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# INDIAN JOURNAL OF LIFELONG LEARNING AND DEVELOPMENT

ISSN: 2454 – 6852



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ISSN:2454 – 6852

**Department of Lifelong Learning and Extension**

**INDIAN JOURNAL OF  
LIFELONG LEARNING AND DEVELOPMENT**

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**Vol. 6; No. 4**

**October – December, 2018**

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**Indian Journal of  
Lifelong Learning And Development**

*Published by :*

**The Registrar,**

Savitribai Phule Pune University  
(Formerly University of Pune),  
Ganeshkhind, Pune 411 007

*Printed at :*

Savitribai Phule Pune University Press  
Ganeshkhind, Pune 411 007

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## **Contribution of Dr. B. R. Ambedkar to the Downtrodden**

*Dr B. Krishna Reddy*

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), was an Indian jurist, economist, politician and social reformer who inspired the Modern Buddhist Movement and campaigned against social discrimination against untouchables (*Dalits*), women and labour. He was the principal architect of the Indian Constitution. Ambedkar was a prolific student and gained reputation for his research in law, economics and political science. His later life was marked by his political activities and advocated political rights and social freedom for Dalits. His message was universal love and his dream was to see a united and powerful India having achieved political freedom endeavoring to usher in economic freedom for its teeming millions most of whom belong to the weaker section consisting of destitute, depressed, suppressed, oppressed, women, laborers, schedule castes, schedule tribes and other backward classes. He contributed to the social reforms and upliftment of the depressed classes. His approach to the problems of the downtrodden was different from others in the sense that his ideas were primarily concerned with the socio-political and economic emancipation of the depressed classes. He was of the view that the terms freedom, equality and fraternity were not borrowed from the philosophy of the French Revolution, but from Buddhism where freedom and equality could be protected. But from the start, Ambedkar's Buddhism incorporated a vision of a compassionate society and social liberation, far beyond the introspective caricature that some have of Buddhism. So it is natural that an Indian Buddhist movement, rooted in the most-oppressed segment of society, would see the oneness of personal development and social transformation. In an All-India Radio broadcast two years before his conversion, Ambedkar said:

“Positively, my social philosophy may be said to be enshrined in three words: liberty, equality, and fraternity. Let no one, however, say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has its roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha.” This shows the influence of Buddhism on Ambedkar, that reflected in the Indian constitution.

### **Measures for the Upliftment of Dalits**

Dr B. R. Ambedkar had a real vision towards the fundamental rights of Indian citizens and upliftment of Dalits. He made several provisions in the Constitution for the upliftment of the Dalits. Dr. Ambedkar introduced Article 13(2) which describes – "The State shall not make any law which takes away or abridges the rights conferred by this part and any law made in this contravention of this cause shall, to the extent of the contravention, be void". Article 14 of the Constitution declares that "the State shall not deny to any person equality before the laws or equal protection of laws". Article 15 of the Indian Constitution gives "fundamental rights to all Indian Citizens against any form of discrimination either by State or by any citizen on the basis of religion, race, caste, sex, place of birth or any of them". Article 15(4) of the Constitution of India declares that "Nothing can 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 (SCs) and the Scheduled Tribes (STs)". Article 16(4A) declares that "Nothing can prevent the State from making any provision for reservation in matters of provision with consequent seniority to any class or classes of posts in the services under the State in favour of SCs and STs which in the opinion of the State are not adequately represented in the service under the State". Article 16(4B) states that "Nothing in the Article shall prevent the state

from considering any unfilled vacancies of year which are reserved for being filled in that year in accordance with any provision for reservation made under clause (4) or clause as a separate class of vacancies shall not be considered together with the vacancies of the year in which they are being filled up for determining the ceiling of 50% reservation on total number of vacancies of the year". Article 17 of the Indian Constitution declares that "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence and punishable in accordance with law". Based on this Article the Civil Right Protection Act 1965 and the Prevention of Atrocities (SCs and STs Act 1989) was enacted by the Parliament for the protection of Dalit rights.

Ambedkar's Contributions in the Upliftment of Modern Days Dalits and Women of the Indian Constitution declares reservation of seats for SCs and STs in the House of the People for Scheduled Castes, Scheduled Tribes except some STs in the autonomous districts of Assam. Article 332 of the constitution of India states the reservation of seats for SCs and STs in Legislative Assemblies of the States. 73rd amendment of constitution in the Article 243 declares that "Panchayat bodies must have proportionate representation of SCs and STs and women. Such reservation should also apply in the case of Chairperson and Deputy Chairpersons of their bodies". Besides the above, several benefits such as grants, scholarships, loans, stipends etc. are being provided for Dalits.

### **Situation of Dalits during post Independence:**

**Dr. B. R. Ambedkar** had a real vision towards the upliftment of Dalits. His main aim was to uproot the deep-rooted caste system in order to uplift the status of downtrodden and to transform this country from uncivilized state to civilized state. By fighting against English rulers and including Articles in the constitution

he tried his best to enable Dalits and women to the present day developed state. Before independence the social, economic and political conditions of Dalits and women were very grim. Today we find all round development of disadvantaged groups in India. Untouchability has reduced; their socio-economic and political status has improved. Today Dalits have become a powerful political force in India and enjoy greater access to education and economy than ever before. The reservation policy of India brought complete change in Dalits as they able to occupy higher positions in the Govt sector and enjoy freedom to work without fear prejudice. They are exercising their voting rights. Their political consciousness and awareness about various political activities and participation in these activities have increased very much. Due to these facts now-a-days the Govt. is also making various decisions relating to their rights and privileges. Efforts are still going on to remove different discriminatory practices against them. Now votes of the Dalits have become one of the major deciding factors for winning of a candidate or a political party in elections. The honours for Dalits in high caste society have also increased. Today we do not ask the person seating besides us which caste he belongs to? Today at least in towns both Dalits and non-Dalits share the same tea stall, hotel and recreation halls but usually nobody bothers about knowing the caste identity of a person and separate cup policy is disappeared. This is all due to the un-tired and intelligent efforts of Dr. Ambedkar. But it does not mean that the untouchability has totally abolished. Still it is maintained in offices, colleges, ceremonies in a small way. Today's tragedy is that the rulers of our nation do not want the effective implementation of constitution. However, unfortunately sometimes the SC and ST peoples, who are duly established in the society, misuse the rights given to them. A special type of power demonstration is expressed indirectly by them. They try to demonstrate their special power and unity in the society due to the privileges

which they obtain from the laws, sovereignty, rules and administration. States like Andhra Pradesh have brought out sub plan Act exclusively for the SC and ST welfare and development.

**Conclusion:** The Constitution of India provides equal rights to all its citizens' right to live with equality, honour and dignity. Dr Ambedkar opposed capitalism. In his view Bramhanism and Capitalism are the enemies of the poor and the downtrodden. The governments encouraged co-operative collective farming societies and the Schedule Caste and Schedule Tribes had benefited a lot during the initial periods of the co-operative movement. Practices of untouchability and caste system have certainly taken back seat as the Constitution of India is designed in such a way that all its citizens are equal before it. The reservations for the down trodden in the local body, legislature and parliament elections, employment and education brought sea change in the social spectrum of India. Special welfare and development programmes are launched as part of the five year plans for the benefit of SCs and STs. Social transformation as visualized by Dr B. R. Ambedkar is taking place with accelerated pace. It's time for all the downtrodden to make efforts in socio, economic, educational and political fields to compete with the other members of the society. At the ground level, illiteracy is one of the impediments for the development of the scheduled and scheduled tribes and it needs to be wiped out to enjoy the benefits provided by the Govts.

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Jay Lakshmi 'Relevance Of Ambedkar's Contributions In The Upliftment Of Modern Days Dalits And India' IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 19, Issue 2, Ver. IV (Feb. 2014), PP 62-66 e-ISSN: 2279-0837, p-ISSN: 2279-0845. [www.iosrjournals.org](http://www.iosrjournals.org)



## **Dr. Babasaheb Ambedkar's Contribution in Empowerment of Downtrodden**

*Prof. Ughade S. M*

### **Abstract**

Dr. B. R. Ambedkar was one of the greatest crusaders in fighting for the rights of the Downtrodden. He was the first man who demanded for the treatment to the man as the man. He himself had been the part of the society who got ill-treatment at every step and stage. He devoted his entire life in uplifting the exploited. He found out the reasons which were keeping the backwards as backwards only. The suffering were made to believe that they were suffering due to their fate. Dr. Ambedkar fought for every right at every level. He demanded for equal rights with equal opportunities. And he proved how the caste system in India was traditional one and not the scientific one. He also explored the originality and nativity of the Shudras. The Hindu were supporting the untouchability because that was less harmful than slavery. The Untouchables were thinking of conversion to Christianity and other Religions, but the reason was the political one. The Caste was unexplained local mischief which could have been world problem. But Dr. B. R. Ambedkar raised that issue first in India. There also he attempted to limit himself to a phase of that, namely, the genesis, mechanism and spread of the caste system. He could strictly observe that rule, and would dwell on extraneous matters only when necessary to clarify or support a point. He also cleared that the unhappiness in the world was due to conflict of interest and the only way to solve that was to follow the Ashtanga Marga. There he preferred the Buddha to Karl Marx. He raised the question on the infallibility of the Vedas. Because the Brahmins were using that weapons to maintain inequality and untouchability.

**Keywords :** Downtrodden, uplifting, exploitation, untouchability and deprived etc.

## **Introduction**

Indian every science the contribution of the principles by the great thinkers is very important. Many of the thinkers have contributed in the the development of Sociology. Before Sociology the study of society has no specific Science, so the thoughts presented cannot be called as principles. Auguste Comte the founder of Sociology shaped those thoughts. The knowledge of Sociology is as old as human society itself. Whatever is good and ideal that is called as social thought. The French revolution and the Industrial revolution gave new shape to social life, which is seen in the rise of Modern Sociology.

Indian society known is for traditions. Due to the impact of religion, civilization and traditions the scientific social thinking started late. The Hindu heterodoxy is responsible for the Indian social mechanism. Along with that the Jain and the Buddhist civilization also contributed to this social formation. All these philosophies contributed in the foundation of the Indian Sociology. In the first half of the 19th century the administrative, social and educational improvements done by British are also important. Due to knowledge of English many thinkers started coming together. The real values of humanism were being known by the Indians resulted into a generation of social reformers. Those reformers started a movement to to erect new society based on equality. They rejected the traditional social thoughts and started new movement which resulted new principles. It means the principles of Indian sociological thinkers have great impact on the sociological development and thought process. In 1919 Patrick Meedis founded the base in Bombay University. In 1923 Dr. Ghurye G. S., the head of the department took the charge and gave new shape and speed to Sociology. In

he is called as the father of the Indian Sociology. In Indian Sociology there is contribution of many great thinkers. Dr. M. N. Shrinivas, R. K. Mukherjee, S. C. Dubey, D. P. Mukherjee, K. M. Kapadia, Iravati Karve, Mujumdar and many other sociologists tried to to present their thoughts in typical way.

This functional movement and awareness of social reformers in Maharastra has created its own place. Mahatma Phule, Chhatrapati Shahu Maharaj, Dr. Babasaheb Ambedkar have created their special impression on the formation of Maharastra. Besides that they created new and modern socialism. They have presented the new Sociology. Their contribution is explained as follows:

### **Dr. B. R. Ambedkar as Sociologist**

Without Dr. Babasaheb Ambedkar the Indian Sociology is incomplete. He has presented many social principles to shape Indian Sociology, that's why he is great sociologist. He wrote many books. He worked as an editor of Muknayak, Bahishkrut Bharat, Janata and Prabuddh Bharat. His leading role in Chavdar Pound Satyagraha, Pune Pact, Kalaram Temple Satyagraha, conversion to Buddhism, foundation of Constitution etc. shows his versatile personality. His fight against the oppressive despotic system shows class - struggle, boosts the human rights and their awareness. His continuous efforts poured new life in downtrodden. They got social, religious, economical, educational and political rights. He was the sun in their dark life. Due to his birth in the lowest caste in the Hindu region he suffered lot. That's why he continued his fight throughout the life to free those people. His thoughts, efforts and work is one of the milestones in Sociological Ideology. That's why Dr. Babasaheb Ambedkar was a great sociologist.

### **i) Annihilation of Caste**

Dr. Babasaheb Ambedkar prepared the speech for the Jat-Pat-Todak Mandal of Lahore has had an astonishingly warm reception from the Hindu public for whom it was primarily intended. The English edition of one thousand five hundred was exhausted within two months of its publication. It was translated into Gujarati and Tamil. It was being translated in Marathi, Hindi, Punjabi and Malayalam. The demand for the English text still continues unabated. The thoughts were like fire. Dr. Ambedkar says that the Brahmins were responsible origin of Caste. It has religious support. The caste system has desecrated the Hindu religion. It has also destroyed the morality and mentality of the Hindus. The purity of the blood and the purity of the pedigree were the special features of caste system. That's why the intercaste marriage was restricted. Dr. Ambedkar says that the origin of Caste was the result of miscegenation of touchable and untouchable. The class system and the caste system make the man perverted, the interpersonal cooperation diminishes.

### **ii) Eradication of Untouchability and religious slavery**

The last end of religious slavery is the untouchable. The Hindu religion has created the society based on the birth and separated the people as touchable and untouchable. They practiced the horrible oppressive way to treat untouchables. The deprived them from social, religious, economical and educational rights and made their way of living very difficult. Dr. Ambedkar stated that there will be no equality, fraternity and freedom unless the application of democracy. For that the untouchability should be eradicated, and people should be freed from all restrictions. That requires eating together, co-education, intercaste marriage, freedom to collect water at public places and all the rights equal to touchable.

### **iii) Religious and Educational thoughts**

Doctor Ambedkar takes religion as source of Welfare of society. Religion is for service to humanity. Religion should be dependent of logic and wisdom. It should not cause the pain, agony and disgrace to any part of the society. The Hindu religion is the epitome of unrighteousness. There will not be a single benefit of this Hindu religion was his clear view. The religion should bear ethics. It should give importance to equality, fraternity and freedom. For that only Dr. Ambedkar accepted the Dhamma of Buddha.

Right to education is right of everyone. Primary education and co-education are important. Primary education must be free and compulsory, and they should reach to Populace (common people) according to Dr. Ambedkar. For that he had founded People's Education Society. He started his institutional work from outcast beneficial meeting. Education should help in increasing self-respect, self-reliance and self-realization. According to Dr. Ambedkar education is the only option to lessen the suffering.

### **iv) Dr. Ambedkar's national and social policy**

Dr. Ambedkar's national policy is based on his social policy. He said that the equality, fraternity and freedom should be established in democratic way.' Good society, good nation' was his equation. Human rights should be preserved at every stage in society. The caste system, fanatical approach and unequal distribution system cannot create true nationalism. Untouchability is the social friction. It is originated between two classes. It should be removed. Every person should get equal rights and equal opportunities. Only then the real nationalism can be experienced. The real motive of Dr. Ambedkar's movement and writing is benefit of human beings.

He has erected the struggle of freedom for whole humanity. In essence, Dr. Ambedkar's revolution is the torch which inflamed many of the souls. That caused transformation in crores of the people. Dr. Ambedkar burnt out the Manusmruti and established humanity. He offered the Constitution to the nation which protects the rights and freedom of the people. Due to this the Downtrodden get their social and educational rights by law. They are also provided with reservation for defence. Dr. Ambedkar was really great social reformer. He changed the history of the Downtrodden. The Buddhist revolution is the base of revolution in downtrodden, is the truth. That's why Dr. Ambedkar's contribution to Indian social reform and Sociological Ideology is very important.

#### **v) Rejection of Supremacy of Vedas**

Dr. B. R. Ambedkar very confidently refused to accept the infallibility of Vedas. The Brahmins were making them both as sword and shield against the oppressed. They were claiming that those Vedas were written by Apaurushya. And they were applying the inhuman laws to human society. The Manu was also the source of all the social inequality. That was mighty sword to threaten and to rule over the education deprived people. Dr. Ambedkar burnt down that so called holy book which was the source of all unholy thoughts.

#### **vi) Reservation for backwards in the Constitution of India**

The backwards are given both reservation and security in the Constitution of India. As the compensation for their past thousands years of suffering they are given the opportunities to make themselves able and competent. Otherwise they would have been trying and suffering for human rights and legal justice.

### **vii) Fundamental rights as strong weapon**

The fundamental rights provided by the Constitution of India are the best weapons to fight and protect themselves. So they can both live and enjoy their lives without any external interference. The deprived are somehow empowering themselves. And the Constitution of India is giving shelter who were out of the flow of educational, social and economic development. The right to vote for democratic process is one of the milestones to contribute and to direct the nation. Every person can have his role and contribution nation building. And everyone is capable to pursue his dream of fair living and comfortable accommodation. The deprived can raise voice against any social injustice. So the Downtrodden are really uplifting their status of living. They are also enjoying the topmost posts and positions. So Dr. B. R. Ambedkar's contribution is so imminent. He was the first man who asked for the human rights. He also stated some legal responsibilities. And if the oppressed class use these rights correctly then their uplifting and empowerment is definite.

### **Conclusion :**

Dr. B. R. Ambedkar is only the founder of the Constitution of India but also the pioneer of the human rights. Under the title of the principles of human rights he had empowered so many sections of Indian Sociology. His incomparable education, tremendous reading, insurmountable logic and versatile personality made many difficult things easy. And the way is made so much for easier for achieving the destination. Now the condition of the Downtrodden is not like that of past sixty year. They can have all their realistic dreams fulfilled.

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*Untouchables or the Children of India* by Dr. B. R. Ambedkar



## **Constructing Equality: Ambedkar's Idea of Nation and Nationalism**

*Karamala Areesh Kumar*

**T**he idea of nation and nationalism has been a subject of contestation. The aspect of nationalism is compounded by multiple layers of history and perspectives. In general, nationalism has a concept is often viewed in a limited standpoint. The symbolic idea of nation and nationalism has sealed the space for a broader discourse on nationalism. The idea of nation and nationalism has been constructed from time immemorial that has undergone numerous alterations. Subsequently nation and nationalism came to be viewed is viewed in multiple dimensions. Likewise Ambedkar's thought son nation and nationalism occupies a momentous position within the political discourse. This paper attempts to analyse the intersectionalities of various concepts that Ambedkar weaved to construct the rational meaning of nationalism. It examines various paradigms like that of equality, liberty, fraternity and freedom with nationalism. It unveils the significance of Ambedkar's philosophy on nationalism that is parallel to the idea of empowerment. It also focuses on the larger perspective of nationalism that Ambedkar envisaged for India.

### **Nation and Nationalism**

Nationality is a subjective psychological feeling. It is feelings of a corporate sentiment of oneness which makes those who are charged with it feel that they are kith and kin. This national feeling is a double edged feeling. It is at once a feeling of fellowship for one's own kith and an anti-fellowship feeling for those who are not one's own kith. It is a feeling of "consciousness of kind" which binds together those who are

within the limits of the kindred and severs them from those who are outside the limits of the kindred. It is a longing to belong to one's own group and a longing not to belong to any other group.

According to Ray (2011) "nationalism is an ideology based on devotion to love of one's country either by birth or by choice which focuses upon the attitude that the members of a nation have when they care about their national identity and actions that the members of a nation take when seeking to achieve some form of political sovereignty. Nationalism, in a wider sense, is any complex of attitudes, claims and directives for action ascribing a fundamental political, moral, cultural value to nations and nationality and deriving special obligations and permissions from this ascribed value". The real basis of nationalism is cultural, something spiritual. Nationalism is manmade and therefore, it is closely related with man's life, pride and activity (Bharathi 1998).

Nation, nationality, nationalism all have proved notoriously difficult to define. Their explanation remains a matter of long standing dispute. Anderson in his book *Imagined Communities: Reflections on the Origin and Spread of Nationalism* argues that, the nation is imagined as limited, sovereign and it is imagined as community (Anderson 2006).

Romila Thappar stated that, history is essential to a national ideology, but it has to be a shared history that binds people together. It cannot be a history dominated by only one identity because nationalism does not exist on only one identity. It is all inclusive (Goswami 2016).

### **Ambedkar's thoughts on Nationalism**

B.R. Ambedkar's Idea of nationalism and his understanding of the Indian national movement have rarely received passable academic consideration by Indian sociologists and historians. The dominant communities criticism on Ambedkar's role in the

freedom struggle of India and his construction of the national movement have led to a reconsideration of his ideas of nationalism (Ray 2011).

This conversation between Gandhi and Ambedkar regarding homeland for untouchables and caste discrimination will clearly explain the Ambedkar idea of Nationalism.

**Ambedkar:** Gandhiji, I have no homeland.

**Gandhi:** you have got a homeland and from the reports that have reached me of your work at the round table conference, i know that you are a patriot of sterling worth.

**Ambedkar:** you say I have got homeland, but still I repeat that i am without it. How can i call this land my own homeland and this religion my own wherein we are treated worse than cats and dogs, where in we cannot get water to drink? No self-respecting untouchable worth the name will be proud of this land. The injustice and sufferings inflicted upon us by this land are so enormous that if knowingly or unknowingly we fall a prey to disloyalty to this country, the responsibility for that act would be solely on hers. I do not feel being branded as a traitor, for the responsibilities for our action lie with the land that dubs me a traitor. It at all i have rendered any national service as you say, helpful or beneficial, to the patriotic cause of this country, it is due to my unsullied conscience and not due to any patriotic feelings in me. If in my endeavour to secure human rights for my people, who have been trampled upon in this country for ages, I do any disservice to this country, it would not be a sin; and if any harm does not come to this country through my action, it may be due to my conscience. Owing to the prompting go my conscience i have been striving to win human rights to my people without meaning or doing any harm to this country (Vol. XVII. Speeches of Ambedkar, Part 1, pp: 53-54).

Ambedkar strongly believed the successful formation of the nation in Indian society is depends on social amalgamation. In this context Ambedkar Said; I do not agree with Mr. Gandhi and the Congress when they say that India is a nation. I do not agree either with foreign relations committee of the Muslim League when they say that Hindus and Muslims could not be welded together into a nation. My belief is that we are not a nation. But my confident hope is that we can be a nation provided proper processes of social amalgamation are set forth (Vol. XVII Speeches of Ambedkar, Part 2, p: 318).

He believed equality, liberty, fraternity and freedom are very essential to India to become a nation. Ambedkar argued that, India has not yet become a nation. This country is divided into as many as 4000 castes. Besides this, there are evils like casteism, provincialism, religious differences and numerous other conflicts and quarrels which divide the country. With these divisive forces it is difficult to perceive that India will ever be united. Hindus, Muslims and Christians do not have a common goal (Vol. XVII Speeches of Ambedkar, Part 3, p: 318).

The meaning of swaraj for the untouchables is the main concern for Ambedkar. In his speech he states that, I am no opponent of a national government. I am no opponent of swaraj. I am no opponent of independence. If I can be assured that I could have independence, education and welfare, which are promised to the nation, I certainly will fight for independence, for nationalism, for freedom. But if all this is tall talk, tall philosophy, is followed by nothing else than what we call one step dance, if it is confined to the governing class and if political power is used to strengthened that community and to disenfranchise the rights of others, then the present government of India may not be criticised as much as it is being criticised now (Vol. XVII speeches of Ambedkar, Part 3, p: 318).

We were never against our country getting independence. But we want a straight answer to only one question. What will be our fate in free India? I posed that question before Gandhiji and other Congress leaders. Only one question is what will be the position of our people in swaraj? Whether we will remain the same Bhangis and Chamars as we are today; whether our children will not be admitted to the schools in the same way as it being done now; and our people will have to suffer as they are suffering now in the villages? What will happen to our people? At the round table conference, this question was again raised, whether we want swaraj or not (Vol. XVII Speeches of Ambedkar, Part 3, p: 417).

### **Ambedkar as Anti- national**

Nationalism in Ambedkar sense, initiated to object internal oppression as well as external domination. He wanted equality and civil rights for those who for centuries deprived of them. Indian society, in view of Ambedkar, was a system which gave no scope for the growth of the sentiment of equality and fraternity which are essential for a democratic form of government. Many people were deprived of the basic human rights. He wanted constitutional safeguards to protect oppressed. Nationalism in Ambedkar stems from his spirit of dignity both for the people and for the country. He had profound feeling for the poor and untouchables which induced him to fight against denial of basic human rights. Such attitudes of Ambedkar were called by some congress leader as anti-national, but in true sense, it was nothing but expression of humanism and nationalism to which he sincerely devoted himself (Ray 2011).

### **Emerging Paradigm of Nationalism**

India has experienced a new wave of nationalism in the post independence era. The very idea of nationalism surpassed the concept of territory and symbols. Formulation of an intellect perspective with Ambedkar's thought on nationalism as

foundation has changed the dimension of viewing nationalism though a conventional lens. The subaltern perspective of nationalism has countered the conventional concept of nationalism thereby providing an alternative understanding. It personated an alternative narrative of nation and nationalism different from the mainstream perspective. The subaltern nationalism incorporates new dimensions like empowerment of marginalised section. Subaltern nationalism explicitly articulates the necessity to deconstruct the institutions of caste that invariably affects positive construction of a nation. The construction of civil society encompasses aspects of equality, liberty and dignity of life of every individual. The intersectionality between democracies, human rights, social democracy defines the genuine meaning of nation and nationalism.

## **Conclusion**

It is essential that the discourse of nationalism is not confined to a symbolic design. The intersection of nation and nationalism is multilayered with numerous aspects like liberty, equality and freedom. It will be unjust to view nationalism as a mere reverence to a nation with zero consideration to the subjects in the state. Most importantly Ambedkar designed the broader discourse of nationalism that encompassed the poorest of poor. Nation in his idea was not just a territory rather it path to uphold equality and freedom.

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## **Dr. Babasaheb Ambedkar Movement for Human Right and Constitution**

*Dr. Jayshree Anil Airekar  
Dr. Bhav Bhalchandra Balkrishna*

### **Introduction**

Human rights are the basic rights which any individual enjoys as virtue of him/her being a human being. The basic concept of human rights is one of respect for human personality regardless of race, sex, color, birth, religion so on. These rights are basic and essential for the development and happiness of human being. Therefore, the recognition of fundamental human rights in the constitutions became a general principal of constitutional law of civilized states.

### **Objectives :**

1. To study the Dr. Babasaheb Ambedkar movement for human right
2. To study the human rights in Indian constitution
3. To find out the impact of Universal declaration & human right on Indian constitution

### **Method of the study**

The present study is descriptive in nature. It keeps a record of secondary data, published & unpublished journals, newspapers & research articles & books & booklets materials relating to the study.

### **Definition and Meaning**

The following definitions express clearly the meaning of human rights.

1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and



should act towards one another in a spirit of brotherhood.

2. A human right is a universal moral right, something which all men, everywhere, at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human simply because he is human.
3. Those conditions of life and freedoms which should be available to all persons, irrespective of their religion, race, cast, sex, nationality or any of them.

### **Classification of Human Rights**

Human rights have been divided into three categories :

1. First generation rights which include civil and political rights.
2. Second generation rights such as economic, social and cultural rights.
3. Third generation rights such as the right of self-determination and the right to participate in the benefits from mankind's common heritage.

### **Origin of Human Rights :**

In England, the Magna Carta (1215), the Petition of Right (1628) and the bill of Rights (1689) are considered as an important landmark in the history of human rights.

During the eighteenth century, the early ideas of natural law developed by the Greek philosophers Socrates, Plato and Aristotle were transformed into legal rights. The French Declaration of the Right of Man and of the Citizen of 1789 and the American bill of Rights of 1791 were based on the written norms on the power of the state derived from the assent of the free individual. During the nineteenth century this principal was adopted by a number of independent states. Moreover, human

rights, in spite of their status as legal rights, were often violated by States themselves.

The first international treaties concerning human rights were linked with the acceptance of freedom of religion (e.g. the Treaties of Westphalia of 1648) and the abolition of slavery. Slavery had already been condemned by the Congress of Vienna in 1815. The creation of the International Committee of the Red Cross (ICRC) in 1864 contributed greatly in the development of the international laws of war.

### **Dr. Ambedkar Movement for Human Rights in India :**

During the last decade of the 19th Century, many Indian leaders born among the lower castes like Narayan Guru (1854-1928), Jotiba Phule (1827-1890) and Ramaswam Naicker (1879-1973) launched massive struggles for the dignity of Dalits throughout India. Dr. Ambedkar was the most towering figure among these Dalit leaders. In 1917 Dr. Ambedkar joined the Baroda State Service after returning from his studies in the USA and the United Kingdom, as part of the terms of his scholarship agreement. He worked in the city of Baroda, the place of the ruling family of Gaikwad, which financed his studies abroad. He worked as secretary in the defense office of the Maharaja of Baroda State. However, despite his foreign education. Dr. Ambedkar had to endure insults while at work for the protection of dalit rights and upliftment of the status of the dalits. In 1924, he started legal practice in Bombay and founded the Bahishkrit Hitkarni Sabha (Depressed Class Institute) to uplift the Dalits. Henceforth, Dr. Ambedkar started his movement and took the cause of the cause of the Dalits. Henceforth, Dr. Ambedkar started his movement and took cause of the Dalits and roused the dalit consciousness to fight for the eradication of dalit discrimination; to claim equality of treatment, status and opportunity; to equally enjoy all rights? civil, political, social and economic? and respect for the dignity of persons. Dr. Ambedkar

was considered a crusader for the human rights of the Dalits in India.

### **Human Rights in Indian Constitution**

The constitutions of India, which came into force on 26 January 1950, the preamble, part III of the constitutions consisting of fundamental right. For the establishment of social, economic and political justice, the constitutions has guaranteed the following fundamental rights to the people of India.

- 1) Right to equality (Article 14-18)
- 2) Right to liberty (Article 19-22)
- 3) Right against exploitation (Article 23-24)
- 4) Right to freedom of religion (Article 25-28)
- 5) Cultural and educational right (Article 29-30)
- 6) Right to constitutional remedies (Article 32)

The constitutions of India were heavily influenced by the universal declaration of human rights. The constitution provides protections against such infractions in particular, social reforms against practices like sati, child marriage and untouchability.

<b>Universal Declaration of Human Rights</b>	<b>Fundamental Rights under the Indian Constitution</b>
Right to life and security of person (Art. 3)	Right to life and personal liberty. Art 21
Prohibition of slavery, slavery trade etc. (Art 4)	Right against exploitation. Art 23
Equality before law and non-discrimination (Art 7)	Right to Equality before law and equal protection of law. Art 14 & 15 (1)
Right to effective remedy (Art 8)	Right to Constitutional remedy. Art 32.
Right against arbitrary arrest, detention etc. (Art 9)	Right to safeguards against arbitrary arrest and detention. Art 22
Right against ex post facto laws. (Art 11) (2)	Right against ex post facto laws. Art 20 (1)
Right to freedom of movement Art. 13 (1)	Right to freedom of movement. Art 19 (1) (d)
Right to freedom of thought, conscience and religion (Art 18)	Right to freedom of religion. Art 25 (1)
Right to freedom opinion and expression (Art 19)	Right to freedom of speech and expression. Art. 19 (1) (a)
Right to freedom of peaceful assembly and association. (Art 20) (1)	Right to freedom of peaceful assembly and an association. (Art 19) (1) (b) (c)
Right to equal access to public service. (Art. 21) (2)	Right to Equality of opportunity in public Employment (Art 16) (1)
Right to social security (Art 22)	Cultural and educational rights (Art. 29) (1)

## **Conclusion**

India has played the most significant role in the promotion of the cause of Human Rights. With the attainment of Independence, a declaration of right, the most elaborate in the world, was incorporated in the new Constitution. India has made the most sincere efforts for the protection and promotion of human rights in the Third world. There is a great responsibility on the government that the citizens in the country are not deprived of their rights. The duty of care of human rights on the state is strict and admits of no exceptions. India constitutions not only recognizes the basic Human Rights. Accepted/Adopted by the international agencies/authorities like UN and International covenants, but has incorporated the same in itself by politicization. A glance at the fundamental rights enshrined in chapter III & IV of the India constitution reveals lots of similarities with the provisions of Universal declaration of human rights 1948.

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## **Role of Dr. Babasaheb Ambedkar in Labour Welfare of India**

*Dr. Nishikant C. Warbhuwan*

### **Introduction**

Dr. Babasaheb Ambedkar was the most well-known sons of this country. His great contribution as a principal architect of the Indian constitution is widely acclaimed. His varied contributions as a scholar, educationist, journalist, and thinker and, above all, as a great social reformer are also widely recognized. Yet there remains one crucial aspect of his versatile personality that has not been fully appreciated and propagated, that is Dr. Ambedkar's contributions in the labour welfare. He founded the Independent Labour Party on 5th August 1936; published a party programme in 1937 to describe Independent labour party as a labour organization in the sense that it would work for the welfare of the labouring class. His entry into Governor General's Executive Council in 1942 hold portfolio of labour and resulted into the formation of many labour laws to promote the labour welfare in India

### **Dr. Babsaheb Ambedkar's Idea about Labours**

Nationalism, a Means to an end Labour's creed is internationalism. Labour is interested in nationalism only because the wheels of democracy—such as representative Parliaments, responsible Executive, constitutional conventions, etc.—work better in a community united by national sentiments. Nationalism to Labour is only a means to an end. It is not an end in itself to which Labour can agree to sacrifice what it regards as the most essential principles of life. (Dr. Ambedkar's Broadcast on All India Radio, Bombay in December 1942.)

## **Labour Welfare**

The International Conference of social work at Munich in 1956 described labour welfare as, "services rendered to workers and their families by an industrial enterprise with the purpose of raising their moral, material social and cultural levels and to adjust to a better life"

### **Statement of the Problem**

Industrialization in India gave rise to a variety of labour problems. Long working hours, unsafe, unhealthy and uncomfortable working conditions and inadequate wages were the characteristics of unbridled industrial development and India had its due share of the same. Manageable working hours and better working conditions need no emphasis. Long hours of work and poor working conditions exploited the utility of workers render them inefficient and make them psychologically unwilling to work. In India, industrialization adversely affected the working class people due to long working hours, industrial fatigue, bad environmental conditions at the place of work, industrial hazards, concentration of population in dirty slums, insanitation and industrial diseases etc. On the other hand Labour law reform is currently on the political agenda in India. India's labour laws are decades old and are said to suffer from rigidities which are holding back economic development. It has been discussed in media and social media that, labour laws in India are excessively pro-worker in the organized sector and this has led to serious rigidities that has resulted in adverse consequences in terms of performance of this sector as well as the operation of the labour markets. India's labour laws are set at an inappropriately high level for a developing economy, which would otherwise be in a position to use low cost labour as a source of comparative advantage. In this scenario it became necessary to understand the role of Dr. Babasaheb Ambedkar in safeguarding the labour interests and provide them a level of



security. His opinion and intention in this regard can elaborate more insights for the decision in reformation of labour laws in India.

### **Objectives of the Study**

- To understand the role of Dr. Babasaheb Ambedkar in the labour welfare of India.
- To know Dr. Ambedkar's persistent struggle towards labour welfare

### **Research Methodology**

Research methodology used for the study is as under

#### **Type of Research**

Ex post Facto descriptive type of method used.

#### **Sources of Data**

The study banked upon secondary data, only authentic data sources are used to have accuracy, reliability and completeness while compiling the secondary data. The data compiled from books comprising Dr. Babasaheb Ambedkar writing and speeches and other biographical studies; Government publications about Constituent assembly debates; Websites related to government, reputed institutes and universities, about Dr. Ambedkar's life and work

## **Role of Dr. Babasaheb Ambedkar in Labour Welfare of India**

Dr. Babasaheb Ambedkar made genuine efforts concerning various provisions of labour welfare to incorporate in the Constitution of India. The labour welfare provisions depict the reflections of his vision towards labour welfare. He always adopted three fold approach of dealing with India's labour problems viz.; providing safeguards and social security measures to workers; Giving equal opportunity to workers and employers to participate in formulating labour policy and strengthening the labour movement by introducing compulsory recognition of trade unions in order to enable labour to play an effective role in the economy of the country.; and establishing a machinery for enforcing labour laws and settling disputes.

He touched every issue relating to labour classes during his ever inspiring life time. Following segments focus his contribution towards labour welfare and labour legislation in India.

### **The Independent Labour Party, 1936**

For the upliftment and overall labour welfare Dr. Ambedkar founded an Independent Labour Party in August 1936, which described a comprehensive programme to highlight immediate needs and grievances of the landless, poor occupants, agriculture and industrial workers. The party alleged that the fragmentation of holdings and the pressure of population over them were the causes of the poverty of the agriculturists and the way out were rehabilitation of old industries and the starting new ones. 'The Independent Labour Party' through its manifesto declared and aimed to bring in legislation to direct the conditions of employment, employee dismissal and promotion in factories; to fix maximum hours of work; to make provision for adequate wages and for leave with pay. Party promised the lower middle class with enough safeguards in matters of house rents in industrial areas and big towns.

## **The Industrial Disputes Bill, 1938**

In September 1938, Dr. Ambedkar in the Bombay legislative assembly described the Bill as bad which can exploit the rights of labour extensively. This bill was supposed to determine a strike an illegal under certain circumstances. Moreover it did not ask the employer to disclose his budget and sought to use police force against the workers. In this regard Dr. Ambedkar affirmed that according to him strike was a civil wrong and not a crime, and making a non-serve against his will, was nothing less than making him a slave. He, then, observed that a strike was nothing else than the right to freedom of one's services on any terms that one wanted to obtain.

To counter this bill, outside the assembly Dr. Ambedkar addressed a labour rally held at Kamgar Maidan on November 6, 1938, he said it was the duty of the workers to make the strike a success. It was the first successful strike launched against a popular government by labour leaders in the teeth of opposition from the interested parties. In this way he struggled against Congress party on The Industrial Disputes Bill, 1938 and played a very important role and proved supreme.

## **Governor General's Executive Council (1942-46)**

Dr. Ambedkar played a crucial role in the field of labour welfare after joining the Viceroy's labour executive council in July 1942. In the short period of four years in the Executive Council, he made remarkable steps in the labour welfare legislations in the country. He conducted labour conferences four times and suggested several measures for the labour welfare to the government and also made the government to implement those suggestions. Previously in the joint labour conferences, the council was inviting representatives of governments only. But on Friday, August 7, 1942, Dr. Ambedkar invited, representatives of employers and employees also to take part in that conference where he said, "It is for the first time in

the history of these labour conferences that the representatives of the employers and employees have been brought face to face within the ambit of a joint conference." The promotion of uniformity in labour legislation; the laying down of a procedure for the settlement of industrial disputes; and the discussion of all matters of all India importance as between employers and employees were the three conference objectives which he framed and addressed for the labour welfare.

### **The Indian Trade Union (Amendment) Bill, 1943**

In 1943 Dr. Ambedkar moved The Indian Trade Union (Amendment) Bill in the legislative assembly and this bill enforced the employers to recognize a trade union; It imposes certain conditions on a trade union in order to make the trade union; to treat an offense by law if non-recognition by an employer of a trade union, which has observed all the conditions prescribed in this measure and which has therefore qualified itself for recognition

### **The Mines Act, 1944**

Under the mines act, the then government of India established labour welfare fund on 31.01.1944 for the welfare of coal mines labour. The main source of the welfare fund was levy on the coal brought out from coal mines. But due to inadequate funds, government failed to take positive initiatives relating to the welfare of labour. To cope up with this dilemma Dr. Ambedkar increased the labour welfare fund by fixing twice levying of tax. In this way the labour welfare fund increased and utilized to safeguard the health and safety of the workers. This promoted labour welfare through providing drinking water for workers, facility of education, cultural activities, accommodation, water supplies, washing facilities, improvement of educational facilities and living standards, recreation and transport facilities.

### **The Mines Maternity Benefit (Amendment) Bill**

The Mines Maternity Benefit (Amendment) Bill introduced by Dr. Ambedkar especially for the welfare of the women workers, working in the mines. During his tenure of labour member, he made lifting of ban on employment of women on underground work in coal mines. Also for the first time he established a principle of equal pay for equal work irrespective of the gender. Several welfare facilities to child and woman labour like their working conditions, working hours and wage differences provided through this act.

### **Workmen Compensation Act of 1923**

Dr. Ambedkar amended the Maternity Benefits Act, 1923 and made modifications in the act by providing the increased compensation to the workers who die during work, from Rs.4000 to Rs. 4,500 and to the increased compensation to the handicapped workers from Rs. 5,600 to Rs. 6,300.

### **The Maternity Benefits Act 1923**

He also amended the Maternity Benefits Acts, 1923 and provided with several latest amenities to the women labour working inside as well as outside the Mica mines. He enforced to prohibit women worker from working underground before confinement and this period re-determined to ten weeks.

### **The Factories Act (Amended) 1944**

In 1944, Dr. Ambedkar initiated to amend the Factories Act of 1934 with several modifications. According to the modifications, washing facilities were arranged to the labour in every industry and changes also took place in working hours and earned leave facilities. The recommendations of International Labour Conference held in 1936 were strictly incorporated in the act. Dr. Ambedkar was pertinacious on length of holiday, qualifying conditions for a right to a holiday, pay during holiday and limiting conditions.

Dr. Ambedkar followed an English pattern of 48 working hours that is 8 hours of working per day in India. He aggressively opposed the proposal of 12 hours of working per day. He also advocated 10 days earned leave for adults and 14 days earned leave for child labour. More holidays and less working hours to the labour during war time was one of the important advices by him.

### **The Minimum Wages Act, 1948**

Dr. Ambedkar moved a bill for protection of minimum wages on 11<sup>th</sup> April, 1946. The Bill provided for constituting advisory committee and advisory Boards with equal representation from employees and employers to advise the government regarding minimum wages. This Bill was enacted into law on 9<sup>th</sup> Feb 1948.

### **The Payment of Wages (Amendment) Bill, 1944**

Dr. Ambedkar recommended several suggestions relating to the definition of wages, prescribed period during which wages must be paid, authorized and unauthorized deductions, increment issue, absenteeism etc. The act enforced employer to make payment within 7 days if he employees less than 1000 employees and make it within 10 days if employees more than 1000 employees.

Dr. Ambedkar recommended the amendment in section 5 of the Payment of Wages Act and the said section was amended. Where the factory is a seasonal factory or where the factory is a perennial factory, every discharged workman will be paid on the seventh day and would not have to wait as he would have to in case the factory was seasonal factory.

### **The Industrial Employment (Standing Orders) Bill, 1946**

A very important piece of legislation, the Industrial Employment (Standing Orders) Bill, was introduced in the

central assembly by Dr. Ambedkar on April 12, 1946 and the same Bill was passed and came into force on April 23, 1946. The object of the Bill what Dr. Ambedkar said was to have the terms and conditions certified by a competent officer appointed for that purpose, and that it should form a sort of register of what the terms and conditions of employment are in any particular establishment. The Bill seeks to make a difference between mere registration of the terms and conditions of employment and adjudication upon the fairness and reasonableness of those terms and conditions of employment. Hence a certified copy furnished to the employer by certifying officer became the evidence that the law will admit the documentary evidence at the time of any dispute.

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## **Raghupati Venkataratnam Naidu, Reform Movement Inclusive Philosophy**

*Dr. K. Sekhar*

Raghupati Venkataratnam Naidu popularly known as Brahmarshi was a quintessential public figure whose sterling contribution to the social reform in the first quarter of the twentieth century had enriched the modern Telugu renaissance movement. His engagement with spiritual enquiry, progressive views that were certainly ahead of his times and uncompromising crusade against social evils made his legacy enduring. An attempt is made in this paper seeks to critically examine his ideas and reformatory agenda and the articulation of social concerns by the popular discourse of that era. The paper will assess his role in the making of the 'Telugu personality'. The paper shall also endeavour to broaden the understanding of the interface between colonial rule and the conflicting strands of thought – one for political nationalism and the other for nationalism inclusive of social reform.

### **Introduction**

During the nineteenth century the East India Company embarked on reforming the Indian society on several fronts. Education was the most important area where the intervention of the rulers yielded considerable results. On account of English education many natives were influenced by the western ideas of liberalism, individualism, democracy and rationalism and subsequently realized that the orthodox and obscurantist practices like the Sati, untouchability, polygamy, abuses of widowhood and female infanticide robbed the society of its vitality and spirit. These enlightened individuals sought to question the propriety of the deep rooted traditions and superstitions and began mobilizing public opinion against such

issues. The three provinces of Bengal, Punjab and Bombay then were in deep ferment as far as reforms were concerned. The rationalizing effect of English education manifested itself in religious and social ideas and resulted in the emergence of the Brahma Samaj in Bengal in 1828, the Prarthana Samaj in Bombay in 1867 and the Arya Samaj in Punjab 1875 (Gopalaswamy,1975).

Andhradesa, a wider region than modern Andhra Pradesh, and a component part of the Madras presidency, came under the British occupation by the beginning of the nineteenth century (Yasoda Devi, 1979). By the nineteenth century the steady decline of higher sentiments and noble thoughts in Telugu literature reflected the effects of political slavery (ibid). But as in Bengal and Bombay the intelligentsia of Andhradesa started thinking seriously about the decadent condition of their country and methods to rebuild their society and religion by bringing out the masses from their lethargy and stupor (ibid). The spread of Christianity in the third quarter of the nineteenth century brought provided the masses, particularly the downtrodden, access to secular education and better health care facilities. It is a fact that though the educational endeavours of the missionaries were motivated by proselytization they enlightened certain sections of the society by dispelling their superstitions and making them feel equal and self-respectful in the society (Ramakrishna, 1983). However it was only after the formation of Sadharan Brahma Samaj in Bengal in 1878 by Sivanath Sastri and Anand Mohan Bose that the religious and social reform movements reached the Telugu country (Gopalaswamy,1975).

The utilitarian reformers viewed India as a land of superstition and despotism and undertook reform measures in several fields (Ramakrishna,1983).Though they acted with the colonial interests uppermost in their minds it can be said that

they introduced an eras of liberal and humanitarian reforms in social sphere and hence represented progressive era ( ibid). By the third quarter of the nineteenth century the stage was set for the educated natives to engage themselves with the reform activity. Progressive and farsighted individuals like Enugula Veeraswamaiah (1780-1836), a dubashee (translator) in the Sadr Supreme Court at Madras, Vembakam Raghavacharyulu, Vennelacunty Subbarow, Samineni Muthoonarasimmah Naidoo, Jiyar Suri and G.Vedantachary fought against social evils to the best of their abilities (ibid). During the last quarter of the century Kandukuri Veeresalingam (1848-1919) led the reform movement with substantial success and became synonymous with it. He was hailed as the Iswara Chandra Vidyasagar of the South. In his crusade he was assisted by an energetic young reformer Raghupati Venkataratnam Naidu (1862-1939) who in the footsteps of his mentor pursued social reform with great zeal and commitment till the end.

### **Early Life and Career**

Raghupati Venkataratnam Naidu was born on October 1, 1862, in Machilipatnam. His father Appaiah Naidu was a Subedar in the army. Their family was connected with the Madras Infantry since its inception in 1748, in which thousands of members of the Telaga caste from the Northern Circars joined (Gopalaswamy,1975). He was brought up in a deeply religious atmosphere and the profound influence of his devout mother laid foundations of the deep piety in him (Suryanarayana, 1952). During his early education at Banda in the central provinces (now Uttar Pradesh) he acquired command over Arabic, Persian and Urdu which enabled him to thoroughly study the scriptures of Islam. Later he studied at the Nizam's high school at Hyderabad where Aghornath Chatopadhyaya taught him Sanskrit and Hindu philosophy. While at Madras Christian College, under the tutelage of the principal, Dr.Miller he obtained

mastery over English and thorough understanding of Christianity.

Naidu's in depth knowledge of the great religions of the world and languages helped him develop a genuine universal outlook and proximity to Dr. Miller drew him close to monotheistic philosophy. The erudite company of friends such as K. Natarajan and O. Kandaswamy Chetty, both of whom played leading role in the reform movement in south India, made his resolve to fight the social evils stronger. His study of Sufism enhanced his undying quest for spiritual knowledge and in course of time he began professing universal monotheism. Since his childhood he had a fascination for the Brahmo Samaj despite his father's dislike for it. It was at Madras he accepted the teachings of the Sadharan Brahmo Samaj missionary, Pundit Siva Nath Sastri and became a Brahmo and later President of the Madras Brahmo Samaj (Heimsath, 1964). The evils of untouchability, nautch and child marriage worried him so much that he attacked them by writing critical articles in his own journals 'Brahmo Prakasika' and 'Fellow Worker'. By that time he was barely twenty one years old. His incisive ideas and graceful style became so popular that he was invited to join the editorial staff of the well established journals, the 'Madras Weekly' and the 'People's Friend' (Gopalaswamy, 1975). He married Sheshumamba in 1884. She died in 1889.

After his graduation he worked as teacher at Rajahmundry theistic school, Eluru mission school and Bandar Hindu high school. After taking his M.A degree in literature from Madras University in 1891 he joined the Pachachayappa College, Madras as an Assistant Professor in Anthropology and English. In 1894 he moved to Noble College, Masulipatnam as Assistant Professor and acted as the Superintendent of the high school. From 1889 to 1894 he was the Principal of Mahboob College, Secunderabad. His long tenure (1905-19) as the Principal of

Pithapur Raja's College at Kakinada was marked by intense reform activity combined with educational endeavours. It was here he put his ideals into practice with great success. After a stint as member of the municipal councils of Kakinada and Masulipatnam he was nominated to the Madras Legislative Council and subsequently elected as its Deputy President. The culminating point of his illustrious career as a distinguished educationist was his election as the Vice-Chancellor of the Madras University for a period of three years (1925-28). In 1932 his theistic fellow believers acclaimed him as their 'Brahmarshi' (ibid).

#### Reformative Agenda, Views, Personality and Achievements

Naidu's views on vexatious social evils like untouchability, nautch, child marriages and widow remarriage were deeply influenced by the western liberal tradition and were certainly ahead of his times. As the most trusted lieutenant of Veeresalingam he shouldered the responsibility of organizing the reform movement in the face of strident opposition from the orthodoxy. The Victorian puritan movement had an indelible influence on Naidu. He stressed on moral behaviour and practiced himself the tenets preached by him. Due to his persistent efforts the social purity movement which focused on temperance and the abolition of nautch dancing spread to the entire country (Heimsath, 1964). In his words "to pursue pleasure as the purpose of life is the animal; to subject pleasure to the purpose of life is man" (Naidu, 1901). He was a strict teetotaler, vegetarian and nautch hater and second to none in practicing celibacy. He always urged people to pray as prayer adds to the spiritual strength of a person and sets his or her life on the right course. Incorporating spiritualism, social reform and puritan ethos into social reform he contributed immensely to the development of a healthy, modern and progressive Telugu personality. He condemned erotic temple practices and the entire system of popular mythology and representations of

established Hindu divinities which seemed to convey sexual licentiousness or what he disdainfully called 'sanctimonious sin' (Heimsath, 1964). In a scathing attack he wrote....

“ Devotion, that rejoicing of the soul in the graces of the Lord, degenerates into vagaries that embody themselves in images and pictures of ruthless realism with dissolute details....Esotericism, that panacea for all the spiritual ailments of India, would fain galvanise these dead bones into life ...the simple world accepts the pleading to justify the palpable outside and vulgar orgies and voluptuous leelas, amorous ditties and unholy holis” (Naidu,1901).

His forceful advocacy of temperance movement, joined by missionaries and men of all political and social persuasions, reached truly national proportions when All-India Temperance Conferences were held in the Congress pavilions during the December conference sessions (Heimsath,1964). Naidu championed the cause of eradication of untouchability with great vigour and commitment. He was instrumental in promoting the education of the untouchable castes in the Circar districts. He adopted four orphan girls belonging to Mala caste. One of them Sugunamma married Tharakam, a Brahmin student of Naidu. His band of disciples included illustrious personalities like Chalam, Krishna Sastri, Mutnuri Krishna Rao, K.Venkata Reddy Naidu, Bhogaraju and Pattabhi Seetaramaiah who in later years contributed to the Andhra cultural renaissance. Perhaps very few individuals in the country could have had so many legends under her or his tutelage. As the principal of P.R.college, Kakinada he arranged for free education for girls, a rare feat in those days when the very idea of education of females was frowned upon.

Naidu obviously belonged to that class of social reformers who firmly believed that social reform should take precedence over political nationalism. Yet it must have been difficult for them to withstand the onslaught of the conservative elements and the nationalist forces, each camp opposing the reform movement for its own reasons and both of them frequently joining hands in mobilizing public opinion against the reform programme. Naidu, who rose beyond caste considerations, was criticized for joining the Justice Party which was anti-Brahmin in its ideology as well as activity. However he clearly stated that the objective behind joining the party was to strive for the development of the backward section of the society. He not only saw the reform as a vital component of renaissance but also as a moralistic imperative. On 26<sup>th</sup> May, 1939 he breathed his last thus making the reform movement and the Telugu society poorer.

Naidu's scholarly writings on spiritual matters, sermons and speeches were compiled into eight volumes entitled "Messages and Ministrations" and another volume entitled "Sermons and Discourses". Scholar, orator, extraordinary teacher, rationalist and philanthropist the savant called Raghupati Venkataratnam Naidu was a multi-dimensional personality in numerous ways. S.Radhakrisnan paid a glowing tribute to Naidu. He said.....

" He was a picture of inward tranquility and outward wisdom. He was a Brahmo, rational, ardent social reformer and was also an educationist of distinction ..... As a teacher he was not merely transmitting knowledge, but was actually training his pupils civilized human beings. His example would inspire the students for generations to come".

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Published quarterly by the  
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### Scope of the Journal

The Journal promotes original academic research in adult education, humanities, culture, comparative education, social sciences, rural development, science & technology for 'development, gender & development, security issues, domestic politics, governance & social movements, grassroots governance etc.

### Objectives

The Millennium Development Goal the emphasis has shifted towards people centered approach that recognizes human and social capital leading to sustainable development. In other words, developments from efforts include economic strategies tied with resonance development inputs. It is an under pinning factor for many emerging programmes. The main goal of our development policy is to create sustainable improvement in the quality of life among common people. In area of development programmes much stress was given to stakeholders oriented programmes, to facilitate increase in per capita income of individual families. Attempts are being made to empower people in all aspects like health, economy, polity, education and so on. Objectives of IJLLAD, specifically, are to publish original empirical research and theoretical studies on adult education, lifelong learning, extension, and economic relations, gender and development studies, civil society movements and studies on democracy, problems of marginalized sections, cross border terrorism and violation of human rights, ecology and environment, issues in governance at the local, national and regional levels

## Department of Lifelong Learning & Extension

### AIMS & OBJECTIVES

#### AIMS

The Department aims at conducting Lifelong Learning programmes to meet the demands of emerging knowledge society.

#### OBJECTIVES

- Impart education and training in Lifelong Learning in order to provide professional manpower for the development of human resource.
- Develop knowledge, skills, attitudes and values appropriate to the Lifelong Learning.
- Integrate theory and practice in the field of Lifelong Learning.
- Promote interdisciplinary collaboration for better understanding of human problems and reaching out to larger sections of community, specially deprived groups through Lifelong Learning programmes.
- Undertake research on social problems and issues particularly related to the formal and non-formal education.