on Indian State Finance. He has pointed that even when the treatment of the subject is analytical a good analytical study often requires an historical setting. Unfortunately no spade work been done in the field of Indian finance. Further, he has rightly pointed that there is an inter-personal relationship between state finance and local finance and studies regarding local finance have not been conducted. In the review published in the Economic Journal, the journal of the royal economic society, W S Thatcher had rightly pointed out that Mr. Ambedkar has the facility of making forbidding subjects attractive and has produced a very readable book. Mr. Thatcher has described the book as pioneer work. He also published a valuable work on the topic
history Indian currency and banking in the year 1923. Also he founded 'Bahishkrit Hitkarini Sabha' with the main objective of spreading education & improving the economic conditions of the depressed classes.

Ambedkar made ceaseless efforts for the removal of untouchability and the material progress of untouchables. From 1924 onwards, he led the movement of untouchables till the end of his life. He firmly believed that the progress of the nation could not be realized without first removing untouchability. Ambedkar held the view that the removal of untouchability was linked to the abolition of the caste system and that it could be only by discarding the religious notions from the basis of the caste system. Therefore, in the course of his analysis of the caste system, he examined the Hindu religious philosophy and criticized it. He did this boldly, often facing strong resentment from the orthodox Hindus.

The present research problem is very much relevant in the age of globalization on which the schedule castes, scheduled tribes are suffering great deal. They can be strengthened by understanding Dr. Ambedkar progressive economic ideas, Granville Austin, a constitutional expert has pointed out in the book ‘Indian Constitution: cornerstone of the nation’, Dr Ambedkar described the distribution of revenue better than any financial system that I have known of, but within the defect that the provinces are very largely dependent for their resources upon grants made to them by the centre.” The adoption of the word socialism in 1976 was a true manifestation of the debate that had occurred in constituentassembly. This was evolution of such debate that occurred in the earlier period.

Dr. B.R. Ambedkar was a great champion of social justice in India. In his opinion the cause of injustice in Indian society is caste and caste is created/ followed by the sup-port of Hindu religion. In India Scheduled castes, scheduled tribes, other backward castes and religious minorities face denial of their basic human rights at the hand of so called upper castes Hindus. Dr. Ambedkar thought that all types of oppression, denial, exploitation and injustices can be removed by the state. In this regard he made many provisions in constitution of India for SC/ST/OBC/Religious minorities, women and children and State has been given duty and responsibility of protecting, promoting and safe-guarding the interest of weaker sections of society. But, more than six decades experiences show that unfortunately state has been failed to protect and safeguard the interest of weaker sections of society. Impressed with Dr. Ambed-kar’s service to the downtrodden people, Mumford, President International Mathematical Union and a
former Har-vard University Professor says: “I take Dr. Ambedkar as one of my heroes” (TOI, June 4, 2015).

Dr. Ambedkar spoke on the eve of the signing into law of the Indian constitution, on 25 November 1949, that on the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue 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 blow up the structure of political democracy which this assembly has so laboriously build up.

**Dr. Ambedkar’s philosophy of social and economic justice:**

Dr. Ambedkar’s philosophy of social and economic justice is based on the principles of social democracy and state socialism which were meant to remove social and economic inequality in India respectively. Here both concepts are discussed in detail;

Social Democracy: Dr. Ambedkar’s principle of social democracy consist three concepts of justice namely equality, liberty and fraternity. These principles of equality, liberty and fraternity should not 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). He said that political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life, which recognizes liberty, equality and fraternity as the principles of life. Dr. Ambedkar believed that the root of untouchability is the caste system, the root of the caste system is religion and the root of Brahminical religion is authorization of power to Brahmins to exploit and discriminate weaker sections of society (Lal: 1998). In this type of system he says rights cannot be protected by law but the social and moral conscience of society. If social con-science 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’ (Larbeer, 2003). Thus Ambedkar says that we can create social harmony through social democracy which has been destroyed by the caste system and created hatred and hostility among different communities.

**State Socialism:** Dr. Ambedkar advocated the concept of state socialism in states and minorities. His concept of state socialism is different from the concept of Marxist socialism. Marx says that all working class unite against capitalist and wage war against capitalist. As in one side capitalists are few in number and on the other side there is large army of working class, at the end capitalist will be eliminated in bloody revolution and new social order- socialism will be established under the leadership of working class, in which there will be no exploitation of working class. Dr. Ambedkar’s state socialism is not based on bloody revolution. He believed that bringing socialism is the duty and responsibility of state. State shall provide protection against economic exploitation and shall work towards making egalitarian society. He sees an extremely important role for the state in transformation of agriculture and advocates the nationalization of land and the leasing out of land to groups of cultivators, who are to be encouraged to form cooperatives in order to promote agriculture. Intervening in a discussion in the Bombay Legislative Council on October 10, 1927, Dr. Ambedkar argued that the solution to the agrarian question “lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labour on the farms such as we have”. The government and its economists, instead of recognizing that the crisis is the product in large part of the policies of liberalization, privatization and globalization, propose a set of so-called second-generation reforms. The war cry of the liberalizers is: “Away with all controls and the state, and let the market rule”. In this context, one cannot but recall Dr. Ambedkar’s words that liberty from state control is another name for the dictatorship of the private employer.

To solve the problem of economic exploitation, during the process of framing the Constitution of the Republic of India, Dr. Ambedkar proposed to include certain provisions on fundamental rights, specifically a clause to the effect that the state shall provide protection against economic exploitation. Among other things, this clause proposed that:
1. Key industries shall be owned and run by the state;
2. Basic but non-key industries shall be owned by the state and run by the state or by corporations established by it;
3. Agriculture shall be a state industry, and be organized by the state taking over all land and letting it out for cultivation in suitable standard sizes to residents of villages; these shall be cultivated as collective farms by groups of families (Athreya Venkatesh: 2002)

Dr. Ambedkar said “Caste is the monster that crosses your path, you cannot have political reform, and you cannot have economic reform, unless you kill this monster” (Ka-zeha: 1988)

Thus, he wanted to include certain economic safeguards such as nationalization of agriculture and nationalization of some other core industries under fundamental rights for the welfare of weaker sections of society but, unfortunately he could not do so due to stiff opposition from other members of constituent assembly.

**Challenges before Dr. Ambedkar’s view on social justice:**

Dr. Ambedkar shouldered the responsibility of making just society on state. He thought that state will protect all weaker sections, women and children from the exploitation of powerful. Further he thought that state shall make special provisions for the economic advancement of weaker sections of society.

Education, health and to some extent equal opportunity of jobs especially in public sector were under the control of state. It was thought that every citizen of the country ir-respective of their class or caste must get access to these basic facilities. Education and health make an individual capable to participate in all walks of life and through participation he/she can advance his personal life and also can contribute in nation building. Keeping this objective in mind in the beginning decade education and health was the matter of state.

**New economic reforms and dilution of the role of state:**

In present era of economic reform the role of government especially in social sector is continuously shrinking. Government is escaping from its responsibility of providing education and health to all. Public institutions in the field of education and health are shrinking and private institutions are emerging (there were only 11 private universities in 1950 and have increased to 94 in 2011) and now education and health have become commercial goods. It is very dangerous for poor, who do not have money to pay for it will be excluded from it which will lead further
multiple exclusion and discrimination. Present policy of the government to leave education and health on market is big challenge before social justice. Now government is planning to dismantle PDS also, Delhi government has already started cash transfer scheme in place of PDS.

Dr. Ambedkar had given whole responsibility to state to do social justice with oppressed communities. But our experiences shows that state was failed to fulfill its responsibility. Consequently, India is facing many internal problems such as growing caste tensions, clashes and Naxalism in all the states. One reason of failure of government to perform its constitutional duty to provide social justice to oppressed communities may be the monopoly of upper castes in politics.

**Failure of state and options to provide social justice to oppressed communities:**

In India there is struggle between Upper and lower castes and this struggle have a long history. Whatever Dr. Ambedkar did for oppressed communities, for that he faced stiff opposition from caste Hindus in the parliament and outside the parliament too. When he shouldered whole responsibility of social justice on state he has no option left with him, as he was single well educated person in his community. At present because of Ambedkar’s struggle SC/ST/OBC/Minorities who are most oppressed and exploited communities in India have more than 50 lakh students and about lakh of teachers in higher education across the country. Moreover they have constitutional rules in their favour against any type of injustice done against them. If teachers and students work towards educating the common masses of the country belonging to opressed communities about their rights and constitutional rules then favourable environment can be created for the enforcement of constitutional rules including fundamental rights. Dr. Ambedkar has rightly said that rights cannot be protected by law but the social and moral conscience of society. 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 (Larbeer: 2003).

Teaching community especially from oppressed and back-ward communities must fulfill their social responsibility of awakening the oppressed communities about their history of struggle and their history of backwardness in this country. If teaching community will not fulfill their responsibility given the condition that there is no hope from the government in present era of globalization then it will result in intense social/caste tensions and clashes as Dr. Ambedkar had warned.
Conclusion

Dr.B.R.Ambedkar, vision of emancipating untouchables was clearly anchored in the principles of justice, equality, fraternity, and liberty. What he has tried to do is to frame his wide-ranging and astute vision in and through the recurrent struggles of his life. In doing so, the article has relied on the mode of agitation and the faith in constitutionalism as two important modus operandi of his entire schema of social reform. For the oppressed of India, even decades after his vision was spelt out, it embodies the emancipating potential that no other ideology could offer them. This latter strength of Ambedkarite vision arises from the peculiar fact that Ambedkar’s life itself was the greatest embodiment of emancipation. In an important sense, he was translating his own life into a vision. Everyday experiences as we have seen above formed his capital for social reform. He took those experiences into a productive terrain of life, where, along with his community, he founded his vision that even today disrupts the socio-political, economic and religious structures of Indian society – one that is still deeply rooted in the chathurvarnya dharama of purity and pollution. In the process of this disruption, it subverts, “annihilates”, and reconfigures the Indian social patterns in extremely unpredictable and absolutely unprecedented ways.

References:

Introduction

Rural Development has emerged as a distinctive field of policy and practical and of research. This process is the main pillar of nation’s process. Rural Development has been identified variously with economic growth, with modernization with enhanced agricultural production, with socialist form of organization and with services for basic needs such as health, education, transport and water supply. It has of necessity to be broad based and oriented towards improving the economic and social life of the rural poor. According to the World Bank, rural development is a process of improving the living standard of specific group of people in rural area- rural poor and socially and economically dis-advantaged sections of the rural society. The dis-advantaged sections of the people in our Indian villages are dalits, who are having socially excluded, which is the main reason and one of the leading constraints to not able to achieve 100 percent of social justice. The concept of social justice, evolves itself into progressively new patterns and expands its frontiers and assumes new dimensions. Social justice has significance in the context of Indian society which is divided into Castes and Communities and they create walls and barriers of exclusiveness on the basis of superiority and inferiority such inequalities pose serious threat to Indian democracy. The concept of social justice takes within its sweep the objective of removing inequalities and affording equal opportunities to all citizens in social, economic and political affairs. He was a leader in the struggle for Indian independence, the architect of the new nation's constitution, and the champion of civil rights for the (then) 60 million members of the "untouchable" caste, to which he belonged. He spoke and wrote ceaselessly on behalf of "untouchables," but his passion for justice was broad: 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. Ambedkar was committed to maintaining his independence, and many of the positions he staked out in a long and complex relationship with Gandhi – on the future of Hinduism, for example – remain central to debate within Indian society.

The Great Architect of the Indian Constitution Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian institution. Thus the constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus

Dr. Baba Saheb Ambedkar created a social revolution by awaking the women,
Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System. India, justice is a generic term which includes both procedural and substantive justices the former providing rules of court procedures and mechanism what is generally known as natural justice and the latter making provision for social assistance. Benefits, facilities, concessions, privileges and special rights, to those who deserve and need such help describes by the omnibus term social justice. Social justice in India is the product of social injustice our Caste system and social structure is the fountain head for social injustice. It is unfortunate that even sixty years after independence social justice is still a distant dream not within the reach of the masses. The Scheduled Castes, Scheduled Tribes and women under the traditional Hindu Caste hierarchy had suffered for centuries without education and opportunities for advancement in life. Social justice is compensatory justice to off set the accumulated disabilities suffered by these historically disadvantaged sections of society and absorb them educationally and occupationally in the mainstream of national life. If opportunities are not given to develop their neglected talents there will be social imbalance and tension resulting in anarchy and disobedience to the rule of law. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the society and pull them to the main stream of the society. India, while passing through the process of development is in the quest for finding our ways for a better and just socio-economic order. The search for a new model of socio-economic order is the need of the hour. Social justice is an application of the concept of distributive justice to the wealth, assets, privileges and advantages that accumulate within a society or state because the essence of justice is the attainment of the common goods as distinguished from the goods of individuals even of the majority. There have been two major conceptions of social justice one embodying the nation of merit and desert, the other those of needs and equality. The first conception involves ending of hereditary privileges and an open society in which people have the chance to display their desert. It is expressed in equality of opportunity and careers open to talents. The second conception implies that goods should be allocated according in each person’s varied needs. As it aims to make people materially equal, it entails an idea if equality. Social justice involves the creation of just and fair social order just and fair to one and all. In India, per capita availability of water was down by half in 50 years. Modern methods of piped water supply from river had only resulted in people getting totally dependent on it neglecting their traditional systems. The government’s drive in popularizing and going in for more and deeper bore wells for getting water led only to the water table going down, as very little was done to popularize the need for recharging ground water. India receives 1194- mm rainfall, which is more than the world average of 800 mm. The large amount of it is allowed to run into the river and not collected, for proper utilization. In order to catch, store and conserve the water resources, tanks and ponds have been constructed by our fore fathers, for the purpose of agriculture and domestic uses as called rural tanks. The rural tanks are traditional water storage system located in all semiarid tropical parts of India. They are estimated to be around 2, 00,000 in the country. Rural tank play a very vital role in the process of social and economic development in rural areas. They provide multiple benefits directly and indirectly through the extend of irrigation. The climate change is a changes in the statistical properties of the climate system when considered over a long periods of time.

To make the social order just and fair for every member of the community, it may be necessary for the who are privileged to make some sacrifice’s. In this sense, Social justice is a revolutionary ideal. it includes both the economic justice and social justice. Globalization has drastically transformed rural India, bringing about rapid economic development and urbanization within the country. It seems there are largely two sources of change: technological change in
agriculture, especially in the staple cereal production sector, often triggered by the introduction of groundwater irrigation in the Indian context; and the development of nonagricultural sectors with increased availability of remunerable non-farm employment opportunities for the rural workforce, including former agricultural laborers. A review of recent economic development in India shows that technological change in agriculture, especially food production, became “saturated” by the early 1990s.

**Objectives**

In this connection, an attempt has been made to analyse the social emancipation and water sharing issues pertaining to class struggles and disparities between lower and and higher caste people, with a view to a great thoughts and ideas provoked by Dr. B.R. Ambedkar. The main objectives of the present paper is to

- Discuss the role played by the Bharat Ratna Dr. B.R. Ambedkar in the process of social justice and for removal of social inequality and discrimination in sharing of the natural resources like local level water resources and rural tanks.
- To explore the thoughts and ideas of Dr. B.R. Ambedkar in the process of removal of caste based prejudices to bringing out an attitudinal change in the society through communal harmony and brotherhood.
- To document the generated ideas, innovations and novelty social justice for the dalits’ people and their empowerment, in the process of equality of sharing water resources through rural tanks towards sustainability in rural development.
- To suggest the promotional activities in supporting the vulnerable, to ensure the social justice and empowerment in the light of the contribution of Bharat Ratna Dr. B.R. Ambedkar.

**Present Status of Dalits in India**

Dalits represent a community of 170 million in India, constituting 17% of the population. One out of every six Indians is Dalit, yet due to their caste identity Dalits regularly face discrimination and violence which prevent them from enjoying the basic human rights and dignity promised to all citizens of India. Caste-based social organization extends beyond India, finding corollaries in Nepal, Pakistan, Sri Lanka, and Bangladesh, as well as other countries outside of South Asia (see below). More than 260 million people worldwide suffer from this “hidden apartheid” of segregation, exclusion, and discrimination. These statistics are taken from a survey of practices of untouchability undertaken in 565 villages in 11 major states of India. They clearly demonstrate that the inhumane and illegal practice of untouchability is still commonplace in contemporary India: In as many as 38% of government schools, Dalit children are made to sit separately while eating. In 20 percent schools, Dalits children are not even permitted to drink water from the same source. A shocking 27.6% of Dalits were prevented from entering police stations and 25.7% from entering ration shops. 33% of public health workers refused to visit Dalit homes, and 23.5% of Dalits still do not get letters delivered in their homes. Segregated seating for Dalits was found in 30.8% of self-help groups and cooperatives, and 29.6% of panchayat offices. In 14.4% of villages, Dalits were not permitted even to enter the panchayat building. In 12% of villages surveyed, dalits were denied access to polling booths, or forced to form a separate line. In 48.4% of surveyed villages, Dalits were denied access to common water sources. In 35.8%, Dalits were denied entry into village shops. They had to wait at some distance from the shop, the shopkeepers kept the goods they bought on the ground, and
accepted their money similarly without direct contact. In teashops, again in about one-third of the villages, Dalits were denied seating and had to use separate cups. In as many as 73% of the villages, Dalits were not permitted to enter non-Dalit homes, and in 70% of villages non-Dalits would not eat together with Dalits. In more than 47% villages, bans operated on wedding processions on public (arrogated as upper-caste) roads. In 10 to 20% of villages, Dalits were not allowed even to wear clean, bright or fashionable clothes or sunglasses. They could not ride their bicycles, unfurl their umbrellas, wear sandals on public roads, smoke or even stand without head bowed. Restrictions on temple entry by Dalits average as high as 64%, ranging from 47 % in UP to 94% in Karnataka. In 48.9% of the surveyed villages, Dalits were barred from access to cremation grounds. In 25% of the villages, Dalits were paid lower wages than other workers. They were also subjected to much longer working hours, delayed wages, verbal and even physical abuse, not just in ‘feudal’ states like Bihar but also notably in Punjab. In 37% of the villages, Dalit workers were paid wages from a distance, to avoid physical contact. In 35% of villages, Dalit producers were barred from selling their produce in local markets. Instead they were forced to sell in the anonymity of distant urban markets where caste identities blur, imposing additional burdens of costs and time, and reducing their profit margin and competitiveness.

Caste and analogous systems of social hierarchy operate across the world, particularly in Asia and Africa, subjecting millions to inhuman treatment on the basis of being born into a certain caste or similar social group. Though the communities themselves may be indistinguishable in appearance from others, unlike with race or ethnicity, socio-economic disparities are glaring, as are the peculiar forms of discrimination practiced against them. It is approximated that around 250 – 300 million people across the world suffer from caste, or work and descent based discrimination, a form of discrimination that impinges on their civil, political, religious, socio-economic and cultural rights.

Common features seen in caste and analogous systems across the world include the following: (a) Physical segregation; (b) Social segregation, including prohibition on inter-marriages between caste groups; (c) Assignment of traditional occupations, often being occupations associated with death or filth, coupled with restrictions on occupational mobility; (d) Pervasive debt bondage due to poor remuneration for lower-caste occupations; (e) High levels of illiteracy, poverty and landlessness as compared to so-called higher castes; (f) Impunity for perpetrators of crimes against low-caste communities; (g) Use of degrading language to describe low-caste communities, based on notions of purity and pollution, filth and cleanliness; and (h) Double or triple discrimination against and exploitation of women of low castes on the basis of sex, class and caste.

 According to the 2011 census, scheduled castes comprise 16.2 per cent of the total population of India, that is, they number over 17 crore. Scheduled tribes comprise 8.2 per cent of the population, that is, they number over 8 crore. Both together constitute 24.4 per cent of the Indian population, that is, they together number over 25 crore. The six states that have the highest percentage of scheduled caste population are Punjab (28.9), Himachal Pradesh (24.7), West Bengal (23.0), Uttar Pradesh (21.1), Haryana (19.3) and Tamil Nadu (19.0). The twelve states that have the largest number of scheduled castes are Uttar Pradesh (351.5 lakhs), West Bengal (184.5 lakhs), Bihar (130.5 lakhs), Andhra Pradesh (123.4 lakhs), Tamil Nadu (118.6 lakhs), Maharashtra (98.8 lakhs), Rajasthan (96.9 lakhs), Madhya Pradesh (91.6 lakhs), Karnataka (85.6 lakhs), Punjab (70.3 lakhs), Orissa (60.8 lakhs) and Haryana (40.9 lakhs).
Almost every socio-economic indicator shows that the position of scheduled caste families is awful. In many cases their plight is getting worse. Let us have a look at some of the major indicators.

**Land**: In 1991 70% of the total SC households were landless or near landless (owning less than one acre). This increased to 75% in 2000. In 1991, 13% of the rural SC households were landless. However, in 2000 this saw a decline and was 10%. As per the Agricultural Census of 1995-96, the bottom 61.6% of operational holdings accounted for only 17.2% of the total operated land area. As against this, the top 7.3% of operational holdings accounted for 40.1% of the total operated area. This gives an indication of land concentration in the hands of a few.

**Fixed Capital Assets**: In 2000, about 28% of SC households in rural areas had acquired some access to fixed capital assets (agricultural land and non-land assets). This was only half compared to 56% for other non-SC/ST households who had some access to fixed capital assets. In the urban areas, the proportion was 27% for SCs and 35.5% for others.

**Agricultural Labour**: In 2000, 49.06% of the working SC population were agricultural labourers, as compared to 32.69% for the STs and only 19.66% for the others. This shows the preponderance of dalits in agricultural labour. Between 1991 and 2001, the number of agricultural labourers in India increased from 7.46 crore to 10.74 crore, and a large proportion of them were dalits. On the other hand, the average number of workdays available to an agricultural labourer slumped from 123 in 1981 to 70 in 2005.

**Child Labour**: It is reported that out of the 60 million child labour in India, 40% come from SC families. Moreover, it is estimated that 80% of child labour engaged in carpet, matchstick and firecracker industries come from scheduled caste backgrounds. The tanning, colouring and leather processing, lifting dead animals, clearing human excreta, cleaning soiled clothes, collection of waste in slaughter houses and sale of toddy are some of the hereditary jobs generally pursued by Dalit children.

**Per Capita Income**: In 2000, as against the national average of Rs. 4485, the per capita income of SCs was Rs. 3,237. The average weekly wage earning of an SC worker was Rs. 174.50 compared to Rs. 197.05 for other non-SC/ST workers.

**Poverty**: In 2000, 35.4% of the SC population was below the poverty line in rural areas as against 21% among others (‘Others’ everywhere means non-SC/ST); in urban areas the gap was larger – 39% of SC as against only 15% among others. The largest incidence of poverty in rural areas was among agricultural labour followed by non-agricultural labour, whereas in urban areas the largest incidence of poverty was among casual labour followed by self-employed households. The monthly per capita expenditure (MPCE) for all household types was lower for SCs than others.

**Employment**: In 2000, the unemployment rate based on current daily status was 5% for SCs as compared to 3.5% for others in rural and urban areas. The wage labour households accounted for 61.4% of all SC households in rural areas and 26% in urban areas, as compared to 25.5% and 7.45% for other households.

**Reservations**: 15% and 7.5% of central government posts are reserved for SCs and STs respectively. For SCs, in Group A, only 10.15% posts were filled, in Group B it was 12.67%, in Group C it was 16.15% and in Group D it was 21.26%. The figures for STs were even lower, at 2.89%, 2.68%, 5.69% and 6.48% for the four groups respectively. Of the 544 judges in the High Courts, only 13 were SC and 4 were ST. Among school teachers all over the country, only 6.7% were SC/STs, while among college and university teachers, only 2.6% were SC/STs.
Education: In 2001, the literacy rate among SCs was 54.7% and among STs it was 47.1%, as against 68.8% for others. Among women, the literacy rate for SCs was 41.9%, for STs it was 34.8% and for others it was 58.2%. School attendance was about 10% less among SC boys than other boys, and about 5% less among SC girls than other girls. Several studies have observed discrimination against SCs in schools in various forms.

Health: In 2000, the Infant Mortality Rate (child death before the age of 1) in SCs was 83 per 1000 live births as against 61.8 for the others, and the Child Mortality Rate (child death before the age of 5) was 119.3 for 1000 live births as against 82.6 for the others. These high rates among the SCs are closely linked with poverty, low educational status and discrimination in access to health services. In 1999, at least 75% of SC women suffered from anaemia and more than 70% SC women’s deliveries took place at home. More than 75% of SC children were anaemic and more than 50% suffered from various degrees of malnutrition.

Women: While dalit women share common problems of gender discrimination with their high caste counterparts, they also suffer from problems specific to them. Dalit women are the worst affected and suffer the three forms oppression - caste, class and gender. As some of the above figures show, these relate to extremely low literacy and education levels, heavy dependence on wage labour, discrimination in employment and wages, heavy concentration in unskilled, low-paid and hazardous manual jobs, violence and sexual exploitation, being the victims of various forms of superstitions (like the devadasi system) etc.

Sanitation: Only 11% of SC households and 7% of ST households had access to sanitary facilities as against the national average of 29%.

Electricity: Only 28% of the SC population and 22% of the ST population were users of electricity as against the national average of 48%.

Atrocities, Untouchability & Discrimination: During 16 years between 1981 to 2000 for which records are available, a total of 3,57,945 cases of crime and atrocities were committed against the SCs. This comes to an annual average of about 22,371 crimes and atrocities per year. The break-up of the atrocities and violence for the year 2000 is as follows: 486 cases of murder, 3298 grievous hurt, 260 of arson, 1034 cases of rape and 18,664 cases of other offences. The practice of untouchability and social discrimination in the matter of use of public water bodies, water taps, temples, tea stalls, restaurants, community bath, roads and other social services continues to be of high magnitude.

With the onset of the imperialist-dictated policies of liberalisation, privatisation and globalisation by the ruling classes of our country during the last decade and a half, the problems of dalits, adivasis, other backward castes and the working people as a whole have greatly aggravated. The drive to privatisation the public sector has directly hit reservations for the SC/STs. The closure of thousands of mills and factories have rendered lakhs jobless and this has also hit dalits and other backward castes. The ban on recruitment to government and semi-government jobs that has been imposed in several states has also had an adverse effect. The growing commercialisation of education and health has kept innumerable people from both socially and economically backward sections out of these vital sectors. In this background, reservation in private sector has become very important because the joblessness among the SC and STs has witnessed a steady increase in the recent period.

The most disastrous effects of these policies can be seen in the deep agrarian crisis that has afflicted the rural sector. Rural employment has sharply fallen and this has hit dalits, adivasis and women the most. Mechanisation of agriculture has further compounded the problem. The real wages of agricultural workers, of whom a large proportion are dalits, have fallen in many states.
No efforts are made to implement minimum wage legislation even where it exists, and periodic revision of minimum wage is also conspicuous by its absence. The dismantling of the public distribution system has increased hunger to alarming proportions. An overwhelming proportion of the malnutrition-related deaths of thousands of children in several states is from dalit and adivasi families. Thus, the neo-liberal policies have accentuated both the economic as well as the social divide in the country.

There is no doubt that due to the whole range of alternative policies pursued by the Left-led state governments in West Bengal, Kerala and Tripura, the position of dalits and adivasis have markedly improved in these states. But even before the Left came to power in these states, Communist leaders staunchly fought on the issues relating to caste oppression. In Kerala, in the pre-independence period, Communist leaders, while leading class struggles, also led temple entry satyagrahas for the dalits in the teeth of upper caste opposition. In West Bengal, the Communists made conscious attempts in practice to carry forward the rich legacy of the glorious social reform movement in the state. In Tripura, too, the Communists raised the issue of caste oppression as an integral part of the class struggle. In Tamilnadu in East Thanjavur area the struggle led by communists against the class and caste oppression of dalits formed the base for a strong kisan movement.

It was in the great anti-feudal peasant struggles led by the Communists in the 1940s that India for the first time got a glimpse of the possibility of the annihilation of caste and communalism once and for all. Historic struggles like Telangana, Tebhaga, Punnapara Vayalar and others squarely targeted landlordism and imperialism and in this process, they succeeded in forging the unprecedented unity of all toilers, cutting across caste and religious lines. The struggle reached its highest point in Telangana. Thousands of villages were liberated from landlord rule and actual land redistribution to the landless was carried out. A large number of the beneficiaries of this land reform were dalits and adivasis, who got possession of land for the first time. The remarkable class unity of the peasantry that was forged in this struggle struck the first blows at caste and communal ideology and practice.

To the Ambedkar real democracy was a social democracy. According to him, it is essential to realize that political democracy cannot succeed where there is no social and economic democracy. He pleaded the realization of economic and social democracy in India, for political democracy was unreal preceded by economic and social democracy. Dr. Ambedkar said, we must begin by acknowledging the fact that there is complete absence of two things in Indian society. One of these equality is on the social plane. We have in India a society based on the principle of graded inequality which means elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who lice in abject poverty-How long shall we continue to live this life of contradictions? How long shall 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 those who suffer from inequality will blow up the structure of political democracy. His philosophy was occupied with social amelioration, political enlightenment and spiritual awakening. For this it attached due importance to the economic well-being of the masses. To him, Political thought embodied a social dynamism because of man’s attitude animal and social being. He had deep faith in fundamental human rights in the equal rights of men and women, in the dignity of the individual in social economic justice in the promotion of social progress and better standards of life with peace and security in all spheres of human life. His study of social facts enriched his political philosophy.
Dr. Ambedkar was dead against the Hindu Caste structure as he was of the view that this structure has been primarily responsible for committing all sorts of atrocities on the various sections of the society particularly the weaker sections Scheduled Caste and Scheduled Tribes. He was against Manusmirthi as it gives a blank Cheque to the Brahmans to commit all sorts of atrocities on Scheduled Castes and Scheduled Tribes and justify their evil designs. The Hindu dharma sought to be maintained by the ancient Hindu legal system fully supported by the four Varnas and the Caste system. The Hindu legal system refused to recognize the basic fundamental right of humans that all are born equal. The glaring inequalities and dehumanization based on the hierarchical Caste system with its graded disabilities from birth and humiliating and degrading occupations assigned to certain designated low Castes to be followed by them till their death, was the greatest bane of Hindu society. The preservation of the important concern in our ancient system of law. There was no scope for moulding a new social order that can guarantee social justice. Caste system founded on Varnashrama dharma is the negation of social justice. The Hindu Varnasrama dharma and the Caste system pushed forth Brahmans as the highly privileged Caste with a high hereditary social status and stamped the vast majority of the people as “sudras” and “untouchables” fit for only manual labour. They were deprived of educational opportunities and condemned to a low social status. In course of time the privileges for the privileged class increased and the other classes became more and more oppressed and depressed such a social structure breed inequality in status and denial of equal opportunities to all. It ushered an unjust social order in this country. Social justice in India seeks to remove glaring inequalities in society based in a hierarchical Caste system with its graded disabilities from birth on a large section of Hindu society and the conferment of privileges and position of dominance of Brahmans, a small section of the society.

The Caste system prevalent in India moulded every occupation into a Caste. Since each Caste has to follow its own traditional occupation it condemned the majority of the people to manual labour and forced them to remain under the domination of the upper Caste without any salvation. As the Caste-based social system assigned a hierarchical position to each Caste and pre-determined the social status and the favoured class and under-privileged depressed class resulting in gross unjust discrimination and inequality in society. It snapped all their energy and enthusiasm to make efforts for bettering their status in life and led to social and economic backwardness. It created social imbalance and hampered the even growth and progress of the society. To destabilize the traditional Caste hierarchy and transformation of the social structure of Indian society into a homogeneous unit and promote social integration and the welfare of the people by securing a just social order, the concept social justice was evolved in this country. The system that sought to preserve the social status cracked with advent of the introduction of the British legal system in India.

The resource use efficiency analysis revealed that farmers were not using then resources optimally; proper mix of inputs and re-organization of the resources will enhance profitability in crop production. Hence, there is a need to educate farmers to re-organize the resources optimally in order to realize the maximum profit. During the survey it was found that farmers were using tank water in unproductive ways. The water management demonstrations being conducted by community based tank management consultancy services would effectively teach the tank users about conservation and efficient use of tank water. Such, awareness needs to be replicated in many more tank command areas to popularize efficient use of water. It was observed that majority of sample farmers expressed that there should be tank committee; at the same time there should be participation in tank committee followed by rules with regard to water regulation.
Therefore, suitable incentives should be provided to encourage user participation in tank management. For the equitable distribution and efficient utilization of water, farmers’ participatory irrigation needs to be encouraged by promoting Water User’s Associations (WUA’s). Involvement and participation of farmer beneficiaries and other stakeholders should be encouraged right from the project planning itself to avoid some of the difficulties encountered at present.

Efforts should be taken to encourage use of water savings technology like drip and sprinkler irrigation to make best use of limited quantity of tank water. Such technologies are being demonstrated under JSYS project in Karnataka. To overcome the set of problems affecting efficient tank irrigation management, an institutional mechanism is imperative. A democratic, transparent and self-sustaining tank management committee needs to be put in place for each tank in the state.

The concept of sustainability remains valid with its important role in discussions on natural resource management. In the last couple of decades, countries have been trying to adopt the legislative framework to stimulate sustainability. For instance, the World Bank's Sustainable Water Framework has been universally applied in many developing countries (World Bank, 1993; 2004). However, critics argue that the concept of sustainability issue remains unclear, fails to embrace the 'diversity' and 'complexity of cultural characteristics of water use and distribution, narrowly defined and ambitious. The Bank puts three principal concepts at the core of defining sustainable water management framework: finance, governance, and ownership. Furthermore, privatization, improving governance by decentralization, stakeholder participation, effective enforcement and monitoring, and appropriate technology are the five key policy prescriptions (World Bank, 1993; 2004). If we consider ownership among the three principal concepts put forward, it requires the definition of property rights to group or individual and application. Rights in irrigation systems are complex and concepts of simple' ownership' often do not apply to what is stated. This is because of the fact that there are different bundles of rights that should be examined in irrigation systems and how they apply to rights to other resources that cannot be seen separately while dealing with irrigation: For instance, rights to land, to system of infrastructure, the water itself and other resources associated with irrigation systems. These all are indicators of the difficulties of the universal application of the Bank's Sustainable Water Framework for the realization of sustainability. This has been already challenged and examined by many scientists. To mention a few among many, Strang (2004) argues that the framework ignores water as a community asset. Mehta et. al.(1999) and Wong(2008) claim that the framework does not properly address political issues such as access to and distribution of water; and Cleaver and Hamada (2010) argue that the framework narrowly focuses on gender sensitive mechanisms of water delivery. It is also criticized for its inadequate understanding of human motivations, underestimating the structural factors that constrain people's participation.

Governments and international agencies are searching for effective institutional frameworks to manage and assist agricultural and rural development to address the challenges of increasing integration of farmers into regional and global markets and value chains, increased public and private investment in agriculture and growing concerns for global food security, rural poverty, regional inequality, and the resilience and climate compatibility of agricultural land use. The overall challenge is to strengthen the governance of rural development processes so as to guarantee positive impacts and new opportunities for small farmers, rural communities, local economies, and societies and nations as a whole. Desired outcomes are to reduce vulnerability and increase social institutions. The motivation for sustainable irrigation management is mostly
ethical and perceived as necessary, but the concept still tends to be controversial as it has many meanings and consequences. The definitions of sustainable water management seem to be divided between three approaches and principles as World Bank states. These three fundamental principles are known as 'the Dublin principles' and are professed by the bank to govern the modern water resources management: ecological principle institutional principle and instrument principle (World Bank, 2004). The Bank strongly relies on ‘design principles’ to ensure that the poor countries achieve economic efficiency, social equity in access to water and ecological sustainability simultaneously. Irrigation practices can be seen as relating to both irrigation use and irrigation management. But, among the common pool resources in the irrigation systems, the resource base itself is complex, as it is linked to land, to system infrastructure, and to water itself, when it comes to the issue of use and management. Many institutions affect these irrigation practices; over the years, local actors have established their own institutional framework, and government and other external organizations such as World Bank have tried to regulate these practices from the outside to make them more sustainable. This is to show that institutional analysis of irrigation practices needs care and is more complex than other common pool resources. Irrigation practices are in this sense the outcomes of dealing with all the institutional influences, both formal and informal.

Both central and state governments play a very vital role in the modernization process of rural tanks through their organisations/funding agencies. They are PWD sponsored research and management institutes, central ministry of water resources and their institutes and international level funding agencies like European Economic Community (EEC), Ford Foundations (FF), United Nations Development organizations(UNDO), International Union for Conservation of Nature(IUCN), World Wide Fund for Nature (WWF), Pacific Consultants of Japan (PCJ), etc., The tank renovation work for the few system tanks in Chengalpattu district has been implemented by the Center for Water Resources, Anna University, at an estimated cost of Rs.20 lakh. The work includes repairing and improving supply channels, raising the bund levels, creation of on-farm development and organizing an irrigation committee among farmers. The Government of TamilNadu has selected 35 percent tanks of the state in the districts of Madurai, Ramanathapuram, Sivagangai, Virudhunagar, and Chengalpattu districts for the renovation through consultation and funding from Pacific Consultants of Japan. The fund allocated for this modernisation works is Rs. 400 crores. It aims at renovation of rainfed tanks to make optimum utilization of water to their cropped area. According to the state office of Public Works Department (PWD), the existing programme of renovation for old tanks in the entire state of TamilNadu costs Rs. 807.49 crores obtained from the World Bank Aid. The World Bank team has suggested after its visits that this programme would be completed within 7 years in order to solve the water problems in the state. The Government’s scheme for renovation of tanks in Perambalur district of Tamilnadu has been implemented at a cost of Rs. 2.12 crore in order to augment irrigation potentiality to raise crops in 400 acres. The project on small water bodies implemented by the Salim Ali School of Ecology and Environmental Science of Pondicherry University, for some selected tanks in the Pondicherry region and North Arcot district of Tamilnadu. The aim of the project is to survey 5 tanks to study their eco-environmental development and protection through a water storage and maintenance of such rural tanks.

In rural India, a number of voluntary agencies are working to renovate and modernize rural tanks which enable farmers to catch, store and distribute water through rural tanks. DHAN foundation, a national level voluntary agency, has introduced Tank-fed Agriculture Development programme (TADP), which aims at enhancing people’s awareness on the benefits of rural tank
modernization. Modernisation work has been undertaken for the existing irrigation tanks in 100 villages of Madurai, Trivellore, Villupuram and Ramanathapuram districts of Tamil Nadu. The Work has been found to be the most labour intensive, easily adoptable, cost effective, environment friendly as well as supportive to ground water recharge and conjunctive use. MYRADA is a national level NGO which has concentrated on tank modernization and management through both men and women’s self help groups (SHGs) in the entire states of Andhra Pradesh, Karnataka and the Dharmapuri District of Tamil Nadu. Another NGO Vivekanandha Kendra has inititated a programme on tank renovation for the restoration of tanks of Ramanathapuram district, Tamil Nadu. The main aim of this programme is to renew the rural tanks to restore its water capacity which will help to reduce the water problem in Ramanathapuram District.

In this context, Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the lower caste people like people from the Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society in sharing water resources even in vulnerable sections. His struggle for social justice could be visualized in the ideals and philosophy of the Indian for the social emancipation of disadvantaged sections. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity..

**Conclusion and Suggestion**

Thus Dr. Baba Saheb Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social system. Indeed Dr. Ambedkar has contributed to turn over to the people from socially dis advantaged setion and vulnerable in every body’s right to take the benefits of the resources available in the local area like villages. This is important to note that the ideas and the works of the Great Architect of the Indian Constitution Dr. Ambedkar has provided a chance to those who are the people of the particular environmental resources even in the village side the tank and their catchment area should be equal right claimed by the social emancipation. A concrete local level institutions must be started wherever the problems exist and the domination of the higher caste people, in order to protect the rights of vulnerable by the way of social emancipation. Everybody from the social advantaged sections will be given awareness about the rights and benefits sharing of natural resources. All the communities in and around the tanks should be met and discuss their problems and issues pertaining to the accessibility of water and the water bodies. Hence It is therefore concluded that a rich contribution of the Great Personality and Social Reformer provides the right direction to the people from socially and economically disadvantaged section, to secure their livelihoods and protect their basic rights in sharing the natural resources, especially water resources in the remotest villages. The time will come to all the people and vulnerable to be empowered to access all the local resources for the benefits sustainable livelihoods.

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DR. AMBEDKAR’S MISSION FOR EMPOWERMENT AND RIGHTS OF WOMEN

Yamuna Dhurwey
Rakesh Singh Paraste

Abstract:
I would like to start my paper by quoting Dr. B.R. Ambedkar’s slogan on Unity, Education and Agitation. “Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women”.

Dr. B.R. Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender etc. Undoubtedly, For Ambedkar whose mission for his whole life had been to bring equality in the society and to end all discrimination based on grounds of caste, race, religion or sex, could not remain silent on the issue of equal status for women. He fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. He devoted his whole life for the betterment of poor and downtrodden, which can be described as his mission for state socialism. He provided several provisions in the constitution for protecting the welfare, empowerment and civil rights of women. He made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. To find out and fulfill his dreams he thought everybody should be equal irrespective of caste, creed, gender and religion. For that reason he started work for the empowerment of woman and their rights. In this context, the present paper intends and tries to narrate the rights and upliftment of woman in the view of Ambedkar. The endeavor was also given to highlight the relevance of Ambedkar at present day India.

Keywords: Ambedkar Vision, Empowerment, Gender Equality, Society, Women Rights.

INTRODUCTION:
Dr. B.R. Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender etc. Undoubtedly, For Dr. Ambedkar whose mission for his whole life had been to bring equality in the society and to end all discrimination based on grounds of caste, race, religion or sex, could not remain silent on the issue of equal status for women. He fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. He devoted his whole life for the betterment of poor and downtrodden, which can be described as his mission for state socialism. He provided several provisions in the constitution for protecting the welfare, empowerment and civil rights of women. The role played by Dr. Babasaheb Ambedkar, as chairperson of the Drafting Committee of the Constitution, has left imprint on the social tapestry of the country after independence, and shaped the socio-political fabric of the India today. It would have been a different India 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 credential for an Indian of his time, and

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his erudition and scholarship have been widely acknowledged. He made significant efforts to lead the society on the path of Liberty, Equality and Fraternity.

In this direction Dr. Ambedkar has tried to brake down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for the Hindus and the principle is capable of extension to other sections of the Indian society. Prior to these efforts of Dr. Ambedkar, the destiny of the Indian women depended upon the wrong notions and perceptions chalked out by the proprietors of orthodoxy.

He studied extensively the Hindu Shastras and Smritis to find out the root cause of degraded status of women in India. That is why Dr. Ambedkar was of the firm opinion that until or unless, by applying dynamite, the Hindu Dharma-shastras are not blown up, nothing is going to happen. In the name sanskaras, the Hindu women are tied up with the bondage of superstitions, which they carry till their death. They are also responsible for inculcating these wrong notions learnt by them through baseless traditions and preaching of the Shastras in the budding minds of their offspring. He points out that during the pre-Manu days women occupied a very high position in the intellectual and social life of the country. That a woman was entitled to upanayan is clear from the Atharva Veda where a girl is spoken of as being eligible for marriage having finished her Brahmacharya. From the Shrauta Shrutias, it is clear that women could repeat the Mantras of the Vedas. Panini’s Ashtadhyayi bears testimony to the fact that women attended Gurukal (College) and studied the various Shakhas (sections) of the Vedas. Similarly, Panini’s Maha Bhasya shows that women were teachers and taught Vedas to girls and students. Women also entered into public discussion with men on various subjects like religion, philosophy and metaphysics. The stories of public disputation between Janak and Sulabha, Yajnavalkya and Gargi, Yajnavalkya and Maitreyi, and Sankracharya and Vidyadhari shows that Indian women in pre-Manu days could attain the highest pinnacle of learning and education.

Dr. Ambedkar started his movement in 1920. He stated “we shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education…” He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women. Ambedkar’s perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand.

In January 1928, a women’s association was founded in Bombay with Ramabai, Ambedkar’s wife, as its president. In the Kalram Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said “It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights.” The credit for this self – respect and firm determination of women goes to Ambedkar.

The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said “It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights.” The credit for this self – respect and firm determination of women goes to Ambedkar. Dr Ambedkar believed in the strength of women and their role in the process of social reform. It is a matter of fact that the Indian custom had for the past centuries, denied the women rights equal to
men be it social, proprietary, political or economical. 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.

It was partly a global phenomenon prevailing at that time. Many Indian laws, be it the religious personal laws enforced customarily or laws enacted by the colonial legislature, women were considered a chattel, under the guardianship of father before marriage, under husband after marriage and under son in her old age. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women’s property right. In Hindu Code Bill, the principles of codification covered right to property, order of succession to property, maintenance, marriage, divorce, adoption, minority and guardianship. Needless to say, the Bill was a part of social engineering via law. It was by any standard of any time a revolutionary measure. It was really a first step towards the recognition and empowerment of women in India. Under these revolutionary measures, a woman will have property in her own right and be able to dispose of her property. The bill received strong opposition from many political leaders. Due to his differences with the then government led by Pt. Jawaharlal Nehru, whom Ambedkar felt was not eager to clear the Hindu Code Bill, tendered his resignation as Law Minister but continued to participate in the Parliamentary debates on the request of the Prime Minister. In turn, Dr. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of woman’s right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on ‘Purdah’ (Veil) system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance.

The vision of Dr. Ambedkar about women is explicitly depicted in Indian Constitution. 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. He had very progressive thoughts for bringing equality for equality among all humans including women. During his tenure as Member of Executive Council of the Governor General, he had raised the issue of equal pay for equal work and for bringing necessary changes in the labour laws. These ideas were considered to be too radical at that time that these were not accepted. During the visit of the Southborough Committee on franchise, he raised the issue of equal franchise for men and women. The credit largely goes to Ambedkar for equal status provided to women in the Constitution, be it in matters of equality before the law (Art 14), public educational institutes (Art 15), public employment (Art 16), right to be elected to legislature (for Parliament as well as the states), right to vote (Art 325). Due to the untiring efforts of Dr. Ambedkar, India is among the list of progressive countries that had granted equal franchise based on universal suffrage based on adult franchise as early as 1950 when the Constitution of India came into force.

Ambedkar knew that India being a very large and diverse country cannot be ruled unitarily but decentralization of power is needed so that at regional level, the problems of the people are solved and region-specific welfare schemes can be made for them. Thus he made the constitution federal in structure. From that he hoped, it shall satisfy the aspirations of the people
to have a government at regional level and the diversity of the people on various lines such as region, area, language shall be respected.

CONCLUSION:

In this way, Dr. Ambedkar was a Champion and Path-maker of Women Rights and respect. His views on women's oppression, social democracy, caste and Hindu social order and philosophy become significant to modern Indian feminist thinking. But it is unfortunate that even sixty eight years after independence gender Equality and social justice is still a distant dream not within the reach of the masses. Today the most people are literate but not educated. Education by means of access to knowledge and learning played pivotal role the social reforms. 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 women reservation bill is the hottest agenda of the discussion and fact is that a lay woman even doesn’t know what it is. The more ridiculous male attitude is that girl’s education meant only for her marriage. Today’s women are trapped in the circle of insecurity, male domination, lack of awareness about her rights and no decision making powers.

It is also to be narrated here that, at present the Indian women have progressed a lot in various spheres of their life although they are still suffering from various social evils like domestic’s violence, dowry system, sexual harassment, kidnapping, Female infanticide, eve teasing, and rape etc. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can’t neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country. The government of India, by passing timely essential Acts and implementing rules and regulations trying to empower and strengthen the women. The United Nations and its several agencies have helped to protect and advance the Rights of women in India and it has given a larger meaning to the women rights. The 73rd and 74th constitutional amendments have emancipated women in a broader sense in the grass-roots and have marked the beginning of a new era of development for women. Unless the Acts, Policies, Rules, Regulations etc. are strictly implemented the idea of women empowerment remains unachieved.

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. In that context, to prevail social justice in the society, the companies should work within the constitutional framework and the concerned state government or central government should make rules, regulation for the engagement and involvement of people from different categories so as to ensure social justice. So that society would be based on equality and equal opportunity. In this way the dreams of Ambedkar would be fulfilled.

References


Policies and Scheme for Empowerment & Development to Person with Disability: In Indian Scenario

Anil Paraste*
Sandip P. Chaware**

In India, according to the census 2001, there were 21,906,769 thousand people with disability who constituted 2.13 percent of the total population. Out of 21,906,769 people with disabilities, 12,605,635 were males and 9,301,134 were females. As per Census 2011, the All India disability population is 26,810,557 out of which 11,824,355 are women and 14,986,202 male and these included persons with visual, hearing, speech, locomotors and mental disabilities. Out of total population there are 2.21% persons with disabilities in India. 70% of the persons with disabilities live in the rural areas, 49% of the disabled are literates and only 34% are employed.

The prevalence of disability is marginally higher among males than among females throughout the world. The understanding of various programmes and policies related to the rehabilitation and welfare for disabled people in India has been taken in detail. The Government of India has implemented numbers of policies and schemes for disabled people for their rehabilitation and education. There are about 70 million disabled people in India. One in every ten children or 3% of the country's total child population also falls in this category. Secondary sources have been used for the collection of reliable and validated data. The secondary sources of data collection have included the books, journals, magazines, related articles, internet, newspapers, census data and other reliable government documents.

KEY WORDS: Education, Legislations, Monetary aid, Literacy, National Schemes, Rehabilitation

INTRODUCTION

The Constitution of India applies uniformly to all citizens of India whether or not they are healthy and normal or disabled (physically or mentally) and irrespective of their religion, caste, gender, creed etc. The only requirement is that the people to whom the Constitution will apply have Indian citizenship. ‘Disability’ has not been defined in the Constitution. But what has been said is that no citizen shall suffer any disability on the ground of his religious belonging, gender, race, caste, sex, place of birth or any of them in regard to their access to public places, shops and

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the use of wells, tanks, etc. The Constitution has, however, described the following social groups as those for whom special legislations may be made without discriminating with the rest of the people of India. These are women, children and those belonging to the socially and educationally backward classes. The Constitution makers did not find it necessary to identify other social groups such as the aged or the disabled for whom separate legislation could be made. Under the Constitution the disabled have been guaranteed the following fundamental rights:

1. The Constitution secures to the citizens including the disabled justice, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and for the promotion of fraternity just as it does for other citizens who are not disabled. Article 14 ensures that the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

2. Article 15(1) enjoins on the Government not to discriminate against any citizen of India (including the disabled) on the ground of religion, race, caste, sex, place of birth or any of them.

3. Article 15(2) States that no citizen (including the disabled) shall be subjected to any disability, liability, restriction or condition on any of the above grounds in the matter of their access to shops, public restaurants, hotels and places of public entertainment or in the use of wells, tanks, bathing Ghats, roads and places of public resort maintained wholly or partly out of government funds or dedicated to the use of the general public. Women and children and those belonging to any socially and educationally backward classes or the Scheduled Castes & Tribes can be given the benefit of special laws or special provisions made by the State. There shall be equality of opportunity for all citizens (including the disabled) in matters relating to employment or appointment to any office under the State.

4. No person including the disabled irrespective of his belonging can be treated as an untouchable. It would be an offence punishable in accordance with law as provided by Article 17 of the Constitution.

5. Every person including the disabled has his life and liberty guaranteed under Article 21 of the constitution. All children of the age of six to fourteen years will be entitled to free and compulsory education provided by the state. (Article 21A).

6. There can be no traffic in human beings (including the disabled) and beggar and other forms of forced labour is prohibited and the same is made punishable in accordance with law (Article 23).

7. Article 24 prohibits employment of children (including the disabled) below the age of 14 years to work in any factory or mine or to be engaged in any other hazardous...
employment. Even a private contractor acting for the Government cannot engage children below 14 years of age in such employment.

8. Article 25 guarantees to every citizen (including the disabled) the right to freedom of religion. Every disabled person (like the non disabled) has the freedom of conscience to practice and propagate his religion subject to proper order, morality and health.

9. No disabled person can be compelled to pay any taxes for the promotion and maintenance of any particular religion or religious group.

10. No disabled person will be deprived of the right to the language, script or culture which he has or to which he belongs.

11. Every disabled person can move the Supreme Court of India to enforce his fundamental rights and the rights to move the Supreme Court is itself guaranteed by Article 32.

12. No disabled person owning property (like the non disabled) can be deprived of his property except by authority of law though right to property is not a fundamental right. Any unauthorized deprivation of property can be challenged by suit and for relief by way of damages.

Every disabled person (like the non disabled) on attainment of 18 years of age becomes eligible for inclusion of his name in the general electoral roll for the territorial constituency to which he belongs. The disabled also have by implication certain rights which though not enforceable, provide effective guidelines for the government to make provisions including legislative provision for the disabled.

GOVERNMENT PROGRAMMES FOR PERSONS WITH DISABILITIES

India has a long experience of policy and practice with respect to disability including collection of census information on disability as early as 1872 and special schools and institutions operating since the 19th century. Like many countries, it also had specific provision for people with mental illness and retardation under the Indian Lunacy Act of 1912. The Constitution of India also acknowledged general state obligations to Persons With Disabilities (PWD) in Article 41 and the State List under “Relief of the disabled and unemployable”. Subsequently, specific measures such as employment concessions were introduced from the 1960s. However, it was not until the 1980s that policy commitment to full participation of PWD in Indian society evolved. The outcomes of this policy shift were realized in several key pieces of legislation:

1) The Mental Health Act, 1987;
2) The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 (PWD Act);
3) The Rehabilitation Council of India Act, 1992 and amended in 2000 (RCI Act); and
4) The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999 (National Trust Act) (Baquer& Sharma, 1997).

PERSONS WITH DISABILITIES (EQUAL OPPORTUNITIES, PROTECTION OF RIGHTS AND FULL PARTICIPATION) ACT, 1995 (PWD ACT):

The persons with disabilities Act seeks to give effect to the Proclamation on the full participation and equality of the people with disabilities in the Asian and Pacific region. The said Proclamation was made at Beijing on 1st to 5th December, 1992 to launch the Asian and Pacific Decade of the Disabled Persons 1993-2002 which was convened by the Economic and Social Commission for Asian and Pacific region. India was a signatory to the said Proclamation and therefore it became obligatory for India to pass a suitable legislation for the benefit of the disabled. The objectives of the Disabilities Act broadly are as follows:

- To lay down the government's responsibility for prevention of disabilities, protection of the rights of the disabled, provision of medical care, education, training, employment and rehabilitation of persons with disabilities
- To create an environment for the disabled which would have no barriers
- To remove any discrimination against persons with disabilities in the sharing of development benefits in relation to non-disabled persons.
- To counteract any situation which abuses and exploits persons with disabilities
- To lay down strategies for comprehensive development of programs and services and equalization of opportunities for persons with disabilities.
- To make special provisions for the integration of persons with disabilities into the social mainstream
- Setting up of co-ordination committees and executive committees at the central and state levels to carry out various functions assigned to them.

The Ministry of Social Justice and Empowerment has established various programmes and schemes for the welfare of persons with disabilities in India. Some of the major achievements during the year 2005-06 are: The national policy for persons with disability was announced in February 2006. The policy focuses on the prevention of disabilities and the physical and economic rehabilitation measures for disabled persons. It also addresses the concerns of women and children with disabilities, the creation of barrier free environment, promotion of Non-Government Organization, social security and education for persons with disabilities. Following are the schemes under ministry of social justice and empowerment:
1. **DEENDAYAL DISABLED REHABILITATION SCHEMES**

The scheme provided support to Non-Governmental Organizations to deliver various rehabilitation services to persons with disabilities. The activities undertaken within the scheme are special schools for children with orthopedic, speech, hearing, visual and mental disabilities, vocational training centers to provide basic skills to persons with disabilities, communities based rehabilitation programme, half way homes for psycho-social rehabilitation of treated and controlled mentally ill persons, pre-school and early intervention programmes, manpower development, support for setting up Braille presses and placement services. In 2004-05, 688 organizations were released grant-in-aid assistance of Rs. 67.31 crore to benefit 1.7 lakh persons. Up to December 2005, 543 organizations have been assisted with Rs. 31.69 crore to benefit over 40,090 persons.

2. **SCHEME OF ASSISTANCE TO DISABLED PERSONS**

The main objective of the scheme is to assist the needy, physically handicapped persons with durable, modern and standard aids and appliances which can promote their physical, social and psychological rehabilitation. Under the scheme, medical and surgical correction and intervention which is essential prior to fitment of aids and appliances is also included. Allocation for the year 2004-05 was Rs. 60 crore.

3. **SCHEME FOR NATIONAL SCHOLARSHIP OF PERSON WITH DISABILITIES**

This scheme provides for 500 scholarships every year for post-matric professional and technical courses through institutions in which students are pursuing studies or courses. Students suffering from cerebral palsy, mental retardation, hearing impairments and multiple handicapped can get scholarship for studies from 9th standard onwards. The amount of Rs.400 per month to day scholars and Rs.700 to hostlers is provided for pursuing diploma and certificate courses under this scheme.

4. **NATIONAL AWARD FOR THE WELFARE OF PERSONS WITH DISABILITIES**

In 1969, the Government of India approved a Scheme for giving National Awards to the outstanding employers of persons with disabilities as well as the most outstanding employees. On the occasion of the International Disability Day, 3rd December 2005, fifty one awards were conferred on outstanding individuals and institutions. The awards are given to:

- Best employees with disabilities;
- Best employers and placement officers/agencies for placement of persons with disabilities
- Best individual and institution for the cause of persons with disabilities;
- Best technological innovation for the cause of disabled and adaptability of innovation to provide cost effective technology;
- Best creative child with disabilities;
- Outstanding creative individual with disabilities;
- Outstanding work in the creation of barrier free environment for persons with disabilities;
- Best local level committee of National Trust;
✓ Best district in providing rehabilitation services;
✓ Best Special Commendations (Baquer & Sharma, 2006).

5. NATIONAL TRUST ACT (1999)
The National Trust Act, 1999 was enacted by the Union Ministry of Law, Justice and Company Affairs on 30th December, 1999 for providing facilities and welfare of the persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. For the enforcement of this Act, necessary Rules were published by the Union Ministry of Social Justice and Empowerment on 27th July, 2000 in the Gazette of India notifying The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Rules, 2000. The numbers of schemes has been launched by National Trust Act for the purpose of providing benefits to persons with disabilities. These schemes are:

6. GYAN PRABHA SCHEME
This scheme is launched with the purpose to encourage people with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities for pursuing post schooling and vocational training/professional courses for enhancement of their skill. Under the scheme, scholarships amount of Rs. 700 p/m per person is given.

7. THE NATIONAL TRUST HEALTH INSURANCE SCHEME-NIRAMAYA SCHEME
Under this scheme, a health insurance is provided to persons suffering from Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. The health insurance facility become important but presently such products are not easily available for persons with disabilities. On such a situation, a health insurance scheme “Niramaya” is conceived with the following objectives:
- To provide affordable health insurance to persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities.
- To encourage health services seeking behavior among persons with disabilities.
- To improve the general health conditions and quality of life of person with disabilities.

8. SAMARTH SCHEME
It is a Centre Based Scheme (CBS) which was introduced in July 2005 for residential services - both short term (respite care) and long term (prolonged care). Activities in a Samarth Centre should include early intervention, special education or integrated school, open school, pre-vocational and vocational training, employment oriented training, recreation sports etc. The facilities in the home shall be available to both men and women on 50-50% basis and covers all the four disabilities under the National Trust.

9. GHARAUNDA SCHEME
The scheme was implemented in order to provide shelter to homeless persons with disabilities. A scheme of lifelong shelter and care is conceived with the following objectives:

- To provide an assured minimum quality of care services throughout the life of the person with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities.
- To encourage assisted living with independence and dignity.
- To facilitate establishment of requisite infrastructure for the assured care system throughout the country.
- To provide the care services at an affordable price on a sustainable basis.

10. UDDYAN PRABHA SCHEME

This is a scheme launched by National Trust with the objective of promoting income generating economic activities for self employment of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities through incentives. Incentives up to 5% for BPL and 3% for other categories will be given per annum up to five years on a loan amount up to Rs. 1 lakh.

11. ASMITA-GROUP LIFE INSURANCE SCHEME

In order to provide a sustainable solution to this rather difficult problem, Asmita— a scheme of group life insurance is conceived with following objectives:

- To ensure financial security and provide an assured minimum fund for the welfare of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities in case of death or permanent disability of their parents or guardian.
- To encourage and facilitate parents and guardian to plan and ensure adequate financial security.
- To facilitate assisted living with independence and dignity.

12. BADHTE KADAM SCHEME

The scheme was conducted in 2009 and because of its success BadhteKadam was once again conducted in 2010 throughout the whole of India. Eight events (mela) were organized under this scheme throughout each state and one union territory.

At present, in India, there are different institutions which are providing different types of courses at different levels. Postgraduate and graduate level courses are offered by the respective universities. Diploma and certificate level courses are offered by the respective national institutions.

The course curricula and contents are approved by the Rehabilitation Council of India (RCI). RCI gives recognition to a particular institute after examining its capability for starting the course. As on December, 2006, about 238 institutions were approved by RCI for conducting different courses. Out of which, 39 per cent institutions are providing postgraduate and degree level education. About 59 per cent are providing diploma courses. Very small numbers of
institutions are providing certificate level courses. If we see these institutions by type of management, it is found that majority of these institutions (76.9%) are managed by NGOs and remaining 23% are managed by the government (Baquer & Sharma, 2006).

The main purpose of the RCI is to accelerate and diversify human resource development in such a way that rehabilitation and education reach to every child and adult with disability in the country. In this direction, RCI has standardized the curricula on the training of 16 categories of professionals. RCI also maintains a Central Rehabilitation Register for qualified professionals and personnel who are engaged in the field of rehabilitation of persons with disability. By the RCI Act, it is mandatory to register every professional who is working in the field of rehabilitation of disabled. At present, about 232 training institutes including five national institutes, apex institutes and universities are recognized by the RCI. RCI has approved the following 16 categories of specialization under which professionals are registered:

- Audiologist and Speech Therapists;
- Psychologists;
- Hearing Aid and Ear Mould Technicians;
- Rehabilitation Engineers and Technicians;
- Special Teachers for Educating and Training the Handicapped;
- Vocational Counselors, Employment Officers and Placement Officers dealing with handicapped persons;
- Multipurpose Rehabilitation Therapists, Technicians;
- Speech Pathologists;
- Rehabilitation Psychologists;
- Rehabilitation Social Workers
- Rehabilitation Practitioners in Mental Retardation;
- Orientation and Mobility Specialists;
- Community based Rehabilitation Professionals;
- Rehabilitation Counselors/Administrators;
- Prosthetics and Orthotics;
- Rehabilitation Workshop Managers.

These occupations/professionals are catering to the needs of different kinds of disabled people. They are also providing all the services which are essential for rehabilitation of disabled in terms of physical, vocational and socio-psychological aspects. The types of courses approved by the RCI are of different levels viz. Post-graduation, Graduation, Diploma and Certificate courses. The Diploma and Certificate level courses are awarded by the national institutes (RCI project report).

**MAJOR INSTITUTES FOR DISABLED IN INDIA**

There are many renowned institutes for disabled working under Rehabilitation Council of India. Some of these institutes are:
1. National Institute for Visually Handicapped, Dehradun (NIVH)
The institute conducted five long term and 47 short term training programmes during the year 2005-06. Further 48 camps were organized which benefitting 10,345 persons in the year 2012. It has also established a live plant Bio-Research Centre (touch and smell garden for the visually impaired persons).

2. National Institute for the Hearing Handicapped, Mumbai (NIHM)
The institute in the year 2004-05 introduced 34 long term and 03 short term programmes. It also organized 128 camps which provided benefit to 12,942 persons with disabilities.

3. National Institute of Rehabilitation Training & Research, Cuttack (NIRTAR)
The institute conducted 06 long term and 18 short term programmes for disabled in the year 2004-05. It also organized 43 camps with the coverage of 6,117 beneficiaries.

4. National Institute for The Orthopedically Handicapped, Kolkata (NIOH)
The aim of this institute is to develop human resources for providing rehabilitations services to persons with disabilities. The institute organized nine long term and sixteen short term training programmes in the year 2004-05. The institute organized 45 camps during the year benefitting 11,314 persons.

5. National Institute for the Mentally Handicapped, Secunderabad (NIHM)
The objective of this institute is to prepare human resources equipped to deliver services through quality models of rehabilitation based on life cycle needs. They organized 11 long term and 505 short term training programmes. It organized 312 camps which provided benefits to 34,996 persons with disabilities.

6. Institute for Physically Handicapped, New Delhi (IPH)
The main objectives of this institute are to develop trained manpower for rehabilitation of orthopedically disabled persons. The institute of late conducted 3 long term, six short term courses and 58 fitment camps covering 10,192 beneficiaries.

7. Composite Regional Centres for Persons with Disabilities (CRCs)
Five composite regional centres at Srinagar, Sundernagar (H.P), Lucknow, Bhopal and Guwahati has been setup by The Ministry of Social Justice and Empowerment to provide rehabilitation like education, health, employment and vocational training for persons with disabilities. The distribution camp for persons with disabilities was organized by CRC Srinagar where more than 650 disabled were provided aids and appliances.

8. Indian Spinal Injuries Centre, New Delhi (ISIC)
This NGO is setup with the help of Ministry of Social Justice and Empowerment. The objective of this centre is to provide comprehensive rehabilitation management services to persons with spinal injuries and related ailments. The centre presently has 145 bedded hospital sprawled across 15 acres of lush green lawns and citrus fruit trees in the heart of
South Delhi successfully running for the past 10 years. It is perhaps the only hospital designed by a patient for a patient providing everything that a spinal injured patient would need under one roof. It is the only hospital in India that is completely barrier free since the architects had a unique insight into the possible impediments that a spinal injured patient can face therefore endowing a homely and easier to relate to. The Indian Spinal Injuries Centre (ISIC) is a true landmark not only in India but in the whole of Asia.

9. **Regional Rehabilitation Centre for Persons with Spinal Injuries (RRCs)**

Four regional rehabilitation centers have been setup at Jabalpur, Mohali, Cuttack and Bareilly for persons with spinal injuries.

10. **District Disability Rehabilitation Centre (DDRCs)**

These centres were setup by the Ministry with the help of state government in order to providerehabilitation services to persons with disabilities. These centres are providing services for prevention and early detection, medical intervention and surgical correction, fitment of artificial aids and appliances, therapeutic services such as physiotherapy, occupational therapy and speech therapy, vocational training, job placement in local industries etc., at district headquarters as well as through camp approach.

11. **District Rehabilitation Centre (DRC) Scheme**

With effect from 1st April 2006, these centres created under the DRC scheme will be handed over to the state government for future maintenance. During the year 2005-06, more than 25,000 beneficiaries were provided services (Baquer & Sharma, 2006).

12. **Indira Gandhi National Disability Pension Scheme (IGNDS)**

Indira Gandhi National Disability Pension Scheme is a component of National Social Assistance Programme (NSAP). Under the IGDNS, central assistance of 300 per month per beneficiary is provided to persons with severe or multiple disabilities in the age group of 18-79 years and belonging to household living below poverty line (BPL) as per criteria prescribed by Government of India (ibid).

**EDUCATIONAL PROVISIONS FOR CHILDREN WITH SPECIAL NEEDS**

*Ministry of Human Resource Development* launched Inclusive Education for Disabled at Secondary Stage (IEDSS) was launched during 2009-10 and replaces the earlier scheme of Integrated Education for Disabled Children (IEDC). The aim of this scheme is to enable all students with disabilities to pursue four years of secondary education in an inclusive and enabling environment, after completing eight years of elementary schooling.

The Ministry of Social Justice and Empowerment has established various programmes and schemes for the welfare of persons with disabilities in India. Some of the major schemes were Deendayal Disabled Rehabilitation Scheme, Scheme of Assistance to Disabled Persons and Scheme for National Scholarship of Person with Disabilities National Award for the Welfare of Persons with Disabilities.
The National Trust Act, 1999 has been enacted by the Union Ministry of Law, Justice and Company Affairs on 30th December, 1999 for providing facilities and welfare of the persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. The numbers of schemes has been launched by National Trust Act for the purpose of providing benefits to persons with disabilities. These schemes are GyanPrabha Scheme, The National Trust Health Insurance Scheme-Niramaya Scheme, Samarth Scheme, Gharunda Scheme, UddyanPrabha Scheme, Asmita-Group Life Insurance Scheme and BadhteKadam Scheme.

CONCLUSION
To cater the needs and aspiration of different able-bodied people, various laws as well as policies have been formulated by the Governments of different countries. The efforts for the inclusion of disabled in the society from time to time have been taken. In India, where disability rate is very high as compared to other developing countries, efforts were made by the Government of India to include them into mainstream. Numbers of laws as well as policies and programmes have been made to fulfill the needs of this chunk of population.

In spite of these laws, policies and programmes large numbers of population is kept out of these programmes because of the faulty implementation of these policies and programmes. There are some centrally sponsored schemes with some minimum benefits to the disabled persons. But at the same time, these are neither fully functional nor the entire disabled community has been covered. These facilities also do not have expert personnel, modern medical technology and other resources. The Government of India has implemented numbers of schemes for the education of disabled children. The principle aim of education policy of disabled children is to remove barriers to education and create an enabling environment.

REFERENCES
Social Justice and Empowerment of Dalits: Dr.B.R.Ambedkar’s Perspective

B.P.Mahesh Chandra Guru

D.Srinivasa

Background

Dr.Ambedkar was one of the most outstanding sons of India who has left an indelible mark on the history of mankind. He was considered to be one of the six best brains of the world. He is loved, adored and respected because he worked for social freedom and democracy in India against too many odds. India is passing through a testing time in view of increasing threats to national security, fraternity, unity and integration. Social tensions, caste conflicts and communalism are continuously on the increase. Ambedkar’s observations in relation to social, economic, political and cultural issues and developments are becoming true. There is a vital need to preserve the thoughts of the noble son of India which are highly relevant in the present times. An attempt has been made hereby to give an account of the perspective of Dr.Ambedkar on social inclusion of Dalits in India.

Ambedkar’s Social Struggles

Ambedkar submitted several memorandums to the British authorities demanding social justice and equality for the oppressed Indians. He argued that Home Ruled should ensure the social equality to the lower and depressed classes who belonged to the same Hindu religion, followed the same customs, lived with the same borders and shared the same aspirations for liberty and Home Rule. He observed that Home Ruled was as much the birthright of a Brahmin as that of a Mahar. The first duty, therefore, of the advanced classes was to educate, enlighten and elevate them.

Unless and until that attitude was adopted, the day on which India would have Home Rule was distant. Ambedkar had firmly believed that social inequality would jeopardize political freedom and democracy. He was very much in favour of annihilating caste as the basis for establishing liberty, equality and fraternity in India.

Ambedkar started ‘Mook Nayak’ (Leader of the Dumb) on January 31, 1920 which served as the voice of the Depressed Classes. He brilliantly propounded the need for social equality. He wrote: “India was a home of inequality. Hindu society, he observed, was just like a tower which had several storey’s without a ladder or an entrance. One was to die in the storey in which one was born. Hindu society, he continued, consisted of three parts: the Brahmins, the non-Brahmins and the untouchables. He pitied the souls of those persons who said that according to their philosophy there existed God in animals as well as in animates things and yet treated their co-religionists as untouchables. He lamented that not the spread of knowledge and literacy but accumulation and monopoly was the aim of the Brahmins. In his view the backwardness of the non-Brahmins was due to lack of education and power. In order to save the Depressed Classes from perpetual slavery, poverty and ignorance, herculean efforts must be made, he asserted, to awaken them from their disabilities.”

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1. The Times of India, Bombay, January 16, 1919.
Ambedkar had strongly argued that social equality, justice and freedom were the prerequisites for swaraj. Ambedkar produced series of thought provoking writings criticizing social injustice, untouchability and backwardness based on caste system in India. He organized a social revolution throughout the nation on the basis of the thoughts and works of Buddha, Basavanna and Jyotiphule. He asserted that it was not enough for India to be an independent country. She must rise as a good state guaranteeing equal status in matters of religion, society, economy and polity to all classes, offering everyman an opportunity to rise in the scale of life and create conditions favorable to the advancement of the people regardless of class and caste.

Ambedkar asserted that if the protection of the Britishers were withdrawn, those who did not condescend to look at the untouchables would trample upon them. He stated that the Swaraj wherein there were no fundamental rights guaranteed for the Depressed Classes, would not be a Swaraj to them. It would be a new slavery for them.  

Ambedkar waged a relentless war against all oppressive characteristics and elements of Indian society through several organizations. He founded ‘Bahiskrit Hitkarini Sabha’ on July 20, 1924 with a view to – a) promote the spread of education among the Depressed Classes by opening hostels or by employing such other means as may seem necessary or desirable, b) promote the spread of culture among the Depressed Classes by opening libraries, social centres and classes or study classes, c) advance and improve the economic condition of the Depressed Classes by starting industrial and agricultural schools; and d) represent the grievances of the Depressed Classes. This organization worked for social revolution and cautioned the untouchables that the activities of Congress and Gandhi carried more gesture than active struggle for breaking the shackles that bound the Depressed Classes. He exhorted them to fight for self-elevation.

Ambedkar primarily concentrated his efforts on social movement and marched on a different direction. He put forth his efforts towards preparing the heads, hearts and hands of the Depressed Classes to secure human rights and equal opportunities. He led the marches for sharing the tank water and securing social dignity. He organized series of conferences throughout the country to bring about new consciousness and preparedness among the Depressed Classes. Ambedkar exposed the inhuman attitudes of those who raised violent protests against the insulting treatment meted out to the Indians in South Africa and to the Indian students in Britain and at the same time denied human rights to their countrymen and co-religionists in India. He made a fervent appeal to all leaders and publics at large who favoured the abolition of untouchability, to transform their sympathy into practicality and bring the reform into reality in their day to day life. He argued that untouchability was responsible for the destruction of untouchables, Hindus and the entire India. He emerged not only as a scholar but also as a spokesman of the dumb and downtrodden in India.

Ambedkar emphasized that the Depressed Classes would die for that religion which took care of them, but they would not care for the religion which did not care for them. He said that untouchability was such an abominable stain that it would not matter much even if some lives were sacrificed to wash it out. Any action that unified the people was good, where there was unity there was a good cause. 

Ambedkar gave a new dimension to the religion and argued that the religion which treats crores of its adherents worse than dogs and criminals and inflicts upon them insufferable disabilities is no religion at all. Religion is not the appellation for such an unjust order. He

5. The Bahiskrit Bharat, Bombay, Editorial, November 27, 1927.
cautioned: “Untouchability shuts all doors of opportunities for betterment in life to the untouchables. It is mischievously propagated by Hindu scriptures that by serving the upper three classes the Shudras attain salvation. Untouchability is another appellation for slavery. No race can be raised by destroying its self respect. If the Depressed Classes gained their self respect and freedom, they would contribute not only to their own progress and prosperity but by their industry, intellect and courage would contribute also to the strength and prosperity of the nation”.  

Ambedkar burnt the ‘Manusmriti’ on December 25, 1927 since it was a charter of rights for Caste Hindus which upheld inequality injustice, discrimination and exploitation. He argued that the roots of ‘Manusmriti’ should be burnt first of all in the minds of the people. Eminent Ambedkarite Bhagavan Das writes: “Ambedkar firmly believed in social movement rather than political movement. His task was thousand times more difficult than that of Mahatma Gandhi who led the masses to freedom from the British rule which was barely 100 years old whilst Ambedkar led the social movement to liberate the oppressed who had been slaves for centuries. In the struggle for the freedom of the country Gandhi had the support of the millions of Indians, but in the struggle for liberation of the untouchables millions opposed him. Not even those for whom he struggled and bore patiently the humiliations and accusations hurled at him fully appreciated what he was doing, mainly because of the ignorance and lack of understanding”.  

Ambedkar wanted to secure national independence which was based on social and economic equity and justice. He wanted to create a new social and economic order in India which would ensure meaningful political democracy. He depicts the ideal society thus: “If you ask me, my ideal would be a society based on liberty, equality and fraternity….an ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. The path of social reform like the path to heaven at any rate in India, is strewn with many difficulties. Social reform in India has few friends and many critics”.  

Ambedkar actively participated in the three Round Table Conferences held in London in 1930s and declared that the untouchables in India preferred the replacement of the existing British Government by a Government of the people, for the people and by the people. He also prepared the Declaration of Fundamental Rights safeguard in the social, economic, religious and cultural rights of the Depressed Classes. He demanded a special recognition for the Depressed Classes in the future constitution of India. He called upon the untouchables to give up the idea are temple entry and concentrate all their intelligence and energies on capturing the political power which was the master key to their empowerment. He reluctantly signed the Poona Pact on September 24, 1931 which served as the death blow to the cause of Dalits since they were deprived of electing their true representatives to the legislature. He wrote: “Congress was a combination of the exploiters and the exploited. It might be necessary for the purpose of achieving political freedom, but it was worse for the purposes of social reconstruction and economic equity”.  

The fiftieth birthday of Dr. Ambedkar was celebrated throughout Maharashtra and felicitations were showered on him for his historical services to the cause of the Depressed Classes. Almost all leading newspapers appreciated the scholarship, courage and conviction of
Ambedkar. The Times of India, Bombay, observed: “Without political and economic power the Harijans will find it hard to attain social equality, and Dr. Ambedkar has done well in realizing this fact”. The Bombay Chronicle appreciated that Ambedkar struggled day in and day out over the unending inhumanity to his community and it was no wonder therefore that his devotion to the Harijans was equaled, if not exceeded.

Ambedkar studied the life, mission and message of Buddha comprehensively and pointed out that the real history of India is nothing but the conflict of interest between Brahminism and Buddhism. He observed that there had been in ancient India a great struggle between Buddhism which had ushered revolution, and Brahminism which had launched counter-revolution. He observed: “Today we are in the grip of counter-revolutionaries, and unless we do something very quickly we may bring greater disaster to this country”. Ambedkar led a historical conversion movement in October 1956 and embraced Buddhism because the principles of Buddhism were abiding and were based on equality. It was not merely a religious conversion but a revolutionary movement, the real purpose of which has not been understood by the people.

Social Inclusion of Dalits: Ambedkar’s Perspective

Ambedkar produced volumes of writings which depict his multi-faceted personality, thoughts and revolutionary contributions for the overall progress of the country in general and empowerment of weaker sections in particular. There is a vital need to preserve the thoughts of this great son of India as expressed by him in his writings and speeches. The social philosophy of Ambedkar can be understood by his monumental writings in various occasions.

Ambedkar in his work entitled ‘Castes in India’ stated that it is the unity of culture that binds the people of Indian Peninsula from one end to the other. Ambedkar observed: “It may not be out of place to emphasise at this movement that no civilised society of today presents more survivals of primitive times than does the Indian society. The Indians have last the open-door character of the class system and have become self-enclosed units called castes. There have been several mistakes committed by the students of caste which have misled them in their investigations. It is almost impossible to sustain the existing caste system in India because it is against the law of nature and principle of equality”. The super imposition of endogamy over exogamy is the main cause of formation of caste groups. The customs of ‘Sati’ and ‘child marriage’ are the outcomes of endogamy which enforced widowhood for life and deprivation from gender justice and equality. The sub-division of a society is a natural phenomenon and these groups become castes through ex-communication and imitation.

Ambedkar in his work entitled ‘Annihilation of Caste’ stated that the reformers among the high-caste Hindus were enlightened intellectuals who confined their activities to abolish the enforced widowhood, child-marriage etc, but they did not feel the necessity for agitating for the abolition of the castes nor did they have courage to agitate against it. He asserts that caste is not based on division of labour but it is a division of labourers. Ambedkar stated: “It was at one time recognized that without social efficiency no permanent progress in other fields of activity was possible, that owing mischief wrought by the evil customs, Hindu society was not in a state of efficiency and that ceaseless efforts must be made to eradicate these evils. History bears out the

10. The Times of India, Bombay, April 20, 1942.
proposition that political revolution have always been preceded by social and religious revolutions. The emancipation of the mind and the soul is a necessary preliminary for the political expansion of the people. Caste does not result in economic efficiency. Caste cannot and has not improved the race. Caste has however done one thing. It has completely disorganized and demoralized the Hindus”. Ambedkar called upon the Hindus to annihilate the caste which is a great hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality and fraternity in consonance with the principles of democracy.

Ambedkar in his work entitled ‘Ranade, Gandhi and Jinnah’ stated that man is a factor in the making of history and that environmental forces alone are not the makers of history. According to Ambedkar, Ranade was a great man by any standard. He wanted to vitalize the Hindu society to create social democracy. What appear to Ranade to be shames and wrongs of the Hindu society, were considered by the people to be most sacred injunctions of their religion. Ranade wanted to vitalize the conscience of Hindu society which became moribund as well as morbid. Ambedkar wrote: “Indeed it would be difficult to find in the history of India any man who could up to Ranade in the with of his learning, the breath of his wisdom and the length of his vision. Ranade is known more as a social reformer than as a historian, economist or educationist. His whole life is nothing but a relentless campaign for social reform. Ranade realized that the downfall was due to certain weaknesses in the Hindu social system and unless these weaknesses were removed the hope could not be realized. Social reform became therefore the one dominant purpose of his life. In fostering the cause of social reform Ranade showed great courage”. Ambedkar concluded that the collapse of the Liberal Party headed by Ranade is a tragedy to the liberals in India. But it is really a disaster to the country. If the liberals have faith in, and love and respect for Ranade their supreme duty lies not merely in assembling together to sing his praises but in organizing themselves for spreading the Gospel of Ranade.

Ambedkar’s evidence before the Southborough Committee dealt with judicious political representation to the untouchables. Ambedkar argued that communal representation with reserved seats for the most depressed community will not perpetuate social divisions but will act as a potent solvent for dissolving them by providing opportunities for contact, cooperation and re-socialization of fossilized attitudes. Ambedkar documented: “Except the Hindus the rest of the divisions are marked by such complete freedom of communication from within that we may expect their members to be perfectly like-minded with respect to one another. The castes are so exclusive and isolated that the consciousness of being a Hindu would be the chief guide of a Hindu’s activity towards non-Hindu. But as against a Hindu of a different caste his caste-consciousness would be the chief guide of activity. From this, it is plain that as between two Hindus, caste-like-mindedness is more powerful than the like-mindedness due to their birth being Hindus. It will not do good to ignore these real divisions in devising a system of policy, if the policy is to take the form of popular Government. The untouchables are usually regarded as objects of pity but they are ignored in any political scheme on the score that they have no interest to protect. The importance and necessity of communal and adequate representation of untouchables is beyond question”. Ambedkar’s political thoughts were primarily based on the

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social ground realities of Indian society. He was the prominent advocate of social justice which is the foundation of national governance and development processes.

Ambedkar submitted a memorandum on the safeguards for the minorities in general and the Scheduled Castes in particular to the Constituent Assembly on behalf of the All India Scheduled Caste Federation in the year 1946. The memorandum sets out in specific terms fundamental rights of citizens, safeguards of the rights of minorities and Scheduled Castes to representation in the legislatures, local bodies, executive and services. It also provides for special provisions for education and new settlement of the Scheduled Castes in separate villages. The document spelt out the specific rights and privileges of the Scheduled Castes but also prescribed certain remedies in the event of encroachment upon them in the independent India. The document contained preamble, fundamental rights of citizens, remedies against invasion of fundamental rights, provisions for the protection of minorities, safeguards for the Scheduled Castes and other aspects of national governance based on social justice and economic equity. Ambedkar provided series of meaningful ideas and guidelines with a view to make the Constitutions of India social justice oriented. He drew plenty of facts and figures from his own memorandum submitted to the Round Table Conference. Ambedkar wanted to establish a welfare state in India in the post-independence through meaningful constitutional provisions and safeguards.

Ambedkar in his work entitled ‘Revolution and Counter Revolution in Ancient India’ stated that much of the ancient history of India is no history at all. Not that ancient India has no history. It has plenty of it. But it has lost its character. It has been made mythology to amuse women and children. This seems to have been done deliberately by the Brahminical writers. Buddhism was a revolution. It was as great a revolution as the French Revolution. Though it began as a religious revolution, it became more than religious revolution. It became a social and political revolution. The first social reformer and the greatest of them all is Gautama Buddha. Any history of social reform must begin with him and no history of social reform in India will be complete which omits to take account of his great achievements.

Ambedkar made a comparative analysis of revolution launched by Buddha which was responsible for the establishment of a welfare state in India on the basis of equality, fraternity, liberty and collective welfare. The women and weaker sections of India were transformed from the state of slavery into the state of empowerment by Buddha and his followers in India. The counter revolution was launched by Pushyamitra, Manu and their followers which destroyed the egalitarian state and created series of social, economic, political and cultural disorders in India. The women and weaker sections were reduced to that of slaves of the system by the champions of Brahminism. Ambedkar drafted the Constitution of India with a fond hope of re-establishing a welfare state in the post-independence era.

Ambedkar in his work entitled ‘Buddha or Karl Marx’ made a comparative analysis of two great personalities who represented ancient and modern historical periods spanning about 2381 years. Ambedkar also made a historical analysis of the means adopted by Buddha and Marx. Buddha ensured the creation of an egalitarian society without a bloodshed while Marx established an egalitarian society through bloodshed. Buddha taught the principles of equality, fraternity, liberty and collective welfare and succeeded in heralding a new era of social justice.

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economic equity, political reformation and cultural revolution. Marx taught and adopted violent means which were diametrically opposed to Buddhism. Ambedkar strongly argued that violent means should not be adopted to create a just society. Attainment of equality at the cost of fraternity and freedom did not serve any good purpose according to Ambedkar. Buddha achieved the goal of Marx by adopting non-violent means in India. Ambedkar strongly emphasized the need and importance of creating a just society by following the principles of Buddha which have withstood all testing times in the history of mankind.

After embracing Buddhism on October 14, 1956 Ambedkar declared: “By discarding my ancient religion with stood for inequality and oppression today I am reborn. I have no faith in the philosophy of incarnation; and it is wrong and mischievous to say that Buddha was an incarnation of Vishnu. I am no more devotee of any Hindu god or goddess. I will not perform Shraddha. I will strictly follow the eight fold path of Buddha. Buddhism is a true religion and I will lead a life guided by the three principles of knowledge, right path and compassion”.

Conclusion

Ambedkar provided a new dimension to social inclusion of Dalits in India. He strongly advocated that untouchability is not a religious system but an economic system which is worse than slavery. He had a distinctive approach to the oppression of women and weaker sections in India. Ambedkar’s conception of emancipatory politics proceeded beyond a comprehensive delegitimation of slavery which is another name of untouchability. India can never be truly free until the last Indian segment of Scheduled Castes and Scheduled Tribes are free. Ambedkar wanted Dalits, backwards, minorities and women to look back to their history and re-establish their supremacy by defeating the counter-revolutionary forces led by the champions of Brahminism. Ambedkar came to the right conclusion that the teachings of Buddha could elevate the status of India. Ambedkar embraced Buddhism as a symbol of revolt against the social exclusion of Dalits and called upon Dalits to become Buddhists and find a honorable place in Indian society and emerge as the ruling class. Fighting these evil forces with determination and strengthening the unity of democratic and secular forces is therefore, the best way in which we can uphold the social philosophy of Ambedkar and pay our tribute to the memory of Ambedkar who shines as the symbol of revolt against all oppressive features of the Hindu Society.

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Gender Inclusive Village Development: An Initiative of CBOs for Rural Empowerment

Bharat D. Khandagale*

Abstract:
Indian constitution provides safeguards to the all deprived classes of the community for living their life with fearless and dignity. While preparing Indian constitution Dr. Babasaheb Ambedkar gives central place to the grass root community of the nation and makes provisions for them. The philosophy of Dr. Ambedkar is continuously boosting to marginalized class of the society for socio-economic empowerment, his massage “educate – organize- agitate” helps for growing social awareness across the globe. Number of issues to the fore among related to caste, class and gender equality till addressing with the help of Ambedkari thoughts. In the present scenario Dr. Babasaheb Amedkar’s philosophy contributing to abolish the patriarchy system of Indian society. Discrimination against women in the form of male-female differentiation constitutes the core of the gender-bias system. Many studies and reports have focus on how traditions and patriarchy systems decrease the capacities of women in Indian society. In 21st century, education and awareness has played very vital role to enhance the status of vulnerable group, women are one of them. It is estimated that more than 25 million rural women of India have involved in the Community Based Organizations (CBOs) such as Self Help Group (SHG). The socio-economic benefits include self independence, participation in village affairs, self identity, and awareness about education and health concern.

The existence of CBOs at villages changing socio-economic patterns of the community, the interventions of CBO has transferred the real socio-economic power in the hands of women and has considerably reduced their dependency. This has helped in empowerment of not only women but also contribute for building self-confidence, dignity and entity of the marginalized groups. Support of NGO or any other agency strengthens skills and power of SHG to cope with hazards of entity.

The present study explores such reality of CBO’s efforts and women’s leadership which becomes alternate for various questions of development and village economy. This paper is focusing on initiative of CBOs taken for inclusive village development and process of their engagement in gender sensitive socio-economic development. The empirical as well as secondary material of concerned issue has used for discussion, it is a case study of NGO-Bagini Nivedita Gramin Vigyan Niketan (BNGV), Bahadarpur, Dist. Jalgaon (MS). The finding of the study helps researcher, policy maker, practioner and educators to understand the role of CBOs in inclusive and women centric rural empowerment. The thoughts of the Dr. Babasaheb Ambedkar related to women empowerment and decentralized democracy is fulfilling through this initiatives.

Key Words: Governance, Social Marketing, Social Capital, Poverty crises, Self Identity

Introduction:
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The philosophy of Dr. Ambedkar is continuously boosting to marginalized class of the society for socio-economic empowerment, his massage “educate – organize- agitate” helps for growing social awareness across the globe. Number of issues to the fore among related to caste, class and gender equality till addressing with the help of Ambedkar thoughts. In the present scenario Dr. Babasaheb Ambedkar’s philosophy contributing to abolish the patriarchy system of Indian society. Discrimination against women in the form of male-female differentiation constitutes the core of the gender-bias system. Many studies and reports have focus on how traditions and patriarchy systems decrease the capacities of women in Indian society. In 21st century, education and awareness has played very vital role to enhance the status of vulnerable group, women are one of them. It is estimated that more than 25 million rural women of India have involved in the Community Based Organizations (CBOs) such as Self Help Group (SHG). The socio-economic benefits include self independence, participation in village affairs, self identity, and awareness about education and health concern.

Empowerment of women is a process of changing the existing power relations in favour of the poor and marginalized women and requires changes in knowledge attitude and behavior of not only women, but also of men and the society at large. Empowerment of women in general and poor women in particular, is the thrust area of development initiatives in India today. Empowerment is a process of awareness and capacity building leading to greater participation to greater decision making power and control, and transformative action (NIPCCD, 2008). Prior to use of the term empowerment, experts used to talk about gaining control over resources and participating in decision making that affects their lives. Empowerment occurs both at individual as well as collective levels (Gopal.). At individual level, a new confidence and sense of self – efficacy emerges as the person redefines him or herself as a more capable and worthy individual.

Hence, empowerment of women can be visualized as process, a continuum of several inter-related and mutually reinforcing components. The growing social awareness across the globe has brought a number of issues to the fore among which gender equality and empowerment of women are very significant. Any form of discrimination against women differentiation constitutes the core of the gender-bias system. Many research, studies and reports have focus on how traditions and patriarchy systems decrease the capabilities of women in Indian society. In 21st century, education and awareness has played very vital role to enhance the status of vulnerable group, women are one of them. It is estimated that more than 25 million rural women of India have involved in the Self Help Group (SHG). The socio-economic benefits include self independence, participation in village affairs, self identity, and awareness about education and health concern. SHG become weapon of women to struggle with changing pattern of socio-economic issues. Self Help Group (SHG) is one of the important components which galvanize skill, capabilities and credibility of rural women. SHGs enable women to grow their savings and to access the credit which banks are increasingly willing to lend. In India, Self Help Groups or SHGs represent a unique approach to financial intermediation. The approach combines access to low-cost financial services with a process of self management and development for the women who are SHG members. SHGs are formed and supported usually by NGOs or (increasingly) by Government agencies. Linked not only to banks but also to wider development programmes, SHGs are seen to confer many benefits, both economic and social.

> **Significance of the study:**
Researchers have gone through the detailed review of available literature and previous research articles in regard to the topic under enquiry. There is absolute scarcity of the research in this topic, whereas gender issues and SHG’s has much studied and found important variable in
feminine research. The CBOs initiatives and village empowerment in gender point of view is also connected very rarely in Indian scientific researches. And, according to our review, there is no study which focused on the inter-connections between gender sensitive micro finance, women entrepreneurship and village economy. Since, the present study is being an empirical and qualitative data based, reveals the notions, understandings and beliefs of educators, practitioners and students in respect with the topic.

- **Objectives of the study:**
  To explore initiative of CBO’s efforts and women’s leadership at village level for the inclusive and gender sensitive rural empowerment.

- **Methodology:**
  Case study method of qualitative research methodology is used for the data collection. The information were collected through interviews, discussion, focus group discussions, field visit, home visits were held with the BNGVN functionaries, CBO’s, SHG members, villagers and beneficiaries. Beside that participation in monthly meeting, dialogue, discussion with Magsaysay Award winner Nilima Mishra (Didi) and cross verification of facts from villagers has done. Observations and experiences of field work with BNGVN also used to prepare the case study.

- **About Bhagini Nivedita Gramin Vigyan Niketan (BNGVN):**
  BNGVN is a registered Public charitable trust working in the village Bahadarpur, Block Parola, Dist. Jalgaon (MS) from year 2000. The sole purpose of BNGVN is to empowering villagers socially and economically. The founder of BNGVN Ms. Neelima Mishra (Magsaysay Award winner) daughter of Bahadarpur always thinks and believes that, “Equal opportunity for each one can change the life of each one”. BNGVN has been able to carry forward work in the villages due to support of well wishers and partner like Letz’ Dream, Lupin foundation, MS. Ramesh Bhai Kacholia and MS. Sunati from Caring Friends, Rotary Club- Chalisgaon and Gajanan Maharaj Sansthan. They support financially as well as technically for innovative work and initiatives. Didi sort out basic roots of women’s problem and started computer and sewing classes to women for generate their livelihood. Only few women was associated with this activity in primary phase now become a 20,000 women strong initiative for creating savings, livelihood and availing loans through SHG’s. BNGVN have always guided by the principle that “must support and enable villagers to build on solutions to their problems themselves and provide opportunities that will ensure they stand on their own feet”. In 2004 farmers of Bahadarpur village approached BNGVN for dire need to establish alternate sources for credit, BNGVN raised a capital from the savings of women and began providing loans at 10 percent interest per year. Today they have provided loans over a crore in total. The journey of BNGVN has been exciting with few failures and much learning on the way of women empowerment.

- **BNGVN Projects and Initiatives of CBO for Village Empowerment:**
  The empowerment of any community can be viewed from three different angles: social, economic and political. And empowerment of individual is assessed by the increase in knowledge, skills and attitude effecting in better self esteem and self confidence. Decision making is one of the most important aspects looked into while studying the SHGs and empowerment of women (Ghadoliya, ). BNGVN always enlightened the life of underprivileged group, starting from simple and little thing but it’s reflecting on large scale. Majority population of Bahadarpur and benefited villages of BNGVN are depending on farming, agrarian culture and low economic mobility resulted in bankruptcy. Small farmer and agricultural labour is the key population of said villages, which goes in the search of employment during 4th to 6th months of
every year. Private moneylender exploited them by providing financial assistance over various events and extorted on high rates. BNGVN highlights all these situations and started their work from the issues of women and it’s resulted in refining identity of women. Some major projects and results disseminate as follows;

1. Model Village Programme:
The Model Village Programme, inspired by Gram Geeta (written by Tukdoji Maharaj) focuses on developing village communities using money as an enabler. The importance of the Model Village Programme is that it hands over the responsibility and freedom of the Gram Nidhi in the hands of the community it serves. It also ensures that people are not at the mercy of money lenders who charge exorbitant interest. The loans are requested for in the platform of the Gram Sabha, the Village Assembly. Presently this project implementing in 3 villages, Bahadarpur, Shirisode and Mahalpur, where in the year 2010 a total Rs. 780000/- has been disbursed to 78 beneficiaries. Recovery is 100% as per the repayment schedule. We have seen how families are not only benefiting from the loans they receive, but are able to pull themselves out of poverty permanently and be a responsible member of the community. Though BNGVN would be giving loans, the Village would control their economy and can take one step ahead to be a “Model village”. A person who requires loan has to fulfill eligibility criteria depending upon amount of requirement of his loan. Like, the family must be an ‘Adarsh Kutumbh’ (Model family) which includes;

- Be an active member of the Gram Sabha and a member of a Self Help Group.
- Have no family member that consume alcohol – Dhaaru Bandi
- Not cut down trees - Kulhad Bandi.
- Use a latrine (the community ‘chat-toilets’ or a privately owned one) - Louta Bandi.
- Use family planning - Naz Bandhi.

The recommendation of Gram Sabha for sanction the loan from BNGVN is mandatory. The villager will make appeal to Gram Sabha for the loan. This project eliminates the conspiracy of moneylender and increase social capital of villagers. The major outcomes as follows;

- The willingness of villagers to adopt development parameters is increased.
- Awareness and practice of sanitary friendly habits pushing healthy environment.
- Problem of alcoholism are reduced
- Strengths of SHGs are increased.
- Dignity, credibility and self confidence of panchayat are upgraded.
- Poor not need to knock the doors of Sahukar.

2. Women CBOs (SHG):

The rural women easily approaching towards the CBO- Self – Help Group (SHG), it is a small voluntary association of poor people, preferably from the same socioeconomic background. They come together for the purpose of solving their common problems through self-help and mutual help. The SHG promotes small savings among its members. The savings are kept with a bank. This common fund is in the name of the SHG (Gokhale, 2012). Mostly rural women work along with their husbands equally in the farm but they don’t have any equal access and control over the income made by their household. BNGVN started working for the village women through short trainings in 2006. Mobilization of groups of women primarily for savings then they linked with banks for availed small loans. Today there are 2000 Self Help Groups impacting 20,000 women and their families across 200 villages by the support of BNGVN. The women who have members of SHG began to take a stronger role in decisions of family as well as village matters. They have also experienced a change in lifestyle where their
place is no more confined within the four walls of their homes and actively participate in the village activities and development.

3. **Udhyog**:
With the seasonal nature of agriculture, women wanted to create an alternate livelihood that could augment their income. In the year 2005, several income generation activities were initiated through training along with system for quality checks and planned logistics. Their women are able to market products such as quilts, Indian savories and snacks through the Udyog. They have about 350 women across over 10 villages in Jalgaon and Dhule districts stitching quilts and more than 500 women doing embroidery and stitching miscellaneous products through the year. They also trained over 100 women making quality – monitored food products and selling it across 9th villages in Jalgaon. Each woman on an average earn an additional Rs. 1500 to 2500 per month that assist them repay loans or fulfill other needs of the family.

Udyog provide an opportunity to gainful employment to the rural needy women at local level and improving their income and living standard. It is an alternate system which provides financial assistance to the agrarian village economy. Dependency of women on their husbands earning become minimum and it emphasis on self identity of women. Socio-economic changes of women make vital impact on village governance and village panchayat become gender sensitive.

4. **Gramin Vyapari Sangathan**:
The Gramin Vyapari Sangatana is a programme with the women of the Bhuiya community who are known for selling seasonal items such as Dry Coconut, Til, Bananas, so on going door to by mostly carrying them in baskets on their heads. They travel several miles every day to buy these items and bring it back villages to sell. However with access to very little money as individuals, they were not able to tap the full potential of their market. They buy small quantities from local markets and sell for very less margins. BNGVN helped women of this trade to build a co-operative group through which they could buy raw materials in bulk from a lucrative city market, store supplies in a warehouse. The materials were then distributed among the women. These not only saved their efforts in travelling but also provide orientation of marketing skill and techniques as per their needs which become helpful to increase their daily income from 50 to 60 rupees to 100 to 120 Rupees.

5. **Microfinance**:
To provide timely loans to villagers BNGVN enables them to seize opportunities and come out of the cycle of debt and poverty. Women SHGs availed of loans from their own group savings however, over and above the community required access to larger loans that could truly transform their lives. Gender sensitive microfinance addressed the issues and problems of discrimination and status.

6. **Revolving fund**:
BNGVN has successfully generated revolving funds to the tune of Rs 20 Lakhs for the community to provide loans to needy villagers and village entrepreneurs of amounts ranging from 5000 to 50,000. This helped their villagers to build better homes, repay debts, and invest on better cultivation techniques. The interest rates on the loans are very low and repayment is made through monthly installments. They have been able to recover 100% of the loans so far, which has enabled us to continue to revolve the loans to more needy villagers.

7. **Caring Capital**:
For the wake of the agricultural slump during early 21st century, that triggered a series of farmer suicides, BNGVN noticed the financial pressures farmers were always under. They needed
money to procure seeds, irrigation, labour, so on during specific period of the year. As banks and other finance agencies failed to assists, most of them fell in to heavy debts from moneylenders. Since 2009, a Caring Capital (Kisan Capital) initiative BNGVN in collaboration with Agriculture Finance Cooperation Ltd. and with the support of Letz Dreams is able to continue to support over 100 farmers. This provides alternate finance system at village level to the farmers as an when required. BNGVN have successfully replicated this model where 27 tribal farmers were supported in getting their lands back from the local moneylenders.

➤ **Observations and findings:**

There are many pathways through which experiences of change can be calculated. Hence major observations and findings of case study analyze as follows;

1. Financial stability of women improved status, self confidence and mobility.
2. Earnings of money empower women within the household and increase their autonomy and ability to resist oppression.
3. Investment in women’s activities will improve employment opportunities for women and thus have ‘trickle down’ effects.
4. Microfinance is becoming an effective tool for empowering women.
5. Access to savings and credits facilities, women’s starting thinking how to invest money for further benefits.
6. Group living, sharing, and self reflections explore capacities and skills of women.
7. SHGs worked as a pressure group in village governance and decision making process.
8. Social capital of women is increased due to productive work.
9. Gender sensitive microfinance increase identity of women and eliminate poverty of village.
10. Health and education status of villagers are increased and migration for employment is decreased.
11. Farming pattern and crop pattern also changed due to availability of revolving fund.
12. Dependencies on agricultural economy become limited because of alternate source of earning.
13. Villagers and villages become independent up to some limit and cooperative income generating activity also increased.
14. Nutrition, vaccination and family planning awareness is increased among under privileged groups.

Above highlighted socio-economic changes are found in the initiatives of CBOs, apart from that unaccountable issues and components are covered.

➤ **Conclusion:**

Dr. Babasaheb Ambedkar believes on democratic values and social justice, self sustained and independent villages are one of the fruit of constitutional provisions. Existence and development of self motivated CBOs empower the capacities of marginalized group to perform their role and responsibility. BNGVN developed best model of inclusive and gender sensitized village development with the help of CBO initiatives. Community participation in social, economic and political issues of village is increased and sustained very successfully; it provides livelihood options to the families and also develops their social capital. There is need to think and plan properly for the improve involvement of such CBOs in development programmes.
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SOCIAL JUSTICE AND EMPOWERMENT IN INDIA:

DR. AMBEDKAR’S THOUGHTS

VINOD KUMAR*

ABSTRACT
India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. Social justice is an application of the concept of distributive justice to the wealth, assets, privileges and advantages that accumulate within a society. Development and empowerment of scheduled castes (SCs), scheduled tribes (STs), other backward classes (OBCs), minorities, disabled and other social groups in order to bring them at par with the rest of society is a commitment enshrined in the Constitution. This is to be done by adopting the approach of ‘social justice’ to ensure equal rights, access to benefits and resources and ‘empowerment’ to enable them to develop their potential and capacities as agents of social change, through the process of planned development. Social justice in India is the product of social injustice our Caste system and social structure is the fountain head for social injustice. It is unfortunate that even sixty eight years after independence social justice is still a distant dream not within the reach of the masses. Dr. Ambedkar is also one of the proponents of social justice in modern India. He was the chief architect of the Indian constitution. In this paper I will analysis his thoughts of social justice and empowerment in India.

Key words: social justice, empowerment, Caste system, Constitution, SC ,ST, OBC, democracy.

INTRODUCTION
Social justice has significance in the context of Indian society which is divided into Castes and Communities and they create walls and barriers of exclusiveness on the basis of superiority and inferiority such inequalities pose serious threat to Indian democracy.

According to John Rawls, the concept of social justice is “all social primary goods-liberty and opportunity, income and wealth, and the basis of self respect are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favoured”6. The contents of the “social primary goods” specified by Rawls are of particular importance, for the fair distribution of them, namely, liberty and opportunity, income and wealth and basis of self respect in a society will undoubtedly help to achieve the much needed social justice. Another important aspect of his theory is that while laying emphasis on the equal distribution of the “social primary goods”, he envisages “an unequal distribution” of the “social primary goods” if such unequal distribution is “to the advantage of the least favoured”. In envisaging such “unequal distribution” of the social primary goods to benefit the “least favoured” in the society. John Rawls has displayed a great sense of pragmatism, he rightly felt that equal distribution of the ‘social primary goods’ in an unequal or hierarchical society would result in perpetuating the already existing inequality and the social justice would become cry in the wilderness. The ‘least favoured’ in every society must be given initial advantages to compete with the most favoured in the society by the unequal distribution of “social primary goods” to the advantage of the least favoured7. In enunciating this view, Rawls seems to have anticipated the doctrine of ‘Protective Discrimination’ embodied in the Constitution of India.

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The Supreme Court has explained the concept of social justice i.e. “the Constitution commands justice, liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy”. Social justice, equality and dignity of persons are corner stones of social democracy. The concept of “social justice” which the Constitution of India engrafted consists of diverse principles essential for the orderly growth and development personality of every citizen. Social justice is thus an integral part of justice in the generic sense. Justice is a genus of which social justice is one of its species. Social justice is a dynamic device to mitigate the suffering of the poor, weak, dalits, Tribes and deprived sections of the society.

According to Ambedkar, the term “social justice” is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position, and wealth. The social justice brings equal distribution of the social, political and economical resources of the community. He tried to achieve social justice and social democracy in terms of one man-one value. He treated social justice as a true basis for patriotism and nationalism. Ambedkar did not accept the theories of social justice as propounded by the Varna system, the Aristotelian order, Plato’s scheme, Gandhian sarvoday order and not even the proletarian socialism of Marx.

OBJECTIVES

The researcher has identified the following objectives for the present study.

1. To remove all kinds of inequalities based upon Caste, race, sex, power, position, wealth and affording equal opportunities to all citizens in social, economic and political affairs.
2. To remove man-made inequalities of all shades through law, morality and public conscience.
3. The present research work also focuses on Dr. Ambedkar's Vision of “Social Justice” on Women, Scheduled Castes and Scheduled Tribes.
4. After the Constitution came into force, the Judiciary has interpreted the ‘protective discrimination’ clause to enlarge its scope and significance. Through the present study, it is required to examine how the interpretation made to the protective discrimination clause has really helped to Women, Scheduled Castes and Scheduled Tribes.
5. Though Constitution has provided certain special benefits to Women, Scheduled Castes and Scheduled Tribes, yet these benefits are not effectively reaching the people to whom they are intended. In view of this there is a need to examine why they are not reaching the targeted sections.

RESEARCH METHODOLOGY

The research methodology followed in commissioning the present work covers both empirical and non-empirical methods. Under the non-empirical, various legislations, text books, commission reports, judicial decisions, law journals have been comprehensively consulted and used. The empirical study focuses on the real problems and difficulties faced by respondents in availing of the Constitutional benefits. For the purpose of collecting data and information questionnaires and interview schedules are prepared and distributed to the respondents like government officials, number of Dalit leaders, number of SCs/STs political representatives etc.

SOURCE OF DATA:

So far as collection of data is concerned there are sources such as direct source and indirect source. The former represents data collected directly from the respondents relating to the factual situation of their socio-economic backwardness, awareness of Constitutional and legal provisions, programmes and policies of the Government etc., The later comprises primary and secondary data such as, Journals, reports, legislations, Statutory rules, current awareness,
publications, legal periodicals, websites, text books, hand books sponsored by the public offices, etc.

LITERATURE REVIEW
In the examination of school–family–community partnerships, Bryan & Henry (2012), define them as collaborative initiatives and relationships among school personnel, family members, and community members and representatives of community-based organisations such as universities, businesses, religious organisations, libraries, and mental health and social service agencies. Partners collaborate in planning, coordinating, and implementing programs and activities at home, at school, and in the community that build strengths and resilience in children to enhance their academic, personal, social, and college-career outcomes (Bryan, 2005; Epstein, 1995; Henderson & Mapp, 2002). The benefits of school-based partnership programs is that it can create the environments, relationships, and experiences that reduce risks, build social capital, increase academic achievement and attendance, decrease behavioural issues, enhance school climate, foster resilience, and create developmental assets for children and adolescents (ASCA, 2010; Epstein & Van Voorhis, 2010).

The emphasis, however, is that successful partnerships are intentionally infused with the principles of democratic collaboration; student, family, and community empowerment; social justice; and strengths focus (Bryan, 2005, 2009; Bryan & Henry, 2008; Nelson, Prieleltensky, & MacGillivary, 2001). Democratic collaboration means that school, student, family, and community partners have shared decision-making, ownership, and responsibility for the partnership vision, goals, and outcomes. Together, partners define pressing student concerns, reach consensus on the need for partnership programs and events, expand the leadership of the partnership, engage the local and wider community, and focus on and implement the program(s). In schools, students’ and families’ voices are typically silenced, and programs and interventions are designed for rather than with students and families. In partnerships that embrace democratic collaboration, school personnel share power with students, families, and community members and view them as equal and valuable experts in the children’s education and the partnership process (Bryan 2009).

Empowerment and social justice are intricately interrelated. Whereas empowerment focuses on increasing participation and voice for families in the partnership process and in their children’s education, social justice focuses on increasing access to resources, information, skills, and knowledge for families (Nelson et al., 2001). Principle-based collaboration is a vital tool of social justice (Bryan, 2009) for collaboration with traditionally marginalised students and families. Partners also ensure that marginalised families participate in school and community decisions and policies (Bryan, Day-Vines, Griffin, & Moore-Thomas, 2012). Furthermore, in partnerships focused on social justice, partners intentionally tackle pressing social justice issues, such as closing achievement gaps, reducing disproportionate disciplinary referrals among affected student groups, providing in-school and out-of-school supports for students without them, and creating college access for underrepresented student groups. Relatedly, school counsellors must be aware that families have different amounts of social capital that can be enhanced or further depleted by the relationships that counsellors build with families and their children (Bryan et al., 2011). Successful partnerships must also be attitude driven, vision driven, and data-driven (Bryan & Henry, 2012).

Evaluation theory, although disparate and in most cases unproven, provides a wide range of theoretical perspectives concerning the construction of knowledge, use of knowledge, and valuing knowledge. Social justice evaluation encompasses strains of methods, use and valuing
theories, or approaches that provide a more equitable distribution of power in judging and valuing. Existing evaluation theoretical constructs and paradigms that advance social justice-oriented evaluation include transformative evaluation (Mertens, 1999, 2009; Mertens & Hopson, 2006), deliberative democratic evaluation (Greene 2005; Greene, Millett, & Hopson, 2004; Henry, 2000; Hopson, 2009; House, 2000), contextually and culturally responsive evaluation, (Hopson, 2009; Hood, Hopson, & Frierson, 2005; Thomas & Stevens, 2004), and multicultural validity (Kirkhart, 1995, 2005).

The Hindu dharma sought to be maintained by the ancient Hindu legal system fully supported by the four Varnas and the Caste system. The Hindu legal system refused to recognize the basic fundamental right of humans that all are born equal. The glaring inequalities and dehumanization based on the hierarchical Caste system with its graded disabilities from birth and humiliating and degrading occupations assigned to certain designated low Castes to be followed by them till their death, was the greatest bane of Hindu society. The preservation of the important concern in our ancient system of law. There was no scope for moulding a new social order that can guarantee social justice (Venugopal P. 1998).

Caste system founded on Varnashrama dharma is the negation of social justice. The Hindu Varnasrama dharma and the Caste system pushed forth Brahmins as the highly privileged Caste with a high hereditary social status and stamped the vast majority of the people as “sudras” and “untouchables” fit for only manual labour. They were deprived of educational opportunities and condemned to a low social status. In course of time the privileges for the privileged class increased and the other classes became more and more oppressed and depressed such a social structure breed inequality in status and denial of equal opportunities to all. It ushered an unjust social order in this country. Social justice in India seeks to remove glaring inequalities in society based in a hierarchical Caste system with its graded disabilities from birth on a large section of Hindu society and the conferment of privileges and position of dominance of Brahimins, a small section of the society (Venugopal P. 1998).

According to Dr. Ambedkar the root cause of social injustice to the Scheduled Castes and Scheduled Tribes is the Caste system in Hindu society. He observed, Castes are enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated to make themselves into a Caste. The logic of their obdurate circumstance in merciless and it is in obedience to its force that some unfortunate groups find themselves closed out with the result that now groups by a mechanical law are constantly being converted into Castes in a widening multiplicity. He further maintained that the root of untouchability is the Caste system and the root of the Caste system is religion, the root of the religion attached to varnashram and the root of the varnashram is the Brahminism, the roof of Brahminism lies with the political power (Mohamed Shabbir 2005).

In the Book “Marriage, Dowry Practice and Divorce”, written by S. Gokilavani an attempt has been made to analyze the social evils of Women like dowry death, Women’s status and feminism, divorce Women’s status and feminism, empirical study of dowry System of Practice in Kanyakumari District. She has given the suggestions for eradication of dowry also.

The Book “Atrocities and Untouchability against Scheduled Caste and Scheduled Tribes (2006) has written by V Narayana Swamy, analysis the various case laws relating to untouchability. The book deals with the atrocities inflicted on Scheduled Castes and Scheduled Tribes and various provision of Scheduled Castes and Scheduled Tribes (prevention of Atrocities) Act, 1989, the protection of civil Rights Act, 1955 and Rules relating to these enactments.

Shankar. L. Gaikwad, in his book “Protective Discrimination Policy and Social Change” (1999), endeavors to examine the implementation of protective discrimination policy in various sectors. His analysis the reasons of faculty implementation and also recommends what measures should be used for its efficient and effective implementation. The book deals with the SCs conditions in Maharasstra and Aurangabad, importance of educational and employment opportunities, discrimination and SCs perception of caste Hindu’s attitudes.

M.K. Dongre in the book “Dimensions of Ambedkarism” (2005) has made an attempt to analyse the Ambedkarism and its dimensions like, social, political, Constitutional, religious, educational, cultural and dimension relating to Women in the first part of the book. In the second part of the book he analysed the economic dimension, the economic structure of Indian Society, economics of caste, economics of untouchability and economic of Hinduism.

An objective study of the Socio-economic conditions of Scheduled Castes and Scheduled Tribes in Karnataka State in early 70’s was made by Prof. C. Parvathamma. The study covers all the 19 districts of the State. In the book “Scheduled Caste and Scheduled Tribes - A Socio-economic Survey”, (1984) an attempt has been made to cover the various aspects of their social and economic conditions including demographic characteristics, caste and sub-caste composition, occupational structures, political consciousness and awareness of Constitutional benefits and the magnitude of untouchability. The study has given detailed account of the Socio-economic conditions of the most deprived sections of the population. While examining the main problems, the author opines Scheduled Caste and Scheduled Tribes in the country and the State as a whole continue that to be the most poor.

HYPOTHESES:
On the basis of objectives of the study as Stated above, the following hypotheses have been derived.
1. In securing social justice, the implementing authorities are not honestly discharging their duties in implementing welfare programme launched by the State.
2. In tackling the problem of social justice through reservation, the existing laws and the Constitutional provisions are not strictly being enforced.
3. Unless the caste structured society is changed to egalitarian society, the protective discrimination clause under the Constitution is meaningless and useless.
4. The role of judiciary in the interpretation of ‘Protective Discrimination’ Clause is not commendable so as to secure social justice to Scheduled Castes and Scheduled Tribes.
5. Majority of Women, Scheduled Caste and Scheduled Tribes are unaware of Constitutional benefits and State welfare programmes due to their ignorance and illiteracy.
6. Ambedkar always insisted that egalitarian (casteless) society can be established by securing social and economic democracy to the Women, Scheduled Caste and Scheduled Tribes.

CONCLUSION
The fundamental meaning of this concept of “Social Justice” is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the...
society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections.

So far as Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.

SUGGESTION

In this regard, the following suggestions have been recommended.
1. Education should be made compulsory for Women, SCs and STs.
2. Awareness should be created among Women, SCs and STs regarding their Constitutional and other legal rights.
3. Enforcement for laws at grass root level.
4. The government should relax the procedure to the Women, SCs and STs for obtaining loan from various financial institutions to secure the social justice.
5. The government should employ the Women, SCs and STs to hotel industry, temples, both in public and private sectors.
6. The police and law courts should have a special responsibility in dealing with women, SCs and STs Cases for ensuring social justice.
7. The policy of reservation should be extended to private sectors, Higher judiciary, Rajyshaba and to the non-government enterprises in the organised sector as a part of their social obligations in the terms of the national commitment

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Women Empowerment & Government Plans

Rinku Gangwani*

Abstract

Empowerment word means to give the additional power to someone else. In the context of Indian society women regarded as a vulnerable group always. Whenever any seminar organized on the topic of women or whenever any article read by us in daily newspapers she is always termed as vulnerable section of the society in male dominating society. God makes only human being and so many discriminations created by man itself and among them women are continuously regarded as weak section of the society. There has been done a lot for women in the papers but still women are not aware of their rights. If a lot of work has been already done for women than why do we used to say male dominating society, we also can say Female dominating society we could easily say in fact she is mother, she is creator of her family in one term we can say she is the soul of her family, but we won’t mean for the reason that there is a lot to be done for the women out of papers.

Now if we are talking about the rights I would like to say that no one can impart your rights to you, you are the only creator of yourself. Every human being has their own rights, so how can anybody give your own thing. So this is the first thing I want to state in my paper that women are already empowered although the thing they need is protection towards herself. Women had all the rights although the thing she need is respect. Women are not weak from any point of view although they need co-operation of the family. Women are not vulnerable in the society; they are lovable part of the family. The things women need are only cooperation, love, compassion and respect. With the cooperation of these few things she can achieve each and every thing out of this universe. Women is the creator of a man she is regarded as “Jagat Janani” in Hindu Mythology, she is Ambe, Durge, Laxmi and Saraswati but still the Mother is denied to go to the temple. She feel already empowered when she got education by her father, she feel empowered when she get love from her husband, she feel empowered when she get respect from her in-laws, this is the true empowerment which should not be created only by making policies but by creating love, respect and compassion towards a woman.

Government Policies

After attaining independence, the Government of India, initially decided to pave a path to bring about social change based on three major areas, viz., constitutional and legal reforms, planned development based on mixed economy and state support to social welfare activities. All these three policies are expected to create a democratic, just and prosperous society. All these three steps have their impact on the status of women. 10

The constitution of India has given special attention to the needs of women to enable them to exercise their rights on equal footing with men and participate in national development. 11 It aims at creation of an entirely new social order where, all citizens are given equal opportunities for growth and development and that no discrimination takes place on the basis of race, religion, caste, sex, etc.,

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THE NATIONAL POLICY FOR EMPOWERMENT OF WOMEN

The Government of India has declared 2001 as Women’s Empowerment year. The national policy of empowerment of women has set certain clear-cut goals and objectives. The policy aims at upliftment, development and empowerment in socio-economic and politico-cultural aspects, by creating in them awareness on various issues in relation to their empowerment.

The following are the specific objectives of National Policies particularly of rural folk on Empowerment of women in India:

(i) Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.

(ii) The de-jure and de-facto enjoyments of all human rights and fundamental freedom by women on equal basis with men in all political, economic, social, cultural and civil spheres.

(iii) Equal access to participation and decision making of women in social political and economic life of the nation.

(iv) Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public life etc.,

(v) Strengthening legal systems aimed at elimination of all forms of discrimination against women.

(vi) Changing societal attitudes and community practices by active participation and involvement of both men and women.

(vii) Ministering a gender perspective in the development process.

(viii) Elimination of discrimination and all forms of violence against women and the girl child.

(ix) Building and strengthening partnerships with civil society, particularly women’s organizations.

The National policy for empowerment of women envisaged introduction of a gender perspective in the budgeting process as an operational strategy. A few laws and legislations are enforced strictly for effective and proper implementation of this policy.  

➢ Beti Bachao Beti Padhao

The objectives of this initiative are as follows:

➢ Prevention of gender biased sex selective elimination

➢ Ensuring survival & protection of girl child

➢ Ensuring education and participation of the girl child

The Beti Bachao Beti Padhao (BBBP) initiative has two major components.

(i) Mass Communication Campaign and

(ii) Multi-sectoral action in 100 selected districts (as a pilot) with adverse CSR, covering all States and UTs.

12Kapil Deep Singh and Jayanty K Sinha (2006), The Indian Economic Association 89th Annual Conference
Volume Part – 2, pp. 1070 – 1071
(a) **Mass Communication** Campaign on Beti Bachao Beti Padhao The campaign aims at ensuring girls are born, nurtured and educated without discrimination to become empowered citizens of this country. The Campaign interlinks National, State and District level interventions with community level action in 100 districts, bringing together different stakeholders for accelerated impact.

(b) **Multi-Sectoral** interventions in 100 Gender Critical Districts covering all States/UTs:- Coordinated & convergent efforts are undertaken in close coordination with MoHFW and MoHRD to ensure survival, protection and education of the girl child. The District Collectors/Deputy Commissioners (DCs) lead and coordinate actions of all departments for implementation of BBBP at the District level.

BBBP Plan also provide measures to be followed by individuals:

- Celebrate the birth of girl child in the family and community.
- Take pride in daughters and oppose the mentality of ‘Bojh’ and ‘Paraya Dhan’.
- Find ways to promote equality between boys and girls.
- Secure admission to & retention of girl child in schools.
- Engage men and boys to challenge gender stereotypes and roles.
- Educate and sensitize our sons to respect women and girls as equal members of society. Report any incident of sex determination test.
- Strive to make neighborhood safe & violence-free for women & girls.
- Oppose dowry and child marriage within the family and community.
- Advocate simple weddings.
- Support women’s right to own and inherit property.
- Encourage women to go out, pursue higher studies, work, do business, access public spaces freely etc.
- Mind his language and be sensitive to women and girls.\(^\text{13}\)

**Indira Gandhi Matriitva Sahyog Yojna**

Indira Gandhi Matriitva Sahyog Yojana (IGMSY) - Conditional Maternity Benefit (CMB), a new scheme for pregnant and lactating women has been approved by the Government initially on pilot basis in 52 selected districts across the country. The scheme would contribute to better enabling environment by providing cash incentives for improved health and nutrition to pregnant and lactating mothers. The Scheme will be implemented using the platform of ICDS.

The objectives of the scheme are:-

1. To improve the health and nutrition status of pregnant, lactating women and infants by:
   
   (i) Promoting appropriate practices, care and service utilisation during pregnancy, safe delivery and lactation.
   
   (ii) Encouraging the women to follow (optimal) IYCF practices including early and exclusive breast feeding for six months.
   
   (iii) Contributing to better enabling environment by providing cash incentives for improved health and nutrition to pregnant and nursing mothers.

\(^{13}\) [www.wcd.nic.in](http://www.wcd.nic.in)
2. Pregnant Women of 19 years of age and above for first live births are entitled for benefits under the scheme. All Government PSUs (Central & State) employees will be excluded from the scheme as they are entitled for paid maternity leave. The beneficiaries will be paid Rs.4000/ in three installments per P&L women between the second trimester till the child attains the age of 6 months on fulfilling specific conditions related to maternal and child health to partly compensate for wage loss to mothers/women during pregnancy and period of lactation.

3. Anganwadi worker (AVWJ) and Anganwadi helper (AWH) would receive an incentive of RS.200/- and Rs. 100/- respectively per P & L woman after all the due cash transfers to the beneficiary are complete.

4. A copy of the Scheme along with the list of the districts selected is enclosed (Annexure-I). The guidelines for implementation of the Scheme are being finalized and would be sent shortly.

5. States/UTs vide Ministry of Women and Child Development letter No. 9-3/201 O-IGMSY dated 28th June, 2010 were requested to ensure opening a budget head for the scheme so that there is no delay in the implementation of the Scheme after its approval. State Government UT Administration would require to start a base line survey for identification of the beneficiaries in the piloted districts to rollout the scheme. The instructions along with the format for conducting the base line survey will be sent separately.\(^\text{14}\)

### IMPLEMENTATION OF PROTECTION FROM DOMESTIC VIOLENCE ACT AND OTHER ACTS OF THE MINISTRY

The protection of Women from Domestic Violence Act came into force on 26th October 2006. In the XI Plan it is proposed to take up the following for effective implementation of the PWDVA:

(i) Set up the required infrastructure and requirements to make the Act effective.

(ii) Provide training, sensitisation and capacity building of Protection Officers, Service Providers, members of the judiciary, police, medical professionals, counsellors, lawyers etc on the issue of domestic violence and the use of law (PWDVA and other criminal and civil laws) to redress the same.

(iii) Monitoring the appointment of Protection Officers by regular feedback from the various states.

(iv) Setup an effective MIS to monitor its implementation.

(v) Give wide publicity to the Act.

Rs. 500 crore is proposed to be provided for implementation of PWDVA in the XI Plan.

The Ministry is in the process of drafting an act to prevent sexual harassment at workplace. It is proposed to allocate Rs. 100 crore for implementation of this and other acts that the Ministry may bring into force during the XI Plan.\(^\text{15}\)

### Compensation to Rape Victims

The Hon’ble Supreme Court in Delhi Domestic Working Women’s Forum Vs. Union of India and others writ petition (CRL) No. 362/93 had directed the National Commission for Women to evolve a ‘scheme so as to wipe out the tears of unfortunate victims of rape’.


Accordingly NCW has drafted a scheme titled “Relief to and Rehabilitation of Rape Victims”. It is proposed to initiate the scheme in the XI Plan. The budgetary requirement for the scheme in the XI Plan is estimated as Rs. 250 crore.\textsuperscript{16}

\begin{itemize}
  \item [\textbf{Relief, Protection and Rehabilitation to Women in Difficult Circumstances}]

  \textit{“Swadhar”}

  This scheme was launched in 2001-2002 for providing relief and rehabilitation to women in difficult circumstances. The main objectives of the scheme are as follows:
  \begin{itemize}
    \item To provide primary need of shelter, food, clothing and care to the marginalized women/girls living in difficult circumstances who are without any social and economic support.
    \item To provide emotional support and counselling to women.
    \item To rehabilitate destitute women socially and economically through education, awareness, skill upgradation and personality development.
    \item To arrange for specific clinical, legal and other support for women/girls in need of those interventions by linking and networking with other organizations in both Government and non-Government sectors on case to case basis.
    \item To provide Help line or other facilities.
  \end{itemize}

  Beneficiaries covered under the scheme are widows deserted by their families, women prisoners released from jail, women survivors of nature disaster, trafficked women, women victims of terrorist/extremist violence, mentally challenged and women with HIV/AIDS etc. At present 129 shelter homes are functioning in the country.

  The root cause of most of problems being faced by women is lack of economic independence among women. Providing training and skills in various vocations to women living in shelter homes will facilitate them to obtain employment on sustained basis. Though the scheme in the current form provides for vocational training, no separate funds are being provided for the purpose. Organizations are expected to seek convergence of the benefits of schemes like STEP, Swawlamban etc. In the XI Plan, it is proposed to allocate funds for vocational training to the women as a part of the scheme. It is also proposed to revise the norms for food, medical expenses, clothing, rent etc. under the scheme.

  A provision of Rs. 1000 crore is proposed in the XI Plan to set up more shelter homes as also to revise the norms of the scheme.\textsuperscript{17}

\end{itemize}

\begin{itemize}
  \item [\textbf{SCHEMES FOR ECONOMIC EMPOWERMENT}]

  \textit{“Swa-Shakti”}

  The project jointly founded by IFAD, World Bank and the Government of India was launched in October, 1999 and culminated on 30th June, 2005. The objective of the program was to bring out socio-economic development and empowerment of women through promotion of women SHGs, micro credit and income generating activities. The project was conceived as a Pilot Project implemented in 335 blocks of 57 districts in 9 states. The project established 17,647 SHGs covering about 2, 44,000 women. This was a Centrally Sponsored Project.

\end{itemize}

\textsuperscript{16} ibid

\textsuperscript{17} ibid
“Swayamsiddha”

This was an integrated scheme for women empowerment through formation of Self Help Groups (SHGs) launched in February, 2001. The long term objective of the programme was holistic empowerment of women through a sustained process of mobilization and convergence of all the ongoing sectoral programmes by improving access of women to micro-credit, economic resources, etc. This is a Centrally Sponsored Scheme. The Scheme had been able to provide a forum for women empowerment, collective reflection and united action. The scheme was culminated in March, 2007. The programme was implemented in 650 blocks of the country and 67971 women SHGs have been formed benefiting 9, 89,485 beneficiaries. The scheme came to an end in March 2007.

It is proposed to take up Swayamsidha with a wider scope during the XI Plan. It is also proposed to implement a woman’s empowerment and livelihood project in four districts of Uttar Pradesh and two districts of Bihar with assistance from IFAD. The schemes of Swayamsidha and Swashakti would be merged and implemented as Swayamsidha, Phase-II in the XI Plan. The Mid-Term Appraisal Report of the Tenth Plan has also recommended merger of these two schemes as these have similar objectives. The next phase would be a country wide programme with larger coverage in States lagging behind on women development indices. Convergence is the basic concept in Swayamsiddha. The lessons learnt in Swayamsidha and Swa-Shakti would be incorporated in the universalized Swayamsiddha giving an integrated set of training inputs relating to social and economic empowerment, including skill development and training in traditional and non-traditional sectors.

The estimated requirement during the XI Plan period for both phase II of Swayamsidha as well as the IFAD Project is Rs. 3000 crore.

“Swawlamban Programme”

This Programme previously known as NORAD/Women’s Economic Programme, was launched in 1982-83 with assistance from the Norwegian Agency for Development Corporation (NORAD). NORAD assistance was availed till 1996 – 97 after which the programme is being run with Government of India funds. The objective of the programme is to provide training and skills to women to facilitate them to obtain employment or self employment on sustained basis. The target groups under the scheme are the poor and needy women, women from weaker sections of the society such as Scheduled Castes and Scheduled Tribes etc. In order to ensure more effective implementation and for better monitoring/evaluation of the scheme, it has been transferred to the State governments from 1st April 2006 with the approval of Planning Commission.

➢ Women’s Safety, Protection and Empowerment

Despite some recent positive momentum, the pace of progress in realizing women’s safety, protection and empowerment has not been adequate. This is reflected in the National Crime Records Bureau data, which highlighted that 3,09,546 incidents of crime against women (both under Indian Penal Code and other laws) were reported during the year 2013, as against the 2,44,270 cases reported during 2012, showing an increase of 26.7% (despite the fact that not all crimes against women are reported). The policy commitment to ensuring the safety, security and dignity of women NAVDISHA- National Thematic Workshop on Best Practices for Women and

Ministry of Women and Child Development and girls in public and private spaces was reaffirmed – including through the Twelfth Plan provisions, the Criminal Law (Amendment) Act, 2013 and the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013.

Ensuring women’s social, economic and political empowerment, fulfillment of their rights, promoting their participation and leadership requires comprehensive gender-responsive measures at different levels, including through legal, policy and institutional frameworks. The 73rd Constitutional Amendment Act has given a new dimension to the process of women’s empowerment, with women panchayat members emerging in many settings as change leaders. Now progressively, many states are earmarking 50% reservation for women in panchayati raj institutions. A major thrust for economic empowerment has been through the formation of thrift and credit based self-help groups (SHGs) formed by women – with states such as Andhra Pradesh demonstrating effective ways of making this a mass movement. Increased support for women SHGs in the National Rural Livelihood Mission and in MGNREGA with women having a share of 115.54 (53%) crore person days in 2013-14 have been positive developments. Successful linkages between SHGs and Micro-Finance institutions such as RMK, NABARD, SIDBI besides private microfinance institutions have helped in generating additional income, jobs and in creating small enterprises for women.18

➢ Indradhanush Plan

Objective of the programme

To achieve full immunization coverage for all children in the country by 2020. Background It has been reported that during the period between 2009 and 2013, the coverage of immunization in the country increased from 61% to 65%. This meant that there was an increase of only 1% immunization in each year during the last seven years, which is very less, considering the increase in population, every year. Also it is seen that there are certain diseases, which have become the main cause of deaths of a large number of children in the country, could be prevented by immunization. Mission Indradhanush was launched to speed up the process of immunization. The target of full coverage is set to be achieved by the year 2020.19

Diseases to be covered

The plan aims at providing immunization for seven diseases which can be prevented by vaccination:

1. Whooping cough
2. Hepatitis B
3. Diphtheria
4. Tetanus

18 http://www.affairscloud.com/modi-schemes-child-and-women-empowerment
19 ibid
5. Polio
6. Tuberculosis
7. Measles

Process Mission Indradhanush covers seven diseases like Indradhanush or Rainbow has seven colours. The programme will provide vaccination to children who are either not vaccinated at all or partially vaccinated against these seven diseases. These diseases are dangerous and affect the lives of many children but can be prevented by vaccination. The plan is to cover all children by 2020 and achieve full immunization. The programme will be implemented phase-wise, firstly covering those districts where half of the children are not vaccinated at all. Between January and June 2015, four special vaccination campaigns will be conducted under the mission. Around 201 districts will be covered in the first phase and 297 will be targeted in the second phase. Districts to be covered there are 201 high focus districts which have been identified in the country to be covered in the mission in the first phase. Of the majority of the districts in this first phase, around 82 districts are in the States of Bihar, Uttar Pradesh, Rajasthan and Madhya Pradesh. These four States have at least 25% of the children not vaccinated or partially vaccinated.

Support to Training and Employment Programme for Women (STEP)

The Ministry has been administering ‘Support to Training and Employment Programme for Women (STEP) Scheme’ since 1986-87 as a ‘Central Sector Scheme’. The STEP Scheme aims to provide skills that give employability to women and to provide competencies and skill that enable women to become self-employed/entrepreneurs. The Scheme is intended to benefit women who are in the age group of 16 years and above across the country. The grant under the Scheme is given to an institution/ organization including NGOs directly and not the States/ UTs. The assistance under STEP Scheme will be available in any sector for imparting skills related to employability and entrepreneurship, including but not limited to the Agriculture, Horticulture, Food Processing, Handlooms, Tailoring, Stitching, Embroidery, Zari etc, Handicrafts, Computer & IT enable services along with soft skills and skills for the work place such as spoken English, Gems & Jewellery, Travel & Tourism, Hospitality.

 ➢ Nari Shakti Puraskar

Every Year, Ministry of Women & Child Development celebrates International Women Day on 8th March. The significance of the International Women’s Day lies in our re-affirmation of improve the condition of women, especially those at the margins of our society and empower them to take rightful place in society.

Ministry of Women and Child Development has revised the guidelines for Women Awards for conferring on eminent women, organizations and institutions. These awards will be called “Nari Shakti Puruskar”. Now, from the year 2016, 20 Nari Shakti Purusksars shall be conferred every year. The awards will be conferred on 8th March on the occasion of International Women’s Day (IWD). The Award in each category shall carry a Certificate and a cash amount. The award would be given to eminent or outstanding Institutions or organizations and individuals.
Objectives:
In the last decade, there has been concerted effort by the Government to recognize and encourage women as reflected through a National Policy for Empowerment of Women in 2001. The issues related to women has gained utmost importance and focused attention. “Nari Shakti Puruskars” shall showcase the Government’s commitment towards women with the aim of strengthening their legitimate place in the society. It will also provide an opportunity to the current generation to understand the contribution of women in building of society and the nation.

“Nari Shakti Puruskars” would be conferred on eminent women and institutions rendering distinguished service to the cause of women especially belonging to the vulnerable and marginalized sections of the society. The recipients would be drawn from institutions and individuals. The Ministry of Women & Child Development (herein after referred to as “the Ministry) would invite nominations from the State Governments, Union Territory Administrations, concerned Central Ministries, Non-Governmental Organizations, Universities, Institutions, private and public sector undertakings (PSUs) working for empowerment of women.

Twenty Nari Shakti Puruskars shall be conferred every year. The recipients of the Puruskars shall be declared every year on 20th February and awards will be conferred on 8th March on the occasion of International Women’s Day (IWD). The Award in each category shall carry a Certificate and a cash amount. The award would be given to eminent or outstanding Institutions or organizations and individuals from any part of the country.20

RAJIV GANDHI NATIONAL CRECHE SCHEME FOR THE CHILDREN OF WORKING MOTHERS

This scheme has been revised for strengthening the existing programme components and thus making the services more effective in achieving the envisaged objectives. The revised scheme aims to make a significant impact on the Early Childhood Care Services for children up to 6 years of age in the country.

OBJECTIVES
(i) To provide day-care facilities for children (6 months to 6 years) of working mothers in the community.
(ii) To improve nutrition and health status of children.
(iii) To promote physical, cognitive, social and emotional development (Holistic Development) of children.
(iv) To educate and empower parents /caregivers for better childcare.

Services
The scheme will provide an integrated package of the following services:
(i) Daycare Facilities including Sleeping Facilities.
(ii) Early Stimulation for children below 3 years and Pre-school Education for 3 to 6 years old children.
(iii) Supplementary Nutrition (to be locally sourced)
(iv) Growth Monitoring.
(v) Health Check-up and Immunization.21

20 http://wcd.nic.in/schemes/nari-shakti-puraskar
21 http://wcd.nic.in/schemes/rajiv-gandhi-national-creche-scheme-children-working-mothers
Ujjawala

A Comprehensive Scheme for Prevention of Trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking for Commercial Sexual Exploitation

OBJECTIVE OF THE SCHEME

(i) To prevent trafficking of women and children for commercial sexual exploitation through social mobilization and involvement of local communities, awareness generation programmes, generate public discourse through workshops/seminars and such events and any other innovative activity.

(ii) To facilitate rescue of victims from the place of their exploitation and place them in safe custody.

(iii) To provide rehabilitation services both immediate and long-term to the victims by providing basic amenities/needs such as shelter, food, clothing, medical treatment including counselling, legal aid and guidance and vocational training.

(iv) To facilitate reintegration of the victims into the family and society at large.

(v) To facilitate repatriation of cross-border victims to their country of origin.

TARGET GROUP/BENEFICIARIES

- Women and children who are vulnerable to trafficking for commercial sexual exploitation.
- Women and children who are victims of trafficking for commercial sexual exploitation.

THE COMPONENTS OF SCHEME AND PATTERN OF ASSISTANCE

The Scheme shall have the following main components:

1. PREVENTION
2. RESCUE
3. REHABILITATION
4. RE-INTEGRATION
5. REPATRIATION

Sum Up

Women have achieved a lot in papers but lacks in practical. Women do have all the rights given by laws and they do have all the policies framed by government for the empowerment of women but still they are not provided the right to use their rights. This is the problem of a developed country when the rights given to you and the right of use your own rights are very different from each other and this problem is facing by women of India now a day. I would like to say that finding loopholes in law and the policies framed by the government for the ease of a citizen are very easy task to do but this is not the question of my paper. The thing I want to add is we do have a lengthy legislations for each and every crime and whenever the parliamentary committee feels in need of more laws they suggest us the new one far from our thoughts, it simply mean that the we have an effective democratic system in which we do add a new law whenever we want or amend the old one, if needed.

The power of women empowerment should not be the matter of Laws and Policies it should be implemented practically, then we could say women is really empowered. It should be implemented at our house level then at society level and then at community state and one day we would see the power of women in each and every woman of country. To give the power of each and every woman it is necessary that the feeding of moral values should be inculcated in children so that they can learn to respect women, in the same sense they respect their mother, sister and other relations. Moral values are lacking otherwise women are already empowered in Legal documents and Governmental Plans and Policies.

Narrative of Pain in Dalit and Consciousness of Marginality of the Selected Short Stories in “The Poisoned Bread” by Bandhumadhav and Yogiraj Waghmare’s “Explosion”

Morve Roshan K.

Abstract

The paper explores Dalit identity and literature with the selected stories of Dalit writer in Maharashtra. These writers present Dalit issues to understand the discrimination of castism in their narratives. For this paper, I have selected two short stories from the collection of Arjun Dangle. The objective of this study to understand the life of Dalit in Indian society through the analysis of Dalit short stories by Bandhumadhav (“The Poisoned Bread”) and Yogiraj Waghmare (“Explosion”). Therefore, my main intention is to define that Dalit short story is a type of new genre to understand Dalit suffering in Dalit literature. In addition, it also needs to seek queries to acquire about the knowledge of Dalit: (i) What is the condition of Dalit? (ii) What does the role of caste for being a marginalized? and (iii) What are the Dalit issues in short stories? Dalit writers have an aim to represent their identity in the world. However, applying to the theoretical methodology in relation to Dalit representation with the references of Dalit scholars and also make a point to the philosophy of Ambedkar. Finally, come to the conclusion of human rights of (education) and demands for equal status for all.

Keywords: Ambedkar philosophy; education; hierarchy; Dalit; marginality; poverty
Dalit literature is people's literature. It is liberation literature like black literature, the feminist literature and the communist - socialist literature. Each type of liberation literature has its own version of literature. Dalit literature is an integral part of Dalit culture (Bama and Vijayalakshmi 98).

Dalit study is a latest study, which aims to demonstrate not only what reality is but also how reality must be. The twentieth century Dalit literature represents the marginalized world, which have alive experiences and also relevant to the twenty - first century also. In Mumbai, Dalit Panther Movement (1927) founded by prominent figure Namdeo Dhasal and Pawar; then other leaders also actively participated in the revolution (Raja Dhale, Arun Kamble), and Dalit consciousness spread all over in India. Always, there is a need to change the social construction of caste, hierarchy and exploitation by upper caste people was/is substantially existed. In addition, these activists write it down their pain through the writing of autobiographies, poems, and short stories. Some writers become a prominent figure in literature as an autobiography writers - Baburao Bagul (Jehva Mi Jaat Chorli: 1963), Laxman Gaikwad (Uchlya: 1987), N. S. Suryavanchi (Things I Never Imagined: 1975), Daya Pawar's (Balute: 1978); poets – Namdeo Dhasal (“Golpitha”: 1973), Narayan Gangaram Survey (“Chhar Shabad” and “Aisa Ga Mi Brahma”: 1962), and short stories - Arjun Dangle (“Promotion”), Waman Hoval (“The Storeyed House”), Baburao Bagul (“Mother”) and Bhimrao Shirwale (“Livelihood”). Dalit literature exposes their social – cultural experiences in the world through their narrative forms and techniques, whereas the issues of marginalised section have been presented to the readers. Nevertheless, these scholars facilitate understanding the emergence of modern Dalit patterns and features with the number of scholars have debate on Dalit writing and their presentation, but the final aim to present a reality of Dalit issues, which are relevant to the post - independent society.

“The building of “Dait – Sahitya,” Dalit literature as the medium for the expression of their identity. It is necessary to give a voice of the dumb of the millennium” (Paswan, and Jaideva 32-33). In 1930s, the Dalit social protest was under the leadership of Ambedkar, who made the point of the entry to the Savarna temples and he tried to give equal status to Dalits through the imitation of Hindu lifestyle by adopting gods and rituals of the upper castes that is through the process of Sanskritization (Michael 95). For having the solution to this, Ambedkar’s philosophy adhered to create equality in the society. „As Namdeo Dhasal, one of the greatest poets of the 20th Century watches from the mixed scented lanes of Golpitha, Dalit literature is flowering into the 21st century mixed with blood, sweat, and anger, flowering into greatest poetry that this country is producing now.” (Prasad, and Gaijan 63).In Maharashtra, Karnataka, Uttar Pradesh, Madhya Pradesh, Bihar, Gujarat etc. Every state of India we find Dalits, who have been suffering for inequality and exploiting for their economies weaknesses (Morve 57). In addition, the world has been kept unaware about the real fact of Dalit life in the twenty - first century’s way of exploitation through various modes to make inequality in every sector of the society. To some extent, Dalits have some rights and reservations, though, the condition of Dalit is not in a position to fill the gaps of equality. Within the purpose of writing, the Dalit short stories represent discrimination, exploitation and exclusion constructed in Indian society. In the essay, Sharatchandra Muktibodh by entitled, “What is Dalit Literature?” He explains, Dalit literature is the literature produced by the Dalit consciousness and human freedom is the inspiration behind it. That is its implied value. The nature of this consists in a rebellion against the suppression and humiliation suffered by the Dalits - in the past, even at present – in the framework of the Varna (race) system. (270). He concludes his essay, original Dalit literature emerges when Dalit point of view through the real sense of the experience, which also deals with a deep and powerful
image of human life thirsty for freedom in the real sense. The objective of this study is to understand the life of Dalit in Maharashtrain society through Ambedkar and other scholar’s ideas to analyse Dalit short stories written by Bandhumadhav “The Poisoned Bread,” and Yogiraj Waghmare’s “Explosion.”

Bandhumadhav’s Dalit short story entitled, “The Poisoned Bread.” This short story portrays the picture of the oppression of castes as Dalit consciousness in their lives. “The identity of an individual is the shape of his or her self - perception of the world surrounding him or her basis of the religion, race, caste, class, economy - social status, cultural and certain belief system” (Morve 198). “The Poisoned Bread” is a story woven around the story of Mahadeva and old grandpa. Mahadeva complete higher education and lives with his family in the village. His grandpa is an old man and work as a labour the Patil’s farm for fulfilling his basic need to have some food to eat. They both come together and go to Patil’s house for asking some corn. The character, named, Bapu Patil, who is cruel and utters the words as disrespect to narrator’s grandpa. After uttering the very cruel words, insulting though grandpa (Yetalya) gives respect to him, with humble tone, he says “Why do you say Anna? I am your slave. I have come to you on purpose on hearing of the operations at your threshing floor. My lord is our bread-giver and we find it a privilege to beg for our corn, master. I am your begging Mahar and feel proud to be so” (Dangle 167-8). Moreover, the marginal position of powerless, and upper caste people think that they do not have any rights; due to their dependency as being helpless, they are going to exploit.

After giving a long speech of Patil of abusing, Mahadeva says, “So you think you can treat us like your footwear! But are we really like that? Aren’t we also made the same flesh and blood in our mother’s womb. Isn’t it logical then,” I ended rhetorically, “that basically there’s hardly any difference between us? (169). These words uttered by Mahadeva, who is a young and educated; Patil dislike this kind of attitude of Dalit boy as a result Patil refused to give food to them. “The major problem of Dalit is poverty super imposed by social discrimination. Dalit’s particularly Scheduled Castes were denied the right to property, right to education and right to bargaining for wages” (Paswan, and Jaideva 35). The dominant ideological system of Hindu tradition. The Dalits have been discriminated and divided society under a hierarchical system of caste. “Among sociologists, it is possible to discern a dominant ideological current that has bearing on the study of the Dalit Movement. There is a “liberal” trend among a group of scholars, who believe that it is the ancient Hindu reactionary traditions and the deep-rooted prejudice of the upper castes against Dalits that has led to the protest of the latter. Other scholars too have tried to link the emergence of the Dalit movement with the issue of relative deprivation, reference, groups, and social mobility” (Michael 93). Dr. Babasaheb Ambedkar, the father of Dalit Movement rejected the notion that caste system is God made. He, along with Mahatma Phule, started a political movement for the freedom and equality of Dalits. The purpose of this movement was to create a new space for Dalits (Prasad, and Gaijan 2).

However, all over India, the canonized Dalit writing and make us highlight their points and burning issues in the Indian caste society; on the other side, about the racial society, for being a marginal rest part of the world write their issues in their writing. Significantly, the marginal position of [dalit and black] weaker sections, becomes a core subject of the literature. Specially, the genre of short stories, give the contribution as a new genre and now-a-days very popular form for reading. In the context of the short story, „the short story, unlike the novel, does not give us narrative continuities, but rather instances. Dalit writers effectively use the condensed form of the short story to focus their final narrative instant on the subject‟ s dissolution.
concluding moment is essentially tragic. The „deaths” in the stories examined here do not reflect a celebration of the fragmented subject, but a mourning, a constructed act of remembrance of those who do not „make it” into the temples of modern progress” (Ramachandran 31). At the end of the story (“The Poisoned Bread”) grandpa died because of poison of bread, which he eats at night as rancid crumbs of bread mixed with dulli had been cooked, which was four days old stale and moldering pieces of bread cocked with dulli. As a result, the toxin must have caused his dysentery and at the end of the story he died. Grandpa lives for food and died because of food. The caste based society, untouchability, poverty and unwillingness make him weaker and periphery. Paswan, and Jaideva write, “Thus 90 percent of Dalit population is leading a life of misery and hunger. They are subordinated, and oppressed even after 50 years of independence not still being independent from the stigma and identity of untouchability, caste discrimination, humiliation, and subjugation. In education, Dalits still lag far behind the general population in terms of literacy. Statistics reveal their educational lag by the current literacy rates. According to 1991, census 62.52 percent of SCs remain illiterate. Many of them do not complete even their primary education. A report of union human resources development ministry says, nearly a third of Dalit children in the age group of 6 to 11 years do not get an opportunity to enroll in primary schools” (2004: 54).

Ambedkar’s ideal society should be based on (i) Liberty, (ii) Equality and (iii) Fraternity. So, Dr. Ambedkar's political philosophy is based on the recognition of the fact that man and man alone constitute the basis of all social relations (Rajasekhariah and Jayaraj 369). Dr. Ambedkar is a „great revolutionary philosopher as well as a great constitute maker of [for] India” (Singh 99). According to Ambedkar, the idea of social life, law has its own important, but he gave the highest place to fraternity. Law is secular, he told us, which anybody may break, while fraternity or religion is sacred which everybody must respect. Since people give more importance to fraternity (religion) than law, fraternity can provide good grounds for the protection of liberty, equality and social justice. The social and ethical philosophy of Ambedkar, thus, always aimed at engaging the mind and understanding of the depressed people to change their thoughts and old behavior - patterns and to lift their sight high in the direction of unity and emancipation through education and religion (Singh 99 - 100). This is significant to study, in these days, „there are number of atrocities against religious minorities and between various caste groups in India. There are many atrocities and social oppression are, mostly aimed at Dalits. The 2005 Annual 5 Report of the National crime Records Bureau (NCRB) under the Union Ministry of Home affairs states that a crime against Scheduled Caste communities is committed every 20 minutes in the country” (2008: 284).

“Explosion,” the short story written by Yogiraj Waghmare, the story is about Sheku and his troubled life for finding a job. He goes everywhere to find a job but fails to get it. His joblessness makes us point the condition of poor people, how they do not have any food to eat and unable to get the job in any sector. The factory at Dhoki, was the last option for getting the job, but he fails to achieve it. This story carries the contextual framework of social and political caste discrimination. Also, it seeks to challenge the intellectual and the interpretive hegemony as oppressive. However, Dalit is a marginal group, which is existing in the form of struggle and they are going to exploit by the upper group of people.

Shetiba’s (Sheku’s brother) „no” made everyone forlorn. It was three years now since he had passed the matriculation examination – and he hadn’t got a job yet. If not as a clerk, schoolteacher, talati or gramsevak, he would get a job as a peon, Sheku felt, and he spared no efforts, sent in applications by the dozen, but he didn’t spare no efforts, sent in applications by
the dozen but he didn’t get a job (Dangle 187). Dalits are facing the issues of unemployment and poverty. According to Ambedkar’s philosophy of education, he said, “Higher education, in my opinion, means that education, which can enable you to occupy the strategically important places in State administration. Brahmins had to face a lot of opposition and obstacles, but they are overcoming these and progressing ahead.” Also, he mentions, “I cannot forget, rather I am sad, that many people do not realize that the Caste system is existing in India for centuries because of inequality and a wide gulf of difference in education, and they have forgotten that it is likely to continue for some centuries to come. This gulf between the education of Brahmins and non-Brahmins will not end just by primary and secondary education. The difference in status between these can only be reduced by higher education. Some non-Brahmins must get highly educated and occupy the strategically important places, which has remained the monopoly of Brahmins since long. I think this is the duty of the State. If the Govt. cannot do it, institutions like “Maratha Mandir” must undertake this task” (Singh, 178).

The importance of education, it has a major impact on the human life, where people become a rational and have a sense of taking and thinking about a right decision. Without education, it is unable to understand the outside world where only the upper caste people occupy the highest post. In this short story, Shetiba has not got any job, after the more finding. His father is worried about him, and says about his condition in front of the sarpanchayat. The relevance of short story operates with remarkable contributions as poverty and unemployment of Dalit.

Not only in Maharashtra but also rest parts of states in India are having the educational problems in their academic life. In recent times, „Senthilkumar was the first to enter higher education not only from his family, but the entire Panniandi community. He belongs from Tamil Nadu, and was a PhD Scholar (Hyderabad University). He committed suicide in 2008. The death of Senthilkumar, research scholar, at the University of Hyderabad earlier this year is one more example of how, reservations notwithstanding, caste discrimination continues to afflict India's institutions of higher learning” (Senthilkumar Solidarity Committee 11). The suicide and educational discrimination rates exist in educational life still today. The similarity of the cases are caste, they both were Dalit and ends their life before starting their career, while somewhere economical - social – political construction of identity, as a result, some lose their faith and ends their life with the feeling of being discriminated. In the case of Rohit, he committed suicide on 17th January 2016, after suspended with his other four friends from the University of Hyderabad. Now-a-days, many other young scholars find discrimination in educational levels, for having equality in the society; we need to have a free institutional politics then only equality come to the weaker sections of the society. This study has an aim to demonstrate that protest of Dalits in their writing with the issues of analyzing through Ambedkar philosophy, according to him, caste history sustain for 3000 years, and it takes some years to fill the gaps in it. „The protests have shown, there is a category of Dalits who chose to resist their humiliation and social suppression without seeking any disguise or anonymity” (Guru 1880).

Shalini Ramachandran writes on Dalit, the article entitled, „“Poisoned Bread”: Protest in Dalit Short Stories,” published in (2004). „“Poisoned Bread” is a powerful body of literary expression and an important social document indicating the caste system in India” (Ramachandran 29). As Arjun Dangle, a former Dalit Panther, asserts, “Dalit literature is not simply literature. Although today, Dalit literature is associated with a movement to bring about change” (29). Significantly, with the same concern of Dalit literature, Arjun Dangle also mentions:

If we examine literature in the light of social change, we note that it is not the one and only medium to bring about that change . . . It is inevitable that values of life are spread through
literature, but if one does not have a correct estimate of this medium, one cannot use it effectively. It is an illusion to believe that literature alone can create a revolution. To bring about a revolution, one should have the necessary philosophy and a plan of action, and a group to implement them (Ramachandran 29).

“The Poisoned Bread” reflects in the study of many of the theoretical and philosophical concerns of the Dalit Panther movement: the tremendous value of literacy and education, along with recognition of their limitations as agents of social change; strategies of, relating to or confronting Hindu society; and the difficult terrain that lies ahead in the fight for political and social equality (Ramachandran 30). In addition, in the book by Sukhdeo Thorat, entitled, *Dalits in India: Search for a Common Destiny*, (2004) in this book, chapter number nine, “Rural Poverty Magnitude and Change,” this chapter assess the Scheduled Castes with respect to poverty in the rural areas. Specifically, the chapter comes to conclude that for centuries, educational deprivation among SCs and the social inequalities they are subjected are largely attributed to cumulative historical and socio-economic and structural deprivations. About the education, according to the collected data, he says, educational attainment figures showed that the stock of educated population for SCs and non-SCs/STs was irrepressibly poor.

The article 35 of the Constitution, passed “the protection of Civil Rights Act, 1955;” besides, the Constitution provides certain educational facilities under Article 15 (4) and 46, reservations in the employment under Articles 16 (4) and 335, and reservations in the central and state legislatures under Articles 330 (1) and 332 (1) for the amelioration of the socio-economic condition of the Dalits (Kshirasagara 1). Though, there are rights in the side of Dalit, because of caste politics Dalit are still in the same position, which they had. Transcribe by Changdeo Khairmoda a translated by Rameshchandra Sirkar, “Dr. Ambdekar's Speech at Mahad Rameshchandra Sirkar.” Ambedkar says, “a similar system of class existed in the France of 1789: the difference was that it was a society of three castes. Like the Hindu society, the French has a class of Brahmins and another of Kshatriyas. But instead of three castes of Vaishya, Shudra and Atishudra, there was one class that comprehended these. The important thing is that the caste or class system was also to be found in the French social system. There is great similarity between the French National Assembly that met on 5 May, 1789 at Versailles and our meeting today” (260). The linkage of globalization, in the context of French to India, Ambedkar put the issue of hierarchy and conducted meetings to make aware of all.

“The inequality of education between Eastern and Western Maharashtra on the one hand and Central Maharashtra on the other. The inequality between them is marked; education everyone must have” (Ambedkar 161). „Discrimination is a defining feature of higher education in Indian society today. S. Deshpande (2008) claims that Dalit students are usually underestimated by Indian universities, and are often described „as inferior or less significant by educators and students alike,” the majority of whom are high caste” (Ovichegan 51). „Untouchability exists in some old and even new forms today. Dalit has played an instrumental role in eradicating injustice and exploitation. In spite of many hurdles and agony they face, they continue to raise their voice against discrimination, thus paving a path towards a new era of justice and conscious human existence” (Paswan, and Jaideva 58). Therefore, there is a need for revolution and change the tradition of exploitation. Therefore, they are writing their short stories in twenty-first century also to express their pain in the literary world. This research has national and international significance to understand Ambedkar philosophy of education because in the world, there are many weaker sections of the world, who are far from having the education equality. In Indian context, there is need to demand for the secular, and caste free Indian world. However, the
constitutionally, for being a role model, India has an aim to end the society disparity of the casteless and classless society.

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COMMUNITY BASED REHABILITATION AND AMBEDKAR’S CONTRIBUTION

Reena Rai*

Abstract
This paper is based on the Ambedkar’s contribution for Rehabilitation of disabled persons through an analysis of several of their exclusionary dimensions. It discusses the humanistic philosophy of Ambedkar. The study finds as a specific vulnerable group, the disabled population which is totally not free from any kind of deprivation. The emphasis is on disabled people’s self dependency and marginalisation, which are attributed to factors such as imposed educational barriers, restricted social roles, inadequate regular income, exclusion from labour market and from the social domains of everyday life, and from the capability to exercise economic choice. It discusses the gender dimension too, namely the exclusion of the disabled persons and finally the paper calls for the recognition of the problem of disabled people’s exclusion in the light of Ambedkar’s humanism and for social work intervention to solve these problems through a community based inclusive care strategy.

The contribution of Dr. Ambedkar in the building of modern India will long be remembered. His work as one of the prime architects of our Constitution, the bedrock upon which the Indian nation rests, is of lasting importance. The work of Dr. Ambedkar was a source of inspiration not only to his own generation but the generations which have followed. Dr. Ambedkar’s life was a relentless struggle in the cause of the downtrodden. His sustained efforts and indomitable spirit have left their imprint on history and continue to inspire us in our present day endeavours to secure for the weaker sections their rightful place in society.

The aim of community-based rehabilitation (CBR) is to help people with disabilities, by establishing community-based programs for social integration, equalization of opportunities, and rehabilitation programs for the disabled.

Introduction
Ambedkar’s interpretation of caste system with regards to its exclusionary character and consequences has important lessons, for various contemporary efforts to develop inclusive policies not only for groups suffering from the institution of caste and untouchability but also for groups suffering from discrimination associated with ethnicity, religion, gender and other forms of exclusion. It recognises that group-based exclusion essentially generates outcomes which are detrimental for the excluded group. This paper deals with realities of social exclusion among disabled in contemporary India, seeks solutions by critically analysing the same in the light of Ambedkar’s humanistic philosophy, with special sign.

Recommendations to develop guidelines on community-based rehabilitation (CBR) were made during the International Consultation to Review Community-based Rehabilitation which was held in Helsinki, Finland in 2003. WHO; the International Labour Organization; the United Nations Educational, Scientific and Cultural Organization; and the International Disability and Development Consortium – notably CBM, Handicap International, the Italian Association Amici di Raoul Follereau, Light for the World, the Norwegian Association of Disabled and Sightsavers – have worked closely together to develop the Community-based rehabilitation guidelines. More than 180 individuals and representatives of nearly 300 organizations, mostly from low-income and middle-income countries around the world, have been involved in their development. The

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Community-based rehabilitation guidelines: Provide guidance on how to develop and strengthen CBR programmes; Promote CBR as a strategy for community-based development involving people with disabilities; Support stakeholders to meet the basic needs and enhance the quality of life of people with disabilities and their families; Encourage the empowerment of people with disabilities and their families.

Community mobilization

Community mobilization is the process of bringing together as many stakeholders as possible to raise people's awareness of and demand for a particular programme, to assist in the delivery of resources and services, and to strengthen community participation for sustainability and self-reliance. A lot can be achieved when people from different parts of the community share a common goal and actively participate in both identifying needs and being part of the solution. Community mobilization helps to empower communities and enable them to initiate and control their own development.

Little progress will be made towards mainstreaming disability until community support is built up and the different sectors of society become actively involved in the process of change. CBR programmes can use community mobilization to bring together stakeholders in the community, e.g. people with disabilities, family members, self-help groups, disabled people's organizations, community members, local authorities, local leaders, decision- and policy-makers, to address barriers within the community and ensure the successful inclusion of people with disabilities in their communities with equal rights and opportunities.

This element focuses on how CBR programmes can bring people together to act and bring about change in the communities in which they operate.

Preamble

Empowerment is the final component of the community-based rehabilitation (CBR) matrix and is a cross-cutting theme. While the first four components of the matrix relate to key development sectors (i.e. health, education, livelihood, and social sectors), the empowerment component focuses on the importance of empowering people with disabilities, their family members and communities to facilitate the mainstreaming of disability across each sector and to ensure that everybody is able to access their rights and entitlements.

The word empowerment has different meanings in different contexts and is not easily translated into all languages. Simple descriptions of empowerment include: having a say and being listened to, self-power, own decision-making, having control or gaining further control, being free, independence, being capable of fighting for one's rights, and being recognized and respected as equal citizens and human beings with a contribution to make.

Many CBR programmes have focused on the medical model, i.e. on the provision of rehabilitation to people with disabilities without asking for anything in return. While this has resulted in positive changes for many people with disabilities, it has also promoted a dependency model – a mindset of giver and receiver. Empowerment begins to happen when individuals or groups of people recognize that they can change their situation, and begin to do so. It is a process that involves things like awareness and capacity-building leading to greater participation, to greater decision-making power and control, and to action for change.
People with disabilities, their family members and communities are central to CBR. These guidelines encourage and promote a move away from the traditional model of CBR to a community-based inclusive development model. The starting point of any CBR programme should be to facilitate the empowerment of disabled people and their families and communities as this will lead to achievement of goals, outcomes and sustainability.

People with disabilities and their family members make their own decisions and take responsibility for changing their lives and improving their communities.

Desirable outcomes

- People with disabilities are able to make informed choices and decisions.
- People with disabilities are active participants and contributors in their families and communities.
- Barriers in the community are removed and people with disabilities are accepted as people with potential.
- People with disabilities and their families are able to access development benefits and services in their communities.
- People with disabilities and their family members come together, form their own groups and organizations, and work towards addressing their common problems.

Empowerment and motivation

Empowerment is a complex process; it is not something that happens immediately, or that can be given to someone. Change must start with people with disabilities shifting their mindset from being passive receivers to active contributors. This shift in thinking is important for overcoming the attitudinal, institutional and physical barriers that may be present in the community. CBR programmes can facilitate this process by e.g. raising awareness, providing information, building capacity, and encouraging participation, which can lead to greater control and decision-making. All these components are mentioned throughout these CBR guidelines.

Political participation

A narrow definition of politics refers to the activities of governments, politicians, or political parties. A broader definition includes the interrelationships between people – between men and women, parents and children, people with and without disabilities – and the operation of power at every level of human interaction.

Political participation includes a broad range of activities through which people develop and express their opinions on the world and how it is governed, and try to take part in and shape the decisions that affect their lives. These activities range from developing thinking about disability or other social issues at the individual or family level, joining disabled people's organizations or other groups and organizations, and campaigning at the local, regional or national level, to the process of formal politics, such as voting, joining a political party, or standing for elections.

Ordinary people can participate in politics, and every individual has the right to participate, including people with disabilities. The Convention on the Rights of Persons with Disabilities,
Article 29 on participation in political and public life, mandates that “States Parties shall guarantee to persons with disabilities political rights and the opportunity to enjoy them on an equal basis with others”.

People with disabilities face many barriers to political participation, and many choose not to participate in politics because the issues that concern them are often ignored and/or they feel they have limited power to influence change and decision-making. Promoting political participation for people with disabilities is an important part of the empowerment process. Until more people with disabilities participate, their voices will not be heard and their right to equity and access to the health, education, livelihood, and social sectors will be restricted.

**Government**

A practical understanding of how the government works, e.g. knowledge about political structures and processes, knowing how power flows through them, and an understanding of how to influence them can be useful for advocacy to build alliances and influence change. There are generally three branches to government: the legislative branch (i.e. parliament/assembly), the executive branch (i.e. government and civil service), and the judicial branch (i.e. the courts). Countries are divided into administrative areas and there are different levels of government, e.g. at local, district, regional and national levels. At each level these branches may have democratically elected legislative bodies who pass laws. The legislative branch is elected by local people. At the most local level, this may be the village council, then the district or regional assembly, and then the national assembly/parliament.

**Political quotas**

To ensure political representation, many countries have reserved a percentage of seats on elected bodies at the local, regional and national levels and/or a percentage of government jobs for marginalized groups, e.g. women, ethnic minorities, people with disabilities. These are referred to as “quotas”, “affirmative action” or “positive discrimination”.

**Social protection**

Social protection measures are intended to provide a safety net to protect people against poverty and loss or lack of income through illness, disability or old age.

In high-income countries, a majority of people have social protection in the form of social welfare or a pension, whether from the State or a private scheme or both. The majority also have access to health care, which is funded by taxes or insurance premiums. In these countries, if people cannot work they are prevented from falling into poverty by unemployment benefits, disability allowances and other forms of assistance. For people who become disabled as a result of an accident at work, or illness, social protection measures may include compensation, income maintenance and the cost of care. People with disabilities may receive various forms of financial assistance, such as mobility allowances or incapacity benefits. In these countries, social protection measures are designed to guarantee access to goods and services that are essential for a life with dignity.

The situation in low-income countries varies greatly depending on the strength of the economy and government resources, but in general very few people have social protection. Those who
have wage employment in the formal economy may have pensions and other forms of social protection, but the great majority often struggle for survival in the informal economy where there is no formal protection against loss of income in old age, or through illness or disability. Public health care may be inadequate and private health care unaffordable for poor people. People with disabilities may be unable to afford the most basic aids and appliances that would enable them to live more dignified lives.

Most people, both disabled and nondisabled, in low-income countries therefore rely on informal systems of social protection based on the family and local community. For people with disabilities who cannot work much owing to the severity of their impairments, social security is the only option.

The Convention on the Rights of Persons with Disabilities requires States to recognize the right of persons with disabilities to social protection and to the enjoyment of that right without discrimination on the basis of disability (Article 28). It spells out what is required to enable people with disabilities to enjoy this right including: access to food, clothing, clean water, affordable services, devices and other assistance for disability-related needs, social protection and poverty reduction programmes, adequate training, counseling, financial assistance and respite care, public housing programmes, and retirement benefits and programmes.

Social protection schemes aim at ensuring that individuals covered by such schemes enjoy a minimum standard of living. Social protection schemes can be broadly divided into official (government and large organizations) and informal (arrangements made in the community).

**Poverty alleviation schemes do not guarantee employment**

The Indian “People with Disabilities Act” commits state governments to a reservation of not less than 3% of people with disabilities in all poverty alleviation schemes. However, the inclusion of people with disabilities in such schemes is generally very low. In 2005, India passed the National Rural Employment Guarantee Scheme Act (NREGS) which entitles every rural household to 100 days of guaranteed employment at the legal minimum wage or else an allowance if work is not provided within 15 days of registration. This law, through its guarantee of wage employment, seeks to safeguard the “right to work” enshrined in the Constitution, which itself is seen as pivotal for the realization of the “right to food”.

However, the Act contains no reference to the 3% reservation for people with disabilities committed to under the People with Disabilities Act. Studies have found that in implementing NREGS there is heavy discrimination on the grounds of caste, gender and disability.

**Social assistance schemes**

Social assistance measures are basic relief given to those who cannot earn a living in the open market and include unemployment assistance, disability benefits and pensions. As with social security measures, social assistance is provided in high-income countries, but rarely in low-income countries. Similarly, the extra costs of being disabled (the costs of carers, transport, adaptations to accommodation, etc.) may be met under social assistance measures in high-income countries, but seldom in low-income countries.
Some very poor countries give no direct assistance to people with disabilities. Others make cash transfers to certain categories of people with disabilities, but at a purely symbolic level. On the other hand, countries with a stronger formal economy and regular tax base may provide enough for a family to survive on. The challenges of operating such schemes in low-income countries include the following.

- Disability statistics for low-income countries are often unreliable, but most governments which give such assistance use a figure of 1% or less - well below the actual number of persons with disabilities.
- The amount of benefit may be less than the cost of travelling to receive it.
- Many poor people with disabilities living in remote rural areas do not know about these schemes, or may have no access to the benefits offered.

**The disabled and the constitution**

The Constitution of India applies uniformly to every legal citizen of India, whether they are healthy or disabled in any way (physically or mentally)
Under the Constitution the disabled have been guaranteed the following fundamental rights:

1. The Constitution secures to the citizens including the disabled, a right of justice, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and for the promotion of fraternity.
2. Article 15(1) enjoins on the Government not to discriminate against any citizen of India (including disabled) on the ground of religion, race, caste, sex or place of birth.
3. Article 15 (2) States that no citizen (including the disabled) shall be subjected to any disability, liability, restriction or condition on any of the above grounds in the matter of their access to shops, public restaurants, hotels and places of public entertainment or in the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of government funds or dedicated to the use of the general public. Women and children and those belonging to any socially and educationally backward classes or the Scheduled Castes & Tribes can be given the benefit of special laws or special provisions made by the State.
4. There shall be equality of opportunity for all citizens (including the disabled) in matters relating to employment or appointment to any office under the State.
5. No person including the disabled irrespective of his belonging can be treated as an untouchable. It would be an offence punishable in accordance with law as provided by Article 17 of the Constitution.
6. Every person including the disabled has his life and liberty guaranteed under Article 21 of the Constitution.
7. There can be no traffic in human beings (including the disabled), and beggar and other forms of forced labour is prohibited and the same is made punishable in accordance with law (Article 23).
8. Article 24 prohibits employment of children (including the disabled) below the age of 14 years to work in any factory or mine or to be engaged in any other hazardous employment. Even a private contractor acting for the Government cannot engage children below 14 years of age in such employment.
9. Article 25 guarantees to every citizen (including the disabled) the right to freedom of religion. Every disabled person (like the non-disabled) has the freedom of conscience to practice and propagate his religion subject to proper order, morality and health.
10. No disabled person can be compelled to pay any taxes for the promotion and maintenance of any particular religion or religious group.

11. No Disabled person will be deprived of the right to the language, script or culture which he has or to which he belongs.

12. Every disabled person can move the Supreme Court of India to enforce his fundamental rights and the rights to move the Supreme Court is itself guaranteed by Article 32.

13. No disabled person owning property (like the non-disabled) can be deprived of his property except by authority of law though right to property is not a fundamental right. Any unauthorized deprivation of property can be challenged by suit and for relief by way of damages.

14. Every disabled person (like the non-disabled) on attainment of 18 years of age becomes eligible for inclusion of his name in the general electoral roll for the territorial constituency to which he belongs.

**Education Law for the Disabled**

- The right to education is available to all citizens including the disabled. Article 29(2) of the Constitution provides that no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on the ground of religion, race, caste or language.

- Article 45 of the Constitution directs the State to provide free and compulsory education for all children (including the disabled) until they attain the age of 14 years. No child can be denied admission into any education institution maintained by the State or receiving aid out of State funds on the ground of religion, race, caste or language.

**Health Laws**

- Article 47 of the constitution imposes on the Government a primary duty to raise the level of nutrition and standard of living of its people and make improvements in public health - particularly to bring about prohibition of the consumption of intoxicating drinks and drugs which are injurious to one’s health except for medicinal purposes.

- The health laws of India have many provisions for the disabled. Some of the Acts which make provision for health of the citizens including the disabled may be seen in the Mental Health Act, 1987.

**Family Laws**

Various laws relating to the marriage enacted by the Government for DIFFERENT communities apply equally to the disabled. In most of these Acts it has been provided that the following circumstances will disable a person from undertaking a marriage. These are:

- Where either party is an idiot or lunatic,
- Where one party is unable to give a valid consent due to unsoundness of mind or is suffering from a mental disorder of such a kind and extent as to be unfit for ‘marriage for procreation of children’
- Where the parties are within the degree of prohibited relationship or are sapindas of each other unless permitted by custom or usage.
- Where either party has a living spouse

The rights and duties of the parties to a marriage whether in respect of disabled or non-disabled persons are governed by the specific provisions contained in different marriage Acts, such as the
Hindu Marriage Act, 1955, the Christian Marriage Act, 1872 and the Parsi Marriage and Divorce Act, 1935. Other marriage Acts which exist include; the Special Marriage Act, 1954 (for spouses of differing religions) and the Foreign Marriage Act, 1959 (for marriage outside India). The Child Marriage Restraint Act, 1929 as amended in 1978 to prevent the solemnization of child marriages also applies to the disabled. A Disabled person cannot act as a guardian of a minor under the Guardian and Wards Act, 1890 if the disability is of such a degree that one cannot act as a guardian of the minor. A similar position is taken by the Hindu Minority and Guardianship Act, 1956, as also under the Muslim Law.

Succession Laws for the Disabled

Under the Hindu Succession Act, 1956 which applies to Hindus it has been specifically provided that physical disability or physical deformity would not disentitle a person from inheriting ancestral property. Similarly, in the Indian Succession Act, 1925 which applies in the case of intestate and testamentary succession, there is no provision which deprives the disabled from inheriting an ancestral property. The position with regard to Parsis and the Muslims is the same. In fact a disabled person can also dispose his property by writing a ‘will’ provided he understands the import and consequence of writing a will at the time when a will is written. For example, a person of unsound mind can make a Will during periods of sanity. Even blind persons or those who are deaf and dumb can make their Wills if they understand the import and consequence of doing it.

Labour Laws for the Disabled

The rights of the disabled have not been spelt out so well in the labour legislations but provisions which cater to the disabled in their relationship with the employer are contained in delegated legislations such as rules, regulations and standing orders.

Judicial procedures for the disabled

Under the Designs Act, 1911 which deals with the law relating to the protection of designs any person having jurisdiction in respect of the property of a disabled person (who is incapable of making any statement or doing anything required to be done under this Act) may be appointed by the Court under Section 74, to make such statement or do such thing in the name and on behalf of the person subject to the disability. The disability may be lunacy or other disability.

Income Tax Concessions

Relief for Handicapped

- **Section 80 DD**: Section 80 DD provides for a deduction in respect of the expenditure incurred by an individual or Hindu Undivided Family resident in India on the medical treatment (including nursing) training and rehabilitation etc. of handicapped dependants. For officiating the increased cost of such maintenance, the limit of the deduction has been raised from Rs.12000/- to Rs.20000/-.
- **Section 80 V**: A new section 80V has been introduced to ensure that the parent in whose hands income of a permanently disabled minor has been clubbed under Section 64, is allowed to claim a deduction upto Rs.20000/- in terms of Section 80 V.
• **Section 88B:** This section provides for an additional rebate from the net tax payable by a resident individual who has attained the age of 65 years. It has been amended to increase the rebate from 10% to 20% in the cases where the gross total income does not exceed Rs.75000/- (as against a limit of Rs.50000/- specified earlier).

**The persons with disabilities (PWD) (equal opportunities, protection of rights and full participation) act, 1995**

“The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995” had come into enforcement on February 7, 1996. It is a significant step which ensures equal opportunities for the people with disabilities and their full participation in the nation building. The Act provides for both the preventive and promotional aspects of rehabilitation like education, employment and vocational training, reservation, research and manpower development, creation of barrier-free environment, rehabilitation of persons with disability, unemployment allowance for the disabled, special insurance scheme for the disabled employees and establishment of homes for persons with severe disability etc.

**Conclusion**

The acceptance of the constitution on the January 26, 1950 is no less a tribute to the trials and tribulations undergone by Baba Saheb Dr. Bhim Rao Ambedkar, who dedicated, with determination, his all to treat the ailing India for a healthy and rejuvenated life of endless embarkment into the future. His motto of struggle for the right and not against anything definitely saved India from more possible turmoil’s. His inducements and indictments will always keep the unprivileged inspiring and the atrocious deterred. The posthumous award of “Bharat Ratna” to him was really deserved. But, no amounts of awards or laurels can match his personality, pursuits and performances. The extent of his achievements has definitely secured for him a unique and fluorescent place for him in the annals of history. The world will remember him as a messiah and as a man of destiny, who designed and defined the destiny of a nation and a people.

The Constitution of India, to the framing of which he contributed so much and every page of which has his imprint, truly reflects the hopes and aspirations of our people. It is indeed a tribute to his sagacity, wisdom and legal acumen that the basic philosophy and ideals enshrined in the Constitution of India have withstood the test of time and helped in preserving the unity, integrity and democratic fabric of the country.

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Dr.B.R.Ambedkar-The modern disciple of Lord Buddha’s Ideals

Y.S.Kiran kumar*

“Imagination is more important than knowledge. For knowledge is limited, where as imagination embraces the entire world, stimulating progress, giving birth to evolution.”

Introduction

Buddhism and Social welfare

Lord Buddha was first philosopher in the world, who laid down the theory of humanism. and self respect moral values are gift of Buddhism we have observe world history in angle of humanism it cannot be possible ignore the era of Buddhism. If we observed existence of Buddhism and Dhamma, Dr.B.R.Amedkar was the true disciple of Lord Buddha to envisage on the principles of Humanism, the environment and ideology of Hinduism was stand on inequality which is base on discrimination of language, gender, religion, colour, race, caste etc. These were existing in Varnashram. Its spared out theory of morality. This theory violates fundamental right the same pro-habited education, developmental, social, justice and equality for lower caste and untouchable female affected long-long duration they were not a part of development not a part of humanism, not a part of political system all our system neglect and ignorance of that elements firstly Buddhism discussed on existence of Human being and injustice and prevalent inequality. Buddhism concrete on development equality of Human being, fraternity it is the central idea of Buddhism not interested to spend his time find out God, Aatma, Spiritual think and Magic are not include in scope of Buddhism. Today B.R.Ambedkar-The Buddha Incarnate-The Father of Indian Constitution- we enjoy fundamental rights, democracy in welfare state. The principles of Buddhism “Bahujan Hitay Bahujan Sukhay” “ Bhav tu sabb Mangalm” Theses are basic principles of welfare state. Samrat Ashoka accept Buddhism he worked like machine and try to spread out Buddhism in all world.

The empire of Samrat Ashoka administrate on base of welfare state. He open welfare state and shelter to passerby and thereafter huge number of programme were started in his empire administration he provided services for his civilian therefore due to this mercy honour people are awarded Devanpriya. Samrat Ashoka, Kanishka, Harshwardhana there are also accept the theory of Buddhism and form the government on base of welfare state if we try to understand the concept of welfare state. we must be observe era of Samrat Ashoka, Samrat Kanishka and Harshwardhana. Buddhism promote peaceful environment in its ethics. Peaceful environment. This is the primary objective of united nation is based on Buddhism. In the modern democratic system we observe the social welfare practices by government. In the all over world, we observe that every country, every nation and society’s first and last aim and achievement is social welfare, its fundamental duty of modern government, to maintain peace, equality, justice, unity, sovereignty, security, humanism it is the key factors of the democratic state and same related to the Buddhist philosophy as well as to the social welfare so above factor are remarkable for the modern social system.

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According to me the theory of Buddhism is based on peaceful environment and humanism so without this philosophy we cannot achieve the goals of welfare state.

**Compassion**
**Knowledge**
**Character Kindness**
**Brotherhood**

Today we cannot even think about the existence of the society without organizations. They manage the economy and in the broader sense the society. Each organization has its own set of objectives. In-order to function effectively each organization must engage in a principal function which could be further sub divided in to its smaller components.

An organization is a collection of people working together to achieve a common target another useful concept views an organization as a system of inputs, process and outputs. Although there are many inputs to organizations, people are the basic building block of all organizations, and social relationships are the cohesive bonds that tie them together. Managing an organization is ultimately nothing but getting things done through employees. Hence, more humanistic and pragmatic ways of organizational management which excel in managerial competencies are needed to sustain in this modern turbulent environment. Buddhism offers an interesting and a very pragmatic perspective on the proper practice of management in organizations. This paper attempts to explain the perspective of Buddhism that has on managerial activities in modern organizations. Management thinkers argued that management assumptions act as fences, keeping some things in and other things out of our awareness. Thus, one purpose of this paper is to breakdown some of those fences. Therefore, this is primarily sociological in nature. But attention is also given towards the philosophy and phenomenology in Buddhism.

The paper explores the relationship of current management practices in organizations in the areas of organizational management including interpersonal relations, ethical behavior, emotional intelligence, team building, communication, leadership, conflict management, personal development, democratic governance, group harmony, goal setting, performance management, knowledge management with variety of Buddhist perspectives. Those Buddhist perspectives include, the belief in no-self, five precepts, eightfold path, mindfulness and self-discipline, collectivistic view of team building, value of self-sacrifices for the common good, mutual respect, seven reconciliation rules and four bases of sympathy. Finally, the paper suggests that Buddhist perspectives are effective to be applied in organizational management and those perspectives have more universal application which could improve the organizational productivity as the end result. The paper recommends the modern managers to be mindful, compassionate and flexible, open minded, and recognize that nothing is permanent.

The concept of welfare is very important think for the society without social welfare development & growth not possible to the society. So social welfare it is the unique responsibility of government, of any country. It is the remarkable objective of the society. Social welfare is the essential part of the society and state, in shortly welfare concept giving the opportunity to the common people of the society to survive their life in friendly environment. So it is very important for us to find out the origin of the concept of social welfare.

**Buddhism is a philosophy. It is not a religion and its principles have a profound benefit in**

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management practices.
Regardless of the exact number, it is fair to say that a sizable number of individuals in the world are influenced by the teachings of the Buddha. Buddhist belief influences management practices that a wider application of the principles may be Organizational Management is one of the exciting themes in modern economies nowadays.
An organization is a collection of people working together towards a common target. The basic building block of any organization is its people; employees. Managing an organization is ultimately getting things done through employees. Hence, more humanistic and pragmatic ways of organizational management which excel in managerial competencies are needed to sustain in this modern turbulent environment. It could be seen that Buddhist ‘Sanga Communities’ were organizations which excelled in managerial skills. Buddhism offers a pragmatic and an interesting perspective on the proper application of modern organizational management practices.
This conceptual paper is done with the objective of exploring the implications of Buddhist perspectives such as moderation, impermanency, the belief in no-self, five precepts, eightfold path, mindfulness and self-discipline, collectivistic view of team building, value of self-sacrifices for the common good, mutual respect, seven reconciliation rules and four bases of sympathy could manifest themselves in a number of different aspects of modern organizational Management, beneficial to management practitioners, regardless of religious orientation.
This paper explores the application of those Buddhist concepts and practices in areas of organizational management including interpersonal relations, ethical behavior, emotional intelligence, team building, communication, leadership, conflict management, personal development, good governance, group harmony, goal setting, performance management, knowledge management, and in broader sense managing people at work.
The paper suggests that Buddhist concepts and practices are effective to be applied in organizational management and that those concepts and practices have more universal application which could improve the organizational productivity.25

The objective of this study is to descriptively analyze the need of Buddhist Philosophy practice by the management for the higher productivity in any organization, Dr.B.R.Ambedkar welfare values based on Buddhism for removing inequality in Indian society.

Basic Buddhist Concepts
The teachings of the Buddha are referred to as the Dharma. The Dharma begins with the "four noble truths". They are; all life is suffering, suffering is caused by desire, suffering could be ended and the end of it is "Nirvana", and Nirvana is achieved through the "eight fold path". According to the Buddhist philosophy, to achieve Nirvana one must have the proper morality, wisdom, and the mental discipline. The eight fold path includes; right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This is represented as a wheel. In simple terms the way to Nirvana consists of; proper thinking, causing no harm to others, not overindulging, not having wrong thoughts and intentions, being mindful and practicing meditation. The five precepts are; refrained five precepts in Buddhism provide the foundation for the route to Nirvana from destroying life, refrain from stealing, refrain from sexual misconducts, refrain from false speech, and refrain from

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intoxication.

The Buddha preached:  
"All the great rivers on reaching the ocean lose their former names and identities and are reckoned as the ocean."

This philosophy of Buddhism helps employees to see that they are interconnected to a larger system of the workplace. They should be ready to sacrifice for effective team functioning. The importance of employees' individual sacrifices for the benefit of the group promotes effective teamwork. The Buddhist concept of self-sacrifice for the common good is a contributing factor to the success of teamwork and finally in achieving the common goal of the organization. Once the Buddha expounded:  
"Whoever offers sacrifices, or whoever gets others to do so, all those are following a course of merit benefiting many others."

Similar to the above-mentioned collectivistic view the group harmony is a central feature of the Buddhist philosophy. The western management concepts emphasize that organizations need an optimum level of conflicts in the organization to achieve higher productivity. Those conflicts are known as 'functional conflicts' which will improve the productivity. But the Buddha disagreed with this belief and preached:  
"Many don't know that we are here in this word to live in harmony. Those who know this do not fight against each other."

Harmony is created in the workplace when organizational team members share a common goal/sand a common set of values. It begins with trust. It is enhanced through non-judgmental attitude towards others. The Buddha said:  
"The wise do not judge others, not their words or deeds or what they have or have not done."

The Buddhist 'Sanga Communities' were organizations which excelled in managerial skills. They were one good team based on "six harmonies". The guiding ideology of Buddhism for building strong teams is the "six harmonies" which is the monastic code of conduct in managing the "Sanga team". "Six harmonies" include: body harmony, mouth harmony, spirit harmony, discipline harmony, interest harmony, and the opinion harmony. Today organizations need to be enhancing their national and international competitiveness to obtain sustainable competitive advantages. For that modern organizations must create very sound and efficient business teams. "Six harmonies" concept in Buddhism provides a very pragmatic and humanistic way of building business teams. Building an effective team in the workplace is not an easy task because of various practical problems. First, team members may lack the spirit of cooperation. Some people may care about others. Second, there are many problems in training team members. Many organizations still do not use team-based training methods. How can an organization create a good working team? The "six harmonies" theory in Buddhism provides a lot of useful lessons about corporate team building. The first element of "six harmonies" is the body harmony. It is to ask the public to live together, be clean, and live in harmony, no kicking, punching and other barbaric acts. In behavior help each other, respect and tolerance, care for each other and equality.

"Wise only contemplate their own words and deeds".

26(Charles, 2009)  
27(Zhenqun, 2010)
Once the Buddha said: "Without discipline inspirational wisdom is like castles in air". Thus, discipline is the stamina of the person and finally the organization. Discipline harmony is about following the accepted and desirable behavior; both in and out form the work place. Today organizations must develop and retain self-disciplined employees who can give the maximum individual contribution to organizational success. self-disciplined person accepts the rule, respects the rule, observe the rule and be dependable and interest in following rules and organizational standards. According to discipline harmony in Buddhism, "discipline fellow" keeps common system and statues under the common organizational framework, common code of conduct and guidelines. By applying the discipline harmony in the work place, it is possible to function the organization smoothly without clashes and disputes.

**Corporate Leadership**

An organization is nothing but a collection of its members; employees. Thus, to coordinate and direct the team towards a unite direction there must be a sound leadership. The success or the failure of a business highly depends on the success of the leadership. Leadership is recognized as the ability to influence of others behavior; employees behavior in the corporate setups to get the things done. But concerning the leadership, the Buddhist perspectives emphasizes the importance of maintaining leader's values, promoting self-management, developing followers' abilities and own abilities to a greater extent. Once the Buddha discoursed: "As a solid rock is indifferent to the wind and rain, the wise (an ideal leader) is indifferent to criticizes and praises". According to the Buddha, the ideal leader does not influence his / her position in the face of challenges and pressures. This teaching of the Buddha opens up the minds of leaders to forecast the environment properly to grasp challenges before their competitors. An ideal leader must tolerate all the profits and losses of the business and should have the ability of converting defeats in to victories.

The Buddhist perspective of impermanence, which believes that nothing is permanent, recognizes that change is constant in the environment. Thus, leaders have to scan the environment before they are going to plan and make decisions. Ultimately, effective Buddhist leadership is about adapting to the change while remaining dedicated in good and sound principles of the leader.

**Personal Development of Organizational Members**

Employees working in an organization must make continuous improvements. Personal development is one of the important aspects in Buddhism. The Buddha preached: "If a man should conquer in battle a thousand and thousand more, and another should conquer himself, his would be the greater victory, because the greatest of victories is the victory over oneself". "Only a man himself can be the master of himself; who else outside could be his master?" The Buddhist perspective recognizes an ideal organization in one in which less focus in placed on command and control, but more focus on developing capabilities of individuals to manage themselves. Finally, the development of organizational members must have a target of producing dependable employees who can internalize the vision, mission and goals of the organization.

**Knowledge Management**

During last few decades the major strategy of business organizations was cost controlling. But now the emphasis is given on the key success factors. Among them knowledge management is given the first priority. knowledge has become the key economic resource and the dominant, and the source of comparative advantages. Knowledge management is one of the key competitive
drivers of a business organization. Companies are experiencing more competition from unexpected sources and must be more creative in developing responsive strategies quickly. They should know how to create knowledge, transform knowledge and to channel knowledge to those who need it.

Today we are living in a globalized knowledge economy. Thus, traditional strategies to manage people and knowledge are not suitable and sustainable now. These knowledge economies are governed by knowledge workers. They create and disseminate knowledge across the economy. A knowledge worker can be any person within the organization who creates, stores and disseminates knowledge. Today people are categorized in terms of knowledge. Not only people, organizations also learn. Hence, organizations also categorized in terms of knowledge.

"Buddhism is a practice of investigation and integration based on wisdom and truth". Buddhism has developed a set of core principles for the cultivation of wisdom and spirituality. All these principles focus on one thing: to help human beings in developing and creating the required skills and knowledge to deal with all kinds of suffering and affections caused by ever changing environment. Organizations are living organisms like individuals. Thus, it is possible to apply methods practiced to become enlightened in modern organizations to make them fit to survive in this knowledge era.

Many of these Buddhist perspectives have been put into practice by various business organizations all over the world in promoting creativity, innovations, harmony, team building, leadership development, and etc. in order to deal with rapid changes and to win sustainable competitive advantages.

Managing People at Work

The Buddhist perspective of managing people at work involves establishing a personal bond with the organization, and others. It is known as the psychological contract in modern applied psychology. In western management, concept of authenticity of leadership which is in line with the Buddhist theory. Authentic leaders reflect the inner self, which could be developed or transformed into something greater. Those leaders know their employees holistically. As preached by the Buddha, through a more authentic approach of employee management stronger personal and psychological bonds are created.

"Never speak harsh words, for once spoken they may return to you."

Thus, the Buddha recommended the approach of managing people and communication which is soft. It considers the emotions, feeling and even "emotional intelligence" of employees. Selfawareness, self-regulation, motivation, empathy and social skills include the key aspects of emotional intelligence.

But the Buddha's advice was:

"There are four bases of compassion; Charity, kind speech, doing the good, and treating all alike."

In the buddhist vocabulary of Buddhists those four bases is "danaya, priyawachanaya, arthacharya, and samanathmtha", with the Buddha's advice. The Buddhist perspective produces a management style with greater emotional intelligence and no discrimination.

Buddhism is one of the leading world religions in terms of adherents, geographical distribution, and socio-cultural influence. Buddhists believe that the ultimate goal in life is to achieve “enlightenment” as they perceive it. The Buddha never considered himself to be a god or any type of divine being. Rather, he considered himself to be a ‘way-shower' for
others. Only after his death was he exalted to god status by some of his followers, though not all of his followers viewed him that way. By the time Guatama died, Buddhism had become a major influence in India; three hundred years later, Buddhism had encompassed most of Asia. The scriptures and sayings attributed to the Buddha were written about four hundred years after his death. In Buddhism, sin is largely understood to be ignorance. And, while sin is understood as “moral error,” the context in which “evil” and “good” are understood is amoral. Thus, we can say, by Buddhist thought, that our error is not a moral issue since it is ultimately an impersonal mistake, not an interpersonal violation. The consequence of this understanding is devastating.

In Buddhism, reality is impersonal and non-relational; therefore, it is not loving. Not only is God seen as illusory, but, in dissolving sin into non-moral error and by rejecting all material reality as maya, even we ourselves lose our “selves.” Personality itself becomes an illusion. For the Buddhist there is only ethical living and meditative appeals to exalted beings for the hope of perhaps achieving enlightenment and ultimate Nirvana. More than likely, one will have to go through a number of reincarnations to pay off his or her vast accumulation of karmic debt. For the true followers of Buddhism, the religion is a philosophy of morality and ethics, encapsulated within a life of renunciation of the ego-self.

Since there are already so many religions in this world, why is it necessary for us to have another religion called Buddhism? Is there any extraordinary characteristic or contribution or significant feature that Buddhism has which other religions do not have? For our proposes, religion may be defined in a very broad sense as a body of moral and philosophical teachings and the acceptance with confidence of such teachings. In this sense, Buddhism is a religion. The Buddha’s message as a religious way of life: "Keeping away from all evil deeds, cultivation of life by doing good deeds and purification of mine from mental impurities.” in introducing his doctrine, the Buddha did use the existing religious terms current in India at the time because in this way he would be on familiar ground with his listeners. Dharmas, Karma, Nirvana, Moksha, Niraya, Samsara, Atma are some words, which were common to all religious groups during his time. But in his teaching the Buddha gave very rational and unique meanings and interpretations to those existing religious terms.

**Buddhist philosophy:**

Refers to the philosophical investigations and systems of inquiry that developed among various Buddhist schools in India following the death of the Buddha and later spread throughout Asia. Indian Buddhists sought this understanding not just from the revealed teachings of the Buddha, but through philosophical analysis and rational deliberation. The Buddha however, realized that the mind was embodied and causally dependent on the body, and therefore that a malnourished body did not allow the mind to be trained and developed. The Buddha defined his teaching as "the middle way". In the Dhammacakkappavattana Sutta, this is used to refer to the fact that his teachings steer a middle course between the extremes of asceticism and bodily denial and sensual hedonism or indulgence.

**Basic Teaching Of Tathagata:**

**Four Noble Truths:** The four noble truths are a central feature of the teachings and are put forth in the Dhammacakkappavattana Sutta. The first truth of Dukkha, often translated as suffering, is the inherent unsatisfactoriness of life. It also arises because of contact with unpleasant events, and due to not getting what one desires. The second truth is that this
unease arises out of conditions, mainly ‘craving’ and ignorance. The third truth is then the fact that if you let go of craving and remove ignorance through knowledge, dukkha ceases (nirodha). The fourth is the eightfold path which are eight practices that end suffering, they are: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right samadhi. Buddha's causal theory is simply descriptive: ‘This existing, that exists; this arising, that arises; this not existing, that does not exist; this ceasing, that ceases.’ This understanding of causation as ‘impersonal lawlike causal ordering’ is important because it shows how the processes that give rise to suffering work, and also how they can be reversed. Understanding and meditation are said to work together to ‘clearly see’ (vipassana) the nature of human experience and this is said to lead to liberation. According to the Buddha, we need to train the mind in meditation to be able to truly see the nature of reality, which is said to have the marks of suffering, impermanence and not-self.

**Dharma:** The Buddha taught the dharma to help us escape the suffering caused by existence and to prevent us from degrading human dignity and descending into lower states such as hell, animal, the spirit of ghost or devil realms. It also means that if we follow the methods he advocates we will never get into such unfortunate circumstances as being born blind, crippled, deaf, dumb or mad. Western philosophers describe Buddhism as a noble way of life or as “a religion of freedom and reason”. The Buddha taught us to understand the nature of our existence rationally in a realistic way. It concerns the life, here and now of each sentient being and thus interrelated of all existence.

**Karma:** The Buddha has clearly stated that no one can do anything for another for salvation except show the way. “The Buddha can tell you what to do but he cannot do the work for you”. You have to do the work of salvation yourself. He said that if we have committed certain bad karma, we should not waste precious energy by being frustrated or disappointed in our effort to put it right. Therefore we must not depend on god, and not even depend on the Buddha. We must know what are the qualities, duties, and responsibilities of being a human being.

**Develop The Mind:** The Buddha’s advice is that we should be free from these distractions if we want to experience bliss. This release must however be obtained by our own effort and come from within ourselves. “We are the results of what we were and we will be the results of what we are”. When we develop our minds through meditation we arrest the distractions provided by the five senses. When the mind is clear it reduces anxiety, craving, anger, jealousy and delusion. The Buddha advised his followers to cultivate and develop the latent power within them and showed them how to make the best use of their will-power and intelligence without being slaves to an unknown being to find eternal happiness.

**Freedom Of Thought:** We must always allow our minds the freedom to think and understand without depending on external influence. The Buddha’s advice was not to depend on theories, on cults and gurus. In fact, at all times we must remain masters of ourselves through self-reliance. Buddha says, “if you wish to see the end of your suffering and fear, develop discipline, compassion and wisdom”. We must follow the example of the Buddha who said that when he was meditating to gain enlightenment no gods came to whisper in his ear to reveal hidden secrets of spiritual power. No one gave him any commandments or religious laws to introduce. He said, “I never had any teacher or divinity to teach me or tell me how to gain enlightenment. What I achieved I did by my own effort, energy, knowledge and purity to gain supreme wisdom.”

**Faith:** The main purpose of a religion must be to show a follower how to use his knowledge
with critical understanding to maximize his sense of well-being and self fulfillment. When we attain the highest state of purity (arahantahood) we completely uproot our cravings, anger, delusion, and establish total equanimity of the mind. All over the world people crowd in temple, churches, mosques and other places of worship to pray, do sacrifice; perform penance. But when they come out they have the same anger, craving, jealousy, grudges and enmity that they had before. The Buddha tried to open our minds to understand things perfectly without developing fanatical religious belief and discrimination.

**Happiness:** The rest of worldly knowledge is not important. Due to ignorance, we spend whole lifetimes trying to cope with suffering, worries, grievances and conflicts. This is not a religion for people just to follow but to learn, understand, and to practise to gain experience and bliss. One day while the Buddha was walking in the forest, he took a handful of leaves and declared that what he had taught was like those leaves in his hand. The Dhamma in its entirety was like all the leaves in the whole forest. The Dhamma is so unimaginably vast that the Buddha taught only the essential that were necessary for the immediate task at hand, namely, to end suffering and gain liberation. The Buddha told us how to rid ourselves of this suffering. The teaching of the Buddha has illuminated the way for mankind to cross from a world blinded by superstition, hatred, and fear and reach a new world of light, love, happiness and dignity.

**The Need Of Buddhism In Present Life:**

In the days before organized religions began, people did not have adequate knowledge and they could not understand the real nature of this life and what would happen to them after their deaths. According to their limited understanding, they suspected there must be certain unknown forces, which created all these pleasant or unpleasant things. After worshipping and praying, early men thought they could control the undesirable occurrences and at the same time ensure a degree of protection as reward from these unseen forces or energies. As time went by, they forgot the original significance of these representations and took them for real and eventually accepted them as deities. Later as early urban settlements began and social control became necessary certain practices were used as the bases to develop moral behavior and to guide citizens in the correct path to ensure the well being of the community. To ensure that the qualities would be further enhanced, the leaders instilled fear in the believers, threatening them with punishment by the gods in the life hereafter if they did not behave in an accepted manner. Religion was the result of the fusion of moral behavior and belief in the supernatural.

**Conclusion:**

“If you want to know your past, look at your present conditions; if you want to know your future, look into your present actions.”  

The approach of Buddhism is on seeing and understanding. Dr. B. R. Ambedkar was tremendously influenced by the Buddha’s teachings. It is a scientific attitude of mind. Buddhism advocates self-confidence, self-restraint, self-reliance and self-purification to the individual in society. Some people say that the Buddha was only a human and not a god. Any one can stand before the Buddha with dignity and not be like a slave. The Buddha will welcome you if you stand as a dignified human being. But you must be prepared to be reasonable and listen to sensible arguments, which are contradictory to your beliefs and have right observation. When he was about to pass away, many great people, princes, ministers and even divine beings came to pay homage to him with flowers, but the Buddha instructed his attendant Ananda to tell them that if anyone wanted to honor their master, they had to follow his...
teachings. This shows that he did not want personal glory for himself or demand total submission to his power. “Old” to a “New” being is effected, is called the Bardo or intermediate state, divided into three stages, called the ‘Chikhai, Chonyid, and Sidpa Bardo’ respectively. This paper examined the applicability of the Buddhist concepts and practices in organizational management and welfarism principles focused to areas such as interpersonal relations, ethical behavior, emotional intelligence, team building, group harmony, communication, leadership, conflict management, personal development, good governance, goal setting and performance management under the roof of the ideology which highlights moderation, impermanence, the belief in no-self, five precepts, eightfold path, mindfulness and self discipline, collectivistic view of team building, six harmonies, value of self-sacrifices for the common good, mutual respect, and four bases of sympathy. This paper touches how the Buddhism opens its view on leadership and personal development while examining how corporate managers could use it in the present world scenarios. “Dhamma”; the preaching of the Buddha reveals timeless advices for managers those who are driving organizations towards their goals and objectives regardless of religion orientation. Further, it is recommended for modern managers to be mindful, compassionate and flexible, open minded, and recognize that nothing is permanent while accepting the everlasting truth of change which could be used to nurture the harmony among employees and treat all with dignity and respect to achieve the ultimate goals of the organization.

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29 W.Y.Evans-Wentz- The Tibetan book of the Dead. Page no. xxvi
Archeological evidences for nunneries in South Asia are almost negligible. Primary as well as secondary works on Buddhism are either silent or skim through the subject of monastic residences for bhiksunis rather summarily. Though there are innumerable references to monasteries in the literary as well as the epigraphic records for monks, there are hardly any for the bhiksunis. This paper, as the title suggest, attempts to collate literary as well as epigraphic data pertaining to residential provisions for the Buddhist bhiksunis.

The literary data on Bhiksuni Viharikas takes into account all the direct and indirect references to bhiksunis and nunneries. The relevant data on the subject has been culled out from various texts like the Therigatha that has references to the places the bhiksunis hailed from, the Mahasamghika Vinaya etc. The latter provides various aspects that are directly and/or indirectly linked to the study. The first kind of evidence is in the form of direct reference to nunneries; for e.g. it mentions the various names of places visited by the Buddha, where he made additions/changes to the laws governing the lives of the bhiksunis. Even if these events are taken to be later incorporations made into the original body of the Vinaya, there is little reason to doubt that these places may have housed bhiksunis. Another reason that supports this point is that of the numerous places where Buddhism existed, only a handful of place names occur repeatedly. This repetition of place names in connection with the rules made by the Buddha, concerning Bhiksuni, points to the association of these places, in some form or the other with bhiksunis and nunneries. The second kind of data is in the form of indirect references; in such that the Vinaya rules provide an insight into the norms that governed the location of Bhikṣuni Viharas, their types etc.

The concept of public and private space as discussed in the literary texts and its reflection in architecture needs to be examined. The Pali Vinaya and the Sutta Pittaka consists of a mass of material which are overwhelmingly religious in nature and highly problematic in chronology. One has to first eliminate from the tradition all the miraculous stories and then examine the residue critically to extract data that may be used for historical reconstruction. The historical material which can be extracted from this mass is mainly in the form of similes, stories, direct verbal statements and objective observation. Perhaps only a fraction is in the form of direct historical description and even that, in fact, is highly formalized. It is also very repetitive and full of contradictions. But the incidental nature of this material increases its value as a source of history. In the Pali Pittakas most of the sayings and speeches are related circumstantially to where and on what occasion Gautama Buddha and/or various theras and theris uttered them.

The literary survey will involve an analysis of texts such as the Vinaya literature, especially those pertaining to the Bhiksuni, like the Bhiksuni Vinaya, the Therigatha etc. where one finds references to place names. These are casual references that occur in the context of rules being made by the Buddha, during the course of his discourses, at various places, visited by him, on various issues like those pertaining to day acts of the bhiksunis, their interaction with the fraternity of monks and the laity, and also rules related to their acts in faith and spiritual practice. Likewise in the Therigatha, (which are

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poems of a biographical character) also one finds references to place names that had their association, direct or indirect, with the bhikṣunis.

There are incidental references in the Vinaya literature for e.g. to certain places like Kapilavastu, where Mahapajapati Gotami along with five hundred others joined the order. The other sites names that come frequently in association with the bhikṣunis are Rajagaha, Vaishali, Kausambi, Sravasti etc. Other sites that are found in association with women patrons in Buddhism are those that have been mentioned in the memoirs and chronicles of the Chinese travelers. Like for instance the Chinese monk Sheng-chi, a contemporary of I-tsing, who visited Samatata in the second half of the 7th cent. A.D. found 4000 monks and bhikṣunis there. I-tsing himself stayed in the Bha-ra ha Monastery, where he learnt Sanskrit and Philosophy (Sabda Vidya). Of this Monastery, he said “it was then inhabited by both monks and bhikṣunis with perfect discipline of life and conduct.” He further states that “The bhikṣunis were living under more severe regulations and they were never allowed to walk alone outside the monastery. They were to walk in a company of two, and if they had to go to any layman’s house they were to go in a company of four. Lay women visiting the monastery were not permitted to go to the apartments of the priests, and they were to talk with them at the corridor.”

It needs to be noted that the Bhikṣunis Sangha was an extension of the Bhikṣus Sangha and therefore all the rules and procedure laid down for the latter applied to a large extent to the Bhikṣunis Sangha as well. This is further attested by an examination of the Bhikṣuni Vinaya where all the norms governing the conduct and lives of the bhikṣunis are the same as that for the Bhikṣus, except for a few alterations.

A few of the terms from the Bhikṣuni Vinaya that elucidate the norms governing monastic living are cited below;

“Harmony (samagga) refers to cooperation in the life of the order (samanasamvasaka), to being within the same boundaries (samana-simaya thito).” Cooperative life (samana-samvasaka) refers to both cooperation materially (amisasam-bhoga) and spiritually (dhamma-sambhoga).

Cooperation in material things refers to the equitable use of the monastery, its beds, bedding, implements and property. Also contributions from lay believers, such as food or clothing, are to be equally divided. Cooperation in spiritual matters means that all monks put their faith in the three jewels, observe the precepts, and practice in the same way. Performing the kamma together is especially important since the kamma determines the will of the order. “Samana-simaya thito” refers to the fact that the order’s communal life is established using the boundaries (simas) to define the basic unit.

These terms applied significantly to members of both the orders and are a reflection of the close ties between them. The rules governing the Sangha were structured such so as to make interaction and co-operation between them in everyday matters a prerequisite for the smooth functioning of the Sangha and for the existence of the Sangha as one, unitary organization.

The references to the order of the bhikṣunis, in the literary texts appear in various contexts. There are references to Mahapajapati Gotami being made the Superior of the
order of the Bhiksunis by the Buddha. The following terms like samhasthavira, Saaghahamattari and Saagha-thavirina denote the term superior in the Bhiksuni Vinaya.\(^5\)

- There are references to a co-resident disciple (antevasini sardhaviharinini) which would mean to refer to some kind of organized residential facility for the bhiksunis, that also had the novices/antevasinis as its residents.\(^6\) The same text employs the term Sramanerika for a female novice and Shiksamana for probationary bhiksunis. The difference between the various categories of the female monastics is further brought out by the use of such terms as “visiting bhiksunis”, (who have been referred to as being assigned rooms (in the nunnery) in accordance with their ages).\(^7\) Reference to the kappiya-karika or the nunnery servant girl, indicates the provision for an organised, institutional residential setup for the female monastic members with a structured and well defined hierarchy of support personnel that included among others the kappiya-karika\(^8\) and the kalpiya-karika (temple servant girl).\(^9\) There is also a rule on the delegation of duties to the bhiksunis within the nunnery.\(^10\)

- Relations between the bhiksnu-samgha and bhiksunis samgha, as reflected in the literary texts.

- The order of the monks and the order of the bhiksunis were basically independent of each other. They were self governing institutions basing themselves on the Pratimokee. However the two orders could not remain entirely separate for various reasons enumerated below, and also for reasons of security; it was laid down in the canons that a Bhiksuni Vihara should preferably be located within the bounds of a city/village unlike a monastery, which should be neither far nor very near to the city. Documentary as well as archaeological evidence substantiate this statement, as during the course of excavation at Sravasti, quite a few monasteries such as Jetaavana and others were found close to the city walls. And in literature the almswomen are incidentally portrayed as bringing raw wheat for their food from the fields, through the toll at the city entrance, into their Vihara at Savatthi.\(^11\)

- Literary evidences of nunneries in direct terms, though meager, give sporadic insights to certain aspects of identifying the Bhiksun Viharas. There are numerous rules pertaining to the location of retreats and/or monastic quarters for the bhiksunis. These rules give an indication to the precise location for the situation of bhiksunis’ residences.

- The rules laid down concerning the relations between the two orders of the monks and the bhiksunis has a significant bearing on the location of monastic residences for the bhiksunis and such rules that had affected and determined the situation of monastic sanctuaries for the bhiksunis are discussed below.

- Since the men and women of the two orders were to live lives of abstinence, strict rules concerning the relations between the two orders were necessary. These were called the gurudhamme or gurudhammah. There are eight of these. According to the Bhiksun khandaka, when the Buddha, in response to Mahaprajapati Gotami’s request, allowed women to become bhikkunis, he also set forth the eight gurudhammas.\(^12\) However, their contents indicate that they were formulated later.
Following is a concise list of the conditions regulating the relations between the two orders:

1. The bhiksuni -Saagha sits below the bhikṣu-SaAgha indicating they are hierarchically beneath the bhikṣuS in rank.

2. The bhiksunis are to report to the bhikṣu-Sangha every fortnight that they have correctly observed the uposatha. At the same time they ask for admonitions from the Bhikṣu-Sangha. The bhikṣu-Sangha using a nattidutiya-kamma, chooses one of its members to admonish the bhiksuni. That monk then goes to admonish the bhiksuni.

The second gurudharma stipulates the correct procedure for the ordination of the bhikkuni. The full ordination of the bhikkunis should first be performed in the order of the bhiksunis and then in the order of the bhikkus. This is termed ordination in both orders (ubhatosangha)13.

3. When the bhiksuni hold the rainy season retreat, they must choose a place in the same vicinity as the monks, for holding their retreat. Bhikṣunis may not hold their retreat in a place where no monks reside.

4. When a bhiksuni commits a Sanghadisesa offence, she must perform a fortnight’s penance (manatta) in both orders. (A bhiksnu would only perform it for seven days in the Bhiksnu-Sangha).

5. The upasampada ordination for a bhiksuni is first performed in the Bhikkuni Sangha, and then in the Bhikṣu-Sangha. It cannot be performed only in the Bhikkunii-Sangha.

Here it needs to be added that living by the norms laid out in the gurudhamma would entail the situation of the residences for the two orders reasonably close together; as most of the practices were to be performed jointly by members of both the orders. This point becomes clearer when we look at other similar practices that were laid down for the bhiksuniss, like for instance that when for e.g. the bhiksnu has been appointed to the bhiksunis, as instructor. In that case it was laid down that he then should (go and) instruct the bhikkunis. There were eight rules concerning the instruction of the bhiksuni by the bhiksnu. Of these eight, the last also involves rules pertaining to- greeting the instructor. As per this rule, “if the bhikkunis are staying in a town or a village and should hear that the instructor bhiksnu is coming on a certain day, and if he does not have any attendants, they should ask some young bhiksnuS to go out to meet the senior bhiksnu and to offer him garlands, incense, flags and a canopy. If they do not have all of those things, they should do as much as possible...At least they should put their palms together in supplication, and pay him their respects by carrying his robes and bowl for one yojana14 or one-half yojana, or for one krosa, or one half krosa and come out of the town or village to greet him. If the bhiksuniS do not come out to greet him, their act constitutes a light infringement of the Vinaya rules.

From the above mentioned rules, the following facts are borne out; nunneries were supposed to be located reasonably close to the monasteries, for the observance of common rituals jointly. But this was not applicable at all times. Sometimes the location of nunneries could be at reasonable distance from the monasteries. This is clearly brought out in the last mentioned rule.
The Vinaya also mentions the various circumstances when the bhiksunis could stay away from the boundaries of the convent. If a nun was invited to spend her period of retreat with her kins, she could do so, provided she had a senior monk to accompany her.

The seventh Gurudharma\(^\text{15}\) stipulates that a bhiksu should not pass the rainy season by living alone without relying upon a bhiksu. Hirakawa explains this situation as; “in case a close relation wishes to invite a bhiksuunii to spend the rainy season with him, the bhiksuunii ought to say to the donor (danapati): “first invite the high and respected (Order of bhiksnu)\(^\text{16}\)."

“…If the bhiksnu dies during the rainy season, or abandons his practice, or goes to another place, the bhiksu should not leave. If there is residence for members of the Order (Sangharama) within three yojanas, her residence should be included within the same boundary (sima) and she ought to go each half-month and observe the Uposatha (day). When the rainy season\(^\text{17}\) has ended, the bhiksunis ought to repent their offences in the two orders.”

This arrangement of putting up with the lay relatives could not be a permanent dwelling for a nun, but only a temporary retreat, especially during vassavasa. There are references in the MahasaAghika Bhiksuni Vinaya, on the same, which cites the following example;

The Buddha was staying in the Monastery of the Sakya clan in the Nyaggrodha (Forest) of Kapilvastu. At that time, the Blessed One set forth the precepts, and did not permit the bhiksunis to stay in the aranya (forest-dwellings). Now, as there were yet no nunneries within the villages, the bhiksunis Rastra stayed at the house of the Sakya clan and taught the sutras to the young people of the Sakya clan.\(^\text{18}\)

Gradually in the absence of adequate provision for monastic residential accommodation for the bhiksunis, this temporary arrangement that was restricted to the period of vassavasa came to acquire a permanent character, with many bhiksunis preferring to continue to live with their families. This system continues till the present day, and can be seen in the case of many of the bhiksunis hailing from Kinnaur, who live in the villages of Kanum and Kalpi with their relatives.\(^\text{19}\)

It was also considered an offence to live in solitary confinement. The Vinaya mentions an instance wherein several bhiksunis took up separate lodgings, each living alone outside of the city. It was considered an act of transgression, to be repented; but an exception was to be made if there was a crisis or confusion due to war in the city.\(^\text{20}\)

There was also an injunction against staying at one place for long. A bhiksu or a bhiksunis is allowed to eat one meal at a public rest-house. If a bhiksu or bhiksunis stays for several days at a rest house when he or she is not sick, it constitutes a pacattika offence.\(^\text{21}\)

If a bhiksunis took up lodging apart from the other bhiksunis during the period from sunset to dawn her act constituted a Sanghatisesa offense. This indicates a rule that made essential the staying together of bhiksunis in an organized group, and not outside it, in the absence of valid reasons, and in exceptional circumstances.\(^\text{22}\) There was also an
injunction against staying over three nights (with someone who is not a fully ordained nun). If a bhiksunis has taken the upasampada ordination, she ought to serve and attend to her preceptor (upadhyayini) for at least two years. Unless she serves and attends to (her preceptor), her act constitutes a pacattika offense. This can be taken to mean that the two continued to dwell in the same place or monastic residence for a minimum of at least two years. This precept must have necessitated the provision for some sort of monastic residences, governed by sima regulations, for the newly ordained novices and their preceptors.

After a bhiksunis initiates a disciple into the order, if that disciple has trouble, the bhiksunis ought to send her away, or have someone else send her away a distance of at least five to six yojanas. (If she fails to do so, her act constitutes a pacattika offence. This can further be taken to suggest that two monastic residences or nunneries must have been situated at a distance of at least five to six yojanas apart.

If a bhiksunis lodges outside of the precincts during the rainy day assembly, her act constitutes a pacattika offence. A bhiksunis should not ask for a karma from the order that she be allowed to leave in order to manage the stupa’s or monastery’s affairs during the rainy season assembly. If a bhiksunis does not go away at the end of the rainy season assembly, her act constitutes a pacattika offence. ‘Going away’ in this context denotes ‘change of station’. This could also mean going out of the nunnerly or village/town, (in case she was putting up with her relatives) where the bhiksunis had spent her rain retreat, and spending a night beyond the limits of that nunnerly or village/town.

“Not go away for pilgrimage” means: if she doesn’t go out of the Village at least, her act constitutes a pacattika offence. Unless a bhiksunis goes out of the boundaries and stays away at least one night, her act constitutes a pacattika offence.

A discussion on the monastic residences/retreats for Buddhist bhiksunis would require a survey of the history, origin and subsequent development of different kinds of monastic accommodation as recorded in the literary works.

The early Sangha at its inception came in to being as a small yet distinguished community of wanderers, and in due course transformed itself from a wandering community to a settled order. But even at this later date, quite a few monks preferred a life of seclusion, often keeping their retreat in the forests.

The bhiksunis order from the very beginning was an extension of the monks order which meant that from the very outset all the rules and norms that applied to the monks automatically applied to the order of bhiksunis. As a result there is reference to bhiksunis who lived lives of seclusion, as wanders; some even dwelling in the forests as mentioned in the Mahasamghika Bhiksuni Vinaya; this order was revoked and female Buddhist mendicants prohibited from leading solitary lives, in isolation in the forests.

The rule that a wanderer must suspend wandering and remain in retreat during the season of rains i.e. vassa, led to the emergence of vassa-vasa. The reason behind it being, not to live anywhere or alone, but to settle in a congregation of fellow bhiksus or bhiksunis. For that purpose, the settlement needed sequestration within its own boundaries. The
demarcation and fixing of boundaries (*sima*), therefore, became a matter of some importance in order to allow a body of *bhiksus / bhiksunis* to live together by themselves.

- Being professed almsmen, the *bhiksus* would naturally make their *vassa* settlements in localities where alms were available, though a class among them preferred to live in the forest-clearings for which they earned the name of *arannakas* (Forest-dwellers). Normally these settlements were located in both towns and villages where the *bhiksus* could live in congregation of their own and subsist on alms. The problem of accommodation for the rain retreat, however, would not be the same in the city as in the countryside.

- In the latter, the boundary settlement would be the first task for the monks and the shelters would have to be built by them; in a town or city, on the other hand, there might be found a wealthy lay devotee inclined to donate to the monks as an act of piety, permanently or for use during the *vassa* period, his own private park or pleasure garden. Thus two kinds of settlements for rain retreats or *vassa-vasa* came into existence- (1) the *avasa* in the countryside, staked out, built and maintained by the monks themselves, and (2) the *arama*, in or near a town or city, situated within its own private enclosure and looked after by the donor.

- When first instituted, the *avasa* and the *arama* were in the nature of encampments strictly temporary in character: residence in them being limited to the three rainy months. If any residential house was temporarily left by the monks for repairs, it could be reserved for re-occupation, but never beyond the limit of the *vassa* period. There are indications of the growth of a custom among them of returning to and occupying the same *avasas* and *aramas*, on the termination of the wandering period that they had left after the last rain-retreat- so that those who habitually lived together for the *vassa* in one *avasa* (*Samana-samvasaka*) were distinguished from those who habitually lived together in another (*Nana-samvasaka*). And thus gradually these annual sojourns of the monks, i.e. *vassavasa*, tended to become more and more establishments of a semi-permanent character.

- A whole long section of the *Mahavagga* (III on *Vassa*) is given to *avasas*, probably because they represented the unaided enterprise of the monks themselves involving the setting up of an entire monks’ colony from scratch. It deals with the demarcation of an *avasa*, its construction, its maintenance, regulations for communal living within it, and also manners and points of etiquette to be observed.

- The monk-built *avasa*, was after all a temporary setup, liable to be deserted, robbed and dismantled after its evacuation by monks at the end of the *vassa* period. An *arama* was more durable and worthwhile. It stood within an enclosure, obviating the laborious necessity of *sima*-fixation. Perhaps there were also some readymade structures within. Besides, the charge of looking after and preserving it was the voluntary responsibility of the donor. Even a more important consideration perhaps was that an *arama*, by its permanent situation, favored the continuance from one *vassa* period to another of those features of collective life that had already emerged in the *Sangha*. While in the legends we find many references by name to those *aramas* which became famous *Sangha* centers, none of the *avasa* centers bears a name. The *arama* to all seeming was the superior kind of habitat for *vassavasa*. 
The name, *arama*, denotes a pleasure ground, usually the property within a town or city or in the suburb of a well to do citizen, laid out as an orchard or a flower garden. When it was given to the monks by the owner, not for temporary use but permanently, it was named a *Sanggharama*. The term, meaning originally an *arama* owned by the *Sangha*, came later to shed its implication of a donated pleasure ground and meant simply a campus, and later still a large monastery occupied by a company of monks. The donor of an *arama* would not lose interest in it even when it had been converted from private property to *Sangha* property. It seems that he would of his own accord continue to look after the property raise fresh buildings upon it according to the monks’ needs and keep it trim and in habitable condition. He might for this purpose employ a special staff of servants (*aramika*) and superintendents (*aramika-pesaka*) over them.

An *avasa* was by no means an organized monastery, but only a colony of monks which constituted the seat of the *Sangha*. It was also circumscribed by its *sima* (limits) as to be completely independent and unitary. The rules for the settlement of the *sima* are that “the limits should generally coincide with natural boundaries such as a mountain, a rock, a wood, a tree, a path, an ant-hill, a river or a sheet of water, but they must not extend beyond three *yojanas*, nor to the opposite bank of a river unless facilities existed for crossing over. Where no such limits could be fixed, the boundaries of the village or of the market town (*gama-sima* or *nigama-sima*) could serve the purpose. In a forest, the community of residence would extend to a distance of seven *abbhantaras*. It is further laid down that the boundaries of the two *avasas* must not overlap: an interstice must be left between”.29

There are many textual references to the different general features of Buddhist monastic sites. Within its boundaries or *sima*, an *avasa* or an *arama* had huts for the monks’ dwelling, and *vihara* was the name originally given to such a hutment, although the term in its later usage came to mean something different. A *vihara* might be occupied by a single monk or by a small group of monks and, in the latter case; the allotted portion for each monk was called a *Parivena*. In the earliest cave-monasteries (second century A.D.) of Western India, the arrangement is to have in each cave a living room comparatively large, entered through a narrow porch in front, and dormitory cells around the living room, opening into it. But in the *Viharas* of the North which were originally of wood and thatch, the *parivenas* were probably just partitioned apartments. A common storage room or area for such articles as were allowable to monks was called *Kappiya-kuti* which was a necessary adjunct in Buddhist monastic structures.

Among the structural needs that arose from the institution of congregational rites and activities was the need for a permanent meeting hall, especially for the *Uposatha* observance.30 The constant need for a specified congregational venue culminated in the creation of the *Upatthana-uala*, which came to be a permanent architectural appendage of Buddhist monastic architecture.

Though *sima* regulations governed the situation of Buddhist monastic residences for *bhiksunis*, the stipulations pertaining to monastic residences for the *bhiksunis* were slightly more flexible than those for their male counter-parts. A synoptic account of the rules enumerated above, lead us to conclude that:
A **Bhiksuni vihara** should be located close to a **Vihara** for various reasons like:

- **(i)** Security
- **(ii)** Observance of common rituals, like **Uposatha** etc., in the company of monks, etc.
- **(iii)** Economic considerations, like the sharing of the proceeds of **dana**, made to the **Sangha** also necessitated that the **bhiksunis** residences be set up close to that of the monks. As has been discussed earlier, it was the monks’ community that was more inclined to receive the donations from the lay community, as compared to that of the **bhiksunis**.

As the community of the **bhiksunis** was not as economically prosperous as the community of the monks, nor was it likely to receive large donations, (for various reasons) like its counter-part, the **Bhiksunis Sangha** was a loosely constituted body, as far as rules pertaining to residential norms were concerned. In the absence of large donations, the number of convents for the **bhiksunis** must have been severely limited, and could not have accommodated all its members. Therefore as has been pointed out earlier, it was not uncommon for **bhiksunis** to continue to stay with their kin, in their houses, although they continued to strictly observe the rules with regard to celibacy, i.e. the ‘**silas**’ or the moral precepts. Though in the case of the monks there are no references to monks putting up permanent residences with their kin, once they had taken up the renunciant’s robes. The **bhiksunis**' residences were to be located in the close vicinity of a monks’ **vihara** so as to make the routine and periodic observance of rituals possible.

Considerations of security were instrumental in the formation of rules that prohibited a practicing nun from;

- **(a)** leading the life of a wanderer\(^{31}\),
- **(b)** living alone in the forest\(^{32}\),
- **(c)** traveling alone\(^{33}\)

Even ‘going away’ at the end of the stipulated three month ‘**vassa**-retreat’ was circumscribed by ‘going out of the village’ or probably to the next village, ‘on pilgrimage’ and staying away from her ‘place of residence’ for at least one night.

In the absence of literary references to **vihara** or rather **viharikas** for the **bhiksunis**, it is possible to conclude that most of the **bhiksunis** found sanctuary in avasas meant for the **bhiksunis**, which were, as has already been discussed earlier, located in the villages or in their close vicinity, and were of the nature of temporary or semi-permanent settlements and were not significantly large to long-serving so as to deserve mention in the textual records of the period. Moreover the erection of **Viharas** and **aramas** would also require the mobilization of large resources, which was a daunting task for the **bhiksunis**, as most of the **dana** that came to the **Sangha** was made to the community of the monks. Therefore it can be presumed that the residential provision for the **bhiksunis** was most likely of the nature of makeshift encampments, to which additions and alterations were made as and when resources were made available to them. (Most of these were situated in the villages. These improvised, makeshift nunneries came up in most cases, at places that happened to house a group of **bhiksunis**.)
Epigraphic data pertaining to Institutionalized residential accommodation for the bhiksunis:

The term Viharasvamin\(^{34}\) occurs in two inscriptions of our periods viz. the Sui- Vihara Copper plate Inscription of the year 11 of Kanishka’s reign\(^{35}\) and the Mathura Stone Image Inscription of the year 135.\(^{36}\)

A. F. R. Hornele who edited the Sui Vihara inscription in 1881, rendered the term as, “the owner of the Vihara”. This translation is incorrect simply because there could not be an individual owner of the Vihara. According to the Vinaya texts, it was the Sangha which owned all the monasteries and never an individual, whether the donor was a lay-worshipper or the donee or a bhikshu (monk).\(^{37}\) In fact the donee could not be an individual, as all the donations were made or accepted in the name of Sangha and never to, or, by a monk in individual capacity. Further, the donor lost all rights in the property, the moment he donated it to the Sangha and a monk could under no circumstances own any property as long as he remained a bhiksu. Therefore, in either case an individual could not be the owner of Buddhist vihara. Similarly, the rendering, “the builder of a monastery” for viharasvami and its equation with viharakaraka, is a misnomer, as the builder never exercised any proprietary right over a vihara.

“The term Viharasvamini, used in the Sui Vihara inscription and the Mathura inscription of the Year 135, requires even more careful attention than the term Viharasvamin and its variant mahavirasvamin because it has been treated very casually by the scholars who dealt with it, not realizing its importance properly.

Fleet’s translation of the term and its explanation, requires even more serious attention. While explaining the term mentioned in the Mathura Stone image inscription of the Year 135, he says, “Viharasvamini”, lit. ‘mistress (lady-superintendent’) of a Vihara. Sten Konow has also translated it as “the mistress of the Vihara”.\(^{38}\) He believes it not to be a technical religious title denoting an office held by females, but to mean simply ‘the wife of a viharasvamin’ \(^{39}\) and compares it with the term Dandnayakiti (dandanayaki) of the Kargudari inscription of the Saka samvat 1030. He further says that the latter does not mean ‘a female leader of the forces’, but the wife of a dandanayaka. Fleet has also quoted some modern examples where wives are called after the official designation of their husbands.\(^{40}\) D.C. Sircar, evidently following Fleet, has explained the term as “the feminine form of Viharasvamin, wife of a Viharasvami or the female owner of a Vihara.”\(^{41}\) This view is untenable as according to the Vinaya rules the monks and bhiksunis were supposed to strictly practice celibacy and its violation would inevitably evoke Patimokkha. It is therefore established that the nun-in-charge of a monastery was called a Viharasvamini or the mother superior.\(^{42}\)

It is also supported by the Pali tradition, where a clear distinction is drawn between the two types of Viharas called samika (svamika) and asamika (asvamika). The seniormost monk or nun of asamika vihara was called an acharya, nayaka etc. but never a Viharasvamin or Viharasvamini. On the other hand in a samika-vihara monk in-charge or the senior most nun alone was known as Viharasvamin or viharasvamini.\(^{43}\) Taken in
this light, both the terms become crystal clear as well as their meanings, which may be rendered as ‘monk-in-charge’ of a samika-vihara for viharasvamin and viharasvamini respectively.44

- A copper plate of unknown provenance (Now in the possession of the Asiatic Society) records the grant of lands to the ratna- treya of the VendamatiViharika45 (?) by the Buddhist King Bhavadeva (circa 8th Century A.D.) This charter was issued from Devaparvata (Mainamati- Lalmai range)46.

- Another reference from this region was that of the Jayasrama Vihara, situated in Northern Tosala in the middle of the 9th Century A.D. It was in this monastery that Sivakaradeva III at the request of the Ranaka Sri Vinitatunga executed a Copper plate grant in the year 149=885 A.D donating the revenue of the village Kallani according to the rules of Nividharma, for the God Buhabhattaraka.47 The said plate was discovered in a small village named Jagati near Talcher, and Pt. B. Mishra is inclined to locate this monastic establishment in the find spot of it. The sanctuary of Buddhahhattaraka, was built by Amubhattarakara probably within the precincts of the Jayasrama Vihara, where both monks and bhiksunis were residing together, and it is known from the plate that ten attendants had been appointed there to look after the comforts of the bhiksunis only.

- A few donations reveal a small cluster of convents near the famous Buddhist ‘University’ at Valabhi (last on record, 629 A.D.)48. A manndnala (group of monasteries/nunneries), founded by one Yaksasri, was intended for the bhiksunis. The names of these nunneries too appear from the grants: (i) Yaksasura Vihara built by Yaksasura (ii) Purnabhatta Vihara built by Purnabhatta (iii) Ajita Vihara built by a merchant named Ajita. Both Siladitya I and Dhruvasena II made grants to some of these nunneries, in Vallabhi49, under the patronage of the Maitrakas.

- Inscriptions record that Kumaradevi, the Buddhist queen of Govindachandra (circa A.D. 1114-54) of the Gahadawala Dynasty of Kannauj, built at Sarnath a monastery, which was the last great monastery at the site.

- The Mathura Lion capital inscriptions of about the beginning of the 1st Cent. A.D. records the establishment of a stupa and monastery by the chief queen of Mahakshatrapa Ranjivula, a Saka.

- The last gift of a nun is recorded around 550 A.D, while the last recorded instance of a nunery being constructed by a King is that of the Bhaumakara King, Sivakaradeva, who at the request of a local chieftain Ranaka Sri Vinitatunga, got constructed a nunery in 888 C.E. This was chronologically the final inscription that has yet surfaced mentioning Buddhist bhiksunis in India.50

- It needs to be noted that, it has till date not been possible to archaeologically correlate any of the above mentioned epigraphic records with excavated structural remains at any of the above mentioned sites so far. It can however be stated that an assessment of the data discussed in this paper does offer a preface for future gender based understanding of the architectural remains at Buddhist sites.
Notes & References


3. However it should be noted that there are many types of sima, and that the sima defining the Sangha. that is present is only one particular type. This is shown in a passage explaining the eight types of donation. Of the eight, the first, fourth, fifth and sixth are directed towards the Sangha.

   (1) If the donation is made to the sima, it should be distributed to all the bhiksus within the boundaries (simaya deti: yavatika bhikkhu antosimagata tehi bhajetabbam).

   (4) If the donation is made to Sangha, it should be distributed in the Sangha, that is present (Sanghassa deti: sammukhibhutena samghena bhajetabbam).

   (5) If the donation is made to the two Sanghas, it should be divided in the half and given (to the two orders), even if there are many bhiksuns and only one bhiksuni. (Or. If conversely), there are many bhiksunis and only one bhiksu, it should still be divided in half and distributed to the two orders. (UbhatoSanghassa deti: bahukapi bhikkhu honti eka bhikkhuni hoti, upaddham databbam bahukapi bhikkhuniyo honti eko bhikkhu hoti, upaddham databbam).

   If it is donated to the Sangha observing the rainy season retreat, it should be distributed to all the bhikus residing there and observing the rainy season retreat (vassam vutthaSanghassa deti: yavatika bhikkhu tasmim avase vassam vuttha, tehi bhajetabbam). (p. 22)


12 Hirakawa, p. 37-38.

13 Hirakawa p. 50.

14 The length of a *yojana* and *krosa* are explained in *Maha Bhiksus Vinaya*, explanation to *Nihsargika-pacattika* no. 16. According to this, the length of 5 forearms (*chou*) equals 1 bowlenght (*kung*). 2000 *kung* equal 1 *krosa*. 4000 *kung* equal ½ *yojana*; and 8000 *kung* equal 1 *yojana*. Thus 4 *krosa* equal 1 *yojana* (T. 1425, vol.XXII, p.309c 24-26). However, units of length in India varied according to time and place. According to the *Mula*, 4 *chou* equal 1 *kung*. 500 *kung* equal 1 *krosa*. 8 *krosa* equal 1 *yojana* (T. 1442, vol. XXIII, p. 739a 10-12). The same equivalents are found in the *Ta-T’ang-hsiyu-chi* (T. 2087, vol. LI, p.875c4-10). 1 *yojana* was the distance the King’s army could march in one day. In terms of Chinese measurements, three theories existed, making 1 *yojana* equal to 40, 30 and 16 *li*. Another explanation put the *krosa* as the distance a large cow’s voice would travel. The *Sarva* explains that 500 *kung* equal 1 *krosa* in Magadha, but that to the north, only equal ½ *krosa* (T. 1435, vol. XIII, p. 57b6-7; p. 133a18-19). A. Hirakawa, *Monastic discipline for the Buddhist nuns: an English translation of the Chinese text of the Mahasamghika-BhikcuGi-Vinaya*, 1982, p. 91.

15 *Maha*, no. 7; *Pali*, no. 2; *Mahi*, no. 2; *Dharma*, no. 7; *Sarva*, no. 4; *Mula* Chinese, no. 3; *Mula* Tibetan, no. 3; T. 1461, no. 7; T. 26, no. 3; T. 60, no. 3.


17 p. 94. There are two rainy season retreats. The former rainy season retreat starts with the beginning of the rainy season and continues for three months. The latter rainy season retreat begins one month later and continues for three months.

18 There are two rainy season retreats. The former rainy season retreat starts with the beginning of the rainy season and continues for three months. The latter rainy season retreat begins one month later and continues for three months. p. 111.

19 This information has been received through personal communication from Dr. O.C Handa, who made this observation during his field study of the region, pertaining to Buddhist Monasteries of the Himachal (July 2003).


21 Hirakawa. p. 234.

22 Explanation of the 141 *Pacattika* offences (for *bhiksunis*): p. 149.

23 Explanation of the 141 *Pacattika* offences (for *bhiksunis*): p. 237.


26 The boundaries used for the rainy season retreat were narrowly defined, often as the fences or walls surrounding the monastery. The term “travel” in this precept referred to leaving the Order’s boundaries and spending the night beyond them.


28 Hirakawa, p. 222.


30 At first the service used to be held in the monks’ parivena in succession, but the exigency of space made it impossible to accommodate all the monks. The next device tried was to use for the purpose an entire vihara instead of a parivena, but when even this failed to serve the purpose, an artificial limit called ‘uposatha-pamukha’ was set, making the service valid up to a certain distance. The vihara temporarily arranged for the service was called *Uposatha-gara* and it was swept and cleansed, appointed and provided with lights for the occasion.

31 During the ordination procedure, the “trayo nisrayah” are explained to the candidate. These are three for a bhisuni but four for a bhiksu, namely: (1) using robes made from rags (2) begging for food (3) lodging under trees (4) using cow’s urine as medicine (Cf. Pali *Mahavagga*, I, 77, 1, vol. I, pp. 95-96) the second dharma, lodging under a tree is omitted for the *bhiksu*, thus making three dharmas. These dharmas are the minimum requirements for the life of a *bhiksu* or *bhiksuṇi*. Hirakawa, 1999, *op. cit.*, Patna; p. 65.

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33 Hirakawa, 1999, *Op. cit.*; p.143. Traveling alone was also forbidden.“...If a *bhiksuṇi* goes anywhere, she must not leave the confines of the village without being accompanied by other bhiksuṇis, except under special circumstances. Special circumstances refer to times when she is passionless and to times when she is ill. Otherwise, at that instant, her act is to be considered a Sanghatisesa offense.”


35 Konow, S. *CII*, Pt. 1: 140ff

36 Fleet, J. F. *Sanci Railing Inscription of the year 93, CII*, III, p. 263.
38 Cf. CII, II. Pt. 1, p. 141.
40 Fleet, J. F. *op. cit.* p. 263-4, note 5.
43 Fleet, J. F. *op. cit.*
45 It has however not been possible to identify this *vihara* archeologically yet.
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jekckZv EcM Aj d h ; g ew Zl hktl k/kj k ?kx wHkjr h efgk k dh iër : i gÅ Å psv Kn ij [kMrv kned n ; g ew Zos l aejej }kj fufeZ gS Hkjr h ij Ek d s|ksd oL= GyAt v kS/ksx/kkj.k fd , gÅ oL=kaeapQUV v kS l YoVai wfr d tk i Mh gÅ ik'kk k eabu oL=lad ksmd juseaeWkA k usijhl Qyrk kfr d h ga jekckZd kl fj /ksh dsi Yxw ls d k gÅ pMkseRd d sel ; eafchufu : fir ga egle .My ds l Hk va] HkqA us] ukf d kj v kSB v kS d.kZ d k l qj v au ga egle .My yx Hx v Mdk k gÅ BMrMh gYd h l h Åij d ksmBh gÅ xok e ; kdk k ga nksad d fV d sV x Hkx d sel ; ij nkkgusgFk d kskc agFk ls d MsgA ck agFk d hdy kbZeap WMrk d k v au HkIzr gks gÅ gkFkd h va y ; k1 ekuqkfr d fufeZ ughgA nkgusd j d h d fu "Bk v a g h d lsMck cuk fn ; k x ; k g$t kseWZd h fuekZk d h , d dehdhvi kA bAx d jrkgA

8- cks/k Sk Ro MkWkHtejko v EcM Aj

[kMrv Flok LFkud eqk esa Å psv/k/Bku ij fLFkr izrq v kned n ew ZMkW Htejko v EcM Aj d h ga ew ZekA v kS l q<+fufeZ gÅ bud sN k'sd sk nkngurjQ d ksl afjr gÅ egle .My dsvalaes pkMr eRd ] HkqA us] ukf d kj v kSB , oad .kZ l qj fu : fir gÅ xok j pksLd U]'k d j , oai kn Hh lekuqkfr gÅ gkFkd h l Hh v a y ; kLI "V gÅ oL=kMk kear k xwi j p'ek 'kHk gÅ xok esaVkbZ/kMfir gÅ ng i j 'kZv kS d k v kLd "kA fu : i.k gÅ dF Hkx l s'kZi SV dsv Ujh gÅ 'kZd sÅij d k
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<td>l a j f o n k</td>
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<th>fcjl keqMkl &amp; LFkkud</th>
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<td>9.</td>
<td>ek kor h</td>
<td>LFkkud</td>
<td>d qkZ i s k\e\e MqV\yk t wk } p Mh ; k d Ms</td>
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<td>10.</td>
<td>ek kor h</td>
<td>LFkkud</td>
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Dr. B.R. AMBEDKAR 125th BIRTH ANNIVERSARY
BRAUSS INTERNATIONAL SEMINAR 2016 APRIL 14-15

किल्पु बोध केंद्र मधुरा एवं रामानाथ पुकारणी

Hkjr bfrgk dlst kudasfy; slyl kvgR; d I $ORk ek; e ga $kro eai pku ex/k सामाजिक के परिशोध में बोझी जाने वाली आम जनता की भाषा माही के गौरव मुद्र ने अपने उपदेशों में भाषा बनाया। इसी भाषा में बोझ पिठों को संकलित किया गया, जिससे इस भाषा में घटितकों में संकलित प्रश्न सुरक्षित रूप से पतल रहे। इसलिए इस भाषा के नाम पाली भाषा पड़ गया।

वाप्सी एक दिन छुट्टी प्रातः ।

कहीं पुका यहाँ।
ला भ्रामक दिवस के उद्देश्य से, आपको ब्राह्मण संस्कृति का यह अनुभव दिलाना चाहिए। इस कारण, आपको यह भ्रामक दिवस के उद्देश्य से, आपको ब्राह्मण संस्कृति का यह अनुभव दिलाना चाहिए।

उद्धात कृष्णानाथ, और ज्ञान का निर्माण कर कराथा था। 16 भ्रामक दिवस के संस्कृति तीन लिंग के प्रश्न का संगीत वायु के संगीतियों में है, जिस पर भाक राजा भ्रामक दिवस का निर्माण कर रहा है। 16 भ्रामक दिवस के संस्कृति तीन लिंग के प्रश्न का संगीत वायु के संगीतियों में है, जिस पर भाक राजा भ्रामक दिवस का निर्माण कर रहा है।
संस्कृत में उद्धृत किए गए सूचनाएं के साथ,

लोकगणना के लिए कामरूप ने मथुरा में अनेक बौद्ध स्थलों और संग्रहालयों का निर्माण करवाया। कुछों के कारण में ही बुद्ध की मूर्ति मानव ने ezafudh kusykh थी। मथुरा एवं उसके आसपास से कार्यक्रम कार की सैकड़ों बौद्ध मूर्तियाँ प्राप्त हो चुकी हैं। प्रसिद्दों

है। चन्द्रगुप्त के भासान काल में मथुरा आने वाले चीनी यात्री फार्यन ने मथुरा के विशाल में लिखा है कि यहां के सभी छोटे-बड़े लोग बौद्ध धर्म को मानने वाले हैं। बाबाक युद्ध (बुद्ध) के बाद से ही यहां के

फुोकहब्ली/कई लोकों ने कविशील लिखा है और फुोकहजिन्दर ने कविताओं में बताई गई है। भोज तीनों क्रमशः फुोकहके लिव, ऑफु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु; फुोकहज्ज फु;
1. **te kyij Vhy sij fo | ekuk jgsi apu fogkj**—हुविश्व विहार, ककटिका विहार, श्रीकृष्ण फोग्जय

2. **d Vjk Vhy sij fo | ekuk jgsi apu fogkj**—अमोहसी विहार, भाक विहार, यशक फोग्जय

3. **egky haefo | ekuk jgsi apu fogkj &i lokyj d fogkj** [k M fogkj A]

4. **d d kyh Vhy sij fo | ekuk jgsi apu fogkj &mi x q fogkj] uV&HKV fogkj] t hor nük fogkj A**

5. **LFkx ki apj fo | ekuk jgsi apu fogkj &l q. kA] k j fogkj**

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कटरा टीले का स्तुप, सत्तार्थ टीले का स्तुप, puh ; kf=; k d s o r k k s ea of. kZ Lr w&l kj f; Lr w| e kS x; y; ku Lr w| i wZ e k; f e; k w u h Lr w| e b; j w h Lr wA
    mDr leLr l kgf; r d l a HkZ, oai jkr kRod i e k k wLsFk k f; r gSf d i k p h d k y e a Fkjk, oa
    bl d s v k & i k d k k {e c l j k Zd k d h z j k g s f t l d s i e k v k Hh; g l d h Hk e e a n c s g a ; g
    Hk e c i d h m i n k LFky j h g g s l LFk g h ; g c k k p k Zegld k k u } m i x r t } e g n s a } fHk(kk
    Hn kZ d f l y k u h k o l o n Ukk v k h n k s k LFky j h g g c s k LFk k R ds {e e a f g k j v k s Lr w k d s
    v y k o j f j x g i a k o k k i f d , o a L o d ; k L o d s f u e k Zk e Fkjk c k s d a h z d h c k s LFk k R ds
    s v k i u h f u t
   देन है। मश्तुरा की उन्नति का प्रमुख कारण था इसका प्राचीन अन्तर्राष्ट्रीय मार्ग उत्तराधिकार व दक्षिणाधिकार द s
   p k k g s ij FLk r g k a

रामताल पुस्करिणी

mRjk i mZ के मश्तुरा जनपद, में राष्ट्रीय राजमार्ग संख्या—02 पर छोटीकरा—सेही मार्ग (गुरुण

x k o u h e f l h j e k k Z ½ i j x l e j k r y FLk r g g a k e l s y x Hx 500 e h o i wZ fn s k k jk e a 77 38 i w Z
    n s k k j, o a 27 34 mRjk j v {k k i j k r y i g LFk j FLk r g g a ; g k l s n f {k k F n s k k a y x Hx 3
    fd 0 e H o n j w o l h k c u j i L Fk k u h j y o s L V s k u FLk r g g a ; g k r d i g p u s d s f y ; s x e g
    V k h j v F k o k o l h k c u j i m r d mRjk i m Z k j g j k k k j e ; i z s k j k L F k u v i j f n Y h i h f j g u f u x e
    k a d h c l s} j k j k i g p k t k l d r k g a ; g k l s i f d e h o i w Z fn s k k e a o h k o u d s i d } L d k e f h j , o a e
    e f h j f l F k r है। पहिचान हेतु पुरातात्विक क्षेत्र पर प्राचीन पुस्करिणी एवं सड़क के मध्य विश्व 3 5 , o a o k 1 k ½ i h y ½ 0 k
    f o l e k u g a

I q k g S f d e q y c n s k g v d c j z 1556 & 1605 b Z ½ u s t c r k u s d k j k x l q k r k s c n s k g k us
    तात्पर्य से तात्पर्य के गुरु हरिद्वार के विषय में जाना तो उनके गुरु हरिद्वार को बादशक d s c k l u s i j
    n j c k j e ac c g c k A c c g l k s d s t c k e a o h k u c o k h i d g l { l u r k u s d s q g f n k k u s c n s k g k d s
    f y , d g k H k f k f d l u t u f d l h c n s k g d s n j c k n s k Z d s v k d k h u g g k s g a l u g f n k k d s
    b l f o p k j d s t k u l o ; a c c n s k g k u s l u d s n s k g g s q f n Y h l s o h k o u d k { k f d ; k A c c n s k g
    अकबर तलकादीन भोस्कों g l j h e k k Z j k k L V V h j k e k k Z 2 ½ d k v u b j , k d j o l h k c u d h v k s p y j k r k
    o l h k c u l s y x Hx 1 5 fd 0 e H o f g s f d h h N k h x h a e n k c L r h d s l e h i e e k Z d s f d u k s c n s k g k u s
    v i u s y s j l f g r f o j k e f d ; k A c c n s k g k d s m l h f o j k e L F k j i j o r Z k u v d c j j x k e F l k r g k t k s
    f d c n s k g v d c j d s o g k k i f f o j k e f d , s t k u s d h L e f r e a v H h H h l F l k r g g k o r Z k u x k e v d c j j
    L s c k शाह जैत मार्ग तक तो भोस्काह सूरी मार्ग से ही चला। जैत मार्ग से भो भाभ सूरी मार्ग में से
    v d c j d s d k e a o h k u d s f y , s x e j k r y o x e l a j k g k s g g s o l h k o u t k u s d s f y , s d
भक्ति, आयुर्वेद, विज्ञान स्नेह, त्रयोदशी, जीवन समाप्ति, आत्मा,
तथा अन्य विषयों पर इस समारोह में विशेष ध्यान दिया जाता है।

पुरुषोत्तम की जीवनी में तथा उनके जीवन की अनुष्ठानों का वर्णन इस समारोह में किया जाता है।

दो साल पहले, 14 और 15 अप्रैल को, ब्राउस इंटरनेशनल सिम्याराम 2016 में दर्शनार्थ उद्घाटन समारोह का आयोजन किया गया।

इस समारोह का व्रत वर्षा 125वीं समारोह दिन के अवसर पर आयोजित किया गया, जो Dr. B.R. Ambedkar के जन्म के अवसर पर होता है।

समारोह के मुख्य विषयों का वर्णन किया गया है, जिसमें आत्मविश्वास, समाजवाद, और न्याय विषयों का वर्णन दिया गया है।

इस समारोह के भाग में, विभिन्न विषयों पर विशेष विश्वास दिया गया है जिसमें जीवनी, विज्ञान, आत्मा और विविध विषयों का वर्णन किया गया है।

इस समारोह को आत्मविश्वास और समाजवाद के साथ जोड़ने का प्रयास किया गया है।
कृत्तिका राय किशोरकुमार एवं उनके समर्थक के पुकारण को समर्पित गान। प्रथम गान के अनुसार, इस गान का नाम "दूरदरोग के लोकगान" है। इस गान का रूपांतरण किया गया है जो दूरदरोग के समूह के साथ गाया जाता है। इस गान का नाम "दूरदरोग के लोकगान" है।

गान के साथ एक बच्चे की दृष्टि में दूरदरोग के लोकगान की हृदयांतरध्वनि दिखाई देती है। गान का वातावरण दूरदरोग के लोकगान के साथ झुककर और मनोनीत रूप से दर्शाया जाता है।

इस गान की रूपांतरण की प्रक्रिया में वर्तमान के रूप में एक बच्चे की दृष्टि में दूरदरोग के लोकगान की हृदयांतरध्वनि दिखाई देती है। इस गान का वातावरण दूरदरोग के लोकगान के साथ झुककर और मनोनीत रूप से दर्शाया जाता है।

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विशद 10वीं 15वीं इक़बाल जयंती से तक्षण दल 20 जोड़ी दिनों का आयोजन हुआ। उन्होंने इस समारोह का संगोष्ठी रखा और उनके नाम में हंगरी, यूरोप और अमेरिका के उपनिवेशों के लोगों को भी आमंत्रित किया।

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लकड़ी के गटटर बेचने वाले पुरुष भी राष्ट्रीय विराम हेतु अपने अपने घर आ जाते।

फोक्स लाइट्स फिल्म की तैयारी

उरुंगी कॉडल ट्स फ़न्यू इक्को हो, ऑफ़नु डसेंट लाइविंग फिल्म ओवर क्लीक्स फ़क्सोस ज्वर्क एक्सनिन लीडर्स फ़क्स ब्लाइन्ड सिक्यरी ज्वर्क क्लीक्स फ़क्स फ्लेड ज्वर्क एक्सनिन लीडर्स फ़क्स ब्लाइन्ड सिक्यरी ज्वर्क क्लीक्स फ़क्स फ्लेड ज्वर्क क्लीक्स फ़क्स फ्लेड ज्वर्क क्लीक्स फ़क्स फ्लेड ज्वर्क क्लीक्स फ़क्स फ्लेड

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मानवता अक्षुण्ण कृत्य राजा को समय में निर्मित की गयी थी, जिसकी प्राचीनता आज से लगभग 2000-2100 वर्ष पुरानी है। इसलिए यह प्राचीनता एवं सांस्कृतिक दृष्टि से राष्ट्रीय महत्व है, जो कि लगभग एक एकड़ क्षेत्र में लगभग 2-3 मी. चौड़ा पक्की इंटोस से बनी दीवार से निर्मित है। पुराकालीन दिवंगत ।

ग्राम रामातल की साधा प्राचीन सांस्कृतिक धरोहर रामातल पुराकालीन को हिसाब में लगभग 42 लगभग।

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u r: . k Xkky &c!ky o! v o k ij p +d w d j x<i y h& M.k d k [ k y j l d a j u o g k l s x j h e fgy k a s v  d k x k s j , d f=r v d j m i y s c u c p d j v i u k [ l i k y l d a h u x k p & x k p d s e l ; g k s o k y s t o o k nr e l y k d f u l r k j . k x e o k h l k o f u d : l k s b l H k e i i k r d j f u l r k j . k d j x k a s u g h t k u v v u t k u s l k i d b l e a L u k d s i x p k r l k x k d j i k s a b l i d k j l s n h c t z Q k m M s k u l b F k k } k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k k
1. अगुनार निकाय, दृष्टय-ब्रज का इतिहास, प्रमुद्याग भीतर, राजकमल प्रकाशक fnYy Hj f}{r h Hkx] i O 56A

2. बुढ़ कालीन भारतीय भूगोल, भरत सिंह उपाध्याय, हिंदी साहित्य संप्रदाय, प्रयाग, भाग l ar 1883] i O&438

3. eft>e&fud k ] ekeg; ] Ök

4. v a[&fud k ] jky h VBDLV ] k } k Vh y h u] 1910] ft Yn nWj h ] i O 57 दृष्टय: बुढ़ कालीन भारतीय भूगोल, पृ 90 एवं पृ 439

5. v a[&fud k ] d h v VBD Fk ½ eul &:Fk jk. h½, oac & oak v VBD Fk ½/kgFFkoy kl u h½ दृष्टय: बुढ़ कालीन भारतीय भूगोल पृ 91

6. c h d ky hu Hk½ तीय भूगोल, भरत सिंह उपाध्याय, हिंदी साहित्य संप्रदाय, प्रयाग, भाग l ar 1883] i O 439&440

7. वेरंजक ब्राह्मण सुल, अगुनार-निकाय, दृष्टय: बुढ़वयै, राहुल साक्ष्यत्त्यायन, गोतम बुढ़ fnYy Hj ] ab j.k 2010 i O 139&13

8. विनाकथे-अटरकथा, पृ 118–119, दृष्टय बुढ़ कालीन भारतीय भूगोल, गृह 441

9. बुढ़ चरित, गृह 21–24

10. fseyfxV es[.O.ai ] ft Yn r H h hj Hkx i Eke] i O 03&17 दियावादन पृ 348–349, दृष्टय बुढ़ कालीन भारतीय भूगोल, पृ 442

11. c h d ky hu Hkjr h Hawky ] Hjr fl g mi k; k i O 442

12. e/hi[.au ekT>e&fud k ] c k5 Hkjr h x bFk ey k 24&25 Lokeh } kfd kn H KL=H c k5 Hkjr h ojk k H hj 1919] i O 819&827

13. c h d kbf r gk ] i Hwv; ky ehy j k de y id &k u] fnYy Hj f}{r h Hkx] i O 73

14. i bhu c k5 Lkfy j jkeLo: i jkd sk ] Ed ] kfg R i d &k u] ubZfnYy Hj i O 172

15. c h d kbf r gk ] i Hwv; ky ehy j k de y id Rsan, दिल्ली, द्वितीय भाग, पृष्ठ 66

16. c h d kbf r gk ] i Hwv; ky ehy j k de y id Rsan, दिल्ली, द्वितीय भाग, पृष्ठ 91

17. c h d kbf r gk ] i Hwv; ky ehy j k de y id Rsan, दिल्ली, द्वितीय भाग, पृष्ठ 89

18. i bhu c k5 Lkfy j jkeLo: i jkd sk ] Ed ] kfg R i d &k u] fnYy h i O 173

19. i bhu c k5 Lkfy j jkeLo: i jkd sk ] Ed ] kfg R i d &k u] fnYy h i O 173&174

20. mUk f sk d sc k5 d bhz Mnv vxus y ky ] mOi Q fgUhl bFkuy y [ ku Â ] x bFk ey k l [ 315] 2006] i O 33
21. c∮ LV v kW/Zvफ मधुरा, डॉ. आरोसी भार्मा, आगम कला प्रकाश, दिल्ली, पृष्ठ 50
22. fMDशासी ऑफ अल्टी बुद्धिस्ट मोनास्टिक टम्स, भारतीय प्रकाश [0] k k [h]
   1975] i 0 30&31
23. बुद्धिस्ट आर्ट ऑफ मधुरा, डॉ. आरोसी भार्मा, आगम कला प्रकाश [1984]
   i 0 52&58
    दृष्टव्य—उत्तर प्रदेश d s c k$ LFky ] i 0 34&42
24. mUkj i e s k d s c k$ d b h z M k k m v k x y ky ] moi t fgUh h [ bFkk j y [ ku Å ] x bFle ky k l 315]
   2006] i 0 27&28
25. fefy Uh i रजन, दृष्टव्य: बुद्धकालीन भारतीय भूगोल, पृष्ठ 139—141
26. c zk d k brgk ] i bHk ; ky e h r y ] j k d e y i d k k [u] fnल्ली, द्वितीय भाग, पृष्ठ 91
If there is any religion that would cope with modern scientific need, it would be Buddhism.

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1. कार्य के सिद्धांत, इन्सतान्त, अन्य समय फहरसों के निर्देशों, "ब्रांक इंटरनेशनल सिम्मोर एप्रिल 14-15" 

इंजन नौ छोटी शाखाओं में जन्म की बालक सिद्धांतायान के 35 "ब्रांक इंटरनेशनल सिम्मोर एप्रिल 14-15" 

2. कार्य, इंजन, आधार, नामक के बारे में बुद्धिवान व्यक्ति संस्कृत था। कार्य के नीति का संबंध, विश्व के वातावरण के प्रश्न से है। इस व्यक्ति के वातावरण के संबंध में आधार व इंजन वातावरण के प्रश्न होते हैं। इस व्यक्ति के वातावरण के संबंध में आधार व इंजन वातावरण के प्रश्न होते हैं।

3. प्राप्ति के नीति के संबंध नहीं बल्कि आधार के आधार के संबंध है। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं।

4. वीस्ट रेस/ एक्स प्रोफिट "ब्रांक इंटरनेशनल सिम्मोर एप्रिल 14-15" 

5. इंजन के नीति के संबंध नहीं बल्कि आधार के आधार के संबंध है। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं।

6. प्राप्ति के नीति के संबंध नहीं बल्कि आधार के आधार के संबंध है। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं।

7. प्राप्ति के नीति के संबंध नहीं बल्कि आधार के आधार के संबंध है। धार्मिक इंजन के प्रश्न के लिए के संबंध हैं।
1- त 5००० लघूक्ष ग्हं कम्, सी अर्थिते जो उसका की श्रीमती है।
2- भूमि, म हिदा कम्ल, इसके उच्च शास्त्रीय और मन के कर्म का दोषसहित होने से भी सुधिक की प्राप्ति होती है।
3- तीव्रता उसे शास्त्रीय, वाणी और मन के कर्म का दोषसहित होने से भी सुधिक की प्राप्ति होती है।
4- प्रविधि के लिए सिख की यदी इसके के लिए सेवा है।

8- इक्लू इरु लस्पस

9- इक्लू इरु लस्पस

10- इक्लू इरु लस्पस

बुध कल कितने आवश्यक थे? इसका प्रचार उनकी प्रसिद्धि है। लेकिन कल से अधिक (च्याखर) बुध की आवश्यकता gSD; हाौ इॉड और LoKfKz saqy lq ykHd pít kâd kâlq d jâs माौ-पिवा, समाज के प्रति, अन्य कर्तव्य मूलकर अपने परिवार के साथ, देश-नागरिकता के साथ लड़ रहा है और ख्याति बन गया है। ये हमें अपने विकास के बुध के ज्ञान और उपग्रहक बन गया है। इससे हमें अपने विकास के बुध का ज्ञान होगा। अगर विकास का ज्ञान हो और उपग्रहक बन गया है। इससे हमें अपने विकास के बुध का ज्ञान होगा।

11- गृह ध्यर गृह लाभ यूड कृषि इक्लू गृह लाभ यूड कृषि इक्लू गृह लाभ यूड कृषि इक्लू गृह लाभ यूड कृषि इक्लू गृह लाभ यूड कृषि इक्लू गृह लाभ यूड कृषि

12- हिंदू कोडेपित द्वारा महिला सामीक्षणकरण

13- देय के रूप में अन्य अन्तरराष्ट्रीय संगठन एवं अंतरराष्ट्रीय संगठन के उपर रखा जाता है।
बहुसंख्यक समुदाय जो शैक्षणिक, आर्थिक, सामाजिक, राजनैतिक क्षेत्र इत्यादि में अपने ही बड़े संख्या में होने के कारण यह भारत की समस्या बन गई है। उसके लिए ऑफिस ब्रेक, नये भवनों, संगठित रखने और संघर्ष करने का

1. लेंट देहिऊँ लेकूँकिज़ च्य नसकगा
2. फोप्कीलौर सरकिज़ च्य नसकगा
3. हाँ हेयजक्व्ह, ड्रक्कड़ हेकेउँक ड्रक्कोड़ हेडजक द्जुकगा
4. याकेल्डो कर नसकगा
5. राज्य से आधार जीवन का आदर्श बनाना है।
6. शिखर तथा साहित्य के क्षेत्र को बढ़ाना है।
7. प्रशासनिक क्षेत्र को सरकारी बनाना है।
8. विदेश में भारतीय सम्पत्ति और संस्कृति का प्रसार करता है।
9. लेंट देहिऊँ लेकूँकिज़ च्य नसकगा
10. फोप्कीलौर सरकिज़ च्य नसकगा
11. लेंट देहिऊँ लेकूँकिज़ च्य नसकगा
12. बुद्ध ने दूसरे धार्मिकों को तरह बैठक का दूढ़, इसका पुनः आदर्श न बनाकर संघ को एक
13. में विश्वास का जीवन बनाना है।
14. फोप्कीलौर सरकिज़ च्य नसकगा
15. एकूँकिज़ लेंट देहिऊँ लेकूँकिज़ च्य नसकगा
3. बुद्ध मानवीय समानता के प्रथम उदाहरण थे। आज भारत ही को नहीं बल्कि विश्व को भी तैयार किया जा रहा है।

4. नामांकन व अत्यन्त नीतिकों के लिए बुद्ध द्वारा बताया गया शील और संयम को आवश्यकता है।

5. वह द्वारा बताये गये राजनीति के कर्मचारी और बौद्धिकों के संबंध का विषय बनाया गया है। बुद्ध द्वारा बताये गये राजनीति के कर्मचारी और बौद्धिकों के संबंध का विषय बनाया गया है।

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2. d KsY; k u HkU v kuH HkMa v ukH kHd - बुद्ध अर्थ और उनका धर्मएवंप्रभूति प्रकाशन, नागपुर 1998
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Dr. Ambedkar’s philosophy on socio-economic equality in India

Kalidas S Khobragade*

Introduction

Dr. B. R. Ambedkar was chairman of the drafting committee of Indian constitution had made a very significant contribution to give the Indian Constitution the shape and form as it has today. In this paper it is argued that all the modern principles inculcated in the Indian constitution are materialization of Ambedkars modern thoughts on Governance and Democracy. The paper also argues that owing to his social bent of thought, only Dr. Ambedkar could have done justice to the concept of ‘Social Democracy’, which is a very important and distinguishing facet of the Indian Constitution. This is so, as he was not just a jurist but also a social reformer. B.R. Ambedkar, the chief architect of Indian Constitution, came at the appropriate moment in British ruled India to assume the natural leadership of his kinsmen and participated in social movement and got involved in founding the constitutional edifice of the country. The Articles of the Indian constitution for the inclusion of which, Dr. Ambedkar had to plunge in and convince other members of the constituent assembly are emphasized and discussed. In conclusion it is remarked that the greatest gift of Dr. Ambedkar was not only the constitution itself but also his philosophy of constitutionalism. The ideal of state socialism to be realized according to Dr. B. R. Ambedkar is of “one man, one value in all walks of life political, economic and social”. The ideal of o

ne man, one value, is to be achieved by stopping religious economic and social exploitation of men by men. Absence of exploitation in any form is an essence of socialism. This paper is made an attempt to explore the contributions of Dr. B.R. Ambedkar relating to „state socialism” in India. As an economist, he propagated that the state is the owner of the land. To him, the basic industries should be state monopolies. To Dr. Ambedkar socialism does not only embrace economic equality, but also social and political equality. He thought that the state socialism can achieve by state control over land, industries, religions, caste and through an elaborate scheme of constitutional method. According to Ambedkar, caste consciousness hampers the all economic systems. He suggested nationalisation of life insurance and advocated state management and state ownership in industry for the benefit of the poor and down-trodden classes. The concept of state socialism is based on the principles of justice, liberty, equality and fraternity.

Constitution and social justice

Ambedkar’s quest for social justice can be visualized in the philosophy, policy and ideals of the constitution of India. Ambedkar was of the opinion that social Justice can be dispensed in a free social order in which an Individual is end in itself. He fought relentlessly to establish a society based on democratic ideas of liberty, equality and fraternity. He was in favour of that establishment of socio-economic and political equality not just as a slogan but also as concrete policy. Ambedkar’s contributed a legal framework for the upliftment of the downtrodden sections of the Indian society by incorporating relevant provisions in the Indian constitution. Various provisions in constitution aimed at preventing discrimination and promoting social justice are the Fundamental Rights- Article 14 guarantining equality before the law and equal protection of law, Article 15

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Prohibition of discrimination on ground of religion, race, caste, sex or place of birth. Article 17 called for the abolition of untouchability. The Directives Principles of State Policy are designed to secure social justice. Ambedkar provided an inspiring preamble ensuring justice, social, economic and political, liberty, equality and fraternity. Other Articles for the upliftment of depressed classes include: Article 330 reservation of seats and representation for SC and ST in the Lok Sabha. Article 332 reservations of seats for SC and ST in the state legislative assembly. Article 334 reservations of seats in all government bodies. The creation of an egalitarian social order still remains an unfulfilled wishful thinking. Despite 67 years of working of the Indian constitution, the problem of social justice remained unsolved and socio-economic equality is a distant dream. Ambedkar’s was concerned about the development and welfare of the weaker sections of the Indian society. He fought for their betterment and opened a path of progress for the depressed sections through constitutional reforms. He fought for their emancipation by putting pressure on the government to enact laws to ensure social justice to weaker sections always bearing in mind that the law was the most powerful tool of social transformation. Ambedkar’s quest for social justice can be visualized in the philosophy, policy and ideals of the constitution of India. Ambedkar was of the opinion that social Justice can be dispensed in a free social order in which an Individual is end in itself. The aim and object of the society is the growth of the individual and development of his personality. Ambedkar finds Hindu society does not recognized the individual as a centre of social order, which is based on Varna which divided the Hindu society into four order-the Brahmins, the Kshatriya, the Vaishya and the Sudras. The first two castes are considered twice born or ‘dvija’ since the men from these castes were entitled to use the sacred thread at the Vedic site of Upanayana, which the sudras were not allowed to perform. Ambedkar has always been for establishment of a society based on the principles of liberty.

Social Democracy as the Means and Distributive Justice as the End Ambedkar was of the opinion that Political democracy, or Political equality is of no use, if it is not backed by social democracy. He said, by providing equality in social sphere only then justice can be done. Ambedkar holds that the individual in society is an end in him and he has certain inalienable right in a social relationship, which must be guaranteed to him by the consumption on certain reasonable conditions and be protected by the state. Dr. Ambedkar laid much emphasis on the term moral and said, "The declaration of independence does not assert that all men are equal; it proclaims that they are created equal". Equality of opportunity is a misleading term; there should be opportunity for equality. He says, “Democracy cannot function in the absence of basic civil liberties – which enables the community to vindicate itself against the state furthermore, the right to criticize, if it is to be effective, must include the right to organize opposition through political parties. He openly said that, unless minorities being treated as equal as majorities in India, Nation can’t grow upto the maximum potential. Infact, he considered the liberation of the untouchables as more urgent problems than the freedom of the country. He also founded "Bahishkrit Hitkarini Sabha" (Untouchable class welfare league).

**Dr. Ambedkar idea on socialism**

Dr. Ambedkar’s theory of fundamental rights in State Socialism The theory of State socialism in India has developed by the contributions of Dr. B.R.Ambedkar. He submitted a memorandum entitled on „State and Minorities” to the Constituent Assembly on behalf of the All India Scheduled Castes Federation in the year 1946. In the memorandum he has pointed out that the born or naturalised citizens of India should be treated equally. Any privileges or extra privileged arising out of rank, birth, person, family, religion or religious usage should be abolished. All citizens of India without caste, creed, religion, race, birth etc. should be treated by equality before law and equal protection of law. The state should be played a crucial role to protect the fundamental rights of Indian citizens. No religion is to be state religion. They have rights to reside any part of territory.
of India. The citizenship certificate should be provided by the state. Every citizen should have right to vote. The State shall be given guarantee of liberty to every Indian citizen without discriminations on the basis of caste, creed, religion etc. Right to religious association of the citizens shall be given by the state. One man one value is the principle of Dr. Ambedkar’s socialism. No citizen shall be disqualified on the basis of birth or race. All citizens shall have equal access to all institutions, conveniences and amenities maintained by or for the public. The State Socialism should prescribe by the law of the Constitution. The right of a citizen to vote shall not be denied on any ground other than immaturity, imprisonment and insanity. No law shall be made abridging the freedom of speech press, form of association and assembly except for consideration of public order and morality. The state shall guarantee to every Indian citizen liberty of conscience and free exercise including right to worship, right to form of religious association and its spread. The state shall not recognise any religion as state religion. Every religious association shall be free from state religion.

**Democracy in State Socialism**

According to Dr. Ambedkar, to interest of the individual freedom the dictatorship should be abolished and it is essential to insists the Parliamentary Democracy through proper way. The objective of the individual shall be established the state socialism with Parliamentary Democracy. Dr. Ambedkar’s State Socialism is based on parliamentary democracy. To establish State Socialism, totalitarianism, tyranny and dictatorship should be abolished from society. To him, to establish socialism, retain Parliamentary Democracy and avoid Dictatorship. Political Democracy rests on four premises which may be set out in the following terms: i. The individual is an end in himself. ii. That the individual has certain inalienable rights which must be guaranteed to him by the Constitution. iii. That the individual shall not be required to relinquish any of his constitutional rights as a condition precedent to the receipt of a privilege. iv. That the state shall not delegate powers to private persons to govern others1. His socialism is based on “a form and method of government whereby revolutionary changes in the economics and social life of the people are brought about without bloodshed”. Parliamentary Democracies will assure the liberty, equality and fraternity. In his article entitled on “Failure of Parliamentary Democracy Will Result in Rebellion, Anarchy and Communism” said that “If Parliamentary Democracy fails in this country, the only result will be rebellion, anarchy and communism”2. Dr. Ambedkar in his work “Annihilation of Caste” pointed out that “Make every man and woman free from the thraldom of the Shastras, cleanse their minds of the pernicious notions founded on the Shastras, and he or she will inter-dine and inter marry without your telling him or her to so”. It is the duty of the state to destroy the all Hindu Shastras like Vedas, Upanishad, Purans and others. Safeguards for the Schedule Castes in state socialism

Indian society is based on caste and sub-castes. Poverty is an evil system of Indian society. Ambedkar’s idea of socialism attacked on poverty because poverty is responsible for diseased bodies and frustrated lives. To him, poverty and socialism cannot co-exist. For this reason he pointed out in his memorandum “States and Minorities” that the Scheduled Castes people shall be enjoyed the reservation seats in legislatures, executives, local bodies, in the Union Services and in the Municipal and local Board Services, in the States and group Services for their upliftment of the Depressed Classes3. To him, the State would be taken the greater responsibilities for socioeconomic and political upliftment of the down trodden classes. To him, adequate opportunities shall be given to all. State socialism is based on Liberty, Equality and Fraternity. The aims and objectives of his State Socialism are to remove the extreme inequalities and evils castes system from the society. The concept of State Socialism is based on the principles of justice. To him, men are different from each other due to their birth, mental ability and faculty, hereditary and social atmosphere, but they should enjoy equal opportunities for their upliftment. The individual
has the right to economic development from both public and private enterprises under the guidance of state control. The individual shall be enjoyed the economic liberty under the State Control. The state should take initiative for the maintaining the trinity principles of liberty, equality and fraternity. He advocated the inter-caste marriage, inter-dining system to eradicate discrimination from Hindu society and he embraced Buddhism. Indian society is caste based society. Castes and sub-castes system of Hindu society is an anti-democratic and anti-humanity. In his essay entitled on “Philosophy of Hinduism” Dr. Ambedkar has described relating to fraternity. To him, “I and my neighbours are we all brothers, are we even fifteenth cousins, any I their keeper, why should I do right to them” . Fraternity is another name for fellow feeling. In his another essay entitled on “The Hindu Social Order: Its Essential Principle” has pointed out that the concept of fraternity as one of key essential element of a just society. In this essay he said that “fraternity is the name for the disposition of an individual to treat as the object of reference and love and the desire to be is unity with the fellow beings”. To him, collective liberty is „Real” liberty.

Ambedkar’s views on Social Democracy
Dr. B. R. Ambedkar understood the meaning of democracy in better fashion and realized that drastic changes in the social and economical spheres of society. He emphasises the need for bringing about an all-round democracy. He discusses that the concept of democratic Constitutional organizations in India arose from Bhikhu Sangha of the Buddha where he was the only one of the Bhikhus heading the sangha. At the most he was like a prime Minister among the members of the Cabinet and he was never a dictator. Dr. B. R. Ambedkar Explained the fact difference between the dictatorship and parliamentary form of Government. He says that dictatorship is often defined as absence of liberty or absence of parliamentary Government. Both interpretations are not quite clear. In case, the parliamentary form of Government every citizen has right to criticize the restraint on liberty imposed by the Government? Secondly, in the parliamentary form of Government that every citizen have a duty and a right; the duty to obey the law and right to Criticize to it. In dictatorship every citizen has only to duty to obey but not right to criticize it. Ambedkar also discuses that the state acts like permanent dictatorship is a weakness in their political Philosophy. In political democracy rests on four premises which may be set out in the following terms:- (i) The individual is an end in himself. (ii) That the individual has certain inalienable rights, which must be guaranteed to Citizen of India by the Constitution. (iii) That the individual shall not be required to relinquish any of this constitution rights as a precondition precedent to the receipt of a privilege. (iv) That the state shall not delegate power to private persons to govern other. Democracy is incompatible and inconsistent with isolation and excursiveness resulting in the distinction between the privileged and the unprivileged. Democracy cannot be compatible with any other form of government. The idea of Ambedkar is truly reflects the aspirations of the people for inclusion of Social, Economical and political democracy into Indian constitution were made for progress of depressed Class. Therefore, the Ambedkar search for way to reconstruct society on the line of Social democracy. Such provisions of reservations seat for election or every sphere like Education, Employment, Legislature, Parliament, Municipality and Panchayati raj, so that all segment of the peoples enjoy the fruit of freedom without feeling alienated. Dr. B. R. Ambedkar warned the Socialists of the Country, if they wish to make socialism a definite reality, then they must recognize that the problem of social reform in fundamental and that for them there is no escape from it. According to him, the state existed only to prevent injustice tyranny and oppression. It is necessary required the moral human beings running the democracy who can make our constitution breadth. Therefore, Ambedkar always used to say that no constitution would work effectively unless certain pre-conditions are fulfilled. The most important factor which is responsible for
implementation the constitution ideology for protecting the interest of depressed class. Some basic factors are success or failure of an enactment for the welfare of depressed class in the state.

Caste System and Economic Inequality

Ambedkar’s main vision that to achieve the freedom from social and economical injustice in India. He also attacked two Central Feature of the Indian order: culturally enforced inequality and economic inequality in Society. Ambedkar also criticized that the caste system vehemently, and according to him, the fight against castism and untouchability was central to his agenda. Caste System is not merely a division of Labour. It is also a division of Labourer. It is a hierarchy in which the divisions of Labourer are graded one above the other. The caste system has filled the public spirit and destroyed the sense of public charity. Therefore, the caste system has made public opinion impossible. Besides, the virtue has become caste ridden and morality has become bound. Hence, there is no sympathy to the deserving and no appreciation of the meritorious. There cannot be a more degrading system of social organization than the caste system. It is the system which deadness, Paralyses and Cripples the people from helpful activity.

Caste in the hands of the orthodox has been a powerful weapon for persecuting the reforms and for killing all reform. The caste system is anti-national; firstly it brings about the separation of social life. Secondly, it generates jealousy and antipathy between caste and caste. Ambedkar suggested precaution to make democracy successful in India. He suggested that rule of the majority and it should not be result into tyranny of the majority. Majority must always in democracy respect the views of the minority. In India caste system has become the most difficult obstacle in the successful functioning of democracy. Caste system will create barriers in the development of healthy democratic traditions. The real democracy cannot operate there was caste barriers and caste-based inequalities exist. But Ambedkar severely criticized Gandhi for his views that Chaturvarna (Four Castes) was essential a division of labour and that inequality and untouchability were extraneous distortions. According to Ambedkar views that the caste system and untouchability in fact have evolved through interaction both with mainstream Neo-classical economic theory and the Marxists approach. The Ambedkar also shared the common view with Marxists that class exploitation was a material base and a part of the production relation. Ambedkar felt that once India got freedom, his people, the Untouchable, would once again be subjected to the hegemony of caste Hindus and be forced to Scavenge and sweep for them. On other hand, he believed that India required a cultural revolution to destroy the caste system and his call to his follower was educate, agitate and organize. Ambedkar, thought that the traditional social order in order to build a just and an egalitarian society. In politics he aims at Cultural Revolution with a belief that unless there is a cultural and social revolution there cannot be a political revolution. He observed that Brahmanism has its root in certain Hindu Scriptures that provide divine justification for caste-based discrimination and domination. The persistence of poverty and caste injustices remains a shameful blot on Indian Society. Therefore, it continuously uses practicing the caste system in the state than it would be the social democracy come under jeopardy and remain no value of constitutional principles of liberty, equality, and fraternity.

Ambedkar as a Liberal Political Thinker

Dr. Babasaheb Ambedkar was a champion of social justice in India. He urged and emphasis that the necessity of personal freedom as well as need to adopt the basic principles of liberty, equality and fraternity must be possession of the human being. Besides that the basic principles of liberty, equality and fraternity are also needed for the nation. Dr. Ambedkar had a passion for liberty, equality and fraternity. Actually, he argues for state intervention in suppressing evil practices in society and it was duty to born state to protect the interest of depressed class against higher class in society. Ambedkar believed that only the equality and fraternity are pursuit of properly guided in the country state. In other word the Election, political parties and parliament are all the formal
institution of democracy. The political democracy means the principle of one man one vote which indicates political equality. He emphasises on political democracy in case arise of oppression and injustices exist, than the spirit of political democracy would be missing. He further emphasized the politicians never realized that democracy is not a just form of government and it is essential a form of society. The political ideal set out in the preamble to the constitution affirms a life of liberty, equality and fraternity. He also summarized that the foundation of his belief in democracy as having its root in the teachings of the Buddha. He also advocated that the central legislation for social reform and educational reconstruction. As the basic principles of liberty, equality and fraternity including with a democratic rights are also to a believer in parliamentary democracy. Dr. Ambedkar whole heartedly supported to wipe out the cast system in India and his opinion that the social, economical and political democracy to bring into practicing democracy in India. He conceptualized that the social reform should precede political reform to lay down the foundation for liberty, equality and fraternity in political sense. As a crusader against social evils, unscientific, and unhealthy practices prevalent in the traditional caste ridden in Hindu society. Dr. Babasaheb Ambedkar wanted to get rid of all evil ideas of class and caste superiority and tyranny which have made the Hindu society loose, stratified and disintegrated. He mercilessly denounced the evils of untouchability and condemned all form of inhuman practices prevalent in the traditional Hindu Society.

Ambedkar viewed that democracy as an instrument of bringing about social, economical, political and cultural changes in society. According to him the basic principles of liberty, equality and fraternity was very important to growth of society. He also believes that everyone should have liberty of thought, discussion, food, dress etc. He was a supporter of equality of all men and pleaded for the abolition of caste system and class privileges, because the caste system is a hindrance to the development of India into a strong nation.

Social order and Morality
Ambedkar declared that Hinduism had neither morality, nor revolution force, nor social utility; instead, it promoted the interest of a particular class. Ambedkar realized that within Hinduism the Untouchables would never be able to get equal status and receive just treatment. He was also convinced that individual and group mobility was difficult for the Untouchables within the Hindu Social System. The most interesting features of Dr.Ambedkar’s political philosophy are his stress on the ethical dimension of democracy, or what he called morality. This is most important thing that the constitutional morality that is of abiding the spirit of the constitutional and not just its legal provisions. Dr.Ambedkar felt that morality in the sense of social ethics is an indispensable for the realization of liberty and equality. In the absence of morality there were remain only two alternatives i.e. anarchy or the police. His emphasis on morality was well integrated with his commitment to rationality and the scientific spirit. He also considered that the morality was always subject to rational scrutiny and was quite close to what might be called social rationality. Dr.Ambedkar’s emphasis on morality was closely linked to this recognition of the important of social rationality. The main difference is that morality has strong ethical component, which social rationality may or may not have. His ethical dimension is paramount. His criticism of caste system was that it undermines social rationality and morality. He ultimately identified morality with fraternity a sentiment which leads an individual to identify himself with the good of others. Dr.Ambedkar’s attraction towards Buddhism has to be seen in the light of his twin commitment to morality and reason. He also saw in Buddhism that an expression of the ideal of liberty, equality and fraternity. He feels that the Dhamma would become a universal code of social ethics.

Conclusion
The fundamental meaning of this concept of “Social Justice” is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the
society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections. So far as Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Baba Saheb Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.

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Caste, Social Exclusion and Public Policy:  
Dr. B.R. Ambedkar’s Social Justice Perspectives and Dalits Development in Contemporary India

S. Venkatesan

Abstract

International Seminar on 125th Anniversary of Bharat Ratna Dr. B. R. Ambedkar,  
Dr B R Ambedkar University of Social Sciences,  
Dr Ambedkar Nagar Mhow, M.P. India, 14-16 April, 2016

Caste is perhaps the oldest form of social exclusion in India characterized by high degree of social stratification and unequal and hierarchical ordering of caste groups vis a vis occupations, rights and powers. The Brahmans and Kshatriyas at the top undertake relatively purer occupations (teaching and ruling respectively). They are followed by the Vaishyas (traders) and at the bottom the Shudras and the erstwhile untouchables who engage in demeaning and stigmatized occupations (scavenging, for instance). However, not every caste group suffered in the same degree from the scheme of the caste system. Among them the erstwhile untouchables (Scheduled Caste or Dalits) who are placed at the bottom of caste system face exclusion and discrimination in social, economic, political and cultural spheres than other caste groups. The exclusion and discrimination result severe social injustice, economic exploitation and lack of access to education, health care and other basic needs and also participation in political and decision-making.

It is in recognition of this unique of the problem of caste system, injustice and discrimination, Dr. B.R.Ambedkar pioneered in social justice which fundamentally stands for the liberty, equality and fraternity of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life which are similar to the principles of social justice as mentioned in Rawl’s theory of justice. Further, Dr. Ambedkar played an extraordinary role in the state interventions in terms of public policy of the country has been emerged explicitly from the provisions of the Indian Constitution. The Directive Principles of State Policy (Part IV) explicitly set out certain socio-economic development goals for the country to achieve and recommends that the State take action on these fronts. In particular, it envisages that the state shall promote with special care the educational and economic development of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation towards achieving equalities in income, assets and opportunities.

In accordance with these constitutional provisions, the state interventions towards the Dalits draw primarily by two strategies. First strategy is to provide legal safeguards through affirmative action which largely addresses against exclusion and discrimination against Dalits. It provides civil, economic and political rights through reservation of specific quotas in proportion to the population in political democratic bodies including the Parliament, State Assemblies, and panchayats institutions and in education, employment and public services. Secondly, undertake policy measures to promote economic development by developing inclusive policies and to the extent possible bring them on par with others section of society.
However, the benefits of these policies has not reached every section of society evenly and desired targeted of population, results confronted with poverty and malnutrition, the vast majority of the Dalits population continues to remain deprived – in abject of poverty, illiteracy, malnutrition and vulnerable to all kinds of atrocities. The basic cause for this apathy, however, seems to be lack of effective implementation of these policies and programmes and prevailing the exclusion and discrimination practices in the society. It is pertinent to begin with the development of these consciences, this paper attempt to make a state level comparative overview of state interventions in favour of Dalits and its impact on their social development in India.

The paper adopts Dr. B.R.Ambedkar’s perspectives of social justice which fundamentally stands for the liberty, equality and fraternity of all human beings. The paper aims to look at the perspectives with empirical data in contemporary political context.

The result reveals that higher poverty and lower attainment of human development for Dalits than the rest of the population in all the states in India. However, over the years (from 1980s to 2000s), there has been a progress across all social groups. Similarly, with some exceptions, the disparities between the Dalits and the others in terms of absolute disparity have reduced between 1980 and 2000, although the rate of decline was more for some indicators and less for others with significant variation across states. Notwithstanding the positive improvement in human development, and subsequent narrowing down of disparity, the rate of progress between 1990s and 2000s were not high enough to bridge the gap, which indeed has the focus and objective of the public policies towards the Dalits in India. The paper strongly advocates Dr. B.R. Ambedkar’s social justice principles though strengthening the effective implementation of state interventions and Constitutional measures for Dalits to reduce poverty and inclusive approach to achieve social equality and justice.

Keywords: Caste system, social exclusion, social justice, equality, Dalits, human development, inequality, India

Introduction

The phenomenon of poverty and inequality particularly in the case of Dalits - Scheduled Castes and Scheduled Tribes (SCs and STs) deprivation is not something new. Nevertheless, it is historically rooted. The traditional social structure characterized by high degree of stratification based on caste system and closely associated with unequal and hierarchical ordering of caste groups in term rights and exclusion and discrimination against certain caste in social, economic, political and cultural spheres. However, not every caste group suffered in the same degree from the scheme of the caste system. Among them the Dalits (ex-untouchable caste) who are placed at the bottom of social and economic hierarchy of the caste system suffered most than other caste groups (Thorat and Deshpande 1999). The exclusion and discrimination result sever lack of access to productive resource, income, education, health and other basic needs and also participation in political and decision-making. This situation obviously makes them as victims of poverty, illiteracy, malnutrition and so on.
It is in recognition of this unique of the problem of Dalits, India has developed specific policies since Independence. On the one hand the Constitution of India provides the legal safeguards to protect the rights of SCs/STs under Articles 15 (against discrimination), 16 (equality of opportunities), 17 (abolition of untouchability) etc and the other hand, India's development strategy (through Five-Year Plans) envisaged to promote a economic development through redistribution of wealth, assets and opportunities. As a result, today, the country has made achievement in poverty reduction, improvement in distribution of assets, in literacy level, in health and employment generation and overall improvement in standard of living of population in the country.

However, the benefits of these policies has not reached every section of society evenly and desired targeted of population, results confronted with poverty and malnutrition, the vast majority of the Dalits population continues to remain deprived – in abject of poverty, illiteracy, malnutrition and vulnerable to all kinds of atrocities. The basic cause for this apathy, however, seems to be lack of effective implementation of these policies and programmes and prevailing the exclusion and discrimination practices in the society. It is pertinent to begin with the development of these consciences, this paper attempt to overview the major State interventions in favour of Dalits and its impact on their social development in India.

The manners in which the policies and programmes developed for SC/ST in the educational, economic and social spheres are expected to achieve some positive changes in their well-being and bring them at par with other section of society. In terms of achievement, the changes in the socio-economic situation of the SC/ST need to be understood both in absolute terms and relative terms (i.e. SCs/STs vis-à-vis Other groups). Progress in absolute terms requires that there is a positive change so that the level with respect to important indicators of development is improved. The progress in social development in relative terms requires that the positive changes among the SCs/STs are rapid enough (faster than the other group) so that the gap between SCs/STs and others is reduced.

The outline of the paper is as follows. Section 1 presents Dr. B.R.Ambedkar’s perspectives of social justice which fundamentally stands for the liberty, equality and fraternity of all human beings. The paper aims to look at the perspectives with empirical data in contemporary political contexta brief sketch of socio-demographic profile of Dalits in India. In section 2, the description of evolution of public policies and its orientation since India’s independence are presented. Sections 3 first focuses the analytical framework for policy evaluation and secondly present empirical evidences of impact analysis based on human development index and measuring the inter group disparities as well. Concluding remarks are presented in the last Section 4 of the paper.

Dr. B.R.Ambedkar’s perspectives of public policy for social justice and human development

Dr. B.R.Ambedkar pioneered in social justice which fundamentally stands for the liberty, equality and fraternity of all human beings. Dr. Ambedkar thoughts are eloquently portrayed in his writings and speeches published posthumously. On the basis of these we can easily argue that Ambedkar has mentioned multiple principles for the establishment of an open and just social order in general and Indian society in particular. Therefore with the help of these elements we can carve out a theory of social justice, what can then be then referred as Ambedkar’s theory of
Social Justice. We can extract five basic principles, from writings and speeches of Ambedkar, through which justice can be dispensed in the society. These are:

1. Establishing a society where individual becomes the means of all social purposes
2. Establishment of society based on equality, liberty and fraternity
3. Establishing democracy- political, economic and social.
4. Establishing democracy through constitutional measures and
5. Establishing democracy by breaking monopoly of upper strata on political power

Going by the principles of Ambedkar’s theory of social justice, Ambedkar was of the opinion that Social Justice can be dispensed in a free social order in which an individual is end in itself. Similarly, the terms of associated life between members of society must be regarded by consideration founded on liberty, equality and fraternity. In a way these principles of social justice are similar to the principles of social justice as mentioned in Rawl’s theory. Let us look these principles in operation.

Arguing a case for open social order in his writings Ambedkar emphasized that generally there are two fundamental and essentials of a free social order. According to him, “The first is that the individual is an end himself and that the aim and object of society is the growth of the individual and the development of his personality. Society is not above the individual and if the individual has to subordinate himself to society, it is because such subordination is for his betterment and only to the extent necessary” (Ambedkar 1987:95). It is with this aim he had rejected village as a unit of governance and adopted the individual as its unit. He vehemently criticized the part played by village communities in the history and congratulated the Drafting committee for accepting individual as the unit of governance (Ambedkar 1994:61-62). Ambedkar had argued for individual as end itself as he was fully aware of the fact that, “The Hindu social order does not recognize the individual as a center of social purpose… For the Hindu social order is based principally on class or Varna and not on individuals… (Ambedkar 1987:99).

In fact Ambedkar has always been for establishing a society based on the principles of liberty, fraternity, and equality. This has to be for every individual and that social justice can be delivered to the members of the society only if the society is based equality, liberty and fraternity. However one can argue that this can happen only when there is fraternity in society. In this context let us see what Ambedkar says. According to him, “ideal would be a society based on Liberty, Equality and Fraternity…What objection can there be to fraternity? I cannot imagine any. An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to another part.

In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points and contacts with other modes and associations. In other word there must be social endosmosis. This is fraternity, which is only another name for democracy. Democracy is not merely a form of government. It is primary mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards followers.

After India’s political independence for dispensing social justice in the wake of emerging democracy in a hierarchically arranged society, Ambedkar discussed the operationalization of principles of equality, liberty, and fraternity, which were considered to be cardinal principles of any democracy. He argued, “We must… not…be content with mere political democracy. We
must make sure our political democracy a social democracy as well” (Ambedkar 1994: 1216).
Ambedkar went on to define social democracy as well. In his own words, “What does social
democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the
principles of life. These principles of liberty, equality and fraternity are not to be treated as
separate items of trinity” (Ambedkar 1994: 1216). Another significant contribution of Ambedkar
in the process of establishment of social democracy is his explanation of nature of three cardinal
principles of democracy i.e. liberty, quality, and fraternity. He opined, “They form a union of
trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy.
Liberty cannot be divorced from equality, equality cannot be divorced liberty. Nor can liberty and

Finally he cautioned the Indians how to eradicate the conditions of persisting inequality and
emerging equality with the dispensation of social justice. In his own words, “On the 26th of
January 1950, we are going to enter into a life of contradictions. In politics we will have equality
and in social economic life we will have inequality. In Politics we will be recognizing the
principle of one man one vote and one vote one value. In our social and economic life, we shall,
by reason of our social and economic structure, continue to live this life of contradiction? How
long shell we continue to live this life of contradictions? 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 blow up the structure
of political democracy, which…”The second thing we are wanting in is recognition of the
principle of fraternity. What does fraternity mean? Fraternity means
a sense of common
brotherhood of Indians-If Indians being one people. It is the principle, which gives unity and
solidarity to social life. It is difficult thing to achieve” (Ambedkar 1994: 1216-17)

Moreover Ambedkar had cautioned people that, “If we wish do maintain democracy not merely
in form, but also in fact, …we must do is to hold fast to constitutional methods of achieving our
social and economic objectives. It means we must abandon the bloody methods of revolution. It
means that we must abandon the method of civil disobedience, non-cooperation and satyagraha.
When there was no way left for constitutional method 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 anarchy and the sooner they are abandoned, the better for us”

Further, Dr. Ambedkar played an extraordinary role in the state interventions in terms of public
policy of the country has been emerged explicitly from the provisions of the Indian Constitution.
The Directive Principles of State Policy (Part IV) explicitly set out certain socio-economic
development goals for the country to achieve and recommends that the State take action on these
fronts. In particular, it envisages that the state shall promote with special care the educational and
economic development of the weaker sections of the people, and, in particular, of the Scheduled
Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of
exploitation towards achieving equalities in income, assets and opportunities.

In accordance with these constitutional provisions, the state interventions towards the Dalits draw
primarily by two strategies. First strategy is to provide legal safeguards through affirmative action
which largely addresses against exclusion and discrimination against Dalits. It provides civil,
economic and political rights through reservation of specific quotas in proportion to the population
in political democratic bodies including the Parliament, State Assemblies, and panchayats institutions and in education, employment and public services. Secondly, undertake policy measures to promote economic development by developing inclusive policies and to the extent possible bring them on par with others section of society.

II. Socio-demographic Profile of Dalits:
The Dalits - SCs and STs together account for about one forth of India’s population. According to the Census 2001 the population of the SCs and STs is 166.6 million and 84.3 million respectively. Around 80 per cent of total SC and about 92 per cent of total ST population live in rural areas. Altogether the SCs and STs of India account for 24.4 (16.2 percent SCs and 8.2 per cent STs) percent of India's total population. The sex ratio i.e. females per thousand males is slightly higher for SCs/STs (936 for SCs and 978 for STs) than others (928).

The highest percentage of Scheduled Castes population to the total SCs population of the country is reported in Uttar Pradesh (21.1 per cent) followed by West Bengal (11.1 per cent) and Bihar (7.8 per cent), Andhra Pradesh (7.4 percent) and Tamil Nadu (7.1 процент). In fact, more than 57 per cent of total SCs population inhabit in these five States. The proportion of the Scheduled Tribes to the total population of the States/Union territories is highest in Mizoram (94.5 %) and Lakshadweep (94.5 %) followed by Nagaland (89.1 %), Meghalaya (85.9 %). Within the major states Chhattisgarh (31.8%) has the highest percentage of Scheduled Tribes population followed by Jharkhand (26.3%) and Orissa (22.1%).

| Box.1 Socio-economic and demographic Indicators, 2001 |
|----------------|--------|--------|--------|
| Demographic | SCs | STs | Others |
| Share of population | 16.2 | 8.2 | 75.6 |
| Total Fertility Rate | 2.3 | 2.3 | 2.2 |
| Infant Mortality Rate | 83.0 | 84.0 | 68.0 |
| Sex Ratio (Female per 1000 male) | 936 | 978 | 928 |
| Literacy Rate (%) | 54.7 | 47.1 | 68.8 |
| Occupation (in per cent) | | | |
| Agriculture Labourers | 46.0 | 37.0 | 20.0 |
| Cultivators | 20.0 | 45.0 | 32.0 |
| Non-agriculture | 34.0 | 18.0 | 48.0 |
| Poverty level (%) | 36.7 | 44.8 | 21.2 |
| Households having basic amenities (%) | | | |
| Pucca House | 23.7 | 17.0 | 42.3 |
| Drinking Water | 81.1 | 61.7 | 80.2 |
| Electricity | 44.3 | 36.5 | 61.4 |
| Sanitation | 23.7 | 17.0 | 42.3 |


Majority of the Dalits population depends up on agriculture as labourers for their livelihoods. According to the Census 2001, about 46 per cent of SCs are agricultural labourers, 20 per cent of them work as cultivators and remaining 34 percent works in non-agriculture sector. The status of
others significantly better as about 50 per cent of Non-SCs/STs works in non-agriculture and 34 per cent as cultivators where the productively and income are high.

The Literacy Rate among Scheduled Castes was 55 per cent and for STs was 47 percent as compared to others (non SCs/STs) 67 per cent. The demographic and health indicators in terms of Total Fertility Rate and Infant Mortality Rate according to the NFHS-II conducted in 1998-99, for SC & STs, the TFR was 3.5 and 3.1 as higher than 2.8 as compare to others and the IMR was 83 for SCs, 84 for STs and 68 for others.

In case of access to basic amenities such as safe drinking water, pucca house, electricity and sanitation facilities, the latest census 2001 show that the SC/ST households have lesser facilities than other households. In 2001, the percentage access in terms of General category, SC and ST households are 61.4%, 44.3% and 36.5% respectively.

**Description of Public Policy in favour of Dalits**

The State intervention in terms of public policy for social development of the country has been emerged implicitly or explicitly from the provisions of Indian Constitution. However, the Directive Principles of State Policy (Part IV) explicitly set out certain socio-economic development goals for the country to achieve and recommends that the State take action on these fronts. In particular, it envisages that the state shall promote with special care the educational and economic development of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation towards achieving equalities in income, assets and opportunities.

In accordance with these constitutional provisions, the government interventions towards the SC/ST draw primarily by two strategies. First to provide **Legal Safeguards** against exclusion and discrimination against SCs/STs in civil, economic, cultural and political rights through legal protection envisaged in the Constitution. Secondly, undertake **Policy Measures** to promote economic development by developing inclusive policies and to the extent possible bring them on par with others section of society.

There are two major protection/legal measures against exclusion and discrimination. The first one tends to address the issue of discrimination viz. the **Anti-untouchability act of 1955** (renamed as protection of Civil rights Act in 1979) and the **Schedule Caste/Tribe Prevention of Atrocities Act 1989** under which practice of untouchability and discrimination in public places and community life is treated as an offence. The second Act provides legal protection to the SC/ST against violence and atrocities by the high castes. The second set of legal measure was against exclusion namely the **Reservation Policy**. Under this measure, specific quotes in proportion to the population in governments services, public sector undertaking, insurances and government banking institutions, state run and supported educational institutions, public housing, other public spheres and in various political democratic bodies including the Parliament, State Assemblies, and panchayats institutions from district, taluk and down to village level falls under measures which intend to ensure fair and equal participation for the SC/STs. The policy measures developed to improve the standard of living of people are mainly drawn from the Five-Year Plans, which envisaged social development through redistribution of wealth, assets and opportunities. This was envisaged during first two Five-Year Plans (First Five-Year Plans 1951-56 and Second Five-Year Plan (1956-61) that the social development to be achieved by
raising economic growth particularly by investing larger share of resources in industry. However, by the late 1960s it had become quite clear that growth had not percolated down to the poor to the desired extent and millions of them were still living in deplorable conditions. This was particularly the case of the SCs/STs.

Therefore, the Third Five-Year Plan (1961-66) advocated greater equality of opportunities, and reduction in the economic disparities and differences in income and wealth in the society. Its thrust was towards even distribution of wealth, reduction of inequalities in the community, and levelling up the economic power of most sections of the society. The policies and programmes includes education, health, poverty alleviation, land reforms and basic amenities include provisions of housing, drinking water, electricity, sanitation and social security schemes etc.

The Sixth Five-Year Plan (1980-85) became a significant feature of the Five-Year Plans which introduced Special Plan allocation viz. Special Component Plan for the SCs and Tribal Sub Plan for the STs. These facilitated monitoring and evaluation of the Development of both SCs and STs during this period. The Seventh Plan 1985-90, saw the strengthening of SCP and TSP, with the flow of funds from the State Plans, Central Plans and Special Central Assistance (SCA) and Institutional Finance, facilitating enlargement of infrastructures and expansion of their coverage to benefit more SCs/STs.

Continued with the special plan allocation for SCs/STs, the Eighth Plan 1992-97, aimed at bridging the gap between the Development of the Weaker Sections and others, by the beginning of the Twenty-first Century. The Ninth Plan 1997-2002 and Tenth Plan (2002-2007) were focusing on empower the socially disadvantaged groups to become agents of Change and Development by themselves. It was expected to create an enabling Environment Conducive for SCs/STs, Minorities and OBCs to exercise their rights freely to enjoy all privileges, and lead a life with confidence and dignity at par with the rest of the society.

The Eleventh Five Year Plan 2007-2012, focus Towards Faster and More Inclusive Growth. The strategy of inclusive growth proposed in this ensures that the growth process helps to include the excluded community into development. The adoption of the National Rural Employment Guarantee Act, the National Rural Health Mission, higher investment in the Sarva Shiksha Abhiyan (large government programme for universal primary education) and Bharat Nirman (New deal for rural India – for rural infrastructure) are the some of major interventions demonstrates, however, that the Government of India has strengthened its commitment towards human development. The major policies and programmes developed for the SCs/STs during last sixty years are given in the Annexure 1.

Impact on Social Development: Preliminary Assessment

As we described the major State interventions in terms of various policies and programmes in favor of dalits in India, it is now relevant to assess their impact on dalits development. In order to do, in this section, first we try to present an analytical approach to evaluate social development and then present the empirical evidences.

Human Development Approach
Historically, development has been mainly perceived in terms of economic growth or income. But over the years, perspectives on development and its rationale have changed. A fundamental shift occurred in 1990, with the introduction of the concept of human development (UNDP, 1990). The foundation of the UNDP’s concept of human development primarily drawn from the pioneering contribution of Amartya Sen’s Capability Approach for addressing poverty, inequality and human development.

The Capability Approach that focuses on human functioning and the capability to achieve valuable functioning. Professor Sen makes the following distinctions between functioning as an achievement of a person i.e. what she or he ability to do or be. It reflects, as it were, a part of the state of that person. (Sen, 1985, p.10). Achieving a functioning (e.g. being adequately nourished) with a given bundle of commodities (e.g. bread or rice) depends on a range of personal and social factors (e.g. metabolic rates, body size, age, gender, activity levels, health, access to medical services, etc). A functioning therefore refers to the use a person makes of the commodities at his or her command. On the other hand capability reflects a person’s ability to achieve a given functioning (doing, or .being.) For example, a person may have the ability to avoid hunger, avoid premature death, being educated etc. (Sen, 1980; 1984; 1985; 1987;1992; 1999).

Sen’s Capability Approach has also been praised for broadening the informational base of evaluation of social welfare, refocusing on people as ends in themselves (rather than treating them merely as means to development). It also draws attention to group disparities (such as those based on gender, race, caste or class), recognizing the state as agency (deliberative democracy and public action in forging goals and influencing policy), and acknowledging that different people, cultures and societies may have different values and aspirations by emphasizing human rights, culture and freedom people enjoys (Sen 2005).

Sen’s work became the foundation of the United Nations Development Programme (UNDP) concept of human development. Human development was defined as the process of expanding people’s choices such as to lead a long and healthy life, to be knowledgeable, to have adequate economic provisioning, to participate fully in one’s own community and so no. Therefore, development is today seen as people-oriented and viewed as a process that encourages the expansion of people’s capabilities, an enhancement of freedoms and human rights and recognition of participation. Thus, development began to focuses on people with the rationale that improving people’s lives is the ultimate state objective.

The human development perspective contains two central themes namely human and development, and to distinguish between them. They are what Sen calls the ‘evaluative aspect’ and the ‘agency aspect’ (Sen, 2003). The evaluative aspects is concerned with improving human lives as an explicit development objective, and with understanding of in what way improvements are to be made. The agency aspects deals with what state or government can do to achieve such development objective through public policies to improve human development.

Based on this framework, for over a decade the UNDP, through its global Human Development Reports (HDRs), has been in the forefront of an effort to generate, in the contemporary development discourse, a policy focus on the broader attributes of human development. It has measured in a composite index popularly called Human Development Index (HDI).
The composite index consists of both economic and social indicators covering major
tree dimensions of human development viz. health, education and standard of living (HDR 1990). Further these dimensions have been measured by various indicators. The health aspect was measured by life expectancy, the education dimension by two indicators of literacy rate and gross enrollment rate and the third dimension are defined in terms of income (per capita).

The Index (HDI) has emerged been a significant evaluation tool for policy impact and provoked
government to examine how the state fared in improving people’s lives, and ask how some
counties achieved higher levels of human development in comparison to others. Such analysis
are particularly effective in putting pressure on policy-makers to scrutinize their development
strategies, review of priorities, an assessment of resource allocation patterns and the adoption of
policies that guide each of these aspects towards better society.

**Dalits Development Based on HDI: Method and Data**

The Human Development Index (HDI) was constructed based on the method used by UNDP.
This method basically follows four steps to arrive at composite index. First it adopts the range
equalization, secondly making the indicators scale free – wherein each indicator is divided by the
range of the particular indicator so that values vary between 0 and 1. Thirdly, adding up the
scale-free values of the indicators within each dimension as:

\[
\text{Dimension Index} = \frac{\text{actual value} - \text{minimum value}}{\text{maximum value} - \text{minimum value}}
\]

Finally in the fourth step, the aggregate index arrived at the summation of all three dimensions
value divided by the total number of dimensions. To construct composite indices for different
social groups e.g. Scheduled Castes, Scheduled Tribes and other community separately, the
formula can be: the HDI value of the jth group (Ij) for the ith variable is defined as the average of
these variables.

\[
I_j = \frac{1}{3} \sum_{i=1}^{3} I_{ij} / 3
\]

\[J = \text{SC, ST and Others}\]

Therefore, the HDI value e.g. for SC = (health index value + education index value +
consumption index value)/3.

**Addressing the Gap: Disparity Measure**

In a bid to measure these disparities, the following simple index has been used. Disparity index
(A, B) = (HDI of group A / HDI of group B). This index measures the performance of groups A
relative to group B. If human development (HDI) in group A is low relative to that in group B,
then the index will have a low value, less than 1. As human development in group A improves
relative to that in group B, the value of the index rises, reaching the value 1 when human
development between the two groups is equal. Any deviation from 1 is thus a measure of
disparity between the groups. We have labeled the deprived groups (SC/ST) as group A.
Consequently, the value of the index will normally be less than 1 and higher the value represents lower the disparity against group B.

Database

The starting point for this study has been the preparation of an extensive database covering several indicators, in all cases, in terms of social groups. The entire data set has been compiled for, two points time for human development aspect, namely 1980 and 2000. This has prompted an extensive search and use of data sets such Census of India, the National Sample Survey, National Family Health Surveys, Report on Differential in Mortality in India (Vital Statistics), Reports on Crime in India and other official surveys and some independent sources have also been used.

Status of Human Development: Some Emerging Evidences

The achievements by different sections of population in different spheres of their life are summarized, and given in terms of HDI. As mention above, the HDI is a composite index of three indicators, namely infant mortality rate, literacy rate, and monthly per-capita consumption expenditure. The HDI takes values between 0 and 1, such that a higher development for a group means a value closer to 1. In 2000, at overall level, the value of HDI was 0.366. The HDI's values vary for the social groups, namely the SCs, the STs, and Non SC/STs. The HDI for these respective groups was 0.270, 0.303, and 0.393 respectively. The HDI values for the SCs, and the STs are thus, lower when compared with Non SC/ST population.

For each of the respective groups, the HDI differs among the states too. In the case of the SCs, the HDI varies from 0.195 in Bihar, to 0.661 in Kerala. Among all the states in India, the first five in order of ranking were Kerala (0.661), Himachal Pradesh (0.450), Assam (0.407), Maharashtra (0.416), and Tamil Nadu (0.411). The states of Bihar (0.195), Uttar Pradesh (0.250), Orissa (0.289), Madhya Pradesh (294), Rajasthan (0.291), and Andhra Pradesh (0.283) were the ones, wherein the HDI values for the SCs were low in that order. The medium level ranking states were West Bengal (0.359), Gujarat (0.371), Punjab (0.343), Haryana (0.340), and Karnataka (0.308) (See table 2.1

In case of the STs, the HDI value was .271 at all an India level. Among the predominantly tribal populated states, the HDI value was the highest for the states of Assam, followed by Gujarat, Maharashtra, and Karnataka respectively. The states of Bihar (0.201), Orissa (0.207), Andhra Pradesh (0.221), Madhya Pradesh (0.226), and Uttar Pradesh (245), were the ones wherein the HDI was relatively low. The moderately performing states were Karnataka (0.275), Rajasthan (0.262), and West Bengal (0.253) in that order.

Figure 2

Human Development Index for ST, Regional variation, during 2000

0.700

HAR

MP
Finally, in the case of the Non SC/STs, the HDI varies considerably among the states. Its values fluctuate from about 0.301 in Bihar, to 0.755 in Kerala. The states, which fared better, and were highly developed with respect to human development, were Kerala (0.755), Himachal Pradesh (0.524), Maharashtra (0.480), Tamil Nadu (0.461), and West Bengal (0.452) respectively. The states of Rajasthan (0.365), Orissa (0.364), Assam (358), Uttar Pradesh (0.323), and Bihar (0.301) were the ones, wherein the HDI values for Others were lower. The rest of the states had HDI values, which were around the national average for Others (that is .390), and this category of states includes Punjab (0.446), Gujarat (0.433), Haryana (0.419), Karnataka (0.417), Andhra Pradesh (0.382), and Madhya Pradesh (0.368) respectively.

The regional pattern of HDI by social groups is indicative of the fact that there exist a common group of states, where in human development is relatively low for all the three groups, and this includes the states of Bihar, Uttar Pradesh, Orissa, and Madhya Pradesh in that order. Correspondingly, a common set of states comprising of Kerala, Himachal Pradesh, Maharashtra, and Tamil Nadu in that order was also analytic of a high level of human development for the SCs, and the Non SC/STs. Given the commonality of states with low values of HDI, in the case of SCS, the STS, and the Non-SCS/STS (which include Bihar, Uttar Pradesh, Orissa, and Madhya Pradesh), it is important to examine, firstly, the factors for such low levels of HDI, and secondly, to ascertain whether similar factor are causative of lower levels of human development for all the three social groups or not.

**Inter-Social Groups Variation in HDI**

After having identified regions with high and low human development for each of the social groups, in this section we look at the disparity levels in human development across social groups. Table 1.1 present the values of HDI for the three social groups, and the disparity ratios between the SCs and the Others, and the STs and the Others for 2000 at All India and state levels (see appendix for state level). Herein again, any value of disparity ratio less than 1 means less
attainment in human development for the SCs, and the STS as compared to the Others or Non SCS/STS.

**Table 1.1. Human Development Index - Levels and Disparity - 1980 - 2000**

<table>
<thead>
<tr>
<th>Index</th>
<th>Social</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. HDI Levels</td>
<td>SC</td>
</tr>
<tr>
<td>1980</td>
<td>0.162</td>
</tr>
<tr>
<td>2000</td>
<td>0.303</td>
</tr>
<tr>
<td>2. Difference in HDI</td>
<td>SC/OT</td>
</tr>
<tr>
<td>1980</td>
<td>0.124</td>
</tr>
<tr>
<td>2000</td>
<td>0.091</td>
</tr>
<tr>
<td>3. Change in HDI (1980/2000)</td>
<td>3.55</td>
</tr>
<tr>
<td>(Percent per annum)</td>
<td></td>
</tr>
<tr>
<td>4. Disparity Ratio</td>
<td>SC/OT</td>
</tr>
<tr>
<td>1980</td>
<td>0.57</td>
</tr>
<tr>
<td>2000</td>
<td>0.77</td>
</tr>
<tr>
<td>5. Change in Disparity Ratio</td>
<td></td>
</tr>
<tr>
<td>Net diff. (1980/2000)</td>
<td>0.20</td>
</tr>
<tr>
<td>Change (per annum rate)</td>
<td>1.72</td>
</tr>
</tbody>
</table>

Firstly, we encapsulate the disparity between the SCs, and the Others. The statistical inferences bring to the fore the apparent differences in the human development between SCs and Others. In 2000, the HDI for the SCs was about .301, as compared to .393 for the Others. The disparity index works out to 0.77, indicating that when compared with the others, the human development achievement by the SCs was less that about 23 percent (table 1.1).

In all the states, the HDI was lower for the SCs. Among the states, the disparity level was relatively higher in Bihar (0.65), Andhra Pradesh (0.74), Karnataka (0.74), Punjab (0.77), and UP (0.77), which means that the attainment level of human development was about 35 percent less among the SCs, as compared with Others in Bihar, and about 30 percent less in Andhra Pradesh, and Karnataka. (table 2.1(a)The disparity was relatively less in the states of Kerala (0.89), Tamil Nadu (0.88), Maharashtra (0.87), Gujarat, and Himachal Pradesh (0.86), as the values of disparity ratio tend to be closer to 1. These states with lower disparity ratios also happen to be the regions with a high human development. Lower disparity levels seem to be hand in hand with the high level of human development among the SCs. In case of the STs, the gap between them and the Non SC/STs was higher as compared with the SCs.

At the national level in 2000, the HDI for the STS was .270, as compared with .393 for the Non SC/STs. The disparity ratio was 0.69, indicating a 31 percent less HDI. The disparity ratio was
less 1 in all the states except in Assam. The disparity level was relatively high ranging from 0.56 to 0.67 in about seven states (which include West Bengal, Orissa, Andhra Pradesh, Madhya Pradesh, Maharashtra, Karnataka, and Bihar). In these states, as compared with the Others, the HDI was less by a margin of about 33 to 44 percent. The disparity level was also relatively lower in the states of Uttar Pradesh, Gujarat, Rajasthan, and Tamil Nadu.

**Changes in the Level of Human Development Index by Social Groups**

In this section we look at the changes in the human development between 1983 and 2000 by social groups. Though the human development index has improved in the case of all the three social groups (See graph 1), however, there are significant differences among the social groups in terms of rate of change. Given the lower base of human development for the SCs, and the STs, the per annum rate was relatively higher for them as compared with the Non SCS/STs. The per annum rates were 3.55 %, 3.34 %, and 1.89 % for SCs, the STs, and Non SC/STs respectively. (table 1.1)

There are however, differences in the rate of change for the individual states between each of the social groups. (table 2.1 (b)
In the case of the SCs, the HDI had increased at a higher rate for the states of Assam, Tamil Nadu, Himachal Pradesh, Uttar Pradesh, and West Bengal (varying from 3.8 percent in 1983 to 7.1 percent in 2000), and at a relatively lower rate in Punjab, Kerala, Gujarat, Bihar, and Andhra Pradesh (varying from 2.1 percent in 1983 to 3.5 percent in 2000). In the rest of the states, the rate of change was less than the national average for SCs (2.0 percent in 1983 to -3.0 percent in 2000).

In the case of the STs, as against overall per annum rate of 3.3%, the HDI had increased in the range of 3.71 percent to 5 percent in the states of Assam (5 percent), Rajasthan (4.81 percent), and Gujarat (3.72 percent), followed by Maharashtra (3.54 percent), and Madhya Pradesh (3.3 percent). The change was lower in Bihar, Andhra Pradesh, Kerala, and Tamil Nadu (1.2 percent). In the remaining states, the rate varied between 2-3 percent.

Lastly, among the Non SC/STs, the HDI increased by about 2 percent per annum. The rate of increase was incidentally higher than the national average in Assam, Andhra Pradesh, Orissa, Madhya Pradesh, Uttar Pradesh, and Rajasthan, but lower in Punjab, Kerala, Karnataka and Bihar. In the remaining states, the per annum rate was close to the national average of 2 percent for the Non SC/STs.

**Changes in Disparity - 1983 - 2000**

During the period 1983-2000, the HDI improved for all the social groups at over all level, and also for all the states. Given the lower base of HDI in 1983 for the SCs, and the STs, the rate of change among them was higher as compared to the Non SC/STs. Since the HDI improved at a faster rate between the SCs, and the STs, it is expected that the gaps in the HDI between the SCs, the STs, and the Non SC/STs would be further reduced.

The HDI for the SCs was 0.162 in 1983, as compared with 0.285 for the Non SC/STs. Thus, the net difference between the two groups was 0.123. In 1999-2000, this difference reduced to .09. This further reflected itself in the improvement in disparity ratios. The disparity ratio between the SCs, and the Non SC/STs, improved from .57 in 1983, to .77 (by 0.20) in 2000- thereby approximating more to the equality value of 1. But since the base level of HDI of the SCs itself was low, the disparity in HDI, between them and the Non SC/STs remained at higher levels. In 2000, as compared with the Non SCS/STs, the HDI of the SCs continued to be less by a margin of 25 percentage points. (see table 1.2 (b)).

The decline in disparity in the HDI between the SCs, and the Non SC/STs was fairly wide spread across the states, as all the states showed improvement in HDI and decline in disparity between
Similar trends were visible in the case of STs as well, but with a difference. The HDI for STs was 0.150 in 1983-84, as compared with 0.285 for Non SC/STs, the net difference being 0.135. In 2000, this difference was 0.123- showing a marginal improvement. The disparity ratio between STs and Non SC/STs had improved from .52 in 1983 to .69 (by 0.17) in 2000- reaching more closer to the equality value of 1, but not adequate enough to reduce the net difference by a reasonable margin. In 2000, the HDI of STs was lower by about one-thirds.

The features that emerge quite clearly from this discussion on human development of the social groups in 2000 are:

Firstly, the level of HDI among the SCs, and the STs was lower, as compared with the Non SC/ST groups. During the period 1983-2000, the HDI had improved for all the social groups at over all levels, as well as in all states. Given the lower base of HDI in 1983 for the SCs, and the STs, the rate of change among them was higher, as compared with Non SC/STs.

Secondly, between 1983-2000, the gap in HDI between the SCs, the STs, and Non SC/STs was reduced to an extent. The rate of improvement nevertheless, was much lower for STs. In general, the rate of improvement in HDI for the SCs, and the STs, had not been fast enough to reduce the gaps between them and the Others. In 2000, the level of HDI of the SCs, and the STs was less by a margin of about 25 percentage points and 30 percentage points respectively.

Finally, there was a common group of states, wherein the human development was found to be relatively low for all the three groups, and this includes the states of Bihar, Uttar Pradesh, Orissa, and Madhya Pradesh. This was also true for a common set of states comprising of Kerala, Himachal Pradesh, Maharashtra, and Tamil Nadu in that order.

**Reinforcing Inequalities: power, exclusion and discrimination**

The evidence on persistence of caste-based economic discrimination in rural areas is perhaps not as surprising as the evidence from urban areas, especially in the modern, formal sector jobs. In rural areas individuals are more easily identified by their caste status and presumably are more inclined to pursue caste based occupations given the correspondingly lower spread of the modern, formal economy.

There is plenty of evidence which documents the substantial gaps between SCs and Others in access to education, quality of education, access to resources that could enhance learning, and also of active discrimination inside schools by teachers (Nambissan, 2007). Such pre-market discrimination insures that outcomes will necessarily be unequal, even if there were no active labour market discrimination.

Thorat and Attewell (2007) examined urban labour market discrimination and found that significant differences in call-backs between Hindu upper castes and the other two categories.
These findings are confirmed by Siddique (2009) in a study of Chennai. She additionally tests for the interaction between caste and gender and finds that the lowest call-backs are received by Dalit women.

In political reservations, since first general elections in 1952, SC-ST elected representatives have virtually no presence in these two elected bodies outside of the reserved seats. This suggests that if reservations had not been in existence, the probability that these groups would have the representation they currently have would be very low. If the presence of SC-ST legislators and MPs is taken as a measure of political clout, then there is no evidence of an increase in their political clout. If anything, there is a marginal decline: in 1952, SCs won 76 seats in the Lok Sabha, against the 72 seats reserved for them, which means they won 4 non-reserved seats. In 2004, SCs won only the 79 seats reserved for them, and none from the non-reserved seats. (Sahoo, 2009)

After Independence, the Constitution of India provides legal safeguard to protect Dalits human rights and freedom. The major legal enactment are: (i) Protection of Civil Rights Act, 1955 was enacted in furtherance of Article 17 of the Constitution to abolish untouchability and its practice in any form. Further, in order to check and deter crimes against SCs/STs by persons belonging to other Communities, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 was enacted.

The discussion here is focus on progress of these two legal safeguards and patterns of crime against Dalits during last one decade. In order to do this analysis, we used the data from the report on Crime in India published by the National Crime Records Bureau, Ministry of Home Government of India. The data on crime against Dalits shows that during last decade (1994-2004), more than one lakh (precisely 109505 incidences) cases of civil rights violations and atrocities were registered countrywide by the Dalits. According to the recent report 2004, total of 364 incidences of civil rights violation and 8,891 cases of atrocity were reported countrywide under the Protection of Civil Rights Act, 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. Figure 1 indicates the progress in protecting Dalits civil rights and preventing from atrocities.

There was significant reduction in both incidences of crimes against Dalits in India during 1994 to 2004. The graph 1 show that the cases of civil rights violation has drastically reduced from about 2000 in 1994 to only 350 at 2004. Thanks to state intervention and significant role of civil societies/NGOs especially Dalit NGOs played to protect civil rights of Dalits.
In case of atrocities, the graph indicates glimpse picture that during last one decade there was reduction in atrocity against dalits and but during the years 2000-01 again there was sharp increase in the incidences of atrocities. The report has also provides data on other type of crimes classified Under the Indian Penal Code (IPC) such as murder, hurt , rape, kidnapping robbery etc. committed against dalits. According to the report, the year 2004 has witnessed an increase of 2.4 per cent in crime against dalits as 26,252 cases reported in 2003 have increased to 26,887 cases in 2004. This increase was observed in all heads under which data of crime against dalits (SCs) were collected except hurt and civil rights violation. This showed a decline of the total reported crimes against dalits (26,887) in 2004 over 2003 in the country. Atrocity incidence has accounted for about 33% (4,699) of the total crimes followed by other crimes under IPC 43 percent, hurt 14.2 per cent, rape 4 percent and murder 2.4 per cent.

Conclusion:

The features that emerge quite clearly from this discussion on human development of the social groups in 2000 are: Firstly, the level of HDI among the SCs, and the STs was lower, as compared with the Non SC/ST groups. During the period 1983-2000, the HDI had improved for all the social groups at over all levels, as well as in all states. Given the lower base of HDI in 1983 for the SCs, and the STs, the rate of change among them was higher, as compared with Non SC/ST.

Secondly, between 1983-2000, the gap in HDI between the SCs, the STs, and Non SC/STs was reduced to an extent. The rate of improvement nevertheless, was much lower for STs. In general, the rate of improvement in HDI for the SCs, and the STs, had not been fast enough to reduce the gaps between them and the Others. In 2000, the level of HDI of the SCs, and the STs was less by a margin of about 25 percentage points and 30 percentage points respectively.

Finally, there was a common group of states, wherein the human development was found to be relatively low for all the three groups, and this includes the states of Bihar, Uttar Pradesh, Orissa, and Madhya Pradesh. This was also true for a common set of states comprising of Kerala, Himachal Pradesh, Maharashtra, and Tamil Nadu in that order.

There are complex and reinforcing processes, unequal power relations, is clearly at the root of every type of exclusion, the political battles often are now between the Dalits and the other OBCs when dalits have cornered special privileges and continued to face day to day atrocities. This demonstrated disturbing signs of impunity – impunity exercised in the name of caste power, leaving dominant caste and male perpetrators free from accountability. Dominant caste power therefore remained entrenched both within the state governance and law enforcement systems as well as the local social system.
The result reveals that higher poverty and lower attainment of human development for Dalits than the rest of the population in all the states in India. However, over the years (from 1980s to 2000s), there has been a progress across all social groups. Similarly, with some exceptions, the disparities between the Dalits and the others in terms of absolute disparity have reduced between 1980 and 2000, although the rate of decline was more for some indicators and less for others with significant variation across states. Notwithstanding the positive improvement in human development, and subsequent narrowing down of disparity, the rate of progress between 1990s and 2000s were not high enough to bridge the gap, which indeed has the focus and objective of the public policies towards the Dalits in India. The results of this study have important implications towards understanding the problems of lower human development of socially marginalized groups like the SCs, and the STs in India. The paper strongly advocates Dr. B.R. Ambedkar’s social justice principles though strengthening the effective implementation of state interventions and Constitutional measures for Dalits to reduce poverty and inclusive approach to achieve social equality and justice.

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GLOBALIZATION OF DR. B.R. AMBEDKAR’S “SOCIAL JUSTICE” FOR THE WOMEN, SCHEDULED CASTES AND SCHEDULED TRIBES

Mahadevaiah*
N. Ningaiah**

Introduction:-

Babasaheb Bhimrao Ambedkar is the greatest person of modern India who liberated a vast section of the Indian people from the debased, dehumanized, irrevocable condition of divine slavery. That is why; he was called, with devotional fondness, Babasaheb, the father by the destitute who goes resurrected into humanity. The Indians pay homage and respect, adore and worship their messiah, Babasaheb. Like the Buddha, he never made any compromise with injustice, never cared for prestige and self-aggrandizement. He was an uncompromising rebel against social injustice and inequality. He worked relentlessly for the regeneration of humanity, for the well-being of mankind, for the transformation of man and society. He was a great social liberal. His vision was to produce a new social order based on the principles of justice, equality and fraternity. Thus, the idea of justice, equality, liberty and fraternity was the crux of his activities. He regarded justice is the foundation of moral order and justice is related with equality. Justice is to be secured through Liberty, Equality and Fraternity. Equity signifies equality. In a nutshell, justice is simply another name for liberty, equality and fraternity so far as Dr. B.R. Ambedkar was concerned. In Ambedkar’s philosophy, liberty and equality had a place, but he added that unlimited liberty destroyed equality and absolute equality left no room for liberty. To restrain absolute liberty, equality comes in picture. Equality recognizes equal basic rights of people. Positively, his social philosophy may be said to be enshrined in three words, liberty, equality and fraternity. In Ambedkar’s view, Hinduism does not recognise liberty and fraternity. He stated that liberty must be accompanied by certain social conditions. These are social equality, economic security, knowledge, and education. The Brahminical Social Order is thus backed in operation with the sanctions of Manu on education of the Shudras and others outside Chaturvarna. Thus, Ambedkar’s foremost concern was equality. However, he showed the way to question these norms defined by the minority upper- caste people and by his forceful power of knowledge, redefined social justice by synthesizing political equality first, and then by including freedom and liberty with social and economic equality. He believes equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. In politics we will have equality and in social and economic life we will have inequality. In our social and economic life, we shall, by reason of our social and economic structure, continuing to deny the principle of one man one value. He therefore had given utmost importance on social democracy. As a champion of right of man, he fought for the cause of the down-trodden, most exploded and oppressed people who had been suffering from injustice, inequality, deprivation, discrimination and exploitation perpetrated by the Caste Hindus for centuries. Dr. Ambedkar as the principal Architect of our Constitution ensured the fundamental human rights, the dignity of the individual, socio-economic justice and equality, promotion of social harmony and better standards of life with peace and security in all sphere of life. India celebrates the 61st Anniversary of her Republic; however, the last speech of

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Babasaheb Ambedkar in the Constituent Assembly holds significant relevance till today. To argue that social discrimination based on caste has ended in post-independence India is to pretend to be blind before the harsh realities. In India, social experience says that caste domination is very much prevalent.

Social justice to ensure acceptability in a common society to women, Scheduled Castes, Scheduled Tribes living in inaccessible areas, and the people of backward classes along with religions minorities has not yet been dispensed. Most of the nation’s SC and ST people are landless poor; they have no land and work for others as agricultural labourers. Hence, their main source of income comes from cultivation, wage labour or some kind of non-farm self-employment. Thus, there can be little doubt in imagining their condition when it comes to education, healthcare and housing. Social and economic justice still remains unfulfilled. Likewise, equality in socio-economic life has not yet been achieved. Towards 1990s the neoliberal economic policies (Liberalisation, Privatisation, and Globalisation) adopted by the mainstream political party has posed a great threat to the affirmative policies of the Constitution. The ruling Government is not willing to provide reservations (social justice and equality) in the Private Sectors. Dr. Ambedkar’s dream of a society based on socioeconomic justice, equality and human dignity is yet to be realized. Over six decades of its progress India has not realized our founder’s vision of social democracy which is another name of justice and equality. In this dissertation, I have made an attempt to analyse Justice and Equality in Dr. Ambedkar’s Vision of India.

Social Justice in the context of Globalization

Globalization is the tendency of investment funds and businesses to move beyond domestic and national markets to other markets around the globe, thereby increasing the interconnectedness of different markets. Globalization has had the effect of markedly increasing not only international trade, but also cultural exchange.

The concept of social justice, like law, changes. It evolves itself into progressively new patterns and expands its frontiers and assumes new dimensions. Social justice has significance in the context of Indian society which is divided into Castes and Communities and they create walls and barriers of exclusiveness on the basis of superiority and inferiority such inequalities pose serious threat to Indian democracy. The concept of social justice takes within its sweep the objective of removing inequalities and affording equal opportunities to all citizens in social, economic and political affairs.

India, while passing through the process of development is in the quest for finding our ways for a better and just socio-economic order. The search for a new model of socio-economic order is the need of the hour. Recent trends in Globalization, Urbanization, Mobilization of the poor in search of better life conditions and social justice movements compel us to think afresh.

Social justice is an application of the concept of distributive justice to the wealth, assets, privileges and advantages that accumulate within a society or state because the essence of justice is the attainment of the common goods as distinguished from the goods of individuals even of the majority. There have been two major conceptions of social justice one embodying the nation of merit and desert, the other those of needs and equality. The first conception involves ending of hereditary privileges and an open society in which people have the chance to display their desert.
It is expressed in equality of opportunity and careers open to talents. The second conception implies that goods should be allocated according in each person’s varied needs. As it aims to make people materially equal, it entails an idea if equality.

Social justice involves the creation of just and fair social order just and fair to one and all. To make the social order just and fair for every member of the community, it may be necessary for the who are privileged to make some sacrifices. In this sense, Social justice is a revolutionary ideal. It includes both the economic justice and social justice. In India, justice is a generic term which includes both procedural and substantive justices the former providing rules of court procedures and mechanism what is generally known as natural justice and the latter making provision for social assistance. Benefits, facilities, concessions, privileges and special rights, to those who deserve and need such help describes by the omnibus term social justice. Social justice in India is the product of social injustice our Caste system and social structure is the fountain head for social injustice. It is unfortunate that even sixty years after independence social justice is still a distant dream not within the reach of the masses.

The Scheduled Castes, Scheduled Tribes and women under the traditional Hindu Caste hierarchy had suffered for centuries without education and opportunities for advancement in life. Social justice is compensatory justice to offset the accumulated disabilities suffered by these historically disadvantaged sections of society and absorb them educationally and occupationally in the mainstream of national life. If opportunities are not given to develop their neglected talents there will be social imbalance and tension resulting in anarchy and disobedience to the rule of law.

**Meaning and Definition**

Social justice being a multi-dimensional concept has been viewed by scholars of law, philosophy and political science differently. The term social justice is quite comprehensive. Social justice is a bundle of rights, it is balancing wheel between haves and have nots. It is a great social value in providing a stable society and in securing the unity of the country.

In general, Social justice may be defined as “the right of the weak, aged, destitute, poor, women, children and other under-privileged persons”.

According to **John Rawls**, the concept of social justice is “all social primary goods—liberty and opportunity, income and wealth, and the basis of self-respect are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favoured”

The contents of the “social primary goods” specified by Rawls are of particular importance, for the fair distribution of them, namely, liberty and opportunity, income and wealth and basis of self-respect in a society will undoubtedly help to achieve the much needed social justice. Another important aspect of his theory is that while laying emphasis on the equal distribution of the “social primary goods”, he envisages “an unequal distribution” of the “social primary goods” if such unequal distribution is “to the advantage of the least favoured”. In envisaging such “unequal distribution” of the social primary goods to benefit the “least favoured” in the society. John Rawls has displayed a great sense of pragmatism, he rightly felt that equal distribution of the ‘social primary goods’ in an unequal or hierarchical society would result in perpetuating the already existing inequality and the social justice would become cry in the wilderness. The ‘least favoured’ in every society must be given initial advantages to compete...
with the most favoured in the society by the unequal distribution of “social primary goods” to the advantage of the least favoured. In enunciating this view, Rawls seems to have anticipated the doctrine of ‘Protective Discrimination’ embodied in the Constitution of India.

Another important jurist, whose writings have great impact on the concept of social justice is Roscoe Pound. He classifies three legally protected interests, and they are public interests, social interests and private interests. In social interests he enumerates six important ‘social interests’ and his sixth principle of social interests is very relevant to the concept of social justice. According to the sixth principle, there is social interest in the individual human life, which is described by him as ‘the claim or want or demand involved in social life in civilized society that each individual be able to live a human life there in according to the standards of the society”. This principle is considered as by roscoe pound the most important of all.

Justice Krishna Iyar a former judge of the supreme court of India says, “Social justice is not cant but conscience, not verbal borrowing from like documents but the social force of the supreme law”. Social justice is people oriented; legal justice is canalized, controlled and conferred by law. Social justice is the product of social injustice and seeks to remove social and economic inequalities and ensure equality of status, equality of opportunity. Social justice of today becomes the legal justice of tomorrow.

The Supreme Court has explained the concept of social justice i.e. “The Constitution commands justice, liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy”. Social justice, equality and dignity of persons are corner stones of social democracy. The concept of “social justice” which the Constitution of India engrafted consists of diverse principles essential for the orderly growth and development personality of every citizen. Social justice is thus an integral part of justice in the generic sense. Justice is a genus of which social justice is one of its species. Social justice is a dynamic device to mitigate the suffering of the poor, weak, Dalits, Tribes and deprived sections of the society.

Dr.BabasahebAmbedkar vision

Dr.Ambedkar is greatest proponents of social justice in modern India. According to Dr.Ambedkar, the term “social justice” is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position, and wealth. The social justice brings equal distribution of the social, political and economic resources of the community.

Dr.BabasahebAmbedkar isthe architect of the Indian Constitution. He was fully aware of the pattern and problems of the Indian society. The aspirations of the different sections of the society and their conflicting interests. He tried to achieve social justice and social democracy in terms of one man-one value. He treated social justice as a true basis for patriotism and nationalism. Dr.Ambedkar did not accept the theories of social justice as propounded by the Varna system, the Aristotelian order, Plato’s scheme, Gandhian sarvoday order and not even the proletarian socialism of Marx.
The contents of Dr. Ambedkar’s concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. Humane treatment in all cases dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness. He emphasized more on fraternity and emotional integration. His view on social justice was to remove man-made inequalities of all shades through law, morality and public conscience; he stood for justice for a sustainable society.

According to Dr. Babasaheb Ambedkar, the root cause of social injustice to the Scheduled Castes and Scheduled Tribes is the Caste system in Hindu society. He observed, Castes are enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated to make them into a Caste. The logic of their obdurate circumstance in merciless and it is in obedience to its force that some unfortunate groups find themselves closed out with the result that new groups by a mechanical law are constantly being converted into Castes in a widening multiplicity. He further maintained that the root of untouchability is the Caste system and the root of the Caste system is religion, the root of the religion attached to varnashram and the root of the varnashram is the Brahmanism, the root of Brahmanism lies with the political power.

Dr. Babasaheb Ambedkar’s social vision is reflective in his own words. As an economic system permits exploitation without obligation untouchability is not only a system of unmitigated economic exploitation, but it is also a system of uncontrolled economic exploitation. That is because there is no independent public opinion to condemn it and there is no impartial machinery of administration to restrain it, there is no check from the police or the judiciary for the simple reasons that they are all down from the Hindus, and take side of exploiters.

To the Babasaheb Ambedkar real democracy was a social democracy. According to him, it is essential to realize that political democracy cannot succeed where there is no social and economic democracy. He pleaded the realization of economic and social democracy in India, for political democracy was unreal preceded by economic and social democracy.

Dr. Ambedkar said, we must begin by acknowledging the fact that there is complete absence of two things in Indian society. One of these equality is on the social plane. We have in India a society based on the principle of graded inequality which means elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who live in abject poverty. How long shall we continue to live this life of contradictions? How long shall 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 those who suffer from inequality will blow up the structure of political democracy.

His philosophy was occupied with social amelioration, political enlightenment and spiritual awakening. For this it attached due importance to the economic well-being of the masses. To him, Political thought embodied a social dynamism because of man’s attitude animal and social being. He had deep faith in fundamental human rights in the equal rights of men and women, in the dignity of the individual in social economic justice in the promotion of social
progress and better standards of life with peace and security in all spheres of human life. His study of social facts enriched his political philosophy.

Dr. Ambedkar was dead against the Hindu Caste structure as he was of the view that this structure has been primarily responsible for committing all sorts of atrocities on the various sections of the society particularly the weaker sections Scheduled Caste and Scheduled Tribes. He was against Manusmirthi as it gives a blank Cheque to the Brahmins to commit all sorts of atrocities on Scheduled Castes and Scheduled Tribes and justify their evil designs.

**Dr. Babasaheb Ambedkar vision of Social Justice relating to women**

Dr. B.R. Ambedkar, being a philanthropic, kind and generous social reformer was much moved with the pitiable and pathetic condition and low status of women in society and he was a torch bearer in the direction of social uplift of women generally and Hindu women specially. Ambedkar chooses his social reform approach only after understanding the reality of the status of women.

Dr. Ambedkar was of the opinion that the Hindu women are tied up with bandage of superstitions which they can till their death. They are also responsible for inculcating these wrong notions learnt by them through baseless traditions and preaching of the shastras in the budding mind of their off spring. Otherwise also the women in India have remained a matter of joy and a source of amusement at such she was used and misused by men guest to serve their evil ends. She has been used just like a machine for procreation. It has also been mentioned in Hindu Shastras that women is the bond slave of her father when she is young to her husband when she is middle aged and to her son when she is mother.

The reforms introduced by Dr. Ambedkar through ‘Hindu code Bill’ have been adhered to and have been accepted by and large. He by codifying Hindu law in respect of marriage, divorce and succession, rationalized and restored the dignity to women. It is needless to say; the Bill was a part of social engineering via law, sharp criticism of this Bill in and outside parliament led many to belief that it might inflict heavy damages on the Hindu society.

Even the president Dr. Rajendra Prasad got scared and issued a threat that he would withhold his assent even it had been passed by the parliament. Justice P.B. Gajendrgadkar while congratulating Dr. Ambedkar for the role he had played in drafting and piloting the Bill said, “If Dr. Ambedkar gives us Hindus our code, his achievement would go down in history as a very eloquent piece of poetic justice indeed”. The whole story of Hindu code bill presents the determination of Dr. Ambedkar to bring about the changes in the society. He was the one who just not talked on things; but really worked on them. His concern for women is unquestionable. It is not wrong to say he was a great feminist of his day. Because women’s rights form a part of human rights and Babasaheb can rightly be termed as the champion of it.

Dr. Ambedkar says, to the women education was denied by the Manu and he caused both an insult and an injury to the women in India. It was an injury because without any justification she was denied the right to acquire knowledge which is the birth right to every human being. It was an insult because after denying her the opportunity to acquire knowledge she was declared
to be allowed to take to ‘Sanyas’ which was regarded as the path to attain the Brahmin. Not only she was denied the right to realize her spiritual potentiality by the Brahmins but she was also declared to be barren of any spiritual potentialities.

According to Ambedkar, women were treated as mere tools to bear the burdens of the family, restricted to the role of bearing children and fulfilling duties of a wife or mother any. Division of labour is not in their favour; as a result Indian women have lost their identity. They have to face discrimination on gender basis and because of this availability of equal opportunity for remains a dream of them. Poverty, illiteracy lack of health and inequality of class of status and powerlessness, degrades are associated with them. Weights of traditional attitudes that regard them as physically, intellectually and socially, inferior to man subject them to male exploitation and unjustified division of labour. A society where women, i.e., the half of the population, enjoy a low status of women in Indian society is primarily due to the fact that they have no control over material and social resources. This is further compounded by lack of participation opportunities in the decision making process of the family.

Ambedkar impartially concentrates on Muslim women also. He starts with the reference to mother India which created an impression throughout the world that while Hindus were grovelling in the mud of social evils and conservative, the Muslims in India were free of them and as compared to the Hindus, were progressive people. Babasaheb Ambedkar takes the help of census report and other data and proves Indian Muslims are equally harsh on their women; of course Muslim law has better provisions for women. But no Muslim girl has the courage to exercise them; there is latitude in their matter of divorce. The wife cannot escape marriage even if it’s irksome, the husband can always do it without having to show any course. This destroys the sense of security which is fundamental for a happy life. The right of polygamy and concubine which the Muslim law gives to its men worsens the plight of Women. Ambedkar comments are sharp in saying “Purdah” deprives Muslim women of mental and moral nourishment. The segregation from the outer world makes them engage their minds in petty family quarrels which develop narrow outlook

In 1936 Dr. Babasaheb Ambedkar delivered a speech at Damodar Hall and addressed devadasis, Muralyas and Jogathinis. He gives them a call to come out of their nasty occupation. “Our society has been put to shame because of you, Women are respected in our society, and every society honour’s the women of character. Therefore you should forsake this dirty occupation, bring good names to yourself and your society. Many Devadasis, Muralya’s and Jogathinis were impressed by his speech and approached him saying that they wished to come out of their occupations, their marriages were arranged.

Ambedkar had a great visionary, he always thought far ahead his contemporaries, he rightly identified that the progress of the community is measured by progress of women. He said so in his address in the All India Depressed Classes women’s conference held at Nagpur on July 20, 1942. He identifies that marriage is a liability and says “let each girl who marries stand up to her husband claim to be her husband’s friend equal and refuse to be his slave. These words hold good even today, even after passage of six decades.
At present we find a number of women empowerment programmes, concern for women is show-up by all political parties, even though some time just lip service. Whatever is the issue Babasaheb Ambedkar had totality in his views and sixth sense, perhaps because he did not consider himself belonging to these religions. His arguments were without bias and always probed deep and deep in to the real problem center. His reasoning is fine in all this, whether it is the problems of Hindus or Muslims, women of the religion were just dice in their play. This is clearly presented by Dr. Ambedkar.

Asper the Constitution of India:

Social justice is the concept of distribution of benefits to the people of the society. It concerns such matters as the regulation of wages and profits, the protections of person’s right through the legal system and allocation of housing, medicine and other welfare benefits. Aristotle described distributive justice as distribution of honours or money or the other thing that fall to be divided among those who have a share in the Constitution. In every country Constitution is the fundamental and recognized source of social justice Constitution formulates the social justice in definite ways, these ways are status of individual, wants, satisfaction, wealth, education and job etc. these requirements are essential benefits for the full and dignified development of human beings.

In the democratic, republican states essential requirements can be achieved by human being through the Constitution of the country, according to the Constitution state is bound to distribute equal share of basic needs to the people of the society. In India, Constitution provides that the state as a form of social welfare organ will distribute these needs to the Indian people.

The concept of social justice has been enshrined in the Indian Constitution. The fathers of the Indian Constitution had the dream of a new social, economic and political order, the soul of which was social justice. Dr. Ambedkar was the Architect of the Indian Constitution. He was fully aware of the pattern and problems of the society and their conflicting interests. The Constitution is a monumental example of social engineering. Social justice is not defined in the Indian Constitution but it is relative concept taking in its wings the time and circumstances, the people their backwardness, blood, sweat and tears.

The Constitution of India brings a renaissance in the concept of social justice when it weaves a trinity of it in the preamble, the fundamental rights, and the directive principles of state policies and this trinity is the “the core of the commitments to the social revolution. This is the conscience of the Constitution.

The preamble of the Indian Constitution is the mirror of social justice. It provides social, economic and political justice to the citizen of sovereign, socialist, secular, democratic, republic of India. The first task of the Assembly was to formulate the objectives and the guiding principles of Indian Constitution. Therefore the resolution of the preamble and objective of the Constitution was discussed in the Constituent Assembly for nine days from December 13 to 19 and January 20 and 22 of 1947.
Before the actual work of the constituent Assembly had commenced in full seeing, Dr. Ambedkar proposed a memorandum on 15 March 1947 entitled “States and minorities”. What are their rights and how to secure them in the Constitution of free India? This proposed explained the aspect of social justice for minorities in free India. Although no cognizance was taken on this memorandum on the ground of academic interest. However, feeling expressed by Dr. Ambedkar in this memorandum was special to protect the minorities and weaker section. Besides, the proposed memorandum submitted, he was himself presided the meeting of draft for the preamble of the Constitution. After long debate it was passed on 26 November 1949 by the Constituent Assembly.

The preamble of our Constitution declares that we the people of India, having solemnly resolved to constitute India into a “sovereign, socialist, secular, democratic, republic” and to secure to all its citizens justice, social, economic, political, liberty of thought and expression, belief, faith and worship, equality of status and of opportunity and to promote among them all fraternity assuring the dignity of the nation. This indeed is social justice guaranteed by the Constitution of India because it strives to create a “balancing wheel between freedom, political and economic indeed, makes the survival of democracy” Dr. Ambedkar concluded the debate on the preamble in these words “I say that this preamble embodies what is the desire of every member of the house that this Constitution should have its roots its authority, its sovereignty from the people, that it has.

Part III of the Constitution as fundamental rights is related to the social justice. The fundamental rights inculcate the sense of reconstruction and foster social revolution by generating equality amongst all, prohibiting discrimination on the grounds of Caste, religion, sex, creed, place of birth, abolishing untouchability and making its practice punishable by law, banning trafficking in human beings and forced labour. Moreover, the Indian Constitution has empowered the states to make special provisions for the advancement of any socially, educationally backward classes and also for the Scheduled Caste and Scheduled Tribes.

These provisions of the fundamental rights of the Constitution are related to the real concept of social justice. In this regard at the time of constituent Assembly debate Dr. Ambedkar expressed his views that “All of us desire that this unfortunate class could be entitled to the same privileges as members of the other Communities without any let or hindrance from anybody. He recreated that if any community or person will violate this provision it will impose duty on the state to stop such violation through the law, because the Constitution contains ample provisions.

The important part of the Social justice is the part IV of the Constitution as directive principles of state of policy. Although this part of Constitution is not enforceable by any court. However the principles laid down there are nevertheless fundamental in the governance of the country and it shall be the duty of the state to apply these principles in making laws. In this regard Dr. Ambedkar Said “It is not the intention to introduce in this part these principles as more pious declarations. It is the intention of the assembly that in future both the legislature and the executive should not merely pay lip service these principles enacted in this part but that should be made the basis of all executive and legislative action that may be taken hereafter in the matter of the governance of the country”.

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India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. However, democracy cannot survive without social justice. Unfortunately, new economic policy or globalization is bereft of human face, where man is treated as commodity and a person has to compete for the bread and business equally on the “Darwinian socio-economic order” i.e. struggle for existence and survival of fittest. Whereas democracy thrives on the co-operative spirit so that strong and weak could survive and co-exist together like tall trees small bushes and grasses growing in the same socio-ecological plain. Therefore, before implementing the new economic reform policies, it was essential for the government to provide “social security net” i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India’s population. But government did not pay least attention on these important human problems.

Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. However, before opening the door of economy to the multinational companies, one should know the fact that these multinationals are not coming for charity in India but to make profit by utilizing our reserve resources, raw materials and treasury. They are not concerned with our environment, infrastructure development or to deliver social justice. These are not in their policies and programmes. Their programmes are to make exhaustive exploitation of natural resources on the cost of environment and make them and their country rich. The Scheduled Castes and Scheduled Tribes are socially and economically infirm and disabled even today. There were provided Constitutional safeguards by providing reservation in services and posts. In private sector, there is no such concession. Therefore, government must take policy decision to provide representation to Scheduled Caste and Scheduled Tribes in “private sector” too; this is must to provide social security to them to protect their livelihood.

The advocates of social justice in the independent India laid main emphasis on “individual” gain through the policy of reservation in services and posts for the socio economic emancipation of Scheduled Castes and Scheduled Tribes, which has been very short sighted vision because in government services, posts are very limited and that too needs hard competition. Those who are not able to compete does not mean that they do not feel hunger. According to the available information, there are about 35 million people i.e. 3.5 percent of total population who are in job, which include private sector also. The reservation has made Scheduled Castes and Scheduled Tribes and addict to power and pelt. This is the reason that majority of the Scheduled Castes educated elites in services or in politics, lack “creative pursuits” (I.Q) persuasive temperament (E.Q) and vision. Since reservation is not a permanent asset, it has to go in one day sooner or later. Scheduled Castes are going to face a great trouble during coming 10 years when country would be plunged into financial crisis, employment crisis and hunger, if they do not awake and prepare themselves fit for facing Darwinian socio-economic order of tomorrow.

Conclusively reservation has not served much purpose to alleviate the poverty and living standard of Scheduled Castes because so far hardly 0.5 percent of the Scheduled Castes out of 25 corers of population have got regular job, the remaining 99.5 percent Scheduled Caste masses are still reeling under ragged poverty, hunger, malnutrition and illiteracy because reservation is like
a bag of sugar poured in the sea which cannot make the brackish sea water sweet. Reservation thus has done little good by providing job opportunities to a handful of educated elites, but political reservation suppressed a great political revolution. After independence, India received only political freedom “social and economic freedom” was yet to be fought. Because feudal hijacked the economic freedom in their favour, fate of Scheduled Castes remained hanging on the peg of reservation, so that neither they should economically grow nor they should revolt against the non-fulfilment of social justice. Thus social justice is not yet reaches to the Scheduled Caste people in India even today who are subjected to recurrence of killing, burning and gang rape of their women folk. Many people question, why do Scheduled Castes not fight against such atrocities done to them? How can they fight with empty stomach against feudal-land lords who are rich and resourceful, police and courts are also hand in glove with them, therefore, the social justice still beyond their reach even after 60 years of independence? The globalization is no way to help to Scheduled Castes and Scheduled Tribes.

Conclusion

The fundamental meaning of this concept Globalization of Dr.B.R.Ambedkar’s “Social Justice” is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections.

So far as Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Baba Saheb Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.

In the era of Globalization, liberalization and privatization, the concept of Social justice has assumed a greater significance. Many Multi-National Companies (MNC) by insisting for merit have discarded the concept of social justice. All MNC’s should be made to work within the Constitutional frame work so as to ensure social justice to Scheduled Castes and Scheduled Tribes and women in India. For this the state should make various rules, regulations and procedures. Otherwise, the concept of social justice remains only on paper not in practical.

References:
**Dr. Ambedkar’s Thoughts on Social Justice, Dalit and Law**

*Snehal ramteke*

Dr. Ambedkar as an Indian Sociologist and Rational Humanist. Through the constitution of India, as the chairman of the constitution drafting committee, Dr. Ambedkar was instrumental in granting equal status to all the citizens irrespective of sex, religion etc. Thus the women, contrary to their low status as per Hindu law books, were for the first time got equal status lawfully. All these provisions have been made in the Indian Constitution by Dr Ambedkar who single handily, without doubt, drafted it. His intention, while drafting the constitution, was to discard inequalities and establish equalities. But he was also aware of the social stratification in India and the most deprived people in India were untouchables and tribes, for whom he had to incorporate safeguards in addition to the safeguards of the minorities and other backward classes.

Philosophical Foundation of Dr Ambedkar:

Dr Ambedkar also devoted his whole life for the welfare of human beings. “The ultimate purpose of all the virtues is to elevate the dignity and sovereignty of the human person. “The philosophy of the Buddha is for the well-being of the masses and not of the classes; it is for the social justice. What the Buddha propounded in the preaching and teachings has been put in the Indian Constitution by Dr Ambedkar. According to Dr. Ambedkar, “My ideal would be a society based on Liberty, Equality and fraternity. An ideal society should be full of channels for conveying a change taking place in one part to other part. In an ideal society there should be many interests consciously communicated and shared. These should be varied and free points to other modes of association. In other words there points to contact with their modes of Association. In other words there must be social endosmosis... It is essentially an attitude of respect and reverence towards fellowmen.” The idea of equality and social justice lacking in the Hindu Social Order was brought in by Dr Ambedkar through the constitution. Dr Ambedkar knew well through his own experiences in the Indian society that a larger portion of the Indian society has been deprived of the human rights for centuries; therefore, he made his life mission to bring this deprived class into the main stream by providing those people reservations in education and services. This was a step towards providing the deprived people equal opportunities to bring equality in the society.

Concept of social justice:

The concept of social justice is a revolutionary concept which provides meaning and significance to life and makes the rule of law dynamic. When Indian society seeks to meet the challenge of socio-economic inequality by its legislation and with the assistance of the rule of law, it seeks to achieve economic justice without any violent conflict. The ideal of a welfare state postulates unceasing pursuit of the doctrine of social justice. That is the significance and importance of the concept of social justice in the Indian context of today.

Constitutional Social Justice and Buddhist Welfare State:

Justice is the most important virtue in the history of human life, so it is a ‘cardinal virtue’ of classical moral philosophy. Moral philosophy is the base of Buddhist way of life. What the Buddha did throughout his life is the welfare of the humanity as a whole. Social justice is the foundation of the welfare state. “The idea of welfare state is that the claims of social justice must be treated as cardinal and paramount. Social justice is not a blind concept or a preposterous dogma. It seeks to do justice to all the citizen of the state.” In order to achieve socio-economic
justice, all the citizens of India should cooperate with democracy. It is democracy that seeks to
regulate freedom and liberty in the interest of social good. “Social justice must be achieved by
adopting necessary and reasonable measures.” While implementing and maintaining social
justice, individual liberty and freedom may be restricted. This absolutely necessary for the
success of democracy. All these provisions have been made in the Indian Constitution by Dr
Ambedkar who single handily, without doubt, drafted it. His intention, while drafting the
constitution, was to discard inequalities and establish equalities. But he was also aware of the
social stratification in India and the most deprived people in India were untouchables and tribes,
for whom he had to incorporate safeguards in addition to the safeguards of the minorities and
other backward classes. He was also convinced that it is the inequalities that have marginalized
the larger portion of the Indian population on the basis of caste; hence he felt the need of
eradication of it. He was convinced: Dr Ambedkar showed humanitarian approach in making the
provisions of reservations in education and employment in the Indian Constitution. His various
satyagrahas like Mahad Chawdar Tank Satyagraha, Kalaram Temple Satyagraha, Burning of
Manusmriti, Signing the Poona Pact etc. show Dr Ambedkar’s humanitarian aspect. When the
Mahad Chawdar Tank Satyagraha procession was attacked by the caste Hindus, Ambedkar
appealed his people not to indulge in violence. This is the full proof of Dr Ambedkar’s
humanitarian aspect. Poona Pact can also be considered as the ultimate testimony of Dr
Ambedkar’s humanitarian identification. Sacrificing the separate electorate, Dr Ambedkar signed
the historical Pact only on the humanitarian ground to save the life of Mahatma Gandhi.
The essence of Dr Ambedkar’s political philosophy is found in the trilogy – Liberty, Equality
and Fraternity – that he adopted from Buddha’s philosophy and not from the French Revolution.
Fundamental rights in the Indian Constitution assure equality to all the citizens. And the credit of
the incorporation of the principle of fundamental rights in the constitution goes to Dr Ambedkar,
who was a firm believer in the parliamentary democracy. Political liberty is really a dedication
from the principle of human personality and equality. Ambedkar’s act of embracing Buddhism
shows his deep interest in human rights. This act must be taken as a great tribute of a great
humanist to the greatest humanistic philosopher – the Buddha. Today, he is called a Bodhisattva,
the great lover of humanism. Dr Ambedkar was rationalist, socialist, pragmatist, democrat and
the great lover of human rights.
Dr Ambedkar chose the path of struggle to achieve social justice. For him the battle was a matter
full of joy as the battle was in the fullest sense spiritual not for wealth or power. It is the battle
for freedom; the battle for the reclamation of human personality which was suppressed and
mutilated by the Hindu Social Order. Therefore he advised his people to: ‘Educate, agitate and
organize’. He also advised them to have faith in themselves and never to lose hope. According to
him inequality was there in the Ramayana, the Mahabharata and the Manusmriti and even the
Bhagvat-gita supported varna-vyavastha. All these so-called religious books are full of examples
of atrocities. It was Gautam Buddha who made a first revolt against the Brahmanism 2500 years
ago against ever pervading exploitative Brahmanical Social Order and introduced the concept of
‘social equality’ and ‘justice’. Not making any discrimination the Buddha gave equal right to
both men and women. Buddha’s Dhamma provides equal opportunities to all. According to Dr
Ambedkar Manusmriti introduced by Vedic Aryans was a counter-attack to Buddha’s social
equality revolution’. In 1935, due to Dr Ambedkar’s efforts reserve seats and the principle of
reservation were accepted by British government. But the major breakthrough in the process of
social justice came into existence through the constitution of India, which has solemnly promised
to all its citizens – social, economic and political – justice. It has given every citizen the liberty
of thought, expression, belief, faith and worship; equality of status and of opportunity. It has attempted to standardize the conflicting claims of socio-economic justice and of individual liberty and fundamental rights by putting some relevant provisions.

The most important Article 14 of the Constitution of India ‘provides equality before law to all Indians.’ Article 15 asserts ‘prohibition of discrimination on the grounds of religion, race, caste, sex or place of birth’; Article 15 (4) makes ‘provision of reservations’ and Article 16 ‘provides equal opportunity in matters of public employment.’ Article 19 enshrines the fundamental rights of the citizens of this country. All these articles and many more have their foundation in the Buddha’s Dhamma. Manusmriti had divided the society according to caste-based employment but Dr Ambedkar gave equal opportunity to all the castes in India. This was Dr Ambedkar’s efforts to establish socio-politico-economic equality. Still there are major hindrances in the implementation of social and economic justice. Countrywide atrocities on dalits, decreased female population, opposition to OBC reservations are the main obstacles in the path of social justice. These obstacles can be removed by the fight for rights only But Dr. Ambedkar’s concern was with caste:

Caste, on the other hand, ascribes a position to people usually through birth, and it is more difficult for individuals to move beyond the inherited position in the caste hierarchy. The Untouchability as a social problem. According to Dr. Ambedkar “Untouchability is cruelty as compared to slavery because it throws upon the Untouchable the responsibility for maintain himself without opening to him fully all the ways of earning a living” Dr. Ambedkar’s theories on the origin of “Untouchability is very important because fast is Contempt for Buddhists as the root of Untouchability and second is Beaf eating as the root of Untouchability. According to Dr. Ambedkar—

“Untouchabiliity was born same time about 400 A.D. It is born out of the struggle for supremacy between Buddhism and Bramanism, which has so completely moulded the history of India.”

Dr. Ambedkar said “Social inequality is not confined to Hindus only. It prevailed other countries also and was responsible for dividing society into higher and lowers, free and unfreeze respectable and despised.”

Dr. Ambedkar has been projected mainly as a great social rebel and a bitter critic of the Hindu religion. But his critic deliberately ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. For the higher studies Ambedkar’s stay In America, the land of liberty, exposed him to the liberal thought and the humanitarian philosophy of the great thinkers like Prof. John Dewey, who was also his teacher, John Sturat Mill, Edmund Burke, and Prof. Harold Laski and others. This also helped him develop humanitarian attitude. Through the humanitarian approach he could understand the sufferings and agonies of the depressed people and he made up his mind to eradicate inequalities. Social justice has been an important part of the Indian Constitution because of the efforts of Dr Ambedkar who justifies reservations in education and services:

Dr Ambedkar showed humanitarian approach in making the provisions of reservations in education and employment in the Indian Constitution. His various satyagrahas like Mahad Chawdar Tank Satyagraha, Kalaram Temple Satyagraha, Burning of Manusmriti, Signing the Poona Pact etc. show Dr Ambedkar’s humanitarian aspect. When the Mahad Chawdar Tank Satyagraha procession was attacked by the caste Hindus, Ambedkar appealed his people not to indulge in violence. This is the full proof of Dr Ambedkar’s humanitarian aspect. Poona Pact can also be considered as the ultimate testimony of Dr Ambedkar’s humanitarian identification.
Sacrificing the separate electorate, Dr Ambedkar signed the historical Pact only on the humanitarian ground to save the life of Mahatma Gandhi.

According to B. R. Ambedkar, “Society is always composed of Classes. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class. This is a universal fact and early Hindu society could not have been an exception to this rule, and, as a matter of fact, we know it was not. So what was the class that first to make it into the caste, for class and caste, so to say, are next door neighbours, and it is only the span that separates the two. A Caste is an enclosed class.” Regarding the origin of Caste, B. R. Ambedkar said that, “The study of the origin of caste must furnish us with an answer to the question—What is the class that raised this “enclosure” around itself? The customs in question were current in the Hindu society. These customs in on their strictness are obtainable only in one caste, namely the Brahmins, who occupy the highest place in the social hierarchy of the Hindu society; Dr. Ambedkar was a firm believer in the parliamentary democracy. That is why when the fear of fascism represented by Hitler was looming large over the world, he decided to co-operate with the British government in its fight against the fascism. Because as a humanist he could foresee the dangerous consequences of the victory of the fascism.

Dr. Babasaheb Ambedkar and Liberation of Women

Dr. Ambedkar was an ardent supporter of family planning. He emphasized the need of family planning way back in 1938. At that time nobody even dreamt of it. He even criticised his own parents in public speeches because he himself was the 14th child in the family. This showed his concern for the well being of the women.

Dr. Ambedkar had also been encouraging women to organize themselves. One such historic women’s conference was held on 20 July 1942 Nagpur. Some 25,000 multinivasi women participated in the conference. Dr. Babasaheb Ambedkar was highly impressed by the large gathering. In his speech he told the women to be progressive and told them to abolish traditionalism, ritualism and customary habits, which were detrimental to their progress. He also advised them not to indulge in early marriage, not to infuse inferiority complex among the children.

Social justice

DALITS AND THE LAW

The founding fathers of the Constitution has solemnly resolved: to secure to all citizens Justice: Social, Economic and Political, Liberty to thought, expression, belief, faith and worship. And equality of status and of opportunity, and to promote among them all fraternity, assuring the dignity of individual and unity. It also emphasised that: The state shall not discriminate against any citizen on grounds of religion, race, caste, place and birth or any from.

Social Justice is necessary and extremely important for a civilized society. The society which does not provide dignity to the individual has no right to be called civilized. It is the practice found in every society that any attempt made by the state to secure social justice is resisted by the vested interests that have economic, educational and social weapon in their hands. In India caste and sex are the weapons of oppression. The weaker section includes dalits prominently. Dalits, officially known as “Scheduled Caste” constitute more than one fifth of India’s population of over one billion. For a dalit justice is sheer necessity. If he does not have it, he suffers misery and indignity. Social injustice not only deprives and downgrades him, it degrades and disintegrates. Even if he has economic affluence, political elevation, educational excellence, a dalit is a social outcast. In a mixed society he is a loner. According to Dr. Babasaheb
Ambedkar the only safety for them is to have political rights which the untouchables (Dalits) claim as safeguard defined in the Constitution.
To ensure social justice and protection of dalits from oppression, adequate Constitutional guarantees were provided. Fundamental rights are justifiable and directives of state policy work as the guiding philosophy to bring social justice. These constitutional provisions are as under:

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

Article 15
1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them.
2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to –
   a) Access to shops, public restaurants, hotels and places of public entertainment; or
   b) The use of wells, tanks, bathing Ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.
3) Nothing in this article shall prevent the State from making any special provision for women and children.
4) Nothing in this Article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes.

Article 16
1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment 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 for, or discriminated against in respect of, any employment or office under the State.
3) Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office [under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory] prior to such employment or appointment.
4) Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts infavour of any backward class of citizens which in the opinion of the State, is not adequately represented in the services under the State.
A) Nothing in this article shall prevent the State from making any provision for reservation in matters of promotion, with consequential seniority, to any class or classes of posts in the services under the State in favour of the Scheduled Castes and the Scheduled Tribes which, in the opinion of the State, are not adequately represented in the services under the State.

Article 17
“Untouchability” is abolished and its practice in any form is forbidden. The enforcement of any disability rising out of “Untouchalility” shall be an offence punishable in accordance with law.

Article 23
1) Traffic in human beings and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.
2) Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them.

Article 24

No child below the age fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

In addition to Article 24, there is Central and State laws to prevent child labour. This Article is also significant for SCs and STs because a substantial proportion of the children engaged in hazardous jobs belong to these groups.

Article 25

1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.

2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law.

a) Regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice.

b) Providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus. According to Dr. Ambedkar, “On the 26 the of January, 1950 we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality.... w 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.

Safeguarding and Promotion of Cultural and Educational Rights:

Article 29

1) Any section of the citizens residing in the territory of India or any part thereof having a district language, script or culture of its own shall have the right to conserve the same.

2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

Article 46

The State shall promote with special care the educational and economic interest of the weaker section of the people, and in particular, of the Scheduled Caste and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.

Political Safeguards:

Article 164 (I)

The Chief Minister shall be appointed by the Governor and the other Ministers shall be appointed by the Governor on the advice of the Chief Minister, and the Ministers shall hold office during the pleasure of Governor: Provided that in the States of Bihar, Madhya Pradesh and Orissa, there shall be a Minister in charge of tribal welfare who may in addition be in charge of the welfare of the Scheduled Castes and backward classes or any other work.

Article 330

1) Seats shall be reserved in the House of the People for –

a) The Schedule Castes,

b) The Schedule Tribes except the Scheduled Tribes in the autonomous districts of Assam, and
c) the Scheduled Tribes in the autonomous districts of Assam.

Article 332
1) Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes, (except the Scheduled Tribes in the autonomous districts of Assam), in the Legislative Assembly of every State. It is worth noting that in accordance with these Constitutional provisions, Government has a number of measures, initiated for providing protection to untouchables (Scheduled Castes or SCs) and the tribals. These measures can be categorised into two broad themes; protective and developmental. Under the ‘protective’ sphere untouchability was legally abolished and its practice in any form forbidden by the Protection of Civil Rights (Anti-Untouchability) Act of 1955.

To protect the category of SC and ST in a more effective and comprehensive manner, a few other legislations were introduced. Policies of reservation and representation were adopted to improve the access and participation of these sections in the economic, educational and political spheres. The enactment of the Bonded Labour System (Abolition) Act, 1976 or laws to curb child labour were part of the other major measures taken to make the protection for these sections more stringent and effective.

Article 23 of the Constitution of India prohibits traffic in human beings and beggar and other similar forms of forced labour and provides that any contravention of this provision shall be an offence punishable in accordance with law. Although article 23 does not specifically mention SCs and STs, but since a majority of bonded labour are members of SC/ST communities, Article 23 has a special significance for these communities. In pursuance of this Article, Parliament has enacted the Bonded Labour System (Abolition) Act, 1976. This Act is to provide for the abolition of bonded labour system with a view to preventing the economic and physical exploitation of the weaker sections of the people and for matters connected therewith or incidental thereto.

Article 24 of the Constitution of India provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment. There is Central and State laws to prevent child labour. This Article is also significant for SCs and STs as a substantial portion of child labour engaged in hazardous jobs belong to these groups.

The year 1989 witnessed the government enacting another Act, namely the Scheduled Castes and Tribes (Prevention of Atrocities) Act of 1989, an Act to prevent atrocities against SC/STs. It is the primary piece of legislation designed to provide a measure of protection to dalits and to enforce their rights. The necessity for enactment of this act has arisen, because under the existing circumstance, the Protection of Civil Rights Act, 1955 and normal provisions of the Indian Penal Code were found to be inadequate to provide safeguards. The SC and ST (POA) Act, 1989 was pioneer in many ways. It provides for not only appointment of special courts, punishment for neglect of duties to officials, forfeiture of property of the perpetrators, confiscation of arms from the dominant castes in the areas, declaration of a particular area atrocity prone, and even asks for distribution of arms to the downtrodden, etc.

The truth is that far from misusing the law, the law remains grossly under-utilized. What is really needed is awareness and education of dalit about availability, scope and application of law. Even the courts and the police need to be sensitized.

As per Dr. Amartya Sen social justice may be an arrangement focused view of justice and a realisation focused understanding of justice. India’s democracy needs realisation focused view of justice rather that arrangement focused view of justice. If we are keen to deliver justice to the
downtrodden, it is high time to address problems of deprivation with perspective of realisation of justice.

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Introduction

Globalisation is based on the principle of unrestrained functioning of the free market-economy. In the paradigm of globalisation, state is reduced into a sort of security mechanism to protect its citizens from internal disruption and external threats. State is not supposed to care for the social and economic interests of its citizens. It is argued that the social and material interests of the citizens would be better served if they were left free to flourish in the market ‘prompted by the profit motive to supply essential services’. The Neo-liberal argument goes further by highlighting the point that the interests of the individuals are best served by maximum market freedom and minimum intervention by the state. Thus globalisation robs the state of its welfare functions. On the contrary, the principle of social democracy calls upon state to play a positive role for the protection as well as promotion of the interests of the downtrodden. It expects that state need not be confined solely to law and order system; it is expected to function as a harbinger of social and economic justice as well. It is in this context that the extended contractarian tradition of the welfare state comes into head-on-collision with the forces of neo-liberal market-economy in the contemporary domain of globalisation.

Globalisation, thus, poses a serious challenge to the formation of social democracy in India. It is often paraded as a custodian of enormous ‘opportunities’. But such ‘opportunities’ are and whom they benefit is a question that directly concerns the Dalits. In an existential asymmetrical world, where we actually live, such opportunities open many doors to the haves. But the interests of the have-nots, a large majority of whom happen to be low castes, socially excluded, tribal, women, and other vulnerable sections of the society, are often neglected. The socially excluded sections of the society are the worst victims of much-hyped Special Economic Zones [SEZs] and the resultant consequent process of forced displacement (Ahlawat2008; Palit 2008; Partha 2008; Kumar 2007; Gill 2007; Shankar 2007; Shankar 2008; Sampat 2008; Sharma 2009; and Sarma 2007). This has led to further perpetuation and deepening of the social and economic inequities, which in turn seriously diminish the values and principle of social justice in the society. In other words, it deepens the perennial evil of social exclusion through its much advertised project of new economic reforms, which in effect is less about ‘reforms, and more about ‘exclusion’. It has led to the closure of various industrial units in the public sector that “played havoc with the employment scenario of the populace as a whole and of the Dalits in particular” (Puniyani 2002) This, in turn, has increased unemployment and poverty on the one hand, and widened the hiatus between the rich/upper castes and the poor/lower castes on the other.

Social Justice

In the beginning of recorded ethical and legal thought the term justice was used as equivalent to righteousness in general. Justice comprised the whole of virtue and complete conformity with the approved pattern of moral conduct. For purposes of rational analysis, the classic philosophers following Aristotle preferred to restrict to term reference to a particular virtue distinguishing between justice and equity or between justice and charity. In common sense justice still retains significant traces of its original comprehensiveness.

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According to Plato justice regulates and equilibrates the other virtues. Whether writ small within the individual psyche or writ large in the workings of the political state its functions are to achieve harmony and to maintain equilibrium. To do these things reason must rule within the psyche and reason's embodiment must rule within the state. Justice results from each element in society doing the appropriate task, doing it well and doing it only. Influenced by Plato subsequent philosophers have concentrated on the tension between justice as an impartial application of established substantive rules and justice as an ideal criterion or reformer of such rules.

The role of Dr. B. R. Ambedkar:

Ambedkar had prepared a memorandum on the safeguard for the scheduled castes for submitting to the constituent assembly of India on behalf of the All India Scheduled Caste Federation. The brochure was published under the titled “State and Minorities” in 1947. In it, he regarded untouchables as really economically dependent on touchable. He regarded the contest between the Hindus who were economically and socially strong and untouchables who were economically poor and numerically small as the war between the Caste Hindus and the untouchables.” The role played by Dr. B. R. Ambedkar for the upliftment of the marginalized section cannot be forgotten by Indian history. He has been regarded as one of the doyens devoted to seeking equality and justice in Indian society. Dr. Ambedkar can easily be characterized as a philosopher deeply rooted in the modernist ideologies.

In his struggle against caste based discrimination, Ambedkar held that emancipation of Dalits in India was possible only through the three-pronged approach of “education, agitation and organization”. His works are deeply embedded in a secular and modern understanding of human society. Moreover, they are also imbued with a strong sense of humanism and a belief in human dignity. His worldview was informed by not only a scholarly interest but a personal experience of discrimination and marginalization. The deep sense of injustice felt by him motivated Dr. Ambedkar to challenge all oppressive institutions of society.

Rise of Dalit assertion, however, has brought ideas of Dr. Ambedkar to limelight making it a strong discourse of social justice and quest for equality. This process provides a wider canvas to Dr. Ambedkar’s ideas and forces the Indian academia and political parties to recognize his contributions. The discourse of egalitarian Indian society is part of the large mission propounded and practiced by Dr. Ambedkar in his efforts to build Indian society imbued with the values of equality and social justice. Probably Dr. Ambedkar is the first person who seriously thought about social equality and inclusive Indian society as an essential feature for the emergence of a healthy nation-state and democracy. But most of his intellectual peers focused on economic, political and spiritual equality and ignored social inequalities. Due to this even after 65 years of independence caste based discrimination is applauded in society. However, vision of Dr. Ambedkar has been amplified through the discourse of egalitarian society based on the trinity of principles -- equality, liberty and fraternity. Further, Dr. Ambedkar’s lifelong battle has given a systematic direction to multiple strategies for development of the downtrodden and marginalized mass in general and Dalits in particular as a means to achieve a democratic society.

Social Justice in the context of Globalization

India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. However, democracy can not survive
without social justice. Unfortunately, new economic policy or globalization is bereft of human face, where man is treated as commodity and a person has to compete for the bread and business equally on the “Darwinian socio-economic order” i.e. struggle for existence and survival of fittest. Where as democracy thrives on the co-operative spirit so that strong and weak could survive and co-exist together like tall trees small bushes and grasses growing in the same socio-ecological plain. Therefore, before implementing the new economic reform policies, it was essential for the government to provide “social security net” i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India’s population. But government did not pay least attention on these important human problems. Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. However, before opening the door of economy to the multinational companies, one should know the fact that these multinationals are not coming for charity in India but to make profit by utilizing our reserve resources, raw materials and treasury. They are not concerned with our environment, infrastructure development or to deliver social justice. These are not in their policies and programmes. Their programmes are to make exhaustive exploitation of natural resources on the cost of environment and make them and their country rich he Scheduled Castes and Scheduled Tribes are socially and economically infirm and disabled even today. There were provided

Conclusively reservation has not served much purpose to alleviate the poverty and living standard of Scheduled Castes because so far hardly 0.5 percent of the Scheduled Castes out of 25 corers of population have got regular job, the remaining 99.5 percent Scheduled Caste masses are still reeling under ragged poverty, hunger, malnutrition and illiteracy because reservation is like a bag of sugar poured in the sea which cannot make the brackish sea water sweet. Reservation thus has done little good by providing job opportunities to a handful of educated elites, but political reservation suppressed a great political

**Constitutional Provisions for Judicial Review in India**

The Indian Constitution adopted the Judicial Review on lines of US Constitution. Parliament is not supreme under the Constitution of India. Its powers are limited in a manner that the power is divided between centre and states. Moreover the Supreme Court enjoys a position which entrusts it with the power of reviewing legislative enactments both of Parliament and the State legislatures. This grants the court a powerful instrument of judicial review under the constitution.

Both the political theory and text of the Constitution has granted the judiciary the power of judicial review of legislation. The constitutional provisions which guarantee judicial review of legislations are articles 13, 32,131-136,143,145,226,246,251,254 and 372.

Article 13 establishes that any law which contravenes any of the provisions of the part of Fundamental Rights shall be void.

Article 372 establishes the judicial review of the pre-constitution legislation.

Article 32 and 226 entrusts the roles of the protector and guarantor of fundamental rights to the Supreme and High Courts.

Article 246 (3) ensures the state legislature's exclusive powers on matters pertaining to the State list.
Article 245 states that the powers of both Parliament and State legislatures are subject to the provisions of the constitution. The legitimacy of any legislation can be challenged in the court of law on the ground that the legislature is not competent enough to pass a law on that particular subject matter the law is repugnant to the provisions of the constitution or the law infringes one of the fundamental rights. Article 131-136 entrusts the court with the power to adjudicate disputes between individuals, between individuals and the state between the states and the union but the court may be required to interpret the provisions of the constitution and the interpretation given by the Supreme Court becomes the law honored by all courts of the land.

Conclusion

The fundamental meaning of this concept of “Social Justice” is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections. So far as Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Baba Saheb Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.
In the era of Globalization, liberalization and privatization, the concept of Social justice has assumed a greater significance. Many Multi-National Companies (MNC) by insisting for merit have discarded the concept of social justice. All MNC’s should be made to work within the Constitutional frame work so as to ensure social justice to Scheduled Castes and Scheduled Tribes and women in India. For this the state should make various rules, regulations and procedures. Otherwise, the concept of social justice remains only on paper not in practical

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Dr. B.R Ambedkar thought on Law and social justice

Kailash kumar kurmi*
Jyoti Garg**

Introduction

Caste is the synecdoche of the Indian society. For millennia, it has obfuscated the human conditions of millions. It thrived on its dogmatic adherence to the Brahminical notions of purity and pollution. In the course of time, a number of dynamic leaders emerged, who fought to eradicate the caste system. EV Ram Swami Naicker, Jyotibha Phule, Guruchand Thakur, Sri Narayana Guru and Chhatrapati Shahuji Maharaj are some of the luminous names who struggled against intolerable subjugation in the name of chathurvarna dharma. With these reformers and their movements, the very conceptual pillars that constituted the deep-rooted Hindu culture were shaken. Dr. Bhimrao Ramji Ambedkar, an astute reformer who came from the Mahar community, an untouchable caste, led the most persistent and successful movement against caste oppressions.

In what follows, this essay explores his vision for social justice and equality that he pitted astutely against the topography of Brahminical orthodoxy among Hindus. In reading him from contemporary times, this article finds his mode of agitation and the dimension of constitutionalism in his vision as peculiarly significant for Dalit emancipation in particular, and human emancipation in general, even today.

Educate agitate and organize concept of Dr. Ambedkar has given meaningful massage to the people in the mode of development. Dr. B.R. Ambedkar was born in a class considered low and outcast. Dr. Ambedkar fought untiringly for the downtrodden. The man who suffered bitter humiliation became the first Minister for Law in free India, and shaped the country’s Constitution. He was strong-minded fighter, a deep scholar, human to the tips of his fingers. Educate, Agitate, Organize are three final words of our saviour Dr. B.R. Ambedkar. Being a Buddhist Babasaheb gave these slogans based on Buddhist philosophy. These commandments must be kept in this order. We are not trying to find responsibility in others who may have used different order by changing second commandment (Agitate) as third and changed this order to Educate, Organize and Agitate. It is highly suggested to all Ambedkarites across the world to use these final words in the same order as our saviour gave us. They should not only be use in this order but also experienced in this order: Educate, Agitate, Organize.

One may question as to why we must follow a particular order of these final words of Dr. Ambedkar. It is Dr. Ambedkar’ well thought that strategic order of action to make the movement successful. One must get educated first before he can have agitated thoughts for the movement so that people can organize with his support. A changed order of these final words of Babasaheb may not only wait the group to reach its purpose; it may also divert the direction of the group, which can be harmful for the movement.

The Concept of Social Justice

Plato defined social justice as, “the principle of a society consisting of different types of men… who have combined the impulse of their need for one another and their concentration on their combination in one society and their concentration on their separate functions, have made a whole which is perfect because it is the product of image of the whole of the human mind

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In modern times the term social justice was first used in 1840 by a Sicilian priest, Luigi Taparelli d’Azeglio. However, Antonio Rasmini Serbasti gave the term prominence in his work, La constituzione Civile Secodo La Giurtizia Sociale in the year 1848 (Noval 2000: 11 quoted in Yadav: 2006). Further, in a series of articles beginning with “Justice as Fairness” John Rawls propounded a contractualist theory of Justice as it applies to institutions and practices. It is based on the notions of fairness and reciprocity. Rawls believed that his theory of justice is an improvement over utilitarian accounts of justice as maximum welfare. John Rawls developed the following principles of justice:

1. Each person is to have an equal right to most extensive basic liberty compatible with similar liberty for others.
2a. Social and economic inequities are arbitrary unless they are reasonably expected to be to the advantage of the representative man in each income class.
2b. Inequalities are to attach to positions and offices equally open to all.

Similarly taking a leaf from Rawl’s theory of social justice, Beteile, argues that, “the fundamental issue in distributive justice is equality; a more equal or at least a less unequal distribution of the benefits and of social co-operation”. He opines that, “In that sense distributive justice to go beyond equality in the purely formal sense: equality before the law, seeks to go beyond equality in the purely formal sense: equality before the law, the equal protection of the laws, or even formal equality of opportunity. Its central concern is, in the language of Rawl ‘to address the bias of contingencies in the in the direction of equality’… Any attempt to promote distributive justice must begin with a consideration of the existing inequalities in society… it is essential to keep in sight both inequalities between individual and disparities. Disparities between groups have been historically go great significance in Indian society”.

Plato and Ralwa’s concept of social justice would mean giving every man his due. The basic aim of social justice is to remove the imbalances in the social, political and economic life of the people to create a just society. In terms of culture-specificity, the term social justice has a different meaning in Indian society. It means dispensing justice to those to whom it has been systematically denied in the past because of an established social structure.

History

The status of communities as Dalits in the Hindu caste system was the most serious impediment to their education. While stringent social taboos conscribed their behaviour, severe strictures were laid down to prevent their access to knowledge. It was treatment for some communities that they were taboo from walking on the road in daylight because even their shadow was considered polluting. On the pathetic condition of untouchables, Ambedkar had given lot of facts. He writes that, “Under the rule of the Peshwas in the Maratha country the untouchables was not allowed to use the public street if a Hindu was coming along lest he should pollute the Hindu by his shadow. The untouchable was required to have a black thread either on his wrist or on in his neck as a sign or a mark to prevent the Hindus from getting them polluted by his touch through mistake. In Poona, the capital of the Peshwa, the untouchables was required to carry, strung from his waist, a broom to sweep away from behind the dust he treaded on lest a Hindu walking on the same should be polluted. In Pune, the untouchable was required to carry an earthen pot, hung in his neck wherever he went, for holding his spit falling on earth should pollute a Hindu who might unknowingly happen to tread on it. The children of untouchables were not allowed to study in public school. Untouchables were not allowed to use public wells, to wear apparel or ornaments they like and to eat any food they like. The list of atrocities is even longer than this. In post-independent India, this list is lessen but not completely exhausted.
The singular role that Ambedkar played in the upliftment of the untouchables in the early 20th century and the importance that he gave to modern education for their betterment deserves special emphasis. In conferences, lecture and meetings, Ambedkar encouraged untouchable youth to acquire education in order to raise their social status and image. As early as 1924, he established the Bahishkrit Hitkarini Sabha, which had among its objectives the opening of hostels, libraries, social centres and classrooms where the untouchable youth could study. An Ambedkar idea for the untouchables was ‘to raise their educational standards so that they may know their own conditions, have aspirations rise to the level of highest Hindu and be in position to use political power as a means to that end’. This is best reflected in Ambedkar’s famous slogan Educate, Agitate and Organize.’

**Constitutional provision on social justice**

Dr. Babasaheb Ambedkar was an Indian jurist, political leader, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, a revolutionary and one of the founding father of independent India. Overcoming numerous social and financial obstacles, Dr. Babasaheb Ambedkar became the principal Architect of India’s democratic constitution and builder of modern India.

Dr. Babasaheb Ambedkar was the all time intellectual giant that blessed to the land of India. His contribution to Economics, Political Sciences, Anthropology, Sociology, History, Law, Education and National Security is significant, substantial and spectacular. His potential of visualizing distant future can be portray from his writing and draft of the Constitution of India.

His ceaseless fight against untouchability, injustice and inequality led to restoration of civil rights in India. Dr. Ambedkar’s important contribution towards preparing India for democratic self rule and social justice was acknowledged by all national leaders. Being the creator of free India’s Constitution Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination. Dr. Ambedkar argued for extensive economic and social rights for women. He introduced a system of reservations for jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes, a system akin to affirmative action.

Dr. Bhimrao Ramji Ambedkar is adoringly called ‘Babasaheb’. Babasaheb is the name to be reckoned as an epitome of Cultural Revolution in Social, Political, Religious horizon of pre and post independent India, especially for a significant group of people languishing under inhuman and oppressive Indian society. In this millennium India we should take initiative for awakening the society’s upcoming generation to imbibe the thought put forth by Dr. B.R. Ambedkar, essential for nurturing humanity needed for very survival of mankind.

The constitution of India was adopted on November 26, 1949. Some provision of the constitution came into force on same day but the remaining provisions of the constitution came into force on January 26, 1950. This day is referred to the constitution as the “date of its commencement”, and celebrated as the Republic Day. The Indian Constitution is unique in its contents and spirit. Through borrowed from almost every constitution of the world, the constitution of India has several salient features that distinguish it from the constitutions of other countries.

Dr. Bhimrao Ambedkar, was chairman of the drafting committee. He was the first Law Minister of the India. He continued the crusade for social revaluation until the end of his life on the 6th December 1956. He was honoured with the highest national honour, ‘Bharat Ratna’ in April 1990. B.R. Ambedkar was affectionately called Baba Saheb Ambedkar.
Dr. Ambedkar is the man of millennium for social justice, since he was the first man in history to successfully lead a tirade of securing social to the vast sections of Indian humanity, with the help of a law. Dr. Ambedkar was the man who tried to turn the Wheel of the Law toward social justice for all. He has strong fervor to attain social justice among the Indian Communities for this purpose he began his vocation.

At the time of independence, the constitution makers were highly influenced by the feeling of social equality and social justice. For the same reason, they incorporated such provisions in the constitution of India. These are as follows –

The words, “Socialist”, “secular”, “democratic” and “republic” have been inserted in the preamble. Which reflects it’s from as a “social welfare state.” The expression “socialist” was intentionally introduced in the Preamble.

In *D. S. Nakara v. Union of India*, the Supreme Court has held that the principal aim of a socialist state is to eliminate inequality in income, status and standards of life. The basic frame work of socialism is to provide a proper standard of life to the people, especially, security from cradle to grave. Amongst there, it envisaged economic equality and equitable distribution of income. This is a blend of Marxism & Gandhism, leaning heavily on Gandhian socialism. From a wholly feudal exploited slave society to a vibrant, throbbing socialist welfare society reveals a long march, but, during this journey, every state action, whenever taken, must be so directed and interpreted so as to take the society one step towards the goal.

In *Excel Wear v Union of India*, the Supreme Court held that the addition of the word ‘socialist’ might enable the courts to learn more in favour of nationalisation and state ownership of an industry. But, so long as private ownership of industries is recognised which governs an overwhelming large principles of socialism and social justice can not be pushed to such an extent so as to ignore completely, or to a very large extant, the interest of another section of the public, namely the private owners of the undertaking.

The term ‘justice’ in the Preamble embraces three distinct forms- social, economic and political, secured through various provisions of Fundamental Rights and Directive Principles. Social justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs) and women. Economic justice denotes the non- discrimination between people on the basis of economic factors. It involves the elimination of glaring in equalities in wealth, income and property. A combination of social justice and economic justice denotes what is known as ‘distributive justice’. Political justice implies that all citizens should have equal political rights, equal voice in the government. The ideal of justice- social, economic and political- has been taken from the Russian Revaluation (1917). The term ‘equality’ means the absence of special privileges to any section of the society, and provision of adequate opportunities for all individuals without any discrimination. The Preamble secures at all citizens of India equality of status an opportunity. This provision embraces three dimensions of equality- civic, political and economic.

The following provisions of the chapter on Fundamental Rights ensure civic equality:

a) Equality before the Law (Article 14).
b) Prohibition of discrimination on grounds of religion, race, caste, sex of place of birth (Article 15).
c) Equality of opportunity in matters of public employment (Article 16).
d) Abolition of untouchability (Article 17).
e) Abolition of titles (Article 18).

There are two provisions in the Constitution that seek to achieve political equality. One, no person is to be declared ineligible for inclusion in electoral rolls on grounds of religion, race, caste or sex (Article 325). Two, elections to the Lok Sabha and the state assemblies to be on the basis of adult suffrage (Article 326).

Article 36 to 51 incorporate certain directive principles of State policy which the State must keep in view while governing the nation, but by Article 37 these principle have been expressly made non-justiciable in a court of law. Although these principles are not judicially enforceable, yet they are not without purpose. The report of the Sub-Committee said: “The principles of Policy set forth in this part are intended for the guidance of the State. While these principles shall not be cognizable by any Court they are nevertheless fundamental in the governance of the country and their application in the making of laws shall be the duty of the State.”

According to Dr. B.R. Ambedkar, the Directive Principles of State Policy is a ‘novel feature’ of the Indian Constitution. They are enumerated in Part IV of the Constitution. They can be classified into three broad categories- socialistic, Gandhian and liberal-intellectual. The directive principles are meant for promoting the ideal of social and economic democracy. They seek to establish a ‘welfare state’ in India. However, unlike the Fundamental Right, the directives are non-justiciable in nature, that is, they are not enforceable by the courts for their violation. Yet, the Constitution itself declares that ‘these principles are fundamental in the governance of the country and it shall be the duty of the state to apply these principles in making laws’. Hence, they impose a moral obligation on the state authorities for their application. But, the real force (sanction) behind them is political, that is, public opinion.

**Dr. B.R Ambedkar: The vision of social justice**

Caste and consequent graded structure has been a dominant issue in Ambedkar’s quest and vision of Social Justice. He was deeply conscious of the fact that Indian society was and had been caste ridden. In the past, there existed no such area of social existence and governance where caste as political, social, economic, educational and cultural factor was not present. Even today, after more than six decades of introduction of Republican Constitution, the caste factor is dominant in every sphere of life of the people of this country. Before the commencement of Ambedkar era, there were the untouchable Hindus in India, who due to Hindu social system, had, remained socially graded, economically impoverished, politically suppressed, religiously ostracized and indefinitely excluded from educational and cultural opportunities. They were condemned to the lot of serfs and deprived of all human rights.

Dr. B.R. Ambedkar’s birth in an untouchable community and in a system based on the graded inequality and injustice and deprivation of basic human rights to his brethren was responsible for giving a purpose and a mission of his life. “Ambedkar was all sound and fury against social injustice. His weaponry was legal-political, his anathema Hindu caste exclusivism and his ambition social democracy...His life was a planning forge, his commitment was to free the ancient un free, his economics, law and politics were welded into a constitutional militancy and geared to social emancipation movement.” Recalling his struggle for Social Justice, both in pre-Independent India, and in Constituent Assembly and more importantly to ponder over its continued relevance today is always an enriching exercise.

One of the key themes of the writings of Dr. B.R. Ambedkar was the attainment of Social Justice and establishment of a just society, which, for him, was essentially also a casteless society. He not only provided a ruthless criticism of the existing social order but also came up
with an alternative vision and alternative model of social order based on justice liberty, equality, fraternity and annihilation of caste. Ambedkar was convinced that a good social order or society has to go through two tests namely ‘the test of justice’ and the ‘test of utility’. His judgmental analysis of the caste based Hindu social order was based on these two tests.

The term “social justice” was first used in 1840 by a Sicilian priest, Luigi Taparelli d’Azeglio, and given prominence by Antonio Rosmini–Serbati in La Costituzione Civile Secondo la Giustizia Sociale in 1848. Later, British authors such as John Stuart Mill, Leslie Stephen and Henry Sidgwick referred from time to time to social justice, although without marking it off sharply from distributive justice generally. John Stuart Mill gave this anthropomorphic approach to social questions almost canonical status for modern thinkers thirteen years later in Utilitarianism when he observed that society should treat all equally well who have deserved equally well of it, that is, who have deserved equally well absolutely. This is the highest abstract standard of social and distributive justice; towards which all institutions, and the efforts of all virtuous citizens, should be made in the utmost degree to converge.

At the end of the nineteenth century, when the term “social justice” came to prominence, it was first used as an appeal to the ruling classes to attend to the needs of the new masses of uprooted peasants who had become urban workers. Theorizing about social justice became a major concern in the early years of the twentieth century, and the first book actually called Social Justice was published in New York in 1900[9]. Its author was Westel Willoughby, a professor of political science at Johns Hopkins University who was influenced by the late idealist philosophy of the school of T.H. Green. Willoughby beings by observing that in an era of popular sovereignty we cannot avoid subjecting our existing social and economic institutions to critical appraisal, and, in particular, asking whether they treat individuals justly. The quest for social justice is a natural consequence of the spread of enlightenment: “the peoples of all civilized countries are subjecting social and economic conditions to the same tests of reasonableness and justice as those by which they have questioned in the past the rightfulness of political institutions”.

In the writings of most contemporary political philosophers, social justice is regarded as an aspect of distributive justice and indeed the two concepts are often used interchangeably. Social justice rightly understood is a specific habit of justice that is “social” in two senses. First, the skills it requires are those of inspiring, working with, and organizing others to accomplish together a work of justice. These are the elementary skills of civil society, through which free citizens exercise self–government by doing for themselves (that is, without turning to government) what needs to be done.

The second characteristic of “social justice rightly understood” is that it aims at the good of the society, not at the good of one agent only. Citizens may join together to start a school or build a bridge. One significant characteristic of this definition of the virtue of social justice is that it is ideologically neutral. It is as open to people on the left as on the right or in the centre. Its field of activity may be literary, scientific, religious, political, economic, cultural, athletic, and so on, across the whole spectrum of human social activities.

This conception of “social justice” rules out any use of the term that does not attach to the habits (that is, virtues) of individuals. According to this conceptualization, social justice is a virtue and an attribute of individuals. And if Tocqueville is right that “the principle of association is the first law of democracy”, then social justice is the “first virtue of democracy”, for it is the habit of putting the principle of association into daily practice. Functionally, “justice” is a set of universal principles which guide people in judging what is right and what is wrong, no
matter what culture and society they live in. Justice is one of the four “cardinal virtues” of classical moral philosophy, along with courage, temperance (self-control) and prudence (efficiency). (Faith, hope and charity are considered to be the three “religious” virtues.) Virtues or “good habits” help individuals to develop fully their human potentials, thus enabling them to serve their own self-interests as well as work in harmony with others for their common good.

Ambedkar resorted to the theory of basic human needs according to which the basic human needs of the dalits were not only material (wealth, property, occupational mobility) but also non-material. He also eloquently pleaded the case of necessary priority of community claims over individual rights on the grounds that these departures from formal equality could be justified on the basis of the following principles:

**The anti-discriminatory view:** The anti-discriminatory principle’s main purpose is to prevent private practices and legal procedures from stigmatizing the individuals involved. This was viewed as necessary given that structural forms of oppression against the dalits were well entrenched. To remedy this social malaise Ambedkar raises the possibilities for political participation of dalits through reservations. It was his view that a legislature ‘mainly composed of high caste men, will not pass a law removing untouchability, sanctioning inter-caste marriages, removing the ban of the use of public streets, public temples, public schools…’

**The reparation ideal:** The other objective was related to the historic injustice suffered by the dalits. This theme was proposed to offset the systematic and cumulative deprivations suffered by lower castes in the past. Ambedkar argues that some oppressive cultural practices and social institutions result in injustice and accumulated disabilities for untouchables.

His vision of social justice also included redistribution of surplus and waste land to untouchables’ schools and colleges to provide education to untouchables and formation of the Republican Party of India. As an Elephant is easily recognized, he chose Elephant as his party symbol and also because the Elephant is taken to be a symbol of wisdom, strength and courage.

The social and constitutional vision of Ambedkar, the greatest well-wisher of the socially backward and the exploited, offered them, not the way of despair and dejection, but of the wonderful opportunity to assert themselves in the national affairs. The deprived people had to practice it, not in any fear, but in all happiness of spirit and courage. By practicing the democratic ideals, the depressed classes shall lose nothing except the stigma of caste and untouchability. They must go forward firm in their faith, steadfast in their purpose; however, they have to be cautious of the reactions and dangers from the orthodox sections of our society. What kind of society they shall be making, whether they will shape the future in the way they have adopted, is, and ought to be, the task and determination of all those who stand for progressive change and revolutionary transformation. In other words, Ambedkar wanted the people of depressed classes to be vanguard of revolution – social, economic, political and religious in modern India.

The central theme of Ambedkar’s social and legal vision is the empirical man and the establishment of right relations between man and man in this life. From the relations based on justice, liberty, equality and fraternity, would emerge a democratic and humanistic society of moral understanding and mutual respect. Ambedkar was fully convinced that the education is one of the best resources to connect the destitute with the main stream of national development. Hence he laid utmost stress on the expansion and promotion of education. The introduction of free and compulsory system of primary education in the constitution of India is the happy result of this objective.
He thought that Hindu society should be reorganized on the basis of two cardinal principles of equality and castelessness. He demanded that the prevailing system of priesthood and purohitism should be democratized so that every one may enjoy the freedom in the choice of his profession according to his liking. He was convinced that this process would not only do away with the evils of casteism, untouchability and discrimination between the high and the low but also foster the feelings of unity and equality in society.

It becomes very clear that Ambedkar was not just a critic or an intellectual having some new ideas, but he also at the same time who had concrete suggestions for the implementation of the same. For example in his analysis of the existing social order based on the caste, he was very clear what evils it carried, he was also very clear, about ‘justice’ as the basis of his envisioned society. Varna system was the basis of the existing Indian social order and it was this system, which was responsible for all the evils of the existing order. Because of this analysis, he talked about the annihilation of caste. But he was also very clear that it ‘is not possible to break caste without annihilating the religious notions on what it, the caste system, is founded’.

Ambedkar pleaded for constitutional safeguards to SCs and STs not as altruistic concessions or humanitarian doles. He wanted historical oppression and miseries caused to the deprived classes to be corrected through the reservation policy and its application. He wanted the SCs and STs to lift themselves with their bootstrap and stand up to the competition of the world at large. That is why he accepted the stipulation of 10 years time for the minorities to cope up. He believed that it is wrong for the majority to deny the existence of minorities and it is equally wrong for the minorities to perpetuate themselves. The movement the majority loses the habit of discriminating the minority; the minorities will have no ground to exist. It is obvious from this that Ambedkar did not want the minorities nor the SCs and STs to develop a “permanent interest” in the “backwardness”.

Thus, Ambedkar’s conception of political power was aimed at securing social justice for the deprived on more equitable and honorable terms. But for him, political justice was not enough for the welfare and well being of the Untouchables. He considered socio-economic justice as the precondition for redeeming political justice. Moreover, his vision of social justice involves a normative element also in as much as it aims at the desirability of goodness in social life, dignity of the individual, equal rights of man and woman, promotion of social progress and better standards of life with peace and security in all spheres of human life.

Conclusions

To conclude, the paper has discussed some themes of social justice and in this light, it also discusses Ambedkar’s theory of social justice. Accordingly social justice has been defined in the paper as a principle that lays down the foundation of a society based on equality, liberty and fraternity. Although Plato and Rawls have not defined social justice in these specific terms, yet these aforesaid principles can be inferred from their writings on social justice. Once this proposition about social justice is accepted it was easy to infer from Ambedkar’s writings and speeches published posthumously, that equality, liberty, and fraternity are the basic principles of his theory as well. To begin with Ambedkar argues that for establishment of a society where individual is an end in him and the aim and objective of society is the growth of the individual and development of his personality. He expected that there should be multiple channels and joint communicative experience. Further for Ambedkar Equality, liberty and fraternity cannot be divorced from each other. He had argued that, without equality liberty would produce the supremacy of the few over many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. Moreover,
Ambedkar had envisaged that social justice could be brought when political democracy is extended in social and economic field as well. This has to be done through constitutional means and by breaking the monopoly of the erstwhile political and social elites. That is why he wanted that the Dalits and other marginalized sections of the society should join the administration. Ambedkar was aware of the existing corruption and biases in the Indian administration and judiciary. For him incorporation of aspiration of the marginalized categories in the rules and policy is not enough for dispensing social justice but incorporation of the individuals is also a must condition for dispensing justice.

Hence Ambedkar’s theory of social justice becomes akin to Plato and John Rawls’s theory of social justice. Further, with the help of Beteille’s analysis of distributive justice which includes distribution of benefits equally to every member of society, equality before law, equal protection of laws and equality of opportunity reflect upon the other elements of Ambedkar’s theory of social justice. In this context we can observe that Ambedkar had already enshrined these values in the Constitution of India. The value of equality in the preamble of the Indian Constitution is not only a slogan. Rather it has been substantiated with equality of opportunity (Article 16) and equality of condition that is reservation (Articles 330, 332, 335 and 46). This was done specifically because he might have thought that in a hierarchical society, like India, equality of opportunity may in turn produce inequality and subordination.

There is agreement that the concept of equal opportunity lacks a precise definition. While it generally describes “open and fair competition” with equal chances for achieving sought-after jobs or positions as well as an absence of discrimination, the concept is elusive with a “wide range of meanings.” It is hard to measure, and implementation poses problems as well as disagreements about what to do. There have been various criticisms directed at both the substantive and formal approach. One account suggests that left-leaning thinkers who advocate equality of outcome fault even formal equality of opportunity on the grounds that it "legitimates inequalities of wealth and income." John William Gardner suggested several views: (1) that inequalities will always exist regardless of trying to erase them (2) that bringing everyone "fairly to the starting line" without dealing with the "destructive competitiveness that follows" (3) any equalities achieved will entail future inequalities. Substantive equality of opportunity has led to concerns that efforts to improve fairness "ultimately collapses into the different one of equality of outcome or condition."

Economist Larry Summers advocated an approach of focusing on equality of opportunity and not equality of outcomes and that the way to strengthen equal opportunity was to bolster public education. A contrasting report in The Economist criticized efforts to contrast equality of opportunity and equality of outcome as being opposite poles on a hypothetical ethical scale, such that equality of opportunity should be the "highest ideal" while equality of outcome was "evil". Rather, the report argued that any difference between the two types of equality was illusory and that both terms were highly interconnected. According to this argument, wealthier people have greater opportunities—wealth itself can be considered as "distilled opportunity"—and children of wealthier parents have access to better schools, health care, nutrition and so forth. Accordingly, people who endorse equality of opportunity may like the idea of it in principle, yet at the same time they would be unwilling to take the extreme steps or "titanic interventions" necessary to achieve real intergenerational equality. A slightly different view in The Guardian suggested that equality of opportunity was merely a "buzzword" to sidestep the thornier political question of income inequality.

References:
Books
3. Dr. B.R. Ambedkar – “Annihilation of Caste”

Websites

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Abstract: Dr. B.R. Ambedkar is remembered to as the Father of the Indian Constitution. He is one of the greatest personalities of 20th century India. The radical leader, throughout his life, fought for the rights of the dalits and other socially backward classes. His birth as an untouchable gave him a bitter taste of caste tyranny, oppression and unbearable agony. His life was a struggle of a champion of human rights. His principle aim was to build up a society based on social justice. Being a pioneer of social justice, he worked for the downtrodden people especially for the women rights and their emancipation. The status of women in India was at its lowest ebb he sought to conjoin women-centred issues with the issues of nation building so that our India can progress each and every field and as to establish a shining India where women can live freely and equally irrespective of religion, caste, creed, gender etc. Because women play a very important role to progress the national building and no any work cannot be a successful outcome without involving women in it. So, to find out the objectives of his mission he thought everybody should be equal irrespective of caste, creed, gender and religion. For that reason he started work for the upliftment of woman, social justice and their rights.

Objective of the study:
The aim and objective of this paper is to narrate the social justice, rights and upliftment of woman in the view of Ambedkar. The paper also analyzes on women problems in post independent India and its modern relevance which reveals myriad forms of lives and a deep understanding and respect for them as well.

Keywords: Ambedkar’s Mission, Education, Gender, Inequality, social Justice, women Rights.

Introduction:
Dr B.R. Ambedkar, popularly known as Babasaheb Ambedkar, was one of the architects of the Indian Constitution. Today he is remembered to as the Father of the Indian Constitution. He was a well-known politician and social reformer of modern India for his pioneering contribution in reforming Hindu social order. He not only struggled throughout his life for the emancipation of social status of the underprivileged and women in the Indian society, he is one amongst the few Indian social and political thinker, who has done original thinking on the Hindu social order and the status of women within the Hindu society. The radical leader, throughout his life, fought for the rights of the dalits and other socially backward classes. His birth as an untouchable gave him a bitter taste of caste tyranny, oppression and unbearable agony. His life was a struggle of a champion of human rights.

Pioneer of Social Justice:
Ambedkar was the pioneer and proponents of social justice in modern India. According to Ambedkar, the term “social justice” is based upon equality, liberty and fraternity of all human beings. His principal aim was to build up a society based on social justice. Being a pioneer of social justice, he worked for the downtrodden people especially for the women rights and their emancipation. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position, and wealth. The social justice brings equal distribution of the social,

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political and economical resources of the community. He tried to achieve social justice and social democracy in terms of one man-one value. He treated social justice as a true basis for patriotism and nationalism.

Ambedkar’s concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. Humane treatment in all cases dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness, He emphasized more on fraternity and emotional integration. His view on social justice was to remove man-made inequalities of all shades through law, morality and public conscience; he stood for justice for a sustainable society.

The Scheduled Castes, Scheduled Tribes and especially women under the traditional Hindu Caste hierarchy had suffered for centuries without education and opportunities for advancement in life. Social justice is compensatory justice to offset the accumulated disabilities suffered by these historically disadvantaged sections of society and absorb them educationally and occupationally in the mainstream of national life. If opportunities are not given to develop their neglected talents there will be social imbalance and tension resulting in anarchy and disobedience to the rule of law.

**Thinker of Women Rights:**

He was first Indian to break down the barriers in the way of advancement of women in India. He was appalled at the low status of women in the Hindu society. The status of women in India was at its lowest ebb he sought to conjoin women-centred issues with the issues of nation building so that our India can progress each and every field. Because women play a very active role to progress the national building and no any work cannot be a successful outcome without involving women in it. So, to find out the objectives of his mission he thought everybody should be equal irrespective of caste, creed, gender and religion. For that reason he started work for the upliftment of woman, social justice and their rights.

Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. He tried an adequate inclusion of women’s right in the political vocabulary and constitution of India. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.

His approach to women’s right is exclusively different from other social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning the hierarchical social order. His approach also differed from Bhakti movement which preached brotherhood without attacking the iniquitous Hindu social order that was based on graded system of caste hierarchy. But Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity.
and iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

Dr. Babasaheb Ambedkar always believed in movements led by women. He also added that if the women from all walks of life are taken in to confidence, they may play a significant role in the social reforms. They have played very massive and active role to eradicate the social abuses. He insisted that every married woman must participate in her husband’s activities as a friend. But she must show the courage to deny the life of slaves. She should insist on the principle of equality. If all the women follow it, they will get the real respect and their own identity. Dr. Ambedkar exclaimed, “I strongly believe in the movements run by women. If they are truly taken in to confidence, they may change the present picture of society which is very miserable. In past, they have played a significant role in improving the condition of weaker section and classes.” He always honored women for their work and hardships.

Ambedkar’s perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. As J. S. Mill expressed in the Subjection of Women, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; and ought to be replaced by a principle of perfect equality, admitting no privilege or power on the one side, nor disability on the other, Ambedkar also holds the same views on work for women.

He also suggests strategies for emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education. Ambedkar believes that Buddha treated women with respect and love and never tried to degrade them like Manu did. He taught women Buddha Dharma and religious philosophy. Ambedkar cites women like Vishakha, Amrapali of Visali, Gautami, Rani Mallika, and Queen of Prasenajith who approached Buddha, as evidences of Buddha’s treatment of women as equals. It was mainly the Hindu culture and social customs, which stood in the headway of women’s empowerment.

Through his writings, Dr. B. R. Ambedkar unravels the inequality and injustice inherent in Hindu social order that perpetuates inequality and subordination of women in a systemic manner. In his treatises, “The Rise and Fall of Hindu Women”, “The Women and Counter Revolution”, “The Riddle of Women”, and “Castes in India: Their Mechanism, Genesis and Development.” He has analyzed the manner in which gender relations are artificially constructed under Hindu social order which not only moulds attitude of Hindus towards their women but also conditions women to confirm to a stereotype feminine behavior. He worked hard to challenge the iniquitous gender relations under the Hindu social order so that Hindu society could be reconstructed along the modern democratic ideas of liberty, equality and fraternity.

In January 1928, a women’s association was founded in Bombay with Ramabai, Ambedkar’s wife, as its president. In the Kalram Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said “It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights.” The credit for this self – respect and firm determination of women goes to Ambedkar.

Ambedkar’s emphasis was on reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated by Brahma Samaj or Arya Samaj because their attempts were limited only to the upper strata of the society. His in depth study of Smritis and
Shashtras and his experience from the response of upper castes during the temple entry movement crystallized his conclusions on Hindu philosophy and society.

Dr. Ambedkar asserts that women in pre-Manu days were highly respected cannot be disputed. He holds that there was a down fall in the status of women in India due to severe restrictions imposed on them by Manu. The women in Pre-Manu days enjoyed respectable status in the Hindu society. Women were free and enjoyed equal status along with men in matters of education, divorce, remarriage and economic independence. The deterioration in status of women in the society began with the imposition of severe restrictions on them under the influence of Manu. Manu held a very low opinion about women. According to Manu, women are not to be trusted for it is in their nature to seduce men. They were not allowed to read any kind of Hindu scriptures. Men are forbidden to sit in a lonely place even with one’s mother, sister or daughter. Women are not to be free under any circumstances, day and night women must be kept in dependence by the males of their families; her father protects her in childhood, her husband protects her in youth and her sons protect her in old age; a woman is never fit for independence.

Manu did not give right to divorce to women under any circumstance while allowing man to give up his wife at the same time. Indeed man was allowed to abandon and even sell his wife. Even after repudiation by her husband, she was not released from her husband and could not become legitimate wife of another. A wife could be subjected to corporal punishment by her husband reducing her status to that of a slave. Like Shudras, a woman was forbidden by Manu to study Vedas. Offering sacrifices, the very soul of religion, was forbidden to be performed by women. In matters of property, a wife was reduced to the level of a slave as she was not allowed to have any dominion over property. Thus, under the influence of Dharamshastras (Manusmriti), women were held in bondage lifelong and were deprived of basic human rights like right to education, right to property and right to study religious scripture. Dr. Ambedkar points out that Shastras, Caste and Endogamy – the three important pillars of patriarchy in Hindu society – were responsible for discriminatory practice against women and their degradation in social status.

On December 25, 1927 at a Conference of Depressed Classes held at Mahad, Dr. Ambedkar made a bonfire of Manusmriti in presence of more than fifty women to protest against the discrimination of women and untouchables upheld by it. At the end of the Conference, Dr. Ambedkar also addressed a meeting of about three thousand women of the Depressed Classes, the first meeting of its kind in modern India and urged them to dress well and live a clean life. Do not feed your spouse and sons if they are drunk. Send your children to schools. Education is necessary for females as it is for males.

In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women’s property right. The bill received strong opposition from many political leaders. In turn, Dr. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of women’s right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on, Purdah system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance.

*Passed The Hindu Code Bill:*
As the first Law Minister of independent India, Dr. B. R. Ambedkar introduced Hindu Code Bill in the Parliament in February 5, 1951 so as to codify Hindu laws pertaining to marriage, divorce, inheritance that sought to give equal rights to women vis-à-vis men in these aspects. In Hindu Code Bill, the principles of codification covered right to property, order of succession to property, maintenance, marriage, divorce, adoption, minority and guardianship. Needless to say, the Bill was a part of social engineering via law. It was by any standard of any time a revolutionary measure. It was really a first step towards the recognition and empowerment of women in India. Under these revolutionary measures, a woman will have property in her own right and be able to dispose of her property. The bill received strong opposition from many political leaders. Due to his differences with the then government led by Pt. Jawaharlal Nehru, whom Ambedkar felt was not eager to clear the Hindu Code Bill, tendered his resignation as Law Minister but continued to participate in the Parliamentary debates on the request of the Prime Minister. However, the bill was strongly opposed by orthodox Hindu opinion on the ground that it would lead to break-up of Hindu social order (patriarchy) if the bill was passed in that form.

Ambedkar not only ascertain constitutional guarantees to women but also introduced and got passed four Acts which strengthened the position of women in the society. These were incorporated in the Hindu Code Bill. These are: i) The Hindu Marriage Act, 1955. ii) The Hindu Succession Act, 1956. iii) The Hindu Minority and Guardianship Act, 1956. iv) The Adoption and Maintenance Act, 1956. If we look at the provisions of those Acts, we can easily make out that Ambedkar was a great thinker of women rights and emancipation.

Constitutional Rights and Women:
In Indian Constitution, there are few articles exist that help the women of Indian society to improve their position and to compete with their male counterparts. For example Article 14 – All are equal in the eyes of law and equally protected by the law. It means equal rights and opportunities in political, economic and social spheres. Article 15 prohibits discrimination on the ground of sex. Article 15(3) enables positive discrimination in favour of women. Article 16 mentions there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office without any discrimination on the basis of religion, caste, creed and sex.

His Ideas impact on Modern Relevance.
Dr. B. R. Ambedkar can be regarded as one of the greatest intellectual and social reformer of modern India who struggled throughout his life for the liberation of Indian women particularly from depressed classes from the lifelong bondage and slavery under the weight of Hindu social institutions. He laid the foundations for gradual transformation of Indian social consciousness and gender justice in India. The credit goes to Dr Ambedkar, all this because he gave the ideas and thoughts to improve and upliftment of women and gave them their basic rights and respect as well. He made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. Since time immemorial women have been singing the songs of their pain and agonies but no one paid heed. They now decided not to starve in silence and break these years of oppression. They started making groups so as to fight against males and this is where ‘Feminism’ stems in. With education women started questioning their basic rights; they ultimately raised voice and spoke when pushed to ultimate margin. Today women have the
constitutional rights they are free from any kind of bondage and they do not want to live in the four wall of the house. They want to do something.

Modern India refers to period after independence where education plays an important role in every sphere of life. Most people are literate but not educated. Education by means of access to knowledge and learning played pivotal role 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. The education is like a weapon for woman. Education plays an important role in shaping their lives and they start to raise their voice so as to free her from the years of patriarchal torture. They can get most of the things they want income, status, identity in the society. Some are enrolling themselves as members of political parties, attending party meetings, conventions, and carrying out political programs. Some women are attaining influential political stature of their own and have become instrumental in shaping the public opinion for the betterment of women’s conditions in society. Participation of Women in Socio-economic activities: The woman in modern times is entering into certain new fields that were unknown to the woman’s sphere of role-sets. These are the woman’s participation in economic, political, and social life.

**Conclusion:**

Undoubtedly Dr. B.R. Ambedkar was the pioneer of social justice and a champion of Women’s rights and their respect. Today Women have the Constitutional Rights and this credit goes to Dr. Ambedkar. 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. In order to find out the root cause of degraded status of women in Hindu society, he studied Shastras, Smritis, Buddhist literature, Kautilya’s Arthashastra and so on. He expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. He brought a new trend for uprising the women through his thoughts and beliefs. Not only women all the people of India should thankful to him because of his tremendous and everlasting steps of developmental works. He also talked about the Muslim women about wearing veil, their religious traditions and marriages. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indian even today. His deep concern and feelings for all round development of women is expressed from his each sentence and word.

He fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. So it is our duty to fulfill the dreams of Ambedkar for a better life world of women. It may also be mentioned here that the term ‘Social Justice’ will not be exercised properly if the people of India should not change their attitudes specially towards women, SCs, STs and other weaker section of the society. It is unfortunate that even sixty eight years after independence social justice is still a distant dream not within the reach of the masses. In that context, to prevail social justice in the society, the concerned state government or central government should make rules, regulation for the engagement and involvement of people from different categories so as to ensure social justice. So that society would be based on equality and equal opportunity. In this way, the dreams of Ambedkar would be fulfilled. It is also to be narrated here that, at present the Indian women have progressed a lot in various spheres of their life although they are still suffering from various
social evils like domestic’s violence, dowry system, sexual harassment, kidnapping, Female infanticide, eve teasing, and rape etc. It is a fact that in the glorious development of Indian society, the Indian women have march forward to the developmental process and somewhere treated equally with their male counterparts but it is yet to be realized by the people of India that women should have given the equal rights and opportunity with men so as to establish a shining India where women can live freely and equally irrespective of religion, caste, creed, gender etc. Hence, it may undoubtedly be mentioned here that B.R. Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender etc. I would like to conclude my paper by quoting Dr. B.R. Ambedkar’s slogan on Unity, Education and Agitation. “Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women”.

Works Cited


Social Justice and Social Emancipation

Pratibha Choudhary*

Caste is the synecdoche of the Indian society. For millennia, it has obfuscated the human conditions of millions. It thrived on its dogmatic adherence to the Brahminical notions of purity and pollution. In the course of time, a number of dynamic leaders emerged, who fought to eradicate the caste system. EVRam Swami Naicker, Jyotibha Phule, Guruchand Thakur, Sri Narayana Guru and Chhatrapati Shahuji Maharaj are some of the luminous names who struggled against intolerable subjugation in the name of chathurvarna dharma. With these reformers and their movements, the very conceptual pillars that constituted the deep-rooted Hindu culture were shaken. Dr. Bhimrao Ramji Ambedkar, an astute reformer who came from the Mahar community, an untouchable caste, led the most persistent and successful movement against caste oppressions.

In what follows, this essay explores his vision for social justice and equality that he pitted astutely against the topography of Brahminical orthodoxy among Hindus. In reading him from contemporary times, this article finds his mode of agitation and the dimension of constitutionalism in his vision as peculiarly significant for Dalit emancipation in particular, and human emancipation in general, even today.

By Muhammad Ashraf

“Turn in any direction you like, caste is the monster that crosses your path. You cannot have political reform; you cannot have economic reform, unless you kill this monster” – Dr Babasaheb Ambedkar.

Social Justice is the application of the concept of justice on a social scale. The term “Social Justice” was coined by the Jesuit Luigi Taparelli in the 1840 and the idea was maintained and elaborated upon by father Coughlin in the 1930s and 1940s and was further expanded upon by John Rawel’s writing in the 1990s. It is a part of catholic social teaching and is one of four pillars of the green party upheld by the world wide green parties. Some tenets of social justice have been adopted by those on the left of the political spectrum.

Social justice is also a concept that some use to describe the movement towards a socially just word. In this context, social justice is based on concepts of human rights and equality and involves a greater degree of economic, egalitarianism through progressive taxation, income redistribution or even property redistribution., policies aimed towards achieving that which developmental economists refer to as more equality of opportunity and equality of opportunity and equality of outcome that may currently exist in some societies or are available to some classes in a given society.

A number of movements are working to achieve social justice in society. These movements are working towards the realization of a world where all members of a society, regardless of background or procedural justice, have basic human rights and equal access to the benefits of their society.

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Social injustice is a concept relating to the claimed unfairness or injustice of a society in its divisions of rewards and burdens and other incidental inequalities. The concept is distinct from those of justice in law, which may or may not be considered moral in practice or from the concept of justice within a coherent ideological system, which focuses on just process rather than on incidental inequalities. Opposition to social injustice is increasingly a platform of emerging political parties. Social injustice arises when equals are treated unequally and unequal’s are treated equally. (Aristotle’s principle of injustice)

Health Care
Social justice has more recently made its way into the field of bioethics. Discussion involves topics such as affordable access to health care especially for low income households and families. The discussion also raises questions such as whether society should bear health care costs for low income families and whether the global marketplace is the best way to distribute health care.

Ruth Edan of the John Hopkins Barman Institute of Bioethics and Madison Powers of George town University focus their analysis on which inequalities matter the most. They develop a social justice theory that answer some of these questions in concrete settings.

Teaching for social Justice
Teaching for social justice is the name of controversial educational philosophy that is currently popular within teaching credential programs. Proponents claim that the “teaching for social justice.” Movement promotes education and socio-economic equity for all learners in all educational setting, while critics frequently cite the lack of solid evidence to support these laudatory claims and see “teaching for social justice” as a highly politicized teacher-education fad of dubious value.

Herbert Kohl argues that teachers may often teach against their conscience, do a sloppy of teaching, limit their methodology and focus too much on being a good teacher without being a god citizen, overcoming these prospects is the crux of what he and many other educators call” teaching for social justice”

Other popular educators who have explored the practices of teaching who have justice include John Dewey. Who may have been the first Advocate for teaching for social justice when he developed the first theories about technical education and student engagement in the classroom democracy and education.

Attention to social justice issues incorporation a broad range of sociological dimensions in teaching and education more generally, including attention to fairness and equity with regard to gender, race, class, disability sexual orientation etc.

A number of subject specific fields of practice and enquiry in education including science education and mathematics education have sub communities of teachers and scholars working on social justice issues.

Agitation as a tool
In his quest for human equality in India, Ambedkar mainly used agitation as a modus operandi. His first ever agitation was to open a water tank for public, which was reserved only for the upper castes. He edited and deployed newspapers as a medium of communication with his followers. Through newspapers such as MookNayak and Bahishkrit Bharath, he managed to reach a substantial number of audiences and garner their support. He used his education and skill
to reclaim the rights of the oppressed. One of his notable achievements was to carve out a separate electorate for the untouchables in a predominantly upper-caste political landscape.

**Towards social justice**

In response to the highly discriminatory caste-ridden social system that utterly devalued human dignity of Sudras and untouchables, Ambedkar stood determined to eradicate social, educational, and cultural disparities of the lower castes. He was of the view that as long as there was a caste system, there would be outcastes too. He mobilized them with the motto: “educate, agitate and unite.” He inculcated in their minds the values of self-respect, dignity, and an urge to fight for their rights. Hinduism, the predominant religion in India, never taught the virtues of liberty, equality and fraternity and, consequently, it could never unite the entire Hindu society.

Ambedkar’s first ever public struggle led him to drink water from a public tank named, Choudar-Talab, which was out of bounds for the untouchables. This was an effective agitation because it helped to disrupt the brutal everyday inequality that the untouchables had to suffer as they were not allowed to drink water even from a public tank reserved for the upper castes.

To restore human dignity of the untouchables in society, he sought them a religion that could free the depressed classes from the bondage of caste hierarchy. As he sought to unleash individual human potential, he had to search for a religion that taught the value of liberation. For him, a true religion was one that enabled the upliftment of the individual irrespective of caste, creed, sex, etc. But the Hindu religion, instead of according equality to all, treated people, especially the untouchables, unjustly. It did not safeguard their interests. Hence this religion did not appeal to Ambedkar. As W.N. Kuber writes, “On 13 October 1935, a provincial conference of the depressed classes was held at Yeola in Nasik district. In his presidential address he announced his decision to leave Hinduism and said, “I was born in Hinduism but I will not die as a Hindu”. After analyzing the Varna mode of Hindu social system, he put forward an appropriate alternative by which the untouchables in Indian society could attain socio-political strength. He proposed Buddhism as the best option which, in his opinion, could shoulder the responsibility of the depressed classes: “Buddhism teaches *prajna*(understanding) as against superstition and supernaturalism, *karuna*(love) and *samata* (equality) neither God nor soul can save the society…it’s a revolt against “parasitic luxury”.

He aimed at restoring the untouchables to their rightful status. For that, he rigorously criticized the social negligence of the depressed classes and blamed the British for political and economic backwardness of his community. He was of the view that before considering their political empowerment, it was necessary to extricate them from the bondage of caste system. In the beginning of his fourteen year long struggle against Brahminism, he was deliberately pro-British, as he argued that oppressions within the society should be first eradicated before entering into a freedom struggle. He felt a fight against the foreigners would be shallow if inequality within the society couldn’t be eliminated. For national integration, he rightly pointed out “the urgent need of fulfilling the social aspiration of these people for maintaining the unity of India, which can be preserved only through recognizing its diversity.”He was the first to recognize this and incorporate it into the Constitution of India. S.R. Bakshi further elaborates: “As Babasaheb Ambedkar was well conversant with the socio-economic condition of the backward community
of the subcontinent, he wished enthusiastically to do something substantial for them through legislation and social pressure. The way he acted showed his dedication to the common man who had only an insignificant social position. By his incessant hard work, he took up their cause, gave a severe jolt to the social structure and achieved success in the existing circumstances.”

The attitudes and approaches of different leaders were extensively divergent and dissimilar in this regard. Gandhi once stated vigorously that “to destroy caste system and adopt Western European social system means that Hindu must give up the principle of hereditary occupation which is the soul of Caste system” (In Gujarati journal, Navajivan, 1921). Although Gandhi himself challenged existing caste system in his own way – for example, by asking the members of his ashram to clean toilets – Ambedkar’s analysis of caste system and struggle against it was much more radical.

Towards political equality

According to Ambedkar, political power is the key to all social progress and the backward castes can achieve their salvation if they capture this power by organizing themselves into a political party and holding the balance of power between the rival political parties. Taking a considered stance on this, he led relentless political struggles for the elimination of injustice spread all over the country. He built his theory of social and political organization around his central concept of the individual and his rights. Ambedkar says that “no government should violate the fundamental rights of people. For some rights are so fundamental that no human society can be prosperous without them.” This recognition for political equality led him to take up the mantle of a political leader for the depressed classes. Dreaming to build an organization for the victims of Brahmanic ideology, he advocated, “I want to put the depressed classes on terms of equality with other communities in India. I don’t want to remain servile to other communities, but I want to place the reins of Government in your hands.”

In the post-independence period, Ambedkar strongly emphasized that there was an urgent need to strengthen the Scheduled Castes Federation, which he founded in 1942. To share political power, the Scheduled castes had to be organized as one solid unit before fighting for their rights in the future governances of the country. He remarked: “The days of domination of one community over another were certainly over and I want to make it known that the Scheduled Castes are determined to fight for their rights and claim their due share in the administration of the country.”

In fact, the political movements involving the deprived classes in India has largely relied on his concepts of social justice. He served as the law minister and as the chairman of the Constitution Drafting Committee of the Constituent Assembly. During this historic period, he did his best to accelerate the process of establishing democratic provisions and empowerment for the depressed classes in the governance of the country. Ambedkar had further realized that a mere political awakening would not ensure equal status for the untouchables in Indian society. He advocated that a political awakening must be complemented with a conversion to Buddhism, in order to safeguard the political rights.

Against the structures of economic injustice
The traditional caste-based economic structure of Indian society contained no provision for investing money to earn more value based on the means of production available. Hereditary division of labour – on which Indian castiesm rests – proved to be an impediment to economic justice for the depressed sections of society. Such a social order created a stagnant economic state devoid of any mobility, either horizontal or vertical. For Ambedkar, economic equality must be sought in tandem with social equality and this could be achieved only with constitutional safeguard. A transition from a feudal and semi-capitalist economy to an equitable economy is possible only through state socialism complemented by parliamentary democracy. In his speech at the Constituent Assembly on 25th November 1949, he expressed some of these concerns: “On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue 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 blow up the structure of political democracy which is Assembly has to laboriously built up.”

Why Ambedkarite vision is so unique

Even though his early campaigns for access to public drinking water and Hindu temples met only with partial success, Ambedkar’s activism caused a great social transformation from a Brahminical a social system to a human centered one. In spirit, it was similar to the European Renaissance which reimagined human potential and extricated it from the ecclesiastical order. It is undeniable that Ambedkar’s framework for reconceptualizing Indian society has yielded certain results that no other frame could achieve.

His drafting of the Indian constitution as a politically and legally liberating document for the Indian society was a remarkable project for envisioning a just social order. His projects touched different dimensions of human life and transformed them politically, socially, economically, and spiritually. Ambedkar’s view on democracy reflects his basic emphasis on human equality: “A Democracy is a mode of associated living. The roots of Democracy are to be searched in social relationships, in terms of the associated life between the people, who form the society.”

He has provided clear road maps for implementing social justice. By making the constitution a revolutionary document, he gave the Sudras and untouchables socio-political and economic rights that were denied by the social system formulated in accordance with the codes of Manu. Also, he emphasized the need for education in his community. Education and agitation against an unjust social order were the key ideas which he introduced. His revolutionary ideas have come to be known as ‘Ambedkarism’, which inspired future dalit leaders and social activists to continue a persistent battle against social injustice. ‘Ambedkarism’ could simply be described as an “ideological expression on the basis of historical analysis of the Indian society for making servile classes of India as a ruling class, in a classless society by liberating them through and the subjugated into the visions of a casteless society.”
In his vision, opposition to all kinds of discrimination based on race, creed and social status is inevitable. He advocated that some kind of governance is essential for peace and prosperity among people, particularly when people fail to abide by law and order. Such acts are the mission of a good government. And, in fact, without such quality, a true democratic society cannot be established. Indian leaders, who held differing opinions, too, co-operated with his vision of justice. Of late, Ambedkar has been appropriated as a political pioneer by the BSP and even the Congress party, which celebrated *Kranti Diwas* on his birthday. The BJP and its National Council went ahead and equated him with one of their founding fathers, K.B. Hedgewar. His final act of influence was when he inspired over a million people to convert to Buddhism.

**Ambedkar: A short life-sketch**

Ambekar was from the Mahar community, an untouchable caste in Maharashtra, whose profession was to clean under the command of the scriptural injunctions. From his childhood itself, he witnessed suffering in his community at the hands of the caste oppressors and it always disturbed him. He contemplated and introspected on the state of his community. Later, these contemplations urged him to assume leadership of all Dalit communities. When he decided to marry the daughter of a porter, the social system prevalent at that time ordained the marriagepandal to be erected in a fish market of Bombay. He had to struggle against such acts of discrimination all his life. Even after he graduated from a prestigious Ivy League university – Columbia University – and took up a middle class job in the bureaucracy, he realized that the specters of caste would not leave him. Awakened by an inescapable necessity, he took a vow to fight for the cause of equality, fraternity and liberty and for the emancipation of the subjugated communities of the country from the domination of Brahmanism.

Even though the caste system was a religious relic, Dr. B.R. Ambedkar was insistent on the fact that religion was an integral part of human life: “Religion instills hope in man and drives him to activity.” However, he gave priority to individual human personality over religious texts and precepts. Once he said, “The religion which does not recognize the individuality of man is not acceptable to me.” He claimed that Hinduism had forgotten the human values of equality, freedom and fraternity. Through his focused reading of the caste system, he attributed the ideology of caste system to Hindu religion and convinced his community to fight against it. For him, caste operated as a principle for the destruction of ethics and morality. He writes, “The effect of caste on the ethics of the Hindus is simply deplorable. Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu’s public is his caste. His responsibility is to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden, and morality has become caste-bound.”

Questioning the conventional edifices of Manuvadi Brahmanism that denied lower castes their human dignity, he dared to fight against the inequality deeply rooted in Indian cultural forms. Through his Mahad-Talab movement in 1927, Dr. Ambedkar forcefully “reclaimed “human personality” for the untouchables and the Sudras.” In this regard, his difference of opinion with Mahatma Gandhi is well-known. Since Gandhi didn’t oppose the chaturvarna system because of his prevailing belief despite its inherent discriminatory practices, such a stance from Ambedkar was inevitable. Throughout his life, Ambedkar battled against mainstream political parties, which supported the caste system. He fought against the political nexus between soft and
hard Brahmanism, which tried to reinforce scriptural and political tyranny of *Manu Dharma*. Reiterating Ambedkar’s message, the noted Dalit politician, Manyawar Kanshiram, had said once that “the victims of a system only rebel against the system. Why do the beneficiaries of system stand against the system to destroy the privileges?” Ambedkar never joined hands with any Brahminical leader or Brahminical political party as they constituted of the oppressors of the untouchables.

**Human rights education**

*Main article: Human rights education*

The Vienna Declaration and Programme of Action affirm that "Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights."

The different concepts of justice, as discussed in ancient *Western philosophy*, were typically centered upon the community. Plato wrote in *The Republic* that it would be an ideal state that "every member of the community must be assigned to the class for which he finds himself best fitted." Aristotle believed rights existed only between free people, and the law should take "account in the first instance of relations of inequality in which individuals are treated in proportion to their worth and only secondarily of relations of equality." Reflecting this time when slavery and subjugation of women was typical, ancient views of justice tended to reflect the rigid class systems that still prevailed. On the other hand, for the privileged groups, strong concepts of fairness and the community existed. Distributive justice was said by Aristotle to require that people were distributed goods and assets according to their merit. Socrates (through Plato’s dialogue *Crito*) is attributed with developing the idea of a social contract, whereby people ought to follow the rules of a society, and accept its burdens because they have accepted its benefits. During the Middle Ages, religious scholars particularly, such as Thomas Aquinas continued discussion of justice in various ways, but ultimately connected being a good citizen to the purpose of serving God.

**Conclusion**

For Ambedkar, the vision of emancipating untouchables was clearly anchored in the principles of justice, equality, fraternity, and liberty. What this essay has tried to do is to frame his wide-ranging and astute vision in and through the recurrent struggles of his life. In doing so, the paper has relied on the mode of agitation and the faith in constitutionalism as two important modus operandi of his entire schema of social reform. For the oppressed of India, even decades after his vision was spelt out, it embodies the emancipating potential that no other ideology could offer them. This latter strength of Ambedkarite vision arises from the peculiar fact that Ambedkar’s life itself was the greatest embodiment of emancipation. In an important sense, he was translating his own life into a vision. Everyday experiences as we have seen above formed his capital for social reform. He took those experiences into a productive terrain of life, where, along with his community, he founded his vision that even today disrupts the socio-political, economic and religious structures of Indian society – one that is still deeply rooted in the *chathurvarnya dharma* of purity and pollution. In the process of this disruption, it subverts, “annihilates”, and reconfigures the Indian social patterns in extremely unpredictable and absolutely unprecedented ways.
References

Extending Human rights to outcastes labourers: A step towards Social Justice

Rajesh Mokale

1. Introduction
There will be no end to caste discrimination unless the entire caste system is overturned.
- Dr. B.R. Ambedkar

Indian history has been always very cruel to certain sections of society and the trend continues. Human and rights in India are always denied by imposition of Dharmshastra. Manu Smruti and other religious texts were written with a sense of keeping outcastes deprived of their rights. Gita justifies caste on the basis of guna (qualities), Karma (work) and Dharma (religion) (Srivastava, 1997). Social systems and reforms were always initiated, but religion has always betrayed these efforts with larger impact of erasing timely. Enhanced efforts with a kind of strong literature were needed for bringing equality was needed. The efforts became visible in the initial years of twentieth century, while Indian independence movement was going on. Dr. B.R. Ambedkar with help of many social revolutionists started fighting for Human rights of Dalits (present ‘Scheduled castes’).

2. Dr. B.R. Ambedkar and Achieving Human Rights through Political Rights
Organizing people on common agenda to fight exploitation, Dr. B.R. started his journey to work on India by agitating against religious rule from Mahad Lake nonviolent resistance followed by Kalaram temple Entry. This made Dalits aware of their rights through intellectual voice of Dr. B.R. Ambedkar. The rigid system of castes was denied by Dr. Ambedkar through raising voice against religious exploitation. While doing so, the modern means of literature, dialogue and governance were used systematically to give rights back to the oppressed people by use of print Media (Muknaya, Bahiskrut Bharat, Prabuddh Bharat). Also raising issue in front of government, generating awareness among people about their rights, focusing on right kind of ideology (Liberty, Fraternity and Equality) and doing right changes in the social system (religious state to welfare state, Caste rule to Republican Democracy) were the other means to challenge exploitation. Without political rights, human rights are impossible to achieve. Giving help from rich to poor leads to sympathy and not rights. Dr. B. R. Ambedkar voiced his opinions against state’s exploitative rule by asking for separate constituencies to Scheduled Castes. This idea was accepted by the then British Government. It remained unimplemented due to Mr. Gandhi’s hunger strike in Yerwada Jail calling the move as breaking Indian unity. This was a setback for depressed class (Scheduled Castes) communities to come forward. Pune pact was signed to give reserved constituencies to Dalits, instead of separate constituencies and double vote for backwards. This feature was continued through Indian constitution by preserving the reserved constituencies to the scheduled caste. While enacting constitution Dr. Ambedkar tried to reduce the gap in society by drafting constitution on rational principles. Equal valued vote was again proposed by Dr. Ambedkar. This is known as ‘One person, One vote; One vote, One value.’ This is the highest valued Human right in any Democracy. It gives a political democratic right to everyone to elect their representative. Human right to decent work standards were also taken into consideration while drafting state laws. Workers’ rights were given through constitutional principles and enacting laws for work only eight hours a day, maternity benefit, provident fund, pension scheme, weekly off, L/CL, establishing adjudication machineries by state to handle industrial disputes arising ahead, abolition of bonded labour.

3. Division of Labourers
Allocation of labour/ work on the basis of caste is one of the tenets of the caste system (hrw,001). Fighting against Dr. Ambedkar orthodox Hindus always stated Caste system as division of labour. Dr. Ambedkar revisited the system and interpreted it as division of abourer. Caste and profession were the constants in the system at bottom of hierarchy. Organised system of staying in the same profession with denial for individual to move up in the hierarchy was the major feature of Hindu Varna-Caste System. But the other way round was possible for those who does not follow the religious duties were feared to become outcastes (Manusmruti). This structured system was to exploit everyone in the hierarchy if they don’t fall in line with their work, while the punishment was to become outcaste and face the religious problems faced by outcastes. In comparison to this work done by Dr. B.R. Ambedkar is always applauded and possible to challenge the work order which was closed door.

4. Policy Framework and Implementation Problems

4.1 Indian Constitution and Labour rights through Human Rights ILO was established in 1920. India is founding member of ILO and has ratified conventions related to bonded/ forced labour, equal remuneration and discrimination in employment occupation. Dalits majorly faced discrimination on the basic of a. work and b. descent (Bob, 2007). After the independence, acts for abolition of untouchability, prevention of atrocities were introduced by Government. The strategies were framed to abolish all discriminatory practices by introduction of human rights in Constitution of India. Articles 14, 16, 17, 21, 39- 43 and 45 etc. serve to act as shield for abolition of all inhuman exploitation in society as well as at work. 3.2 Implementation failure: A Social impasse After independence, India adopted concept of Welfare State through constitutional principles. Policy, implementation, execution and adoption are steps to generate a new system. Even today India lacks in last three steps majorly. Past Hindu Varna ideology acts against the principles of welfare state. The key problem is continued social discrimination by higher caste Hindus (Bob, 2007). The dilemma between ideology of Hindu caste-ism and welfare state is difficult to address in social sphere. Until people adopt the constitutional principles, it is not possible for the state to act towards development. Majority of deprived don’t get the proper support from the social system due to vision of social stigma kept rotten in minds of upper castes. After 68 years of independence, People are lynched, beaten to death for raising their voices against discrimination. Scheduled castes face caste ego from majority upper castes. They get reduced wages in unorganised sector employment. With agriculture as major profession in India and land as major resource, scheduled casts have no holding of agricultural land. Thus they have to work in farms of other caste people with ill social treatment. Social psychology is hard to break, as people are stubborn to change their minds against castes system. There is always a war in mind about what to accept: The religious social hierarchy or the constitutional socialism? Cultural capital makes people sentimental to accept religious social hierarchy over constitutional structure. Quoting a specific example, Scheduled castes people are provided tea in separate cups at tea shops at many places in India, while at some sites walking via roads with shoes or on bicycle prohibited to Scheduled Castes (Silverman, 2007; Manji, 2013). Tyranny is here, the same upper castes worship cow as goddess/ mother, But Dalits have to perform proceedings then onwards but the skin of same cow can be worn only by upper caste in some areas. 3.3 Bureaucratic Failure State has framed policies to reduce discrimination but there seems to be lack of courage in implementing by bureaucracy which even today shows faith in installing temples and doing religious programs in offices but don’t implement laws properly. It is the duty of constitutional government to implement Human rights. Bureaucracy enacted by state has the administrative capability to enforce the human rights laws and policies. Here policies don’t get
implemented properly due to wrong intervention of enforcing machinery through actions like non-cooperation from police, courts, bureaucracy. Only sympathising hand is given by people, politicians, with no one is taking firm social revolutionary steps. The issues remain unaddressed if raised at large or pressured to take down through systemic delays. Many atrocities happening hourly basis, Police don’t register case against upper castes Hindus in issues of defaming social idols, beating, and bludgeoning Dalits, raping and killing Dalit women (Khairlanji, 2006). All kinds of protections are given to these upper caste goons to escape from punishments. While in courts, the cases are kept pending. Hiding the evidences and managing the witness is very common. Until court gives strict warning, bureaucracy never work seriously in such heinous crimes. Contrary to this abducting people by naming Naxalite, Maoist anti-national happens if they raise voice against wrongs of social order, against wrong governance by state. The freedom of expression (article 19) is always denied to keep religious social order intact. Looking into the state plan for Scheduled castes, the budgetary allocation remains unspent due to passivity of both Indian polity and bureaucracy. The schemes are designed, introduced and implemented improperly. Many state governments don’t even initiate basic services to the backwards. While religious political mind doesn’t permit to make the system operative, it has remained a big failure for the state.

3.3 Political Impasse Today also Indian polity can be seen playing its politics on the issues of caste and religion, the subjects like caste eradication, secular state remains out of the manifesto. Indian polity is always passive to eradicate caste. It is history in Indian election, major Indian parties always tries to integrate the voters on the basis of caste in particular area or polarising on religious grounds. Though majority of parties stay in touch with people on the promise of giving better infrastructure, reducing poverty, but never become reality. Instigating violence before elections and polarising environment on grounds of religion builds two supportive systems for keeping religious social order. It generates hatred about minority among Hindus. While doing so, majority people forget the caste discrimination faced and integrate to support the religious parties omitting fire of casteism through backdoor.

These same parties continue their religious agenda, keeping away constitutional framework of Modern social state. They never understand Modern state defined by Dr. B.R. Ambedkar with its base of welfare, rationality, scientific morals, state socialism. Organisation of people for political purpose happens to achieve political power, thus backwards are denied political power by keeping them into the hands of majority seats holding parties in governance. The seats are always hold by upper caste in majority. Again, here the political voice of scheduled castes remains unheard.

3.4 Economic impasse

Dalits in India still live in extreme poverty (hrw, 2001). Looking at the income gap of 1987-88 monthly per capita income was ₹133 compared to ₹169 for non-SC’s (NCSC, 2003), which is increased since 1983-84. In 2004-05, the poverty increased to 39.9% among SC’s as compared to 1999-00’s 38.47% (UNESC, 2008). This show the systems has been so structured well that social entities and society itself deny the equal Human Rights to the backward communities. With 2011 census, major sources of income is manual casual labour (51.16%) followed by cultivation of land (30.11%). While 93% of the industrial sector unorganised, non-agricultural own account enterprise has not been listed mere 1.61% of the total SC i.e. 28.87 lakh. Majority of Dalits don’t have electricity, access to sanitation, safe drinking water, undernourished children of age below 4 and death rate is more as compared to non-scheduled castes (NCSC).
Denying the right to equal competition is a clear violation of Human Rights. The basic question of reduction of unemployment remains unaddressed. Society is developing to become capitalist society, but it is not helping itself to bring everyone together. We find major businessmen today from upper castes with each sector having their own industrial chambers of commerce with very limited chances to enter for others. This leads to recruitment of majority in private sector from upper castes. Even though with education as accessible and achieved of the same standards it’s very easy identification of backwards and throwing them out of employment race by focusing on surnames and calling to upper castes for recruitment process (Thorat, 2012). This research carried out by Dr. Sukhdev Thorat, shows how Dalits and Muslims are denied opportunities by Indian inc. even to appear for interviews, while selection is far beyond ages to achieve. It’s a sheer fact the social order is kept intact radically in organised and unorganised private sector.

5. Worker’s rights and Human Rights

Today, works of manual scavenging and sanitation are being done by Dalits. It shows that even today Dalits are kept hunting in the same profession. While peeping in 2011 census data we get to know, 6.761 lakh people are engaged in the work of manual scavenging, even though manual scavenging is prohibited by law under constitution (Reference Note No. 18 /RN/Ref./August /2013). The basic reason of continuing it is lack of knowledge of rights and corrupt implementation machinery.

The living condition of the scavengers remains deteriorated, with no proper equipment for work, no proper facilities for living, sanitation (Srivastava, 1997), while education is far beyond their reach (Bajoria, 2015). Majority of people from these communities are still poor, so they can’t afford to send their children in school. This leads to not knowing what is right and lead to development. Again this lead them to work in the lowest ever professions in the society. Thus this forces them to reduced educational development and economic growth in the society.

Many commissions and committees set up to name some Barve Committee (1949), Kaka Kalelkar Commission (1953), CABHW (1956), Malkhani Commission (1957), Committee for customary rights (1965), Pandya Committee (1968 -69) for look into in to issues of manual scavenging and manual scavenger. While advising demolition of dry latrines (NAC, 2011-12), NSLRS (1992), NSKFDC (1997), Total sanitation campaign (1999), provision of housing to manual scavengers (2001), Nirmal Gram Purskar (2003) are some of the initiatives taken by govt. But these initiatives are still meagre to wipe out the evils of manual scavengers.

Today, India has reservation in public sector for Scheduled Castes (15%). Public sector is less than 1% of total industries it is difficult to get jobs compatible with education. Educated youth from backward communities always remain out of the commendable jobs and have to accept less skilled job despite achieving good skills. In the universities and other administrative jobs, top positions are always kept vacant by giving the reason merit. While giving justice socially, one doesn’t have to look for other reasons. It is always recommended to close the vacancies in time, it has always been neglected. After independence all the jobs in administration were hold by upper castes as the transition was happened. This happened without judging the skills or merit, while they were on the chair of all national commissions and institutions. They were given positions as state became independent and only upper castes were in civil services in British India through reservation irrespective their failure to achieve passing marks.

6. International Community and Dalit Human Rights
Dalit means “constant state of terror and humiliation” as similar to the “condition of Jewish people in Hitler’s time.” - Dr. Laxmi Berva, VISION Internationally caste discrimination is faced by same communities who migrated from India. Dalits migrated to Bangladesh, Tamilians migrated to Sri Lanka face similar problems. They are still being kept away from getting feeling of inclusion.

6.1. Networks raising the voices
There are some networks raising Dalit voice (Bob, 2007) like International Dalit Solidarity Network (IDSN) and sub organisations - the NCDHR, Nepal’s Dalit NGO Federation (DNF), Sri Lanka’s Human Development Organisation (HDO), and Japan’s Buraku Liberation League (BLL), Volunteers in Service to India’s Oppressed and Neglected (VISION) is based in Washington, D.C. and the Ambedkar Center for Justice and Peace (ACJP) of Toronto, London-based Minority Rights Group (MRG) which established a Working Group on Untouchables in 1980’s. Organisations like Universal Declaration of Human Rights (UDHR), International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR), and International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) work for eradication of all forms of discrimination. India’s Supreme Court has ruled that the practice of manual scavenging violates international human rights law, including protections found in the Universal Declaration of Human Rights (UDHR), the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). India is also a party to other international conventions that reinforce obligations to end manual scavenging (HRW, 2014).

7. Conclusion
This article has focused caste and its relation with socio-economic backwardness of scheduled castes. It has pointed out the violation of Human rights of Scheduled Castes by keeping them in inhuman working professions. It has always been seen in India that violation of Human rights was never considered evil. With permission from manipulated Dharmashastra always generations from lower castes were denied human rights. The current system, even if it is being designed to fight this evil, is not been able to do so perfectly as it has reduced only to implementation level while people are leaned to follow Dharma as written in religious texts. Even though all social classes are not following same profession as per religious division of Labourers but these classes remain segregated on the grounds of caste. Many have denied the same, but the evil still continues and even today exchange of food and making blood relations through marriages (Ambedkar, 1923) is avoided shows how cruel is the mentality of upper caste Hindus. Thus, religious rule is defending its basic motives of upbringing together and intermixing of cultures, it’s duty of every individual to start up making the relations possible and bring a revolutionary change. There is need to follow rationality embedded in the Indian Constitution and bring a change by making change in mentalities by both upper castes and lower castes. While doing so, leaving the caste based profession and adapting the education based profession is the solution to bring solidarity and maintain human rights. The fact remains that rights are given without hesitation by civilised society if denied to a certain section and needed to achieve by raising voice in uncivilised society.

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Deconstructing the Myth of Merit: Affirmative Action and Perspectives from Ambedkar’s Idea of Social Justice

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Introduction
At present Affirmative Action or ‘Reservation’ in the Indian context is a contentious topic that is debated across various fields. Today, reservation is not confined to a sociological perspective alone; instead it has gained a political overtone that is often debated in the context of vote bank politics. On the other hand the mainstream discourse presents reservation as an impediment to the idea of development. With all these arguments snowballing disproportionately, has in many ways diluted the entire idea of social justice and empowerment. These academic perspectives have undermined historical provisions of constitutional legislations like that of right to equality and reservation. Ambedkar’s idea of social justice was not confined to the vague idea of equality instead his perspective surpassed the conventional discourse of equality and justice. In this background Ambedkar stressed on the significance of democracy specifically that of social democracy. According to him, it is essential to realize that political democracy cannot succeed where there is no social and economic democracy. Most of the states across the globe overtly or covertly implemented affirmative action on the basis of various determinants like race, region, descent, occupation and so on. Hence, the presence of caste particularly in the Indian sub-continent has augmented the necessity of fair representation across various communities. However, the collision between the argument of merit and that of representation has damaged the very objective of equality in India. It is in this background that this paper attempts the break the myth of meritocracy in the background of historical subjugation meted against Dalits and other marginalised section. It provides an overview of the adverse affects that meritocracy has caused in demoralising the marginalised sections in the field of education to services. It also critically analyses the discourse developed to counter provisions like affirmative action. Primarily, this paper tries to view affirmative action in the background of Ambedkar’s idea of social justice. It attempts to unveil the challenges to the idea of social democracy. Analysing the philosophical approach of social democracy and social justice propounded by Dr. Ambedkar, it is significant to examine the underlying layers that remains to be unaddressed. At this juncture wherein as a state we speak of development and empowerment it is increasingly necessary to throw light on existing patterns of affirmative action.

History of Reservation
The subject of reservations is a vast one. Even in terms of a historical account of reservations in India. A great deal has been written in opposition to reservations policies since the acceptance of the Mandal Commission Recommendations in 1991 in favour of reservations in higher education and government services for the other backward classes (OBC) of India. Extremely little has been written by the beneficiaries of reservations (DAS 2008). Those who are vocal and loud in their criticism of reservations invariably belong to the dominant groups, who have been enjoying the benefits of, if not a monopoly over, education, wealth, land and public services. On the other hand, the worst victims of the condemnation, persecution and exploitation of contemporary society have been the Shudras, Dalits and women (Ambedkar 2014 and DAS 2008).

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Various scholars from privilege communities argue that reservation policy of British brought divide and rule into India (Rana 2008). But if we accurately study the history of India, the principle of divide and rule was really devised by the Brahmins in India who framed laws and rules in the name of Dharma and Brahma to divide society vertically and horizontally and exploit large section of the society. Hence, few on top may continue to enjoy the good things of life, power, prestige, privileges (DAS 2008). In the Indian context, reservations were introduced during the last decades of the 19th century at a time when the subcontinent could be broadly divided according to two main forms of governance, British India and the 600 princely states. Some of these princely states were progressive and eager to modernise through the promotion of education and industry; and by maintaining unity among their own people (Rana 2008 and DAS 2008). Mysore in south India and Baroda and Kolhapur in western India took considerable interest in the awakening and advancement of the minorities and deprived sections of society. It should not surprise us then that the very first records of implementing reservations policies are from these princely states (DAS 2008 and Paswan 2002).

Due to British reform policies in education (English) Brahmins occupied all administrative positions, the untouchables or the depressed classes had joined the presidency armies and fought battles under the command of British officers. They had contributed a great deal towards the creation of the British Empire (Rana 2008). In the army, untouchable soldiers got their first opportunity to learn to read and write and were also exposed to new ideas. Untouchables also worked as camp followers and domestic servants as cooks, butlers, bearers, sweepers, gardeners, and ‘ayahs’ for British families in their cantonments (DAS 2008). These opportunities brought them in contact with the mainstream.

The subject of reservations was also discussed in the Round Table conferences and provisions of were made Communal Award of 1935 in spite of opposition by Mahatma Gandhi (Sen 2006). Seats were reserved in the legislature in favour of Mohammedans, Sikhs, Marathas, Europeans, Parsis, Anglo Indians, Christians and depressed classes. Mahatma Gandhi saw a danger to Hinduism in these specific provisions of the communal award in favour of the most deprived and disadvantaged sections of society and threatened to go on a fast unto death. Under this pressure an agreement was signed between the Hindu leaders and the leaders of the depressed classes to save the life of Mahatma Gandhi. This agreement is known as the Poona Pact (DAS 2008).

Ambedkar was appointed as a member of the Viceroy’s Executive Council and he submitted a memorandum ‘On the Grievances of the Scheduled Castes’ detailing their grievances, and also demanding reservation in public services, scholarships and stipends for study within the country and abroad, and a share in contracts. This was duly recommended by the viceroy and referred to the secretary of state, who accepted the recommendations. The scheduled castes were allowed 8.5 per cent reservation in central services and other facilities for the first time in the history of India in 1942 (DAS 2008 and Paswan 2002).

**Notion of Merit**

Time and again the issue of merit has been put forward by certain sections within as well as outside academia. It is regular working mechanism by which the ruling elite to exploit the ruled or common masses. In its challenging character is understood the meaning that the merit is not a thing of masses; so better, they be satisfied with their present fate and fatalistic destinies. The colloquial universality of the embedded mechanism of merit is that it cannot be attained by one and all but the chosen few (Arya 2013).

The present Indian society exhibits a peculiar phenomenon when we see merit as trait concentrated into certain sections of Indian society which is easily identifiable on caste lines. In
India Dalits, Backward Castes, Muslims and Women in particular are said to be lacking merit (Girija 2016). The types of schooling, parentage, education etc most of the marginalised sections receive often come as course of fluke rather than capabilities, potential, talent or worth because society is usually imperfect.

According to Anoop Kumar¹ merit is the argument held against Dalits. Kumar busts the merit myth in his report on caste discrimination at IIT-Delhi. Merit has been reduced to marks at the Joint Entrance Exam to IITs, which can supposedly be cracked only by the brightest minds. But the "brightest minds" are invariably manufactured by a billion-dollar coaching industry, points out Kumar. "Better off students from the upper castes can afford coaching, while many Dalit students crack the JEE on their own. And yet, because the cut-offs are lower for Dalits, this feeds into the myth that they are not meritorious (Mukherji 2014). Girija argues, if we measure merit in terms of marks obtained, all the three students got very good marks up to their intermediate courses and began losing marks (merit) after joining for the applied science courses. Rejani had failed in nine out of the ten courses in her first semester. Senthil² too had to clear one paper from his course work, which was understood as a condition to allot a supervisor for him and continue his research in the Physics department. Ajay³ had problems to cope in the laboratory. His diary shows that he was scared of one or more faculty members (Girija 2016).

Dalit Media Network says, Dalit and Adivasi students have to submit coloured application forms for the Joint Entrance Examination, JEE. (For JEE-2000, the colour was pink.) They are then given coloured answer sheets as well, while 'others' get plain white ones (Dalit Media Network 2001). According to the Thorat committee report on AIIMS, 72% of students said they faced discrimination, while 88% reported various forms of social isolation, 76% of reserved category students said their papers were not examined properly. The percentage of those who felt discriminated against during practical examination and viva was even higher at 84%. As many as 76% said they were asked about their caste while 85% said they got less time with examiners than higher caste students (Thorat Committee⁴ 2007).

Merit is simply not merit, it is much more than merit judged on our own notion of merit. It is practically much more sophisticated phenomenon than we understand as a theoretical reality. Merit is not an absolute and empirically objective fact. In most of the societies and most of the times; it is fictitious and horribly a ‘false consciousness’ (Arya 2013). The construction of this false consciousness in academia as we all in general has constructed pessimistic notions against Dalit students.

**Ambedkar’s Idea of Social Justice**

Social justice means equal social opportunities shall be available to everyone to develop their personalities which is associated with equality and social rights. According to Ambedkar, Justice is based on moral values and self respective. Justice situates through social, political and economic justices which regulated by the Indian constitution (Ranjit 2011). Guru says, anyone attempting to write on Ambedkar would agree that it is a tough job venturing into an analysis of

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¹Anoop Kumar, a Dalit advocate based in New Delhi, has documented at least 18 cases of Dalit students committing suicide due to caste-based discrimination in higher educational institutions since 2007.

²Senthil Kumar was research scholar, who hailed from Jalakandapuram in Salem, was found dead in the hostel due to caste discrimination in 2008.

³Ajay S. Chandra was a PhD student, who committed suicide in Indian Institute of Sciences (IISc), Bangalore – 26 Aug, 2007.

⁴Thorat committee formed in 2007 to investigate caste discrimination in higher educational institutions (AIIMS) in India by the Government of India.
his complex but important social ideas, particularly, his idea of social justice. Social justice runs through his writings regarding liberty, equality, fraternity, human rights, socio-economic democracy and state and minorities (Guru in Shah 2002).

Dr. Ambedkar thoughts of social justice are fluently portrayed in his writings and speeches. On the basis of these we can easily argue that Ambedkar has mentioned multiple principles for the establishment of an open and just social order in Indian society. Therefore with the help of these elements we can slice out an Ambedkar’s theory of social justice. According to Kumar (2007) five basic principles, from writings and speeches of Ambedkar, through which justice can be dispensed in the society. These are:

1. Establishing a society where individual becomes the means of all social purposes
2. Establishment of society based on equality, liberty and fraternity
3. Establishing democracy - political, economic and social.
4. Establishing democracy through constitutional measures and
5. Establishing democracy by breaking monopoly of upper strata on political power (Kumar 2007).

The research feels that the existing Hindu social system was against the just social order. Ambedkar argued that the Brahmins were dominated Hindu society who was said that the fundamental principles of Brahminism are:

1. Graded inequality between the different classes
2. Complete disarmament the Shudras and the untouchables
3. Complete prohibitions of education of the Shudras and the untouchables
4. Ban on the Shudras and the untouchables occupying places of power and authority
5. Complete subjugation and suppression of women (Ranjit 2011).

According to Ambedkar, the term “social justice” is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon caste, race, sex, power, position, and wealth. The social justice brings equal distribution of the social, political and economical resources of the community (Sampath 2014). Ambedkar’s notion of social justice is based on equal rights and human dignity through legal framework. As a result of his thought, Indian constitution grantees equal right to all (Sampath 2014 and Ranjit 2011).

Ambedkar’s Constitution and Reservation

After the transfer of power in 1947, a drafting committee with Ambedkar as chairman was set up to draft the constitution of India. Some members of the constituent assembly were opposed to the provision of reservations in favour of the scheduled castes. Provision was made in the constitution of India for reservation in the legislature for 10 years ending in 1960. This has recently been extended up to 2010. Provision was also made for reservation in public services. Reservation in public service has been placed outside the parameters of time limit. Surprisingly, prime ministers, political leaders and journalists have been making speeches and writing articles giving the impression that it is reservations in public services which have been extended for ten years. Reservations made under Article 335 read together with Article 46 has no time limit prescribed under the constitution (DAS 2008). According to Article 46 (interests of the weaker sections of society) the state shall promote with special care the education and economic interests of the weaker sections of the people, and, in particular of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation. Article 14 (guarantees equality) the state shall not deny to any person equality before the law or the equal
protection of the laws within the territory of India. Article 15 concerns discrimination against any citizen on grounds of religion, race, caste, sex, place of birth or any of them. Article 16 (1) guarantees equality of opportunity in matters of public employment (Indian Constitution 2016).

**Reservation in Private Sector**

The issue regarding reservation in private sector came up for examination before the DOPT in connection with a Private Member Bill. The Attorney General of India was consulted in the matter who opined that Article 16 (4) of the Constitution enables the State to provide reservation of appointments or posts in favour of any backward class of citizens in the services under the State and that reservation in Private Sector will not be permissible under Article 16 (4) of the Constitution and will be violative of the equality provisions in the constitution.

The government and corporate sector must join hands to implement action which allows all of India to develop. It would be good for the corporate sector in the long run. The National Commission of Backward Classes on Tuesday, February 9, wrote to the ministry of social justice to bring in a bill to provide 27 per cent job reservations for other backward classes in the private sector. The corporate sector needs to be a partner with the government to promote economic growth with social justice. Given the background, the corporate sector should have on its own committed itself through a programme of affirmative action. In the government sector, jobs have been shrinking after 1991 due to implementation of the liberalisation policy. In fact, from 2006 to 2012 there has been a 3.3 per cent decline in the number of jobs available in the government sector whereas in the same period there has been a 35.7 per cent increase in the private sector. The private sector uses government support, including the great many loans from public sector banks which have not been properly utilised or underutilised. In this situation the government and the corporate sector must join hands to implement action which allows all of India to develop (Varma 2016).

**Reservation in Judiciary and Defence**

There is no reservation in judiciary so far, except for subordinate judiciary services. There has been a demand to introduce reservation in judiciary. Such recommendations were also made by the National Convention of SC/ST M.Ps. The department of justice have been consulted who stated that as per Articles 233, 234 and 235 of the constitution of India, the matters relating to appointment, promotion and posting of persons in District and Subordinate Judiciary are within the purview of the respective state governments and high courts. As regards higher judiciary they stated that there is no provision in the constitution of India for reservation in respect of any class or category of persons for appointment as judges oh high courts and supreme courts.

Many organizations and political parties demanded reservation in defence, judiciary, sports and media. There is no reservation for SCs/STs/OBCs in military services. The Ministry of defence was consulted in the matter who expressed the view that Nation's Armed Forces must be provided with the best available material from the youth of the country and any attempt to introduce reservations for any class or community cannot but impair the fighting efficiency of the army. It is thus desirable that, as at present, recruitment to the defence services is kept open to all on common standards irrespective of caste, creed or religion.

**Conclusion**

Affirmative action or reservation is something that is not confined to India alone. The aspect of proportional representation of marginalised sections in a state has been received with much attention in several western states. The significant aspect of understanding a society was to merge the aspect of caste and class wherein caste is unique to Indian society. For Ambedkar
caste as an aspect of discrimination remained as a matter of prime importance in addressing social justice. According to B. R. Ambedkar, the term social justice is based upon equality, liberty and fraternity. The aim of social justice is to eliminate all sorts of inequalities and discrimination based upon caste, race, sex, power, position, and wealth. Social justice establishes equal distribution of the social, political and economic power and representation. Hence the concept of reservation cannot be confined to an aspect of economic empowerment. Subsequently besides economic empowerment social empowerment of communities is necessary in caste ridden societies. This study concludes that Ambedkar’s notion of social justice is based on equal rights and human dignity through legal framework. As a result of his thought, Indian constitution guarantees equal rights to all. Reservations for Dalits in private sector, armed forces and judiciary will facilitate to maintain social balance in Indian society.

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Hṛjṛ i jE jk ləe k ə k d ə k d h v o / j k k, o a c k k l k k s v E c M d j d s f o p k j

चन्द्रशेखर पासवान∗

gj; q bfrgk d kj m d h jE jk ləd kj i z kfy; lə d v k l f i kj v e v j d j k r v gh le l e; fd e w; la d h j k l u h e bfrgk d s d b i ž a v V v s v k s v o u l u h f n[ k r s g s e x j , f r g k l d if ji; e a vi u s l e; d h e l a d s i e a m l u g a e > k t k l d r k g Hṛjṛ bfrgk v i ž l b N f r d k v k l j v r f d i b p; u g s r k s L o k h f o d g S f d ; g k d k l k e l d v k l j ; c g q i k p h u g k k f t d l h v i u h f o ' k s k k ; a f k t a k s f o f H k w I e g k l e a f o H d k F k k k ; s f o f H k w l e g h d k y k r j e a t k r ; l a d s i e a f o d f l r g g A t k r ; l a d s f o d k d s l F k k l F k k v u l d l k e l d d l F k k v a d k f u e l k z g k k t k s Hṛjṛ t h o u d h f o f / ; k a v k s ' k y ; k a d k s Q D d j r g Hṛjṛ v l k j f o p k j ] j f r f j o k t ] j g u & l g u ] m q P w & u p ] l Ük & n ' k z v k n d k r k l k e l d f o H k t u l s g h y r x g k g / h / h j t h o u d s f o f o / i { k a l s l e a r l k e l d d l F k k v a d k b x v j f s f o d k l i ž k F k k g f t l u s v i u s f o H k w H u f u ; e l a v k s f u ' k s a l s l e k t d k i w k z k a k d h r F k k f o d k d h v k s v x j f d ; K a e u t g d h b i , b h v l o ', d r k g l s h g f t l d k l e l d d l H h l n l ; l a d s f y , l e k u e R o g k s g k g ; s v l o '; d r k i l k e l d t h o u d h e k s y d v l o '; d r k g l s h g f t l s t u l e q k d s d Y ; k k v k s m r F k k s d s f y , y H h d k j h v k s f g r d k j h g l s h g h g b u e w H v v l o '; d r k k a d h i h r Z d s f y , l l k e l d f o H k t u d k i b d t k r j x l n l ; d h i d k Z i z k y h r j h d k v F k k k ' k u [ k s y s k g s f t l s v i u h e l k y H v l o '; d r k k a d h i h r Z e a y x r k g k a i h p u Hṛjṛ l b N f r d d f o L r k j c g q i Q y k i Q y k F k k i Q y l o ; i l e ; k u k j Hṛjṛ l e k t d s v n ' k k O g k k f u ; e k k k l e k t d f o p k j l k n e a i f j o r Z g l s s j g a i o w z o n d ; q l s y d j v k t r d n s k e a g l s k y s o f o / i f j o r Z F k k k l e k o s k Hṛjṛ l b N f r d e a g q k g k j u f r d ] l k e l d d ] / k e Z v i ž v F k k k f L f k r t k s i o w z o n d d k y e a F k k l e ; k u k j m e u s o f H k w i f j o r Z g l s s j g a e u t d s f o p k j l æ e L o r æ k k v k s l k e ; d k f o ' k s k e g R o g a y s d u o s n d l b N f r d s v a e a f g h w l b N f r d k t k s c t k j k ñ k g k m u e a c g f o ' k s k k v v F j l k e ; r k d s l F k k d j k o x s f y , d B j i r e Q o g k j d k H h t U e g q k a f t l u s l e k t e a f o ' l e r k v k k f c t k j k ñ . k d j f n ; k a f o H k w l l k e l d d f u ; e l a v k s v k p k j f o p k j l a d h d B j i r k d k n s l k ; j g H h d g k x ; k g S f d f g h w l k e l d d l F k k l æ e a u g S L o r æ k k u g h a

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लेखक और प्रकाशक के नाम सहित पृष्ठ अनुप्रयोगी अन्य अनुप्रयोगी नहीं।
lh[k vius ek¡ ds pqEcu vkSj firk ds nqykj ds chp lh[krk gSA ifjokj ekuo thou dh e/kqjre ,oa
loksZÙke ikB'kkyk gksrh gS vkSj mldh izFke f'kf{kdk ek¡ gh gksrh gSA ukjh fdlh Hkh LoLFk lekt dh jh<+
gksrh gSA ckck lkgsc dks ukjh mRFkku esa vius nfyr lekt dk mRFkku dhifjdYiuk eu esa vk;kA
1927 ls 1939 rd Mk- vEcsMdj eqEcbZ foèkkueaMy ds lnL; cusA bl njE;ku mUgksua s f'k{kk] egkj
oru] [kksrh i¼fr] xzke iapk;r vkS|ksfxd fookn] ifjokj fu;kstu vkfn fo/ks;d dk ekSfyd fopkj izLrqr
fd;kA yksd&izfrfuf/k ds :i esa mUgksaus lnSo yksd&dY;k.k vkSj lkekftd U;k; ds fy, la?k"kZ fd;kA
vNwrksa ds izfr os dfVc¼ FksA vNwrksa ds tkxj.k ds fy, mUgksaus f'k{kk dh egÙkk dks izfrikfnr dj
f'k{kk dks lkekftd ifjorZu dk ,d lk/ku ekukA os dgrs Fks & ^^bl ns'k dh jktuSfrd O;oLFkk ij
pkrqoZ.;Z O;oLFkk dh Nk;k gSA {kf=k;ksa us lÙkk laHkkyh] czkã.kksa us ijke'kZ fn;k] oS';ksa us O;kikj c<+k;k] 'kwnzksa us
lsok&pkdjh dhA blfy, 'kwnz ;Fkk LFkku jgsA bl ns'k ds jktuSfrd O;ogkj esa mudk LFkku ugha gSA
mudk jktuSfrd 'kwnzRo eSa u"V dj nwx
¡ k rFkk muesa vkRe&lEeku iSnk dj nw¡xkA vc vkSj vkxs fgUnwvksa ds
lkekftd] jktuSfrd vkSj vkfFkZd opZLo dks pyus ugha nw¡xkA**67 MkW- vEcsMdj ds thou esa NksVs&NksVs
izlaxksa us bfrgkl jp MkykA 1930 dk o"kZ Hkkjrh; bfrgkl esa ehy dk iRFkj lkfcr gqvkA 12 ekpZ 1930
dks egkRek xk¡/kh us Hkh lfou; voKk vkUnksyu lR;kxzg vkjEHk fd;kA ckck lkgsc Lora=krk ds bfrgkl
dk ,d vuwBk izdj.k gSa ftlus ckck lkgsc dks vLi`'; usrkvksa dh Js.kh ls mBkdj fØ;kUo;u lekt
lq/kkjdksa dh Js.kh esa ykdj fcBk fn;kA 2 ekpZ 1930 dks ukfld ds ,d [kqys eSnku esa Mk- vEcsMdj us vius
Hkk"k.k esa dgk & ^^vkt ge eafnj esa izos'k djus okys gSa ysfdu eafnj izos'k ls vkidh lHkh leL;k dk gy ugha
gks ldrkA gekjh leL;k,¡ O;kid gSaA bldk Lo:i jktuSfrd] lkekftd vkSj vkfFkZd gSa fdUrq vkt gekjk
eafnj izos'k lR;kxzg mPp o.khZ; fgUnw eu dks vkg~oku gSA lSdM+ksa o"kks± ls mPpo.khZ; fgUnqvksa us gesa
ekuoh; vf/kdkj ls oafpr j[kk gSA bl lR;kxzg ls ;g fl¼ gksxk fd os yksx gesa ekuoh; vf/kdkj iznku
djus esa lger gSa ;k ughaA bldk iQSlyk vc gksus okyk gSA ;g lR;kxzg fgUnqvksa dk ân; ifjorZu djus
ds fy, gSA bls liQy ;k vliQy cukuk fgUnqvksa dh euksjpuk ij fuHkZj gSA**68 eafnj izos'k ls
gekjk 'kh?kz dkykdYi gksxk ,slk ugha gSA ;g fgUnqvksa ds eu ij fuHkZj gSA euq"; ls euq"; dh Hkkafr
O;ogkj djuk] ekuo dks ekuork ds vf/kdkj nsuk] ;g uo ;qx dh mPp izsj.kk fgUnw eu ij vkfJr gSA ;gh
lkè; djus ds fy, geus lR;kxzg dk fu.kZ; fy;k gSA gesa ekywe gS fd eafnj esa iRFkj dh ewfrZ gSA mlds
n'kZu dju ysus ls gekjh leL;k gy ugha gks ldrhA gekjk lR;kxzg fgUnw eu dks ifjorZu djus dk ,d
iz;kl gSA
eSaus fu'p; fd;k gS fd eSa /keZ ifjorZu d:¡xkA esjk /keZ ifjorZu fdlh Hkh izdkj ds HkkSfrd ykHkksa
ds fy, ugha gSA esjs /kek±rj.k dk ewy dkj.k vkè;kfRed gSA fgUnw /keZ esjs cqf¼ dks ugha vkrkA esjs LokfHkeku
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dks v PN kg ugh ay xkA v k d ksv le, kRed v lS. Hk;& d nksley nHksd sfy, /kekej. k djuk v lO'; d gâ d nj y kS. Hk;& d y Hkhad sfy, /kekej. k djus d h d YI u k d k mi g, d jrs gâ eR, qj k; v lô d k D; k gâ k); g c r kus d k d k /kEzd sB d âk k d gâ f d Ur t ksv W & oL=k d k egrk g g g mUgæk uor kug ha fey j g h g m u y k k d k /kEzd h Hkhô d n fV l sfop k d djuk p'k g, A69

"Sv k d k; g lI "V c r k u p k g r g gâd euq /kEzd sfy, ugh gâ /kEzUq t; d sfy, gâ ekuor d hi sfir d sfy, /kekô j. k djuk gâ l er k d sfy, /kekej. k djuk gâ l ëkhl b k; d sfy, /kekej. k djuk gS l/kEs v k d seut p Ro d ksd HksZ d h er u g h s k m l /kEzav k D; kaj gr sâ t ls/kEzd q k âk y k; wE i ku h u h a f jUs k k t ls u k k jhe c k k d gâ v k k d k g j t x g v i ku d jrk gâ s ml /kEzav k D; kaj gr sâ 70 "ks /kEzUq t; d seut p k d k Qog k j d jsul s jî k r k g s g og /kEzUg h acFY t c jn lR h k i n'â g ft l /kEzav eut p d seut p Ro d kst kuuk v /kEzk u r k gâ s og /kEz u gâ sj p, d j k gâ t l /kEzav eay i k's d s lI 'kZl s d y u g h f c x Mh k y s u d u u Eu i s k k o y sft l d lsM p m o. kZv L'; d gr sâ s ml d sLo 'kZl s N k, k y x u s l s lI '; v lI '; g k k k r sâ g og /kEzUg h acFY d i k x y t g â t ls/kEzd, d oz Zd lsFo/kkô f p) s; ol=k ôp r] s; ol=k ôp r] l e k t ôp r d jrk gâ s og /kEz u gâ s k x u t h o u d h h o M c u k gâ t ls /kEz rj f] k i d ls f u j f] k i j k k gâ fu/ kôI d k s u vâ g h j g s u s k p k g r k gâ s, b k m i n s k n s k g S d f d /kEz u gâ sj j n. M gâ 71 /kEzô k, k?kô k k d h l Fkh Z r k l e > sf c u k d kZ Zh? kâ k k u g h d j a s, b k e j k f o p k j gâ g; kô fu kZ y s d k i z a gâ bl sè; k e a j f k a v k i y k v k L o r â k gâ s d k fu' p; d j k s r s k v k i d h Hkô h i h h Hh i j k k'k u j g x hâ c k c k l k s us d gk v lI '; lâ d ksv i u h e kâ a i z r q d d u s d sfy, s d j k u f r d i k'kW Zd h v lO'; d r k gâ b l d sfy, l c d k s, d r k v kû Hkô k l s j g u k gâ mUgâ s d g k & "v kî d k e j k f o p k j e m i n s k g S & f'kî f r k u kâ l a f b r gâ l a KkZ d j kâ Lo; a i j fô' kâ j [kô gêk h k y MôZ eI E f r; kû ïk k d sfy, ugh gâ gêk h k y MôZ Lor â k d k d sfy, gâ ékuoh v f/kd j k v lS euq d h j s k h I ëfnr d j u s d h y MôZ gâ s; sey e k n f y r kâ s d, 'kî F kî=k d h r j g gâ s t s kbl s v i u k f y; f og v i u k D; k j s k l e k t d k mül h n k; R o l e > f y; kA t c 1954 e a c k c k l k g s c=y l s m u d k /kEZ/Budd h ëdd h sDhânnâ f y [kgsFsksml eamud kcohoh h l sôkr kZi k kîr gâ gâ 72 & ml d d f k'k; Fkê e c kîf/ kEzd; kâi Ul h d j r k g w â g; g rôk u i f f LkFkr eA D; lâ d Y; k k d k j h gâ mUgâ s b l l a à e k c r k k & "kîs/ kEzea, d g h L FkW u i j h r f f lÂA fey r s gâ s; s gâs i k k d j Q. kî gêk h v lS e r k k a c=y /kEzea s l e r k d k i kô n s k gâ i k k d j Q. kî e s h l e r k k s e uq d s lî k h t h o u d s f y, v R U v lO'; d gâ l e k t d lsk u b Z o j c p k i d r k g S v k ô u v lêkA e kO l Â kî n v lS d E û Te.
usl a kj d h /kfe A i zky h d lsK; Htr fd; k gA cks/keZgh d ky ZelDl Zd k mpf r mUj gA : l h l kE; okn jfDr e "lk r y kr k gA cqi zkr l kE okn j Dr ghu O lk r y kr k gA mud sfy, t ksl kE; okn p kgr sgA os igysckSk dh f k[kk d k jk t urfrd : i nA xjrh i d LFk jg gvs lK ; sgj vkh k gA iUr qekuh
Lor s kr k d hoahij cfy n ss dsf y, xjrh d k cck guglacuk k t k l drkA cks/keZ, d l kekt d f l lA gA; g ekL gk lst kusi j m d k kqt hAU d j u s d k ld le Hh, d LFk h ? kUk ds: i ea.kq gks t k x kA** 12 v DVWj 1956 ds lsmAgkI = d kjal s keZi f jor l dsml s; d sckj seacrk k & mL sk Oku cki jkJ kml kr / keZn kZ d isesLohd kj d : x kv kS v k h u ml d k k y u d : x kA ghu; ku v kS egk ku nksd ls c ur so o skal se jgr jgd j ev kS essv u gkh n kl l n x q k l sv kj.k d : x kA mugla sd gk & bl nsk d h l bN fr] fop k j v kS i e j kl st mL gk k keZd ay cks/keZgA ge i j s fo o d ksl er kj Lor s kr k cUk fr; sr hu v kv kfr r fop j n sjgk gA**

x kjkt h d ises sop u fn; k Fkk frd v Li^; r kds l a Hz e be k k vi l sfoo kn gk si j e b skd h gk u gks, b k / keZLohd kj d : x kA cks/keZbl h ml s; l s v k k g kgt lsbl h nsk d h i fo = k/k j rh i j Lor s kr k j e skL d : . k k ^ k y d ksy d i v o r fr gq gk gA bl f ye, ejsi jor Zi ls keZgk u u g h g k hA

var %v DVWj 1956 ds ls14 v DVWj 1956 ds lsukij e acLckL kgs usc q i r e k d s l k e u s e cUk h i zo f y r d hA cqi e r e kij q O w v fiZ fd; & egkLFkoj puhef kusi q i t k d h x Fkk d k m P kj . k f d; k & cLckL kgs usml si <WA

*o. kx Uk x gk S A , r ad b q l U fr A
i W; kFe e jw a L ] f l jh kn l jks: gAA
i t s e c q d b q uu a i e k e e kA y Hkfe e kD l kA
i q f ey k fr; Fkk bnae d k lsr Fkk; fr fou k HkoA =73
(o. kZx A k v kS l b h j x q kAl s; Ø r i q Lkal se bHkx oku cqi d spj.k d ey lad hi t k d j r k gA bl iq;
 l se gfaq kZki br gkA kA
va e amUgkaksc kS/keZd sr hu fl lA d kOl pu fd; k &
c qi Lk . kax PN kFe] /KEe a' kj. kax PN kFe] l aKa' kj. kax PN kFe A
bl i d kj cks/keZd ls viusv a y j . kl s viu k k v k lS v k x sc <k kA; gk, d ckr zq l m k d ds cLsk eA
d g t k k gSfd & mL b kj d lsl bK k jk je u ml j ke d lsl bK k k e u A ft l j k e d lsy xk Fkk y kx
Hkw u sm sl ft gekij fcB k; k e u A

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vlo' ; d g̃ m u d s v u h k j k T ; e a v Y i l ě ; d k a d k l ě p k k i ě r g k k p k g , f t l l s c g e r d h f u j d ɬ k l s c p l d d

y k d r a k o g ' k w u g S f t l e a i t ɬ d u k f j d j k t ' k D r d s i z k s e a g l f k c y r k g & b l ' k w u e a l ɬ ɬ k ɬ f D r f o ' k k u g k j t u l ɬ k ɬ k d s g l f k f a e ñ d ɬ h z e k u h t k r h g & b l e a ' k w u d k l ě p k y u c g e r d s f l ' n k i j v k f k j r g l s g k g & ; g , d l k e k t d v k n ' k l k h h g & , d l k e k t d v k n ' l k z d s : i e a y k d r a k l c i p Q ' k a v k s f l = k k a v e h k a v k s x j t k i a l c y k a v k s n q k l a s l e k u r k d i k r i n u d j r k g & f t l l e k d k l a B u y k d r a k e d g S m l e a u d k s 2 f p / k k ɬ E w o x Z g l s d r k g S v k s u t k r j / l e f o a k l è k v k s f y a d s v k k j i j Q f D r l d s c h p H s & H k o g l s l d r h g & c l k c l k g s d k e k u u k f k f d f t l l e k e a N q N w g k s y k k a d k s H k x h n k h l s o a p r j [ k k t r k g k s f l = k k a d k s l e k u r k u n s l h h y k a d k s l e k u v o l j i ě r u g l a m l y s k d r a k e d l e t u g h a d g k t k l d r k a y k d r a k n u d Q o g k j e a l k e k t d v k s l W a N f r d e r , d h v l o ' ; d r k e g l w g k s h g & t c r d b u e r , k a d k f o d k u u g h a g k k j y k d r a k v i u s v k n ' k l s n j w g k s k a y k l r a k e a t u r k d h v k k e d k f u o k l g k s g k g & y k d r a k d k l g h e k u e a l e r k v k s e s k h d s v f l k l s l e k t v k i ě a d k z D j r s g a t k s y k d r a k d k v k k j L r E k g & c l k c l k g s d k y k d r a k d s h f o ' ; i j f o p k f k f d y l d r a k d k r k ɬ Z x ; k k j t ; k l j d k j l s u g ā t u r a k d h t M a l j d k j i z k y h j l a n h i z k y h ; k f d l h i z k y h e a u g h a g a y k d r a k f e y & t g d j j u s d k , d < a g ċ g y k d r a k d h t M a l k e k t d l a k a s a e s a t k l d r h g & y k d r a k d h l l Q y r k d s f y , f b j ' k r v l o ' ; d g S & t u f k k j i z ċ y k d r a k j k t u f r d n y o ' k w u e a u k x f j d k a d k l f 0 ; ; k ] l f g . k k k j , d r k k c U ' k j ] v k F k i ' l ɬ j [ k k v k n A v E c M d j i w z y k d r a k h n u h F k k a o s y k d r a k d s l e x z n ' k k e Q o g k j d n f ɬ ɬ v D l s k k d k s e k u r s F k k b l d s f y , L o r k a r k j l e k u r k k c U ' k j ] d k e g P o n s s F k k a m u d h u t j l æ e a H k j r e a f u / k ɬ r j v l i j , r k j v f k k k v k s t t k r H a d k s y k d r a k d s f y , [ k r j k g & o s d g r s F k s f d y k d r a k e a l e t d h , d Q o f k k g S t k s l e k t d s l H h o x k d s l k f k l e r k B r v k s e k u o l o p Q o g k j v i s k r g &
1. N k l h k ; m i f u " k n - 1 - 3 - 9 - 4 -
2. Am b e d k a B R - h o v r e t h e ɢ d r a
3 ɬ k o a & 10 - 90 - 12 -
4 ɬ k o a & 10 - 90 - 12 - 1 -
5 - e g h H k j r ( ' k ɬ r i o Z & 122 - 4 - 5 -
6 f n u d j j k e / k h h f l g l b N f r d s p k j v k e k ) i : 8 5 -
7 o g h & 8 5 -
8 o u i o Z e g H k H k j r
9 v F l o ɬ ɬ a & X X - 6 - 6 -
10'ke fZv kj . l - & 'kwnzksa k i lép hu bfr gK j i ' 31-
11'kri Fk c h . k & 72-1-2-
12e uq efr & 2-2-38-
13fej t ; 'kri j & i lép hu Hkjr d k l ke kft d bfr gK j i ' 143-
14ogh & i ' 148-
15fej t ; 'kri j & i lép hu Hkjr d k l ke kft d bfr gK j i ' 166 & 167-
16ogh & i ' 167-
17- euqè k & 3-61-
18- euq efr & 5-20-
19 euq & 10-129-
20- j ke pfj re k & fd " . k ìkdk M
21 euq efr & 1-99
22 ogh & 8-418-
23- ogh & 8-413-
'kri Fk c h . k & 72-1-2-
24ogh & 13-3-54-
25euq efr & 11-51-
26fej t ; 'kri j & i lép hu Hkjr d k l ke kft d bfr gK j i ' 118-
27euq efr & 8-267-
28x k 6/k l Dr & 8-12-13
29euq efr & 8-379- & 380-
30x k 6/k l wk & 10-1-2-
31 euq efr & 10-81
32 fej t ; 'kri j & i lép hu Hkjr d k l ke kft d bfr gK j i ' 143-
33ogh & i ' 144-
34ogh & i ' 148-
35k'ìos & 10-99-12-
36ognk & 1-2-9-13-
37e gk Hkjr ]' kùr i oZs & 20-7-30 & 32-
38eq & 1-87-
39fej t ; 'kri j & i lép hu Hkjr d k l ke kft d bfr gK j i ' 166 & 167
40j ke v k tg k & v k'ìi'o d Hkjr eal ke kft d i fjor Z j ] ' B 220-
41j ke v k tg k & Hkjr le k t Q oLFkà] ' B 220-
42j ke v k tg k & Hkjr le k t d Q oLFkà] ' B 224-
43MH , u - k v k j i æy h & i lép hu Hkjr d k bfr gK
44MkWfo j ky d kj fu ; i kA Hkjr h , /kè Z w Nkse a kwnzksa h fLFkèr j ' B 426
45j ke v k tg k & Hkjr eal ke kft d i fjor Z j ] ' B & 244-
46ke v k tg k & i lép hu l ke kft d Q oLFkà] ' B & 224-
47. - v k n h k b Z & H k j r h y k V n d h l k e k t d i "B H j e j i "B 203-
48 o g h & i "B & 203-
49 H k j r h l e k t d h 0 k r d s t u d & e g k e k T; k r c k i Q g s & M k e q c - ' k g k j i "B 23-
50 o g h & i "B 23-
51 o g h & i "B 28-
52 o g h & i "B 35-
53 e g k e k i Q g s & l E w k Z o k À x e; j i "B 353-
54 o g h j i "B 367-
55 o g h j i : 83-
56 ì G l u i k r & o l y l ô k
57 n h f u - 244&45-
58 ì G l u i k r & o l y l ô k
59 n h f u - 245
60 f n - f u & 29
61 n h f u - 39
62 d k Y; k u H n Ê v k u a & H x o k u c q i v k s m u d k / k e Z & i "B 75-
63 o g h & i - 76
64 o g h & i - 76-
65 x k 4-7-8
66 M k e q o - ' k g j k & e g k e k i Q g s & H k j r h l e k t ñ k r d s t u d & i "B 56-
67 o g h j i "B 56-
68 o g h j i "B 56-
69 M k e - y k ' k g j k $ M k u f y h u h v f u y & M k c k c k l k g s v E c j d j l â k Z; k = k v k $ l a s k j i "B & 24-
70 o g h j i "B & 34-
71 M k W E c M d j & c f g Ì Ì l H k j r & ( j n u l d 20-5-1992 l k u z e - y j ; y j ) j k M
72 o g h j i "B & 187-
73 M k e - y k ' k g j k $ M k u f y h u h v f u y & M k c k c k l k g s v E c M d j l â k Z; k = k k
v k $ l a s k j i "B & 293-
74 o g h j i "B & 299-

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MkWvEcMed j d k f[k k v k$: l ekt n'k$ d k o'S od Lo: i

MkWjt u Hk'Kyd *

f[k [k d k mís; evu d h nkuo'h i afûk k ld k snjw dj mls, b kl i Qy 1 lekt d Q fDr cuuq St ls foue zv $ ñ nkpj i sl Ei Uw] LokHkEvu v $ lips Lokoy Ec u lsi fji wZgLk b$t fty, fo j k d lsoou; n k=kh d gk x; k gA (foj k nknfr fou; e t fou; d k rû; Z v u$b$ u gA bl id k fo. feuq d ls vubfr r t hou Q rr d juk f[j Cr h gA 12 & 13 i Qojij 1938 d keuek M dh, d t u$l Hk e a MkWvEcMed j us d gk FkE fd] foj k, d ry o'j g ] Fkk m líSs; g Hh d gk f.d ñ fn, d f'k{kr Q fDr ea foue zv $ ñ nkpj u qhg $ rkso$ g, d t a y h v $ nfh sl Hk kud gA; fn, d i <&fy [ks euq]; d hf f[kk xj h t ur k d h Hk'k Zd sfy', d d koVC us rks, b k f[kr Q fDr lekt ds fy, d y d gA fêDdkj gS, b s i<&fy [ks euq]; d k$bl i dk MkWvEcMed j d k d Fk u gSf d l ekg; d mufr ds fy, v PN su$k fj d k k gkâv k'; d gS v k$ v PN su$k fj c u k f[kk d k e w Hw mís; g a i ¾ f[kkk 'kL=kh i eSdsUthd sv u j $ ñ f[kk euq; izfr d h f u f t k=k gA** MkW v EcMed j e nh d sbl d Fk li wZ% lger FkA bl fty, m líSs vius rhu l wka T$ f[kr cu kS la âBr jgks v k$ l Eku ds fy, d âk'kZd jk$ eaf f[kk d lsigy k LFku fn; k FkA f[kk g u e u t d k$ euq; c uh r h gS v k$ ml s, d v PN ku x fj d c u k r h gA v PN su$k fj k$ sgh v PN su$k $ l q<k t KV d k fue{k gk k gA MkWECMd j d k; g Hh e r gSf d ñ; b h v lâk Hw f'k[k d ks Q fDr r y l kâdsiz kl i j ughHkkM k ek pfkg, A bl ds fy, l fuf; kâ v r v PN sl a Bu d h v k'o; d rk gSb fty, l c d ks f'k[k i n k d j u s d k egk u m lík nk; R o l j d k k gSf d og l Hh d k$ f'k[k i n k u d j âMWvEcMed j d s v u b j $ ñ f[kk, b h oLrq gSt lsi $ d Q fDr r d gauh pfkg, A f'k[k l Lr Hs l Lr h gIs r k fd fu/âQ fDr Hh f'k[k i âr d j l d a$ bl fty, os f'k[k ds j KV d j k d s [kFkA mls st hou ds fy, v fuok Zolrq c ur s Fls v $ p gsr Fls fd] f[k i âr d juk xj h v k$: v el j l Hh ds fy, v fuok Zgk$ 27 i Qojij 1927 d kscEc bZy l Ly bVo d k$ y eact Vij c k r sgq m líSs f'k[k d h vfuok Zkij cy fn; kAv fuok, Zf f'k[k d k mís; d sây Ld w eau e fy [k y ñ e=k k ls i j k u g h â g kA ml ct V Hkk e a m líSs bl dls Li 'V dj u s ds fy, e=k k ls i j k u g h â g kA ml ct V Hkk e a m líSs bl dls Li 'V dj u s ds fy, ; g v lâM k i r g $; k g$ ñ Hbej h Ld w e a Hr Hgks ols k 100 N k=ke a e a ls d {k p k j r d ig âr &igâr s d b y 18 N k k c pr s gS' k 82 C Ppst v u h i <$Z N M + c Br sgâ v $s

* lgk d v k k Z(v-) j i ky $ i l r j e õr Lók k i Beēj'K¡ gY l âr r b Fku u ubZfn Y h Email: rshuklaps@yahoo.com
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वैचारिक संदर्भों में हमें क्षमा कीजिए। मेरा चेतावनी और विचार अपने सही संदर्भ में है। 

दूसरी ओर से, आपका विचार अपने सही संदर्भ में है।
Ambedkar and Buddhism, by Sangharakshita (Bhikshu) Motilal Banarsidass Published 2006.


5. [Citation text in Devanagari script]
도너런트

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v kæzøsk d h 60 v uã fpr i t kfr; kaæl sday 5 t kfr; k_{ij}, b h gSt lsjkt ulfrd n°Vd lsk ls
i bko'ky h gsV k¡ but t kfr; kaæ sQ fDr jkt ulfrd \{s emPp inlæd k Zi k r fd; k gã e/; i nsk e a
v uã fpr t kfr d k opzo ef dy lsv ïk{t kfr l Hlaij gh g s cfd t upsuk o jkt ulfrd op zo
d s y v uã fpr t ut kfr; lad k v f/k d gã okYEd h t kfr u o cã . k n d h v k¡ i f j or ß gk/sj gh gã
Hah fuEu Lrj d h t kfr ekuht k h g s t cfd g j t u l Q k bZd lex j k l al s vius vius d lsmp p elurh
gã b l h i d j fcgk' eanfjr kæat kx # dr k c < h j mR Hm v k Hht kjh gã fcgk' eav c t ul gã
/keZ t # j Flesg s y ïd u t ul åkãl smit k nfr ur so fu'kusij gã t kl ekt nfrj k t ulfrd
l àd Zeav k smu l ekt l a d k mFkKu r h l s g q k A Q o j h 2005 d spqa lo di gys p j . k i jk glæshgh
r hu f nu chsFksfd fo j nfr l a d s [ k l sfcgk' d h /k r hy ky g q Zg s ml s h y l d r sgSD; k m i z e a
d k k j le cuke ek k or h usk glæs s v E M d j fopk' /k k d k i k l k' jk f d U q l R k t k r s g h
e g k; efl g; k u s; k n o l k d k opzo c < w k h o l s i'k e ek k or h d h l j d k h f h k y h d k a s ny d s
j k m l i j v k k s & b k l k s d h efgek eM r djuk d gk r d mfpr gã d sjy d s bZ k b z r , o a
efl y e d k ncnck v k t Hh g a p b u Z e S j w e a f u ; k j k d k v kær Fk egk' K V e a v E M d j e g k' d k
n cnck gã l Q k bZd lex j k d s y 1% gh j h t ulfr e a gã b l i d k j k L F k u e a v uã fpr t k r d d
c k r c k y k g s; g k i j l Q k bZd lex j k v H h H h fuEu L r j i j g a v le j e ßk y; ] i k æ M p s he at ut k r d k
opzo gã Hkjr d s Lh Hh i m læa /kE Z i f j or ß v uã fpr t k r o t ut k r; kæd k i H p f/k d gã

'køk d s m n n s;

1- l Q k bZd lex j k læd h l lekt d j v kFkA o jkt uâr d fLFk r d k v /; u d jukA
2- l Q k bZd lex j k læ s l v L i ’ ; r k r Fk l ekt d h m i s k l a eâ kr t ku d k h d k v /; u d jukA
3- l Q k bZd lex j k læd s j k t uâr d u s po d h fLFk r d k v /; u d jukA
4- l Q k bZd lex j k læsâj k t uâr d psuk, o a t kx # d r k d h fLFk r d k v /; u d jukA

i zr for fo’k; d k ’køk {kæ e a; kænku

Hkjr h l h r k d k v i u k b f r g k g s ft l æs f g u h w /kE Z d k v x j b f r g k nøl k s ml e ages t
k r o o k Z Q o LF k t k s f g u h w l e k t d s y kæ d k s d k Z d s v k w k j ij o.kZQ o LFkK d k o x Hä j . k d j r h
Dr. B. R. Ambedkar University of Social Sciences, Dr. Ambedkar Nagar (Mhow)
सर्वान्ततानुसार मेहतार शब्द से आशय प्राप्ती समय में ही ऐसे लोग जो अस्वस्थ मैला कार्य करते
Fksbl fy, उन्हें मेहतार अर्थत मैला हटाना या कूदा करना दोनों थे जो कि वही वर्तमान समय में गंदे पेशे
eayxsl Hh l QkbZd lexkJ 'Kn lst kukt krg g orZku le; eabl t kfr dsy klausokYedh 'Kh i j'k %mi ekw; k t kfr lst kM fn; k g g osjkek .k dsjfp; r kokoYedh ds kviuq xq; k Hxoku ekursgA Hkj r dsfoHw Hkk lkaeHlgafosfoHw ukekai lst kukt krg g mnkj. KFIZfckj esegrj
Punjab में चूहा, राजस्थान में उमरा, गुजरात में भंगिया, पश्चिम बंगाल में भूभारतिया, उड़ीसा में इत्यादि तथा
eizo fnYy heaHaj egrj okYedh uke lst kust krg g bl dsyf nDr Hh blagky [k jpkj g fry] yky cah /vdj jk fn ukekai shks kurtsgA eiz के इंडोर जिले में विशेष रूप से मेहतार, वातिकी
ukv f/ld izk fd; k t krg g

l QkbZd lexkJ kad k lok I jk ky i jkuk bfrgkW

balI ft yseabals uj d spkj kvi l QkbZd lexkJ lke t ckg; r kdsi kFk fuokl d jrk
vk jk g Smueai k h k m 'kOQ Vd] jk eky Yk bjufjk ujxy i y Yk; k jfj t u k d [Wk h Hajs qIa
jft u k d Wk kaj dyky hek Yk b jk fn d bZ{e k eauokI r gksdI k ekJ k ekJ jgrk g bl lekt eao5sl Hh fuokl {kR dsnh norkv kad leku : il sekut k t krg gSfd U q
विशेष रूप गोमादेव का जन्मोत्सव सभी वातिकी समाज के मोहल्लों में विशेष उल्लास के साथ मनाया
जाता है, रोशनी की जाती है और नागपंथी से लेकर गोमादेवी तक युवाओं में विशेष उल्लास के साथ
NMhioZeuk k t krg g i gys; sNMHl lekU : i eavgsh gSfd aqt c xkks o lokjh fud ky uh
gksh gSrsbl sl gjsdI : i eav R f/kd equrg dsl kFrSkj fd ; k t krg g NMH d ksl gjsds vaj
yxk k t krg gSvi s bl d kout y jk Hx Ms f Diov y dsyki kI glst krg g lekt dsvj h ; no
olj xk k n o t he gkjt d s d Vbl o d snu l Hh l QkbZd lexkJ lekt d sYk i jhukFK ea
,d fr glst krg gSvi s bl d kizk jk.k g; gSfd xkknst h d k; gkaeaj fLFkr है। यहीं इंडियनर
मंदिर होने से इंडीय शहर का नाम पड़ा है वही इंडियनर मंदिर के ठीक सामने गोमा देव जी का मंदिर
NMH k lk f daq R al aj v jk cek jhkeaj c u k k x ; k FKA

bl eanj dh LFk uy 1 vxLr 1972 d ksdh xsbZFkH bl eanj eaoj xksknst h d hizr ek
gSvi s plk jsvj ja fcj asd k k l seaj l Tt k d h xsbZgseaj dsmij Hkx eadey d hvkqfr
fnl [WbZxZbZgSvI [KHaij Hq a d ksfiy Vg qy k fnl [k k x ; k g eanj dk vld "ZK bl fy , c <+
t k r gSD l i s jk uj sldfu y usokY h NMH lgjr Fkk >kAd k bl eanj ij vl dj f ojke ysh gY

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लोक रिवाल्ड डी स्वाइज यूनिवर्सिटी ऑफ सोसाइटी स्कैंस, ड्रै. अम्बेडकर नगर (महो)  Page | 135
लिखि-1938 को में एक गंभीर सिद्धांत से संबंधित एक नए समस्या हुई। लुककर देखा गया कि देश में एक असमानता है जो देश के राष्ट्र के लिए बहुत खराब है। इस अंतर्गत देश के लिए एक सक्रिय रूप से कार्य करने का अहम अंश है।

1- सर्वजनिक होटलों में प्रवेश दिया जाये।

2- मंदिरों में प्रवेश दिया जाये।

अंतर्द्वारा, देश के सभी हिस्सों में स्थानीय समस्याओं को मान्यता दी जाए।


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10- okfYed h i a këk ¾2004½ ³kQ kbZd le x kë e al le kft d x fr 'khy r k½ ¾q ffr r Fkk fod k d k Ø e d sla HZeë, e-fQy -
11- okfYed h v kë i d k k½2008½ ³Q kbZ d r k* j k'kWd "k i d k k'u j i k fy -] ub Zfn Yy h
12- Q fM=! k j o h, y - ¾2009½ ³Hk y r h 'kW u , oaj k t u f r **] Hk u i fG d 5ku A
13- k'k e o r ] Hk kafaI g ¾2009½ ³V k ³k e v k ne h v ]S y k dl r a**] i b k o i d k k'u j ub Zfn Yy h
14- eqdthZ johUnzukFk ¾2009½ ³k le kft d 'kk k o l ] k ; d Hk f o o s i d k k'u j ub Zfn Yy h 110007
15- [ kë k'k g] l ë h o ¾Q kbZd le x k j le q k ³k'kWd "k i d k k'u i k fy -] ub Zfn Yy h
16- l a këk h] gj f d 'k u ³h fy r kæ a n fy r \*] j k'kWd "k i d k k'u i k fy - ub Zfn Yy h
वैश्वीकरण व भारतीय समस्याओं के विचार से हल खोजने का साधन

शोध सार

यहाँ किए गए नतीजों के आधार पर, वैश्वीकरण व भारतीय जीवन के बीच एक संबंधित कड़ी है। इसकी स्पष्ट करारी विचार का साधन है। इस तरह के विचारों के भारतीय समस्याओं को समझने का साधन है।

किवर्ड – वैश्वीकरण, विचार, भारतीय

i izr louk

वैश्वीकरण एक ऐसा विषय है जो वर्तमान में चर्चा एवं विश्लेषण देना चाहिए है। इस पर चर्चा के लिए, वैश्वीकरण के लिए सत्यात्मक विचार विचार करने का उद्देश्य है। इस तरह के विचार का साधन है।

;g fopkj , d d jk d k l k a u gSt lsfd fofHkk kLj Lsjat Ss rd u lfd j l k e kd } k v FkFkA] सांगत्तिक की, खलकूद, राजनीतिक आदि से है। किंतु मुख्य रूप से वैश्वीकरण शब्द का प्रयोग सामान्यतः आर्थिक रूप से लिया जाता है अथवा व्यापार, प्रौद्योगिकी से प्रेरित। इसमें सर्वोच्च g b h h d s l Fk m j i k s H f o k ; l d k j k V H t v FkO l Fk k d k v a j k V H t v FkO o L Fk e a, h d d j k को भी संदर्भित करता है।

वैश्वीकरण के इस विचारधारा के रूप में 19वीं शताब्दी के बाद उपयोग किए गए हैं। भारतीय समस्याओं के लिए महत्वपूर्ण रूप से है।
1960 के दशक में वैश्विकीय शांति का उपयोग सामाजिक विज्ञान में किया जाता था। ब्रिटिश सामाजिक विभाग के आकार और शक्तिके कारण इस वैश्विकीय कार्य का दर्जा मिला था। जिसका प्रयोग उन्होंने संस्कृति और आदर्शों को दुसरे देशों पर धीमों के लिए किया। फिर 1970 के दशक में प्रयोग चलन में आया। 1980 के दशक तक ये आम बोलचाल में उपयोग किया जाने लगा। इसका सावधानिक उपयोग vKFkZ lal ulseafdf; ktr krgkq cvc /h & /hjbs sl tl kekt d ]jkt udf d ] lbd frd ] rduf h vfn dsl aHzeaHhekU ] rknht kwsy xhgA

blis b %mnkjd k] fut h]k vkn dsl lkfl olleUa mi; ks fl; ktr krkg fl vkrkij निति निर्माण कर एक वृद्धि सदर पर संपूर्ण देश पर अन्य निष्ठ्रण के प्रयास किये जा रहे हैं जो यह विविध अंबेडकर वर्ण से कर रहे हैं उनके शास्त्रों में “व्यक्ति व्यवहार संबंधि का स्वभाव नाम है.” जब सभी राष्ट्र की भीतर समानता का भाव उत्पन्न हो तत्परता वैश्वीकरण के बारे में सोचा जाना चाहिए।

ulsepl edh dk तक है कि वैश्वीकरण शांति का उपयोग आर्थिक वैश्वीकरण व नव उदारवाद के लिए fd; ktr kkgA

gẽ bZ ढेली के अनुसार कभी-कभी अंतरराष्ट्रीयकरण और वैश्वीकरण शांतियों का उपयोग एक दूसरे के LFku ij fd; ktr krkg fl vlsphd : i lsbvkeley fh bkvaj gα vतत्परता शांति का उपयोग व्यापार संबंधि एवं संधियों के महत्व का प्रदर्शित करने के लिए किया जाता है।

वही वैश्वीकरण का अर्थ आर्थिक प्रयोजनों के लिए राष्ट्रीय सीमाओं का विलोपन अंतरराष्ट्रीय व्यापार में करने lsgα

अभ्यास वैश्वीकरण के विभिन्न आयाम

l bdf r } dyk ] fks }k u luq[k ] Qk k ] rduf h d kuwh ufd d ] vkr ]fu ; IZ vknA

MWVhekJ vEcMDj dkt hou o Hαιd kJi

मानसिक शांति का पुरा बाबा अंबेडकर भक्ति था। 14 अप्रैल 1891 में मृतु जिला इंदूर मध्यप्रदेश में इनका जन्म हुआ। इनके पूर्वज काफी समय से ब्रिटिश bZ bM; kdgauhdhlskeak fks vle egw Nhousheal de drjsgg lswj dsn rd igpsFlk osviuhk kflkrkfd 14oh ovarelako Flk budhekr kHrck1Zo firikjeh dleiky FkA mudkfikoj ej16hfgaqe $ kr hls alfr k Frk ft luyav Nw eluk tkrk Fkfl jFlk fg lkekt do vKFkZ : i lsvudk Hk Fksbudkt uE vEckoJMs

xj eaqgk tkt kSzkE ku eaqgkXvka ej Rukxjff g1 y saeAFk gα

शिक्षा उन्होंने पढ़ने के लिए अपने शिक्षा से सर्वाधिक मिला, वे स्कूल की पढ़ाई के दौरान यह समझा x, Fks के वे अस्पष्ट था और विधायिक में अनेकों कठिनाइयों से उन्होंने शिक्षा प्राप्त कि जिसमें अलग fcBk tkt kju v/; kideg ]k/; kuu fn; ktr kkg fl vlsZi gkrk ufd ts lukej usd ki kuh vy x j[k जाना, किसी से स्पष्ट न सकने की अनुमति होना, चुकि पानी देने का कार्य चप्पाहड़ ds jkk jf; ktr kkg Flkr kpijk h dsukglasij mujai kuhlsa bpr jguk iMeck FkA bl kmy fks mujlas “ubk pikjh
ना पानी” नामक शिष्यक से लिखा। 1849 में उनके पिता सेवानिवृत्त होकर सफरियार सातारा आ गए। इसके बाद वह वर्तमान अंबेडकर की माँ की मृत्यु 1851 में हो गई, जिसके बाद वह स्वतन्त्र रूप से विद्या संपन्न करने लगा। 1915 में उन्होंने एन.एम.ए की अध्ययन की।

* 1915: एम.ए, - अर्थशास्त्र, 1916 में पीएचडी कोलकाता विश्वविद्यालय से सम्पन्न
* 1920: एम.ए, - अर्थशास्त्र
* 1924: एम.ए, - अर्थशास्त्र

1928 में वह शहर की प्रथम ग्रामीण शिक्षा संस्थान में शिक्षक बने। 1929 में उन्होंने स्वतंत्रता संगठन के अध्यक्ष बने। 1930 में वह एनेक्सी फेडरेशन का संस्थापक बने। 1942 में वह एनेक्सी संगठन के संस्थापक बने।
1930 l 1932 es aईंलेंग्ड के गोल्डमेन सम्मेलन में वे अपने नियोक्त के बनकर गये। 1932 में रेम्स e.setDescription(“desc”) us mudheka ekuht lst kr fu. KZ ls lE/kr Fkh tH ij x kith t h d k foj k k FK A उनके विचार थे कि इससे हिंदू समाज और अपने समाज में दुरी अधिक भी बढ़ जाएगी। इसका foj k k ds पर्यावरण 25 दिसंबर 1932 को एक काफिला हुआ जो पूरे कार्य करने के नाम से जाना गया। इसके पश्चात्
vaMdj usv kj {k k d k i kj [kA

1942 l 1946 rd mUgsa xsoj tujy dh dk {k kheMy ea e ea cud j dk Zfd; kA
bl d sl FK fq ?kwUk el ksl fefr dsv; {k cud j ik t; dsel kSrSk fd; & Lor Hkj r di s gy s
ea eMy heamlubsd k w e a cud j d k df; kA

राजनीतिक – “कानून और व्यापार राजनीतिक शरीर की दवा है और जब राजनीतिक शरीर बीमार पड़े तो
nok t j nh t ku hp k,A**

v kFk & & bfr g k cr k r k g s कि जहाँ नैतिकता और अर्थशास्त्र में संघर्ष होता है वह जीत होने
अर्थशास्त्र की होती है निहित स्थापना के स्वतंत्र से कभी नहीं छोड़ी गया है जब तक कि पर्याप्त बल
y k d j et cy w k fd; k x; k g k,*

d k, oA i*k & Hkj r h; v Fk O Fk d k l ol k d i kA for dju s oks d f k v k f d l ku l d k
उन्होंने अक्षय किया जिनके माध्यम से वह लक्षण करने के लिए शोष लेकि संगठित युद्धों, आंदोलन
r Fk l E g u l d k l g k f y; kA mUglsa fkeal /F ku l d f d h y k x r d c k c k v k f d d e h i h
o je d e k k de m k n u t k s d s v d k j d h v e k u r k x g l R j k t k f r i E k k d h d k j. k v Fk Fk विकास में
व्यापार, आयोगिक, न्यूजिलैंड अर्जित, श्रेष्ठता के तौर पर की आवश्यकता एवं उनकी व्यवस्था के लिए
f u; e d s l Fk f k i k u h d h Q o Fk k moZd l [k m o c t d h f o k; e a H h x g u v ; ; u f d; kA

e g k z d h l e
dh के सहयोगी भारत अपनी मुद्रा ‘रुपये’ के मूल्य मिश्रित और ब्रिटिश शासन के साथ संघर्ष
d j g k FK A rc c k l g c j } k v i u s Fk l e amlubg; g r d Z fn; k 1929 ev v F k f y [k f d]; l k k l e l; k u h g g s c v f y d x k s M , D l p a e k u d F k r k u h g g  Hkj r t S k f o d वास्तव वैज्ञानिक भाषा गोल्ड
एकतर्का मानकों को बदलने नहीं कर सकता, और इस के अलावा, यह भी मुद्रास्फीति और महंगाई का
[ k r u k c t t kr k g mUglas; g H d g k f d l i g ; d h v l d M e v k j d k. k a l s f d l i d kj : l k s u s
कराधानी प्रक्रिया के द्वारा - कवि द्वारा मुख्य क्रियाओं की शक्ति दिखाई देती है।

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व यहांटाएँ

- वैश्विकवर्ण के कारण करोड़पति की संख्या में वृद्धि होना प्रायः हो गई लेकिन यह एक सामान्य व्यक्ति d s d le u g h v k j g k g
- bl st k w u s o k s y h k i k r d j j g s g v k s u k t k w u s o k l s d k b Z Q d Z u g h i M + j k g g
- इसका देश की समस्याओं एवं मुद्दों से कोई लेन k n a k u g h g
- b l s v F i d v l e k u r c c < s h g g
- व्यावसायिक, शेयर बाजारों तथा तकनीक से कल्याण के स्वाग के विकास आंकड़ों से विकास दर्शाया जाक
j g k g

fu d "k Z o l w l o

20 वीं शताब्दी के बुद्धिजीवियों में बाबा साहेब अंबेडकर का संपूर्ण जीवन सामाजिक क्षेत्र के कार्यों को करते हुए गुजरा वैश्विकवर्ण के संबंध में उनके विचार का संक्षिप्त करण निम्न है -

bl e a v k F i d f o d k l s k u k j k t d h H i d k L o a d h v a n f V n f y r l a d k m F i k u v k k r सामान्यता, व्यवस्थान के अध्याय वैश्विकवर्ण की कल्पना कि कितू यह केवल उच्च समितियों तक ही सीमित बन बन रहा गया है। जो उदासीन कार्यशीली के कारण सार्थक पसंद नहीं दे पाता रहा है। इसका एक m n k j k g S g g j d k b Z c k r f g c k d j j g k g s y f d u s w k s d k b Z u g h p y j g k g a g c c k u k v k k d s M W नोटेक सिंह अहलूवालिया द्वारा ग्लोबलवाइजेशन अर्थव्यवस्था के समापन भाषण में दिया गया। उनके बयान में था कि भारत वैश्विक अर्थव्यवस्था में अधिक महागौरी से सहसम है। लेकिन d k Z d रनों के जरूरत एवं उद्देश्य प्राप्त की बात पर महत्वपूर्ण कार्य किये जाने कि आवश्यकता है।

l b u k i e a p q k l k

or w k e a H h H k r e a d c M k o x Z g S o s k l e l k k r g S F k o a p r v k s o a p r g k j g s g S D l a d e g x k F Z c j k x k j h v k o l f d l e l k L k L k F समस्या तथा पानी की समस्या आदि मुल्तन आवश्यकताओं में हि my k g q k g g o g h d r c d k r f l d f o y k h r k d t h o u Q f r r d j j g k g S t l l s s v l e k u r k d k v a j c s h j g k g
अत्यधिक जनसंख्या के कारण प्रदूषण, खाद्यान आदि के समस्याएँ बढ़ रही है। जब देश की परिस्थितियों
प्रतिकूल एवं चुनौतिपूर्ण होती है तब इस समस्या का हल बुझकर जीवियों और राजनेताओं की कार्यक्षमता पर
निर्भर करता है क्योंकि देश का जनसांख्यिक इन समस्याओं के हल हेतु इन्हें पर निर्भर रहता है। जिससे
fd budh Hōed k vls v fl/k d nk; Roi wZglst k rh gā; gh p k k; laMKWckaw kgs v laM d j t 5 segku
विचारक एवं जननेता पर भी आई उसे अल्पकालिक कृत्वता से उन्होंने पूर्ण किया तथा देश की मुख्य
leL; kvals lis Hh dls vortex djk k rFk bu leL; kvals slcgj fudyusdke XHh l wk k mudjas
t k f k dh cglZIs fuiVusd sf y, lā/k ku uied k k d k u m k; d e g k w k; k; k;
राजनीतिज्ञ का स्मरण सदैव आदर से लिया जाएगा क्योंकि उन्होंने पथपर्याप्त की भूमिका निभाई और आज
Hh mudh d h x, dk kZd ls k k k; ekudj uohu d k kZd hskj d jpkfd t k l dr h gā mudk
t hou y Eck ugh Fk fd a qeg k FkA Lor s r k o lekurk d hi j k d Yi uk d is m d las l k/k u e
परिवर्तित किया। उनके अनुसार ब्रह्म स्वयं स्वतंत्र त्वरकाय यदि करे तो देश स्वतंत्र हि स्वतंत्र हो जाएगा।
HkōJk j sds Kqo l sfy v k l h er Hā n g g l s d st ksf d f d sk sfy, l g k d fl ) gā

| a HZx ūk | ṭp

- Hkjr h eAN Wht k s v kš mud smi plk j v kāM d j MKWHej k o] 1917 y k
- flFKr v kš v Yil d k v kāM d j MKWHej k o] 1947 y k
- : i; sd h leL; kav kāM d j MKWHej k o] 1923 y k
- b'k j v
- i =&if d k i
- fgUWu skh d k mFRku v kš i ru
- /le kdr j k D - k;
- fgUWu /le Zd h i g g h
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